

THE  
LARGE AND SMALL  
NOTEBOOKS  
OF  
JOSEPH WOOD

A YORKSHIRE QUAKER  
1750-1821

A TRANSCRIPTION

Pamela Cooksey

Published by High Flatts Quaker Meeting

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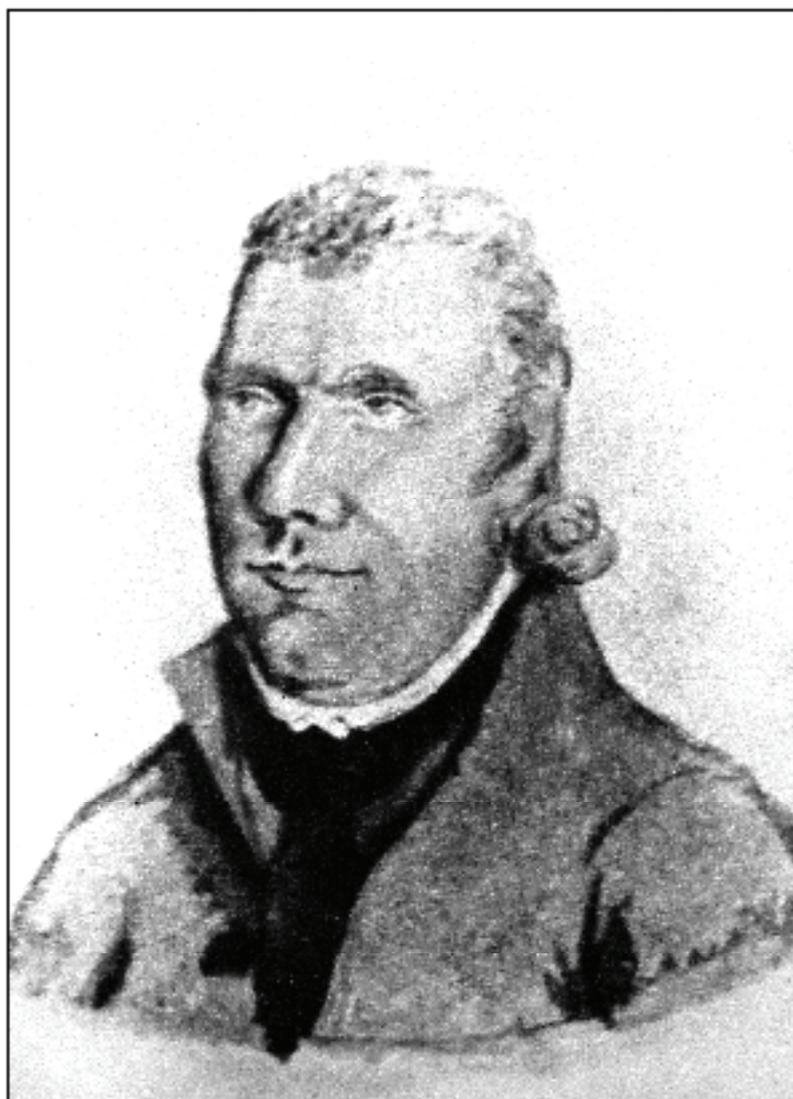
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Arthur Pritchard

Clerk, High Flatts Quaker Meeting

September 2011



Joseph Wood 1750-1821

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## INTRODUCTION

## Joseph Wood, A Yorkshire Quaker

Joseph Wood was born at Newhouse, near High Flatts, in West Yorkshire, in 1750. The foremost influences on him were the beliefs of his parents in spiritual truth as professed by the Quakers and the family's membership of a Quaker community. Acknowledged as having the gift of ministry, he served as a Minister of the Gospel for forty-two years. In that time he became a greatly valued friend to all who knew him, a well-respected and much-travelled Minister, a hugely influential person, powerful preacher and a tireless worker in the cause of spreading Quaker truth. He died in 1821, his life having spanned a turbulent period in English history.

My short biography, *Joseph Wood (1750-1821) A Yorkshire Quaker* (Quacks Books, 2010) offers an introduction to the life, ministry and writings of this remarkable man, who was both a true Quaker of the Quietest years and a prolific writer. It draws on his unedited Notebooks, related letters and daily memoranda, as well as associated contemporary material, to give an account of his faith and its place in his daily life.

## The Joseph Wood Archive

The Joseph Wood Archive consists of one hundred Large and Small Notebooks written by Joseph Wood between 1767 and 1821, together with 647 retained letters and a selection of miscellaneous printed Quaker papers. These Notebooks contain Joseph Wood's record of his life, his faith as a Quaker and his labours as a Minister of the Gospel. (During his lifetime the Large Notebooks were also known as Long Books. See Large Notebook 33). Wood wrote extensively, and from the nature of the surviving Notebooks it appears likely that these represent only part of the writings related to his ministry. Carefully kept first by Joseph Wood and then by subsequent members of the family over six generations, this material has been preserved as a private collection.

Quite apart from the significance of their contents, the Notebooks are examples of handmade books, and are of interest for the papers used, for the method of their construction and for the evidence they provide about the development of writing implements. Ninety of them have covers made from different contemporary wallpapers, decorative papers and pen drawings.

The unedited memoranda, letters and accounts of journeys undertaken and Meetings attended provide hitherto virtually unknown primary source-material for those undertaking Quaker and late eighteenth- and early nineteenth-century studies.

Since Joseph Wood recorded the names of the people he knew, both Quaker and non-Quaker, and of those he met during his travels, his writings are also a new resource for those with an interest in Quaker family history and the history of Meeting Houses.

## A Note on the Transcription

In order to make the writings of Joseph Wood readily accessible to modern readers it was decided to make a transcription. (The nature and condition of the Notebooks made it impossible to scan them.) Whilst acknowledging the demands of the task and the inevitable likelihood for error the intention has been to produce a transcription that is as faithful as possible to the original text. Spelling, punctuation, the use of capital letters and written style are unaltered and are as adopted by Joseph Wood and by the authors of the material he copied.

Written in a firm consistent hand, the Notebooks demonstrate the uncertainties that existed in the grammar of written English in the late 1700s and early 1800s. Variable spelling, inconsistent use of capital letters and irregularities in the tenses of verbs occur throughout. Punctuation is often absent or limited. Every effort has been made to ensure that these inconsistencies and omissions are retained. Where there is no or little punctuation, reading the passage aloud will frequently clarify the sense.

At some time in the past the Notebooks were renumbered. It is this later numbering which has been used in the Transcription. The original numbers are, however, still visible on many of the covers and, where applicable, are shown in italics at the top of the Contents page.

Wood included Contents pages in the Large Notebooks, placing these on the inside of either the front or back covers. For the Small Notebooks, a Contents page has been created, giving the dates of the entries, if these are known. In the Transcription the Contents pages appear at the beginning of each Notebook.

Only the pages of the Large Notebooks were numbered. Page numbers have therefore been introduced into the printed text of the Transcription to facilitate referencing and the compilation of the Name and Place Indexes for each Notebook.

This significant archival material is available in print in four volumes, each with a supporting searchable CD, as follows:

- Volume 1 - Large Notebooks 1 - 18
- Volume 2 - Large Notebooks 19 - 37
- Volume 3 - Small Notebooks 1 - 25
- Volume 4 - Small Notebooks 26 - 47 (Notebook 31 is missing)
- Volume 5 - Small Notebooks 48 - 63 (Notebook 56 is missing)

## A Note on the Indexes

The Indexes have been compiled as a research tool for those with an interest in Quaker family history, the history of Meeting Houses and Quaker settlements, Strangers and Public Friends and routes taken when travelling in Georgian England. The following points may be useful when consulting them.

There are inconsistencies in the spelling of personal names and the names of places – for instance, Hague / Haigh, Morehouse / Moorhouse, Baildon / Bayldon and Tottys / Tottis / Totties, Gisbrough / Gisbro' / Gisborough, Meltomhouse / Melthomhouse / Melthamhouse. Where there are two versions, it is the first that appears in the Index. Where there are multiple spellings, the one that occurs most frequently is used.

There are many instances where a place-name has two or more parts. The first letter of the second word is written as a capital or in lower case. Frequently there is a space, a dash

or a dot introduced between the words e.g. Jacksonbridge / Jackson bridge / Jackson.bridge / Jackson-bridge, Dykeside / Dyke.side. These insertions do not appear in the Indexes. For this reason, it is advisable to make an initial search with the first part of the name and, if this fails, then with the second.

When searching for a name it should be noted that first names do not always appear with the surname, but are often to be found later in the sentence or in a following one.

A compilation of the Indexes of People and Place names will appear in 2012.

## Acknowledgments

The Transcription has been made with the agreement and cooperation of James Wood, the Custodian of the Joseph Wood Archive, who has generously donated this archival material to the Special Collections at the Brotherton Library, the University of Leeds.

The major part in the checking of the text of the Transcription was undertaken with David Bower. Joan Moody and Graham Cooksey have also assisted with this task.

The Indexes for both the Large and Small Notebooks were compiled by Wendy Colley.

The significance of the content of Notebooks for present and future Quaker Studies has been confirmed by Ben Pink Dandelion, Honorary Professor in Quaker Studies at the University of Birmingham and Programmes Leader, Centre for Post Graduate Studies, Woodbrooke Quaker Study Centre. The relevance for eighteenth- and nineteenth-century studies has been emphasized by Chris Sheppard, Head of Special Collections at the Brotherton Library, University of Leeds. Anthony Welles Cole, former Curator, Temple Newsom, Leeds, has established the importance of the contemporary wallpaper and decorative paper covers of many of the Notebooks.

The financial support given to this publication of the surviving Notebooks of Joseph Wood is greatly appreciated. The benefit of this generous partial funding has allowed for a much reduced purchase price. Further assistance received after printing will be acknowledged within copies later.

The transcription of Joseph Wood's writings has been a long, immensely time-consuming but hugely enjoyable undertaking. Without the continued patient support of my husband, Graham, the project could not have been completed.

Pamela Cooksey  
October 2011

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## An abstract of a Letter to a Friend

My dear Friend

I did not think of enlarging more than half a Sheet neither would I exceed Bounds, but feeling my heart enlarged, and my mind engaged, not only in writing, but in a secret travel of Spirit, that this may not only meet with acceptance amongst you mine near and dear Friends, but that when you may be favoured with a taste of the fruits of Canaans Land, which flows with aboundings of solid refreshment, and Soul substantial food, that you may be encouraged to look forward towards the Mark of the high calling, and that none of us that have tasted of the good word of Life, and felt of the Power of an endless life, may look back, for the most high hath declared he hath no pleasure in such, for I believe that the great and good husbandman and Vinedresser of hearts, has sown good seed in some of your hearts, which if nothing hinders its growth and increase, it will grow to a plant of his own right hand planting; and tho' it may appear as a small seed, yet as it is of the right sort, even of a heavenly Quality, as the heart is prepared to receive it, and a waiting as for the former and latter rain, and for the distillation of the dew from Hermons hill, and like Calebs Daughter when she met her Father and alighted off her Camel and bowed herself; and broke forth in heart affecting Language in these words – "thou has given me the South Land, give me the Springs of Water" - So her petition prevailed, and he gave her the upper and nether Springs, so will the Lord favour our beloved Youths if this Language did but enough prevail in their hearts; Thou has Visited my Soul with thy glorious, and ever blessed unchangeable Truth; and has caused the Gospel day to dawn, and the day Star to appear, and the Sun of Righteousness to rise in my heart, and hast led me to Mount Pisgah, where I have not only beheld the good land, but has given me a Taste of the Fruits thereof, which is sweeter than the Honey or the Honeycomb, And yet seeing my own Insufficiency and weakness, and the many dangers in my way, that one day or other I am afraid I shall fall by the hand of my Soul's Enemy, unless thou be near to help me, and renew the joy of my Salvation, and uphold me by thy free Spirit even the Spring of immortal Consolation into me. And give me Springs of

living Waters. I say if this were the Language of the Youth of our age, how wou'd the Lord water his heritage, and cause the dew to lie upon their tender minds, and it wou'd not be like the Morning Cloud or early dew which soon passes away, as was the case of a People of Old, May this unhappy Situation never fall to be thy case nor none of our Lords visited Children, but that all may be enabled to keep under the preparing hand that is both able and willing to raise up Judges as at the first and Counsellors as at the beginning. And it is confirmed upon my Spirit that thus the Lord wou'd do unto many, Nay what if I say to some of you in your Meeting if you be but willing to embrace that which said to Zacharias, come down, what if it be to the bottom of Jordan, and not only so but to lie there for an appointed time, yet such shall have to bring their memorials along with them who has seen the wonders of the Lord in the deeps of exercises, I say if this be the full resignation of mind, there will be a work carried on, not as when the Prophet saw at the Potter's house, but behold it was marred, which is too much the case with our tender and much favoured Youths, Let this never be thy Case nor none of our highly favoured Youths, is the sincere travel of one, that wou'd rejoice to see our Young Men spirited for the cause and like Eldad and Medad that cannot hold their peace, for Sions sake, and Our Virgins like the Daughters of Philip that may have the Spirit of Prophecy poured upon them, that many of our youth may be like the Stripling of old, that may know a going down to the Brook and from thence to be armed with that which is more to be depended on than Sauls Armour, yea of a more excellent armour than all the Will and Wisdom of this World which is said to be foolishness with God. Wait for this all you beloved Youth is the Language of my heart in the opening of the Spring of the Gospel, which I feel to flow forth as a fountain unsealed to the pure Seed in every heart; and now, my dear Friends where I have laboured in my small Gift and measure, as on the one hand I have no mind to seek popularity or the praises of Men, for I know what I am even like Gideon in my own Apprehension, yet on the other hand as the Love of God is universal and flows forth to our tender Youth, so I do not desire this should be confin'd to thyself, but as thou art free let copies of this be sent to any of my dear Friends where my lot was lately, especially the Youth for whom my Soul travels Day and Night; with strong desires that the Room of our faithful Elijah's may be fill'd by succeeding Elisha's. So my dear Love is to all Friends, I may confess I have enlarged far beyond what I intended, but I hope as it hath sprung in a degree of that Love which waxeth not old as a Garment, So I also hope will be in the same Love received, and now I shall conclude with desires that I may be thought worthy of your Remembrance.

So farewell from thy ever loving Friend.

Jonathan Wilson

Dated Lancaster 22<sup>nd</sup>. 3<sup>rd</sup>. month 1756.

Philadelphia

Dear Friend

I have forgot the date of thy very acceptable Letter and mislaid it among some other Papers, but well remember its Edifying contents, which might have been acknowledged sooner had I not been in some hopes or Expectation of being the Messenger myself, Hopes did I say, alas I should have none, but of doing and Suffering the will of God - all others seem forbid me and are thro' divine favour pretty much restrained. My stay being prolonged in this Country has been altogether unexpected to myself, and I have been held in such uncertainty for some Months past, as not to be able to write to any of my Friends, which no doubt they have looked at, but I think I am not in any of their debts about writing besides thyself, I have stood as a Soldier waiting for the word of command to march whithersoever my holy Leader may be pleased to direct me, and may say to the Praise of his great Name that he is not a hard Master but good and bountiful every way, for tho' I have as recited been kept as a day Servant - in a kind of undetermined state in regard to our stay - yet may say of a Truth that I do not

remember ever to have had, such a degree of steady peace and holy unmixed quietude of mind for so long together – amidst many close deep Trials and Exercises of a Religious duty, some of such a Nature as I have not been tried with before - even such as required the utmost Fortitude, wisdom and patience and those of a divine kind, there is here the old Pharisaical Spirit, which I have heretofore had to war with and seems to love me no better than usual - I shall now proceed to give thee a Narrative of the manner of my stay, which to do must begin with a prospect that was set before me the Summer before our landing - in such a manner as has rarely or never wholly died with me I mean concerns which I have seen in like manner but how this may be I can't at present foresee, but this I know it has proved as Ballast to my mind - about going home this fall as well a means to separate me and my Companion which was I believe in the Wisdom of Truth - it was presented before the last fall with a drat to this City - So that I was ready to conclude I must have gone before my Visit to this continent was ended, I mean to one or more of the West India Islands, but after waiting some weeks in this City, wrapped as in a Thick cloud, as to any sight which way I should turn, whether Home or elsewhere, for to appoint Meetings anywhere on this Continent, I dare not, till having attended some that were forwardly appointed without my directions, till I was as a Sign and a wonder both to myself and others, after waiting the appointed time of Heaven my way opened to finish my Journey on this Continent - separate from my former companion, which I was assisted to perform with some degree of Satisfaction to myself, and I hope some little Edification to the Churches. In the latter part of this Journey it pleased my good Master to bring me under the most severe baptism and Crucifixion, that ever I had known in the course of my Religious Experience, partly on my own account and partly on the account of others; to whom I had been a Minister, and Instrumental to help into the way of Life and Salvation, who looking for Creatures more than the Creator; who is worthy for ever, became entangled as a Lamb caught in a Thicket of briars and Thorns of this world out of the hearing of the Shepherds voice, having taken themselves out of his hands who carries his Lambs in his Arms and gently leads them that are with Young - It was then that I felt the depth of true meaning of that emphatical saying, of the holy Apostle viz my little Children for whom I travel in Birth etc. Oh the Pangs and Throbs the Sighs and Groans which a Mother in Israel has put up and passed through in bringing forth Sons and Daughters to Glory - It is something of the same Sufferings which the Captain of our Salvation pass'd through in bringing forth many Sons and Daughters to Glory. It is with the utmost reverence and fear that I make the Comparison between him and his Ministers who are to fill up in their Bodies what is behind of the Sufferings of Christ - But of a Truth I seemed to myself, and was so, as one Nail'd to the Cross both Day and Night for weeks together, with this desire and prayer fix'd in my heart; Let me not come down from the Cross till thy glorious design be fully accomplished - that so thy will may be done by me in me and upon me in time and in Eternity, and truly the baptism was not removed untill this became the happy Situation of my mind viz - That to die or Live, to be in Sickness or Health, Prosperity or adversity in Europe or America, in France or Spain, to pass thro' good and evil reports in the will of God seem'd just the same to me, I write not these things boastingly but to the Glory of God. - Thou and others know what I am by nature, that in me, (That is in my Flesh) dwelleth no good thing; but this was the necessary preparation for the forementioned state of peaceful serenity of Conscience in a Situation to which nature is above all things the most averse viz daily dependence and uncertainty, being indebted or obligated to others for its support and having nothing that it can call its own Save weakness and Infirmary, and this is that glorious Mystery and seeming contradiction which the holy Apostle speaks of in having nothing and yet possessing all things - in this situation of mind I entered this City - having looked around me every way - with resignation to turn which ever way I might be drawn by the power of matchless Love, and rather hop'd from the looseness which I then felt to all parts of this continent that I might be permitted to return home with my Brother (who I had heard was in Town and likely soon to sail) even if my Companion cou'd not go with me but it was with this prospect that I might probably return

again to this Country if Life was spared and I knew not how soon - but on my Coming found my Brother gone, and my Companion not clear of this continent. So I concluded to wait for her a few weeks or if it might be Months. She expressed uncommon concern at the thought of being left behind - During the time of my waiting for her some Friends proposed accompanying me in visiting some Families of Friends in this City - a Service which had divers times presented to the view of my mind in the Course of my Journey (yea before I left London) to enter upon; and when the proposal was made, I found a perfect freedom to join with it - it being with the concurrence of the Monthly Meeting - little supposing I should be held to it in so remarkable a manner, I have been at 160 Families and attended 6 Meetings a Week that we were well and in Town, besides visiting the Sick and afflicted, and making some excursions into the Country - my companion when she came to the Town found freedom to join another Company but being sometimes poorly in health cou'd proceed but slowly - we now go together having tired most of our Companions besides a couple of men Friends who go to show us the doors and be witness to our labours - there is near as many if not more to see than I have been at. Whether we shall ever go this winter or to any of the forenamed Islands is at present hid from me, but had not the prospect opened afresh after my being here some weeks I think I dare not have admitted the thoughts of staying this winter, but have been blest with seeing, - yea have been instrumental to help back some of the forenamed Lambs to the Fold of rest, One in particular in this City who will I hope may make an Instrument of Service. I have now given up the expectation of seeing my Native land before the Spring - at which time I have some hopes of being favoured with the Company of our worthy and wellbeloved Friend Samuel Fothergill on Ship board, he is now in this City, as is John Churchman and divers other Friends on the affairs of the Society. It is a difficult time to Friends in these parts who are concerned to keep up their Christian Testimony, against Wars, Bloodshed and especially to such as are concerned in state affairs - the forenamed Friends are well, and have their Love to their Friends, as is dear William Brown and his Family - I have had my health better than common in this City, for which Blessings with all others that I am the unworthy partaker of I desire to be made humbly thankful - It was very unexpected to me when I took up my pen to be led to give this particular account it may peradventure be acceptable to some of my Friends who may be solicitous of my welfare. I may perhaps by the time this reaches thee, salute thee and thy spouse having heard by Young Peters that thou art soon likely to enter into that state with my Friend E. Carlton: - if it be so, I wish you to walk as Zacharias and Elizabeth in all the Ordinances and Commandments of the Lord blameless - and then I am sure you will be happy so far as you can in a state of Probation -with Dear Love to you both, thy Father and Mother with as many as have their abiding in the Light to whom thou may be free to give it - in which my Companion joins me - I remain thy wellwishing Friend

Mary Peisley

London 1<sup>st</sup>. Mo. 24<sup>th</sup>. 1774

Beloved Friend Anthony Benezet

I believe I may say, and truly say; I am not pleased with myself, that I have not gratified thy request, in that I did not reply earlier to thy last letter; as I have the same reasons thou alleged to me, lest I should by any means make my Friend uneasy but so far was thy Letter from producing that effect, that my heart rejoiced to find as heretofore, that thou through Grace continues a stedfast and faithful sufferer for Christs and the Gospels sake, with the few Names who amidst the revolting Tribes of our Israel, have not bowed their knees to Baal, neither have kissed his Image, but on the other hand, I can't but mourn nor remain unmoved when our Tribes are in the wilderness, surrounded by their Enemies and taken Captive at their wills, for this my Spiritual as well as Natural Bread, has been often mixed

with Tears, I further lament to find both here and in the Churches abroad, that Blindness is in part happened to our Israel, and the seeming unwillingness to be healed continuing makes me fear it will 'ere long prove both fatal and Total. But if Israel will not be gathered the Lord will cause the Feet of his Messengers to be turned to such as will answer his Call, and prove more faithful to his Laws and Precepts, for he never did nor never will leave himself without Witnesses, to his mighty Power and adorable Love which in his own time will cover the earth in a twofold sense, as the Waters cover the Sea, for his determination is he will be glorified on Earth as he is glorious in Heaven. Perhaps I am too anxious for this happy and glorious Period, I want to see the time when the Mountain of the Lords house shall be a top of every exalted Mountain which poor unhappy Mortals have raised to their own destruction. I want to see People take the Armour of God (as tis Graciously offered by the Captain of our Salvation) and disposed to fight under his Banner, and take to themselves the whole Armour of Salvation: the weapons whereof are mighty to the pulling down the strongholds of Sin and Satan, and bringing into Captivity every Imagination, which exalts itself against the knowledge of God. I am fearful I am fretting too much, rather let me say lamenting because of Evil doers; tho I am truly thankful to the Keeper of Israel, he preserves me from being envious against the Workers of Iniquity, for this reason, I see his day is Coming, the awful day of retribution. I see that without repentance and Amendment of Life, the dangerous situation of evil doers, yet far from Envy, I lament I mourn their state, and as Paul in the Word of the Almighty commanded that prayer and Supplication be made for all Men, So in my measure I am enabled to address the Father of Mercy, with strong Cries, Prayers, and many Tears, that all Men maybe blessed with the knowledge of the Truth and be saved from Sin here, and consequently from the dreadful Penalty due to it hereafter. And as I have witnessed the Terrors of the Lord for Sin, and upon deep repentance and amendment of Life the peace and consolation of his blessed Spirit; for obedience to the Light and Truth of his dear Son, I wou'd fain persuade Men who have received the Same Grace, by which we are saved, to embrace his repeated merciful calls to occupy therewith, that they may not receive his Grace in vain, when I consider his long Suffering and merciful forbearance to our rebellious Society, as he in unparalleled condescension has suffered our Manners, this thirty Years that I have been among them in the wilderness, that they have made for themselves; for I see an evil heart of unbelief has entered a Multitude of our People, which Sorrowful appearance makes me horribly afraid will cause many to fall in this Wilderness state, and because for this I am made to reprove in the Gate, the Prophets words are verified. But I'm comforted at times with the remarks of our Lord to his Disciples, who continued with him in his Temptations, tryals and Sufferings. "Marvel not says he that the World hate you, for it hated me before it hated you, because I testify against it, that the deeds thereof are evil". but not only the Spirit of Herod, and Pontius Pilate, but the People of the Jews seem in Combination against the Child Jesus. and are manifestly crucifying the Son of God afresh, and are putting him to open Shame. Oh the many false Brethren among us, who say they are Jews but it evidently appears they are not; How much greater Blasphemy are they Guilty of, who call themselves Christians but 'tis plainly seen they are subjects to the Kingdom of Antichrist, who are seeking the Glories and Honours of the World, and receiving them so far as the World will give them, and their Wealth and human abilities can procure them, in this point as well as many others appears the deceitfulness of Riches, which Choke the word or seed of God's Kingdom, and because the Almighty permits them to succeed in their adventures, They bless themselves and venture to say, God has blessed them in Basket and in Store, when for once they are honestly got, they are an hundred times obtained by fraud Extortion, Oppression, or Covetousness to gratify Pride, and every Sensibility which corrupt Nature lusts after and are saying in excuse for their excesses, we can afford these things, we hurt no Man by this Innocent Liberty. Not considering the irreparable Injury they are doing, Themselves, their Families and indeed all Men, by the Influence of their Example and unchristian Excesses.

N.B. The Original was it wrote by Sophia Humel, two days before her removal, which occasioned it not being finished, but what she had wrote was sent to the Person she wrote it to.

A Sermon delivered by Mary Proud of Knaresborough in the Quakers Meeting House at  
Gainsborough

The Language of the Prophet has run thro' my mind while I have been sitting among you, When he was expostulating in the Name of the Lord, to a people who were visited, and to whom offers of Mercy had been extended, and who had not accepted of his favours offered to them, insomuch that it pleased the Lord to give them up into the hands of their Enemies, and permitted them to be taken away captive; and he raised up his Ministers, his Servants the Prophets, sending them with offers of his Love, and to warn the People of their backslidings, that in case any of them persisted in the evil of their ways, their Blood might be upon their own heads. What Nation (says he), hath changed their Gods who yet were no Gods, But my People have forsaken me, while I was calling upon them they did not answer. He called upon them in order to stir them up to their duty, saying, What the Nation have changed their Gods who yet where no gods. But my People have forsaken me, they have forgotten me days without number, they have changed their Glory for that which doeth not profit. And Oh! Friends I have been made to remember you, and in deep exercise of Spirit, I have been led to beseech the Lord on behalf of some of you, whose states I have had to remember. But friends think not that I have received any information of any of you, neither is it in the strength of my own will that I appear amongst you at this time. But in obedience to the Divine will, I have been bowed in deep Silence before the Lord, and it has passed over my mind that there are some present, who has forgotten the Lord their God, days without number, and has rejected his offers of Love to their Souls, who has been ready to say (as our Lord speaks of some formerly) this is the heir, come let us kill him, has rejected his secret reproofs, and would none of his counsel, saying let me alone that I may walk in the false way, for I will walk according to the desire of my heart. Oh! Friends a dreadful situation, It is not in Man that walketh to direct his Steps, A time will come when we shall be judged, and receive according to the deeds done in the Body, and therefore whilst any degree of life, or the Grace of God is extended towards us, let us take heed, how we despise the Lord, for there is but twelve hours in a day, if the favours of God is passed over, it is but just that he will extend his judgments, and recompense every one according to his deeds. How heavy will his sentence be to those who have been thus carelessly minded in forgetting the Lord their God, trusting to the Arm of flesh, daubing with untempered mortar, and hewing for themselves cisterns that will hold no Water. O friends remember that not only the wicked shall be turned out of heaven, But even those Nations who forget the Lord their God and set at nought, and rejected the favours offered unto them. What Nation have changed their Gods who yet were no Gods, But my People have forgotten me, they have changed their Glory for that which doth not Profit, My People have committed two Evils, they have forsaken me the fountain of living Waters, and hewed them out Cisterns, broken Cisterns that can hold no water. O that you would turn to the Lord your God, is the language of my Soul, if there is a repenting and turning from your backslidings, for it run thro' my mind that some has forsaken their first love, who has tasted of the Mercies of God, and has been favoured with a sense of his love towards them. Yet has not been daily exercised in obedience to what has been manifested unto them, but has set at nought those great favours, and neglected their duty to a bountiful God for want of which they have not experienced; a growth in the Truth, nor kept alive therein. Friends, we have as much need to witness a being fed with that daily bread, as any of the primitive Christians had, from which true believers in all ages, has experienced to be the only support to the inward Man. But for want of a constant watchfulness, and humble Submission to what has been made manifest in the heart, some has been led into a state of carelessness, and forsaken their first

love, and are yet wandering in bye paths, ignorant of that true comfort which flows from the Father of Spirits to the true believers and followers of his Dear Son. O Friends while it is called to day let us labour, for I am persuaded there is nothing able to render us heirs of the Kingdom of Heaven, but obedience unto the calling and manifestation of the word of God made known in our hearts, to be washed in the washing of regeneration, We are not able of ourselves to do the will of God, but as he is pleased of his infinite goodness, to enlighten our Understandings, and make known his Will, by the operation of his holy Spirit in our hearts; and (which) as we are engaged to seek unto him, leads us into the way of truth, for not of works are we saved, nor by enticing Speeches are we benefitted, but by the Power of God and the washing of regeneration are we enabled to walk in the way of Truth, and to do the will of God. What do we know of this washing of regeneration, have we witnessed a being cleansed from the pollution of the flesh, the love of this Worlds glory to be done away. Whilst I am speaking this unto you, I am speaking as unto the Barbarians, whose hearts are hardened as in the day of provocation, to a People who has slighted his counsel and would none of his reproof. He also will laugh at their calamity, and mock when their fear cometh, because they have turned away from the fear of the Lord, and delighted in their follies, when he called none did answer, and when he stretched out his hand they did not regard it. But I have better hope of some of you. Remember how he has visited you, saying this is the way, walk in it; But Oh, the offers of his love and peace to your Souls, how it has been neglected, by choosing to yourselves ways of your own casting up, and to wonder after follies and lying Vanities, But let us remember that it was said of some People formally; and how beautiful it is to behold the situation of thy People Then it was that no divination could hurt the People of the Lord, then it was they found him as the bread of life, a sure help in the time of need, and they had bread to eat that the World knew not of. This is it that supports the true believers and faithful followers of Christ, in all their various hardships which the Son of Perdition is endeavouring to annoy them with. But a high and holy way for the ransomed to walk in, a Path which no fowl knoweth, and which of Vultures Eye has not seen, the lions Whelp has not trodden it, nor the fierce lion passed by it. Oh friends, let the time past suffice, and let us double our diligence for the time to come, and turn to the Lord our God, that he may be pleased to purge and purify our hearts, that with Sincerity we may say, let not thine Eye pity until thou hast brought forth Judgment out of the incorruptible seed and Word of thy Truth, that we may be made truly sensible of our Infirmities, that we may be permitted to approach the throne of thy Grace, and intreat thee to incline thy ear to the sighing of the poor and needy. We may remember that it was foretold of our Saviour, that he was to come with a fan in his hand and purge the floor and gather the Wheat into the Garner, and give rest to his Suffering followers. But Oh this turning away from the Judgment of the Lord, trusting in follies and lying vanities, rejecting the reproofs of a merciful God; This was the case with the Children of Israel formally. They would none of my counsel, they despised all my reproofs, therefore shall they eat of the fruit of their own way and be filled with their own devices. And our blessed Lord says, that if any Man die in his sins he cannot come where I am, where nothing unclean can ever enter, and friends if ever we come to be raised from this body of Sin, it must be by obedience to the will of God, and faith in our blessed redeemer, who himself became a Sufferer for the ransom of our Souls. Truth is the same as it always was, tho' some may turn aside therefrom, and be ready to say there is no such thing, who are proud boasters of Worldly Wisdom, who have departed from their first love, and has not been faithful unto Death, let us boast and pretend what we may, there must be a perfect Death, before we can be the Disciples of Jesus Christ, and followers of him in the way which he has appointed for his true believers to walk in, and tho' he may lead us in a path unknown to the Wisdom of this world, by the way of the Wilderness where human knowledge deems it impassable, Yet shall they know that all the glories or pleasures of this vain World is nothing in comparison with his presence, they are ready to part with all these things, which are nothing but as chaff compared to the Joys that are set before them, this it was that enabled Moses to accomplish all the mighty

Wonders, who rather choosed to suffer with the People of God, than to enjoy the glories of Egypt. He was made willing rather to obey the counsel of his God, than to embrace the glittering Shadows of worldly honour, and as he had an Eye to the immortal word of God, manifested to him, and had faith to follow this inward Guide, he was enabled to surmount the seeming difficulties, too great for human understanding to overcome or comprehend. And friends this was left as an example to us in order to strengthen our faith in the Merits of a merciful Saviour, and for our encouragement when in deep tryals, not to depart from the living God. But O this disobedience to what is made manifest is it that makes the heart not willing to take up the Cross, it is this that makes you thus unwilling to part with this Worlds glory, and encounter those outward obstacles, which the enemy of your Souls is endeavouring to render as insurmountable. But let us remember what the Apostle excites us to, To be faithful unto him who goeth before his People and maketh their paths straight, in whom there is a Sufficiency if we are but faithful unto him, for it is necessary we should sometimes walk by Faith, not of the Wisdom of Men, but in the power of God to the Justification of those who are to be exercised, in the various tryals which the followers of Jesus Christ are made to undergo, by faith are the Servants of Jesus Christ kept alive in their Sufferings, as it is written the just shall live by faith, without faith it is impossible to please God. Remember how it was with the holy men formerly, how by faith they were preserved in their deep exercises, and Sufferings, which many underwent, and tho times of Suffering may seem long, and the weight thereof heavier than nature itself is able to bear, let such remember how it was with that good Man, Job, how he was exercised, and yet in all his afflictions he was preserved by faith and did not forget the Lord his God, and in all his Sufferings he had an Eye to the divine being, in whom he knew his help lay, that in vain it was for him to expect relief from any power under Heaven. And tho' our beloved may hide himself for a season, for the tryal of our faith, for every Child will God must undergo a Suffering state; the Apostle was made sensible of this, when he said we are made perfect thro' Suffering; Yet if we are faithful to what is it manifested unto us, He will arise with power, who will never fail to be our leader, and we shall witness our strength to be renewed, he will enable us to become Conquerors and more than conquerors if we are obedient to the manifestation of his holy Spirit. Now friends, it is not Education that will do for us, for we as well others are reprobates except the Spirit of Christ is within us, It is therefore needful for us to know a state of regeneration, if ever we come to experience Sanctification and Justification, and to be made sensible of our own inabilities, knowing that of ourselves we can do nothing, we must witness a Self abasedness and the filth of the flesh to be washed away in the laver of regeneration, before we can experience Sanctification and Justification. I say all human Wisdom must be laid low, Self must be abased, and we must be thoroughly purged from all dependencies of human Abilities, before we can witness a state of Sanctification and Justification, the Apostle was truly sensible of this, when he said that in my flesh I know there dwelleth no good thing. The more we see of ourselves and the more we shall be made sensible of this, and be the more engaged to wait on the Lord. We shall not be weary of well doing, nor shall we think the time long that is spent in our devotion, altho' it may be in Silent waiting upon the Lord, We shall then be assured of our own inabilities, and we shall know, it is by his divine presence (who himself has overcome death) that we are enabled to withstand the enemy of our welfare, As the Apostle has declared, that Christ Jesus was come in the flesh, and that it was necessary for him to Suffer, for the reconciliation of the Sins of the People, for in that he himself hath suffered being tempted, he is able to succour them that are tempted, and they knew how to handle the weapons of righteousness, because the Lord, the God of Israel has taught them, that they may resist the fiery darts of the Wicked, and become Conquerors thro' faith, having the helmet of Salvation, and the sword of the Spirit which is the word of God. But there is a necessity of Silent waiting upon the Lord, before we can experience this divine teaching, for it is impossible for anything of Man to set forth his goodness and mercy. It is in obedience to his will in the Silence of all flesh that we come to witness that the Lord is good; be not

ashamed of waiting in silence before him, look not at the reproaches of a gainsaying World, but rather let us look to the teachings of the Spirit of Christ made manifest within us, except we be reprobates, this is a Scripture declaration, let us examine ourselves, and see whether we are in love with this vain world, Examine yourselves and see, whether you have the spirit of Christ, If any man have not the Spirit of Christ, the love of the Father is not in him, where our treasure is, there will our hearts be also. O friends if our hearts are fixed upon the things of this World, if our minds taken up with the love of them, we shall certainly fall short of the Kingdom, as our Saviour himself has declared, and if any Man love any of these things more than me, he is not mine, and it is expressly commanded, thou shalt love the Lord thy God, with all thy heart, with all thy Soul, and with all thy Strength. Now friends, how have you been concerned, have you been mindful of the things which belong to your everlasting happiness. Or your hearts have been taken up with the love of things of this transitory life, coveting after those things, which render you unfit for the mansions of glory and enemies to the Cross of Christ, I am afraid this is the case with some of you, Oh that you would return to the Lord your God while you have a day left and render due obedience to his will, For verily there is a God that judgeth, who will render to every Man according to his deeds, let us labour in the Spirit, let patience have its perfect work, that we may be preserved from the Snares of a wicked Enemy, which we of ourselves cannot understand, by reason of the many Infirmities of the human Creature. But when the Lord arises his enemy will flee, then shall we come forth with praise and glory to God on high, for every truly believer and follower of Christ, being made alive to the things which are of God, are dead to the things of this World. Every tree is known by its fruits, for a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, but each will bring forth fruit to their various nature. And this is the very end, for which the seed or word of God is sown, and made manifest in our hearts, that it may bring forth abundantly. And may we be engaged to turn to the Lord of life, and render praise to him who liveth forever, and give glory to God on high, is the Language of my Soul, for where ever he reigns in the heart, it will Create Glory to God on high, and peace and good will towards Men.

To the Quarterly, Monthly and Particular Meetings of Friends in the county of Bucks

Dear Friends

Having been engaged in Gospel love to pay the Sundry Monthly Meetings in your County a Religious visit, we feel our minds engaged to leave some remarks with you; concerning the state of the Society in your parts.

In two of the Monthly Meetings there appeared great deficiency in some, in not attending even first day meetings, and those held on week days very small. Love and Unity not fully maintained in one Monthly Meeting, and a complaint of heaviness and drowsiness even amongst those who did meet on first days.

Our Spirits being deeply affected at these things, we cannot but intreat such in Profession with us, who have been thus unhappily overcome by the Enemy of all good, as to neglect that most profitable Interest and duty of Assembling together for the Worship of Almighty God, to review with seriousness and humility of heart, the state and Condition, now in this day of renewed visitation to them and not to reject so great a mercy of a Compassionate Longsuffering being who is still waiting to be gracious to a Backsliding People. Ponder we beseech you your ways and your works, for you assuredly know the day is near at hand when the secret actions of Men will be uncovered, and if we have been serving the Gods of Gold, Silver or Stone, and have forgotten him who made us, we shall be weighed in the Balance and found wanting. Awake therefore in heart, you Indifferent and Lukewarm Professors we intreat you, and double your diligence, in the momentous concern of your Souls Salvation, meet

diligently with your Brethren and Sisters, both on first and Weekdays; and then study to be abstracted from all visible things, and mind your own proper business; seek in humility and fear, the reconciling love and Mercy of our Heavenly Father to Repenting Sinners, and then we are perswaded that by Repentance and forsaking those things that his just controversy is against, you will witness that he delights in mercy, and Although your Sins have been Scarlet, he will make them as Wool, and if as Crimson as White as Snow.

Deep as our Exercise have been, from the defection of sundry of your Members, yet we have abundant cause to be thankful to the God of all our Mercies that we have found a considerable number, of Weighty living Spirited Men and Women amongst you with whom we have Precious unity and true fellowship, and in the Love of the Gospel, we Salute these Exhorting and Intreating to continue in Stability in the Lambs war, that by a patient continuance to the end, having fought the good fight of Faith, May lay hold on Eternal life; We know many are the Tryals, Siftings and Buffetings of the honest sincere hearted, both within and without, but let such be encouraged not to sink too low in these seasons of Probation, but in humble resignation and patience wait for him, who has been in all ages, the sure helper of his People, in whom none ever trusted and was confounded. You our Beloved Brethren and Sisters who have the good cause at heart, be vigilant in your several vocations, and do not look too much one upon another, Saying what shall this man do, but be earnestly concerned to do your own part of the business; Visit the weak, comfort the feeble amongst you in your several Meetings, that you may have to rejoice in your own, and not in that of another.

The Visitation of antient Love and power, has been manifested to many in your County, who now are a People, that were once no People, having been gathered from dead formality to the living substance, for these our Spirits travel in Humility and Reverence before the preserver of Men, that they may be kept little and low, in Self abasement watching daily unto prayer, that no thing may be permitted to lay waste the good work begun in the heart. Let such we intreat, Often remember the day of their first Epousals, and the Covenants then made looking steadfastly to him who has called them to Glory, and to virtue and Eternal life; go into your Exercises, both in and out of Meetings, that strength may be experienced for the day, and an advancement from Stature to Stature witnessed by the new Man, as it is not running well for a time will do for any of us, but it is those only who are faithful unto Death that will receive the Crown of Life.

Dear youth of both Sexes, it was truly comfortable to see many of you under the forming hand, and our concern is great for you, that you may continue in the strait and narrow way that leads to Gods Kingdom, bow your neck to the Yoke, for as the wise man says, it is good for a Man to bear the Yoke in his youth, Thus abiding; the Lords Commandments to you, will not be grievous but joyous, you will be fitted for service and use in his Family and become vessels of honour in his house, and Pillars never more to go out. Feel daily after the pure fear of the Lord, which will preserve you from every hurtful thing. Shun the Fellowship of the Idle and dissipated, and chuse for acquaintance those that fear God, and then he will abundantly bless you with the Joy of his Salvation, you will be lights in this dark World, and as a City set on a hill and others seeing your good works will have to Glorify our Heavenly Father on your behalf.

We Salute you in a degree of our Heavenly Fathers Love, desiring that Grace Mercy and Peace may be multiplied amongst you.

Signed by Edmund Gurney    John Kendall  
    Thomas Gilkes    George Beckett

High Wiccomb    3<sup>rd</sup>. of ye 4<sup>th</sup>. Mo. 1777

An account of some weighty Expressions of our Friend John Churchman in his last Illness

He attended the Yearly Meeting in Maryland and visited most of the Meetings on the Eastern shore there, in the latter end of the 5<sup>th</sup>. and beginning of the 6<sup>th</sup>. Mo. and soon after he came home grew more weakly and indisposed, but attended our Meeting twice likewise our Preparative and Monthly Meeting, the latter of which was held the 24<sup>th</sup>. of the 6<sup>th</sup>. Mo. after which he grew very poorly and was quite confin'd.

On the 4<sup>th</sup>. of the 7<sup>th</sup>. Mo. he said to this purpose to a Friend who was with him "I am glad I am at home; I have ever found it best when my service abroad was over to strive to get home as quick as might be; and tho' I have felt great inward poverty and weakness since my last Journey, so that I can neither see my beginning nor ending; but seem as if all was hidden. Yet I hope if Providence sees meet to remove me this time some light will appear again and that it will be otherwise before I go. At another time he said to this effect, "I have found myself much stript as to the sense of Good and try'd with poverty for many days; Things which I have formally done tho, they might appear to some as acts of Righteousness, are to me become as filthy Rags; I suppose I have been accounted by some as one of the better sort of People, but have seen great occasion to beware of a disposition that would seek to feed upon the praise or Commendations of others. A carnal selfish Spirit is very apt to present and creep in here if Possible. This I have seen has hurt many who have had right beginnings; It always introduceth dimness and oppression to the pure precious innocent life of Truth, which only groweth up into dominion thro', deep abasement of Soul, and the entire death of Self; several other times he signified to this purpose, "My present Baptism of Affliction wherein I have been much stripped hath tended to the further refining my nature and the bringing me more perfectly into the Image of my master". He frequently mentioned his full submission to the divine will as to Life or Death; and said several times I now experience my Life my Will to be slain and I have no will left. In the last two weeks of his time it appear'd that his hope and desire mentioned in the forepart of his illness was answered fully, by the fresh incomes of Light and life; so that many times in a day, tho his pain was great as he laid and sharp to bear, he wou'd break forth into a kind of melody with his voice without uttering words; which as he several times signified to those about him, was an involuntary breathing of his Soul to him that had again shone forth in Righteousness after many days of Poverty and deep Baptism! which tho' painful to bear had proved very beneficial to him being a means of further cleansing him from the dregs of nature, saying he was afraid at times to discover that melody in the hearing of some that came to see him least they cou'd not understand what it meant and might therefore misconstrue it. On 2<sup>nd</sup> day morning of the 17<sup>th</sup> of 7<sup>th</sup> Mo. being asked by a Friend how he was; he replied, I am here in body yet and when I go out of it I hope there is nothing but peace; and presently after said I have seen that all the Bustles and noises that are in the world will end in confusion and all our young Men that know not an establishment in the Truth and the Lords fear for a Ballast, will be caught in a trying moment. Another time he said, I feel nothing but peace having endeavoured honestly to discharge in public; and privately to individuals as I apprehended was required. If it be the Lord's will that I should go now, I shall be released from a great deal of trouble and Exercise which I believe Friends who are left behind will have to pass thro'.

20<sup>th</sup>. of 7<sup>th</sup>. Mo. in the morning he said on a certain occasion "I love friends who abide in the Truth as much as ever I did, and feel earnest breathings to the Lord that there may be such raised up in the Church who may go forth in humility, Sweetness and Life; clear of all superfluity in expressions and otherwise, and stand for the Testimony that they may be useful to the Church in these difficult times. About three days before his Death several Friends being present in the Room he spake to this purpose; Friends in the beginning if they had liberty and Health nothing else wou'd divert them from paying their Tribute of Worship to the Almighty on Weekdays, as well as first days. But after a while when outward Sufferings were ceased, Life and Zeal decaying; Ease and the Spirit of the World took place with many; and thus it

became fashionable for one or two out of a Family to attend Meetings and to leave Children much at home. Parents also if worldly concerns were in the way, cou'd neglect their weekday Meetings sometimes, yet be willing to hold the name, and plead excuse because of a busy time or the like. But I believe such a departure from primitive Integrity, ever did and ever will occasion a withering from the Life of true Religion.

A Friend from London Grove coming to Visit him on 6<sup>th</sup>. day ye 21<sup>st</sup>. of ye 7<sup>th</sup>. Mo. he said I feel that which lives beyond death and the Grave, which is now an inexpressible comfort to me, after a time of deep Baptism that I have passed thro', I believe that my Continuance here is in the will of Providence and I am fully resigned. His disorder increasing upon him which was a strong Feaver intermitting at times, and attended with great pain, and difficulty respecting his Water, he grew worse on 7<sup>th</sup>. day the 22<sup>nd</sup>. and said but little, in the afternoon he was very low and remain'd speechless for about 12 hours, then recruiting a little, about ye second hour on first day morning, he gave directions to a Joiner who sat up with him respecting his Coffin, and continued rather easier the forepart of that day appearing cheerful and delivering divers weighty Sentences, like farewell Exhortations to some who visited him. On 2<sup>nd</sup> day morning being the day he departed, he sat up a considerable time, and requested a Friend who was there to shave him, which was done. In the afternoon he appeared chearful and sensible tho' very low and expressed himself thus; I am much refreshed with my Masters sweet air. I feel more weight, more Life, more light, more love and sweetness than ever before, often mentioning the Refreshment, and divine comfort that he felt flowing like a pure Stream to his inward Man, saying to those that were with him, I may tell you of it but you cannot feel it as I do. About 6 in the Evening a young Person came into the Room and Passed around to the Foot of the Bed, whom he looked at earnestly and affectionately said, Deborah arose a Mother in Israel then mentioning again the pleasant sweetness he felt, his difficulty of breathing increased upon him, and after being turned once or twice he said, little more than to request to be helped up into his Chair which was done and thus he expired about 9 at Night the 24<sup>th</sup>. of ye 7<sup>th</sup>. Mo. 1775.

Extract from M. Piesleys Journal    Knaresboro

Having been long under deep Baptism and Poverty of Spirit; as I quietly rode along, the Lord in Mercy was pleas'd to break in upon my mind, by his living Presence and Power and it became the Language of my Soul, "Speak Lord! And thy servant will hear" After which many things were divinely opened to me, in which I greatly rejoiced, and I was thankful to the Lord my God. Then I found a sudden but gentle Rebuke, and as it were a Voice said in the Secret of my Soul "Those dispensations thou most delights in are least pleasing to me, and not so beneficial to thy Soul that pure poverty of Spirit, Brokenness and Contrition of Heart and Humility of mind, and the reason that this is so little desir'd, and so unpleasant to the Creature is, because it can have no part in it but is wholly and entirely excluded and set at nought, can discover no Beauty and Excellency in it; and this is the Reason I love the Offerings of a broken heart and contrite Spirit, as it is most pure and without mixture of the Creature; for whether there be Prophecies, Divine Openings, Divine Revelations, Consolations, Joying or rejoicing in the Holy Ghost, Gifts of healing, Tongues or Utterance, in all this Self can rejoice and have a share, because they are obvious to it and bring it Honour". Then said I, "Lord! Dispense to me what is well pleasing unto thee and best for me, so long as my weak faith and patience can endure it; but when I am ready to faint, then give me a little of the Wine well refined on the Lees, that my Soul may rejoice in the God of my Salvation.

A Letter from Richard Shackleton to Catherine Payton giving an account of the Death of  
Mary Peisley

Catherine Payton  
Dear Friend

It's laid upon me by a friend of ours to send this Message of sorrowful tidings to thee. A Scene has opened little expected by us, which I know will nearly affect thee as it has us. I am at a loss how to begin to relate it. Surely many are the Instances of the fallacy of our Prospects, and uncertainty of our Enjoyments here, repeated are the Shocks we get to loosen us from this Earth, that finding no firm Footing for our wearied Spirits thereon, we may, with, earnest longing, seek a City which has foundations, an House eternal in the Heavens. May this be the happy effect of our Afflictions and Disappointments here, and then we shall experience such dispensations of Providence to be salutary Potions, tho' for a time they be bitter Cups.

But to begin - Thou wast acquainted with the intentions of our Friends, Samuel Neale and Mary Peisley to marry, they accordingly took each other in Marriage on 5<sup>th</sup>. day ye 17<sup>th</sup>. Ult: at Monrath in a Meeting which (tho' crowded with various sorts of People, and many of the neighbouring Gentry, yet) was a solemn good Opportunity, and (to speak my own opinion as one present) to the honour of the cause of Truth. S.N. married, as if he married not, appearing towards the beginning of the Meeting in a living Testimony, and at the Conclusion with a heart tendering Supplication. I remark'd that after the Meeting Molly seem'd quite pleasant and easy in her Spirit, but loth to part with some of us, who were taking leave of her in order to return home. The Evening before the day of their Marriage, Samuel requested an Opportunity in her Mothers Family wherein he had to speak of the benefit of laying Hold of every such like Opportunity of renewing our strength, and that it was the way to lay up Treasure against the day of disappointment and Troubl, which were certainly to be met with on this uncertain Stage etc. And on the Evening of the Marriage day, in a like Opportunity, Molly spoke sweetly how the Almighty perform'd the great work of the Creation gradually in six days, which having finished, he appointed a Sabbath, a day of Rest, and sanctified for the same; and that there was present who would, in a little time enjoy that Sabbath etc. Thus remarkably they spoke severally to their own particular states, little thinking, I believe that their Testimonies would so speedily be fulfilled on themselves. They spent for two days following their Marriage in sweet Fellowship at her Mothers, and on 7<sup>th</sup>. day Evening Molly was remarkably cheerful and supt heartily. Between 12 and 1 o'clock that Night was seized in Bed most violently with her old pain in the Stomach, which for some time affected her so strongly, that she Cried out with the Pain; but after a while it abated and she express'd her Thankfulness therefore to her great Benefactor, desired one of her Sisters to hand her a cup of Water, and she would see afterwards what a fine sleep she would go into; after she drank her water she seemed much pleas'd, and fell into a kind of slumber, gradually drawing her Breath weaker and weaker till she drew it no more, but expired without seeming Pain, Sigh or Groan on first day ye 20<sup>th</sup>. Ult. about 3 o'clock in the Afternoon and went (no doubt) to enjoy that Sabbath she sweetly spoke of a few days before. Her body was carried ye 5<sup>th</sup>. day following to the Meetinghouse at Monrath, which was very full on the occasion. Several Friends bore Testimony in a lively manner to the circumspect Life, holy Zeal, undaunted courage and faithful services of that eminent Servant in the Lords hand to publish the Truth amongst the Nations; and at the Conclusion my dear Friend, to my great surprise and Gladness, kneeled down beside the Coffin which contained the remains of his most beloved earthly Treasure and prayed to God the Father, in the Demonstration of his Spirit and baptising Pow'r of his Son. My Soul was prostrated in the deepest Reverence, and joined in strong Cries to him in whom alone is all our sufficiency that he would be near us in the trying time, and make up our recent loss and I believe many more present were greatly affected at the same time. From thence we proceded to the Grave Yard where Samuel bore a living Testimony to the People, and James F was concerned in Supplication, after which her body

was decently interred. Such was the latter and last end for our Dear Friend, concerning whose many Excellencies I need not enlarge to thee, who not only hast been more a Witness, but art a better Judge of them than I; so shall only add respecting her, that, since her return from America, she was diligent in attending Meetings, both particular and general, when ability of body was present, but seemed pretty much shut up as to the Exercise of her Gift in the Ministry, tho' sometimes appeared in that manner, leaving mostly short.

After the publication of the Intention to marriage, she found concern to join other Friends in a family Visit, which was perform'd very fully to the Families belonging to the Mo. Meeting which she was a member of. She was remarkably favoured with clear openings and deep Counsel, which is to be hoped will be as Bread cast upon the Waters (to the unstable minds of the People) that may be found after many Days. After the accomplishment of this Service she returned home, cheerful and easy in mind; and a few days after was joined in Marriage to her beloved Husband, our dear Friend. As there was a strong Tie of natural Affection between them, drawn still more closely by a pure and spiritual Love, this sudden separation is doubtless a severe Tryal to the Survivor. But that good hand which bro't him out of Egyptian darkness into his marvellous Light, and leads his approved Servants thro' various States and Disensations, I hope will still be underneath, and support and more and more refine for his further use, 'till he fits for his heavenly Kingdom, Where, Oh! that we may all meet never to part more, when these few afflicting days are over.

#### From Francis Paxton to King George 2<sup>nd</sup>

My spirit O, King hath for many Months been deeply bowed before the Almighty on thy behalf, that thou mayest be preserved from all thine Enemies and be long continued a blessing to thy faithful Subjects; by knowing thy Throne to be established in Righteousness, which, I doubt not will be the case, as thou art careful to discharge the great trust Providence has been pleased to invest thee with, to his Glory and the promotion of Truth and Righteousness in thy Dominions; first then O King; Give me leave to observe what hath chiefly been impressed with great weight upon my Spirit, respecting thee as the head and Sovreign of a People highly favoured of the Lord, and Consequently ought to make grateful returns; it was a just observation that when a Man's way pleases the Lord he maketh even his Enemies to be at peace with him, and its obvious by the sacred Records how remarkable divine Providence, attended the good Kings of Israel with his favour and Protection, and on the contrary such as departed from his fear and wrought Iniquity were suffered to fall into the hands of their Enemies, yet such was the long suffering and compassion of the Almighty; that as many as humbled themselves before him and made their cry unto him, were mercifully delivered, as were also the Children of Israel in general, and when they departed from the Evil of their ways and turned unto the Lord with their whole hearts; and now O King suffer me to say it is the Sins of this Nation that justly incensed the divine Being and caused him to visit with his Judgements, nor will he be appeased until the Inhabitants of the Earth learn Righteousness: Let not these things seem a light matter with the King; but be thou on the Lords side, in discountenancing vice encouraging Virtue, so shall thy Throne be established in Righteous, and the Lord thy God will delight in thee and prosper thy Undertakings, for I am satisfied his merciful Intention toward thee and thy People is to redeem from all iniquity; and Purify us (both King and Subject) unto himself as peculiar People, Zealous of good works. On these terms (and no other ) will he be intreated to scatter our Enemies, and cause us to inherit Peace and plenty in our Borders; for may it not be said because of Oaths and Drunkenness and many other Abominations the Land mourns and the pure Spirit of the Almighty is grieved from day to day, and shall he not visit for these things; Yea surely he will arise for his own Names sake, and for his Glorys sake, to take vengeance on his Enemies that have profaned his holy name,

and cast his Law behind their Backs; let us Remember our blessed Lords expression for Judgement am I come into the World, that the prince of this World might be Judged, again speaking to his Disciples concerning the Blessed Spirit of Truth says when he (the Spirit of Truth) shall come he shall reprove the World of Sin etc. Mayest thou O King know this divine Spirit by its Gradual Operation in thy Soul, not only to reprove but also to instruct Comfort and Sanctify, by leading into all Truth, that thou may'st long live to administer Justice in this Realm, and the People taught by thy Example to love Righteousness and hate Iniquity that the Almighty may still delight to distinguish this Nation from others; by the Multiplying of his mercies and Show'ring down his Blessings as in times past; Yea what if I say in a more abundant manner for he hath yet a work to do in the Earth and well will it be for all those that are obedient thereto, and that thou O King and all thy Posterity (with all thy subjects) may Experimentally witness the work of Righteousness to Peace and the effects of it Quietness and

Assurance for ever; is the fervent Prayer of thy faithful Friend and Subject

Francis Paxton

This the original was presented to King George ye 2<sup>nd</sup> and very kindly received in the year 1746

#### An Account of some dying Expressions of a Young Woman of Manchester by Sarah Taylor

She was a Young Woman that lived near me, educated by her Parents in our Society, and of orderly conduct keeping in moderation as to her form of dress, a diligent attender of Meetings, about 20 Years of Age was visited with a long illness, in the latter part of which I visited her frequently to my Satisfaction, observing her solid and properly thoughtful, several times expressing an apprehension she should not recover, and a solicitude of mind to be prepared for that awful solemn change; and about an hour before departure she sent for me and while I sat by her in silence, she said with much weight and Solemnity, I wanted to see thee once more and tell thee I am now going, I wanted to be gone long since, but that was my own time not the Lords, it was the effect of self love, to be free from pain and Trouble, But now I see I was not ready, Oh ! it is a great thing to be prepared to die; much wanted to be done for me before I was: I have spent too much time and thought about dressing this poor body, I was far too nice about that, and what is worse, I spent too much of my precious time in reading unprofitable Books, what painful conflicts have I had on those accounts, But thro' infinite Mercy the Lord has done away mine offences for the sake of his Beloved Son Jesus Christ, and made me ready; Oh ! that our young People knew how great a thing it is to die; Do thee my dear Friend tell them it is an awful change; I shall not live to tell them so; I am just going this is the Lords time, and his, is the only right time, for he now has made me ready, what a mercy it is he did not suffer me to go in my own time when I was not prepared for peace and rest in his Kingdom.

My dear Father (says she) be in earnest that thou may be fitted for thy solemn close; don't divert thy mind from that important concern, by vain conversation or Jestings in the Shop, it has many times troubled me since I was ill, when I heard anything of that sort, I earnestly desire thou may be throughly prepared.

To Friends at their Quarterly Monthly and Particular Meetings, in the Counties of Nottingham and Derby.

Dear Friends

In course of our passing on in this our Religious visit to the Monthly Meetings in these Counties, we have with humble Reverence to acknowledge, the goodness of our Heavenly Father towards us, his Church, and People, where our Lots have been cast, nearly uniting in an harmonious labour, we hope to the strengthening our Bretheren in the faithful support of our Christian Testimony, in its various Branches which by the answers given to the Queries, and on close enquiry made, we found in some places was much neglected. Particularly in many not coming up faithfully in the solemn Duty of Worship to Almighty God; neglecting to attend our Religious Meetings for Worship and Discipline; manifestly proving themselves lovers of this present World more than lovers of God; and it sorrowfully appears many that do attend, are giving way to a spirit of ease, and indifferency, are frequently very heavy, and some suffer themselves to fall asleep during meetings for Worship, a practice very reproachful in any People, but particularly in us, who profess to meet to worship the living God in Spirit, and in Truth, we do therefore most earnestly entreat Friends carefully to guard against every appearance of it.

A deficiency appear'd in many, not training their Children up in a Godly conversation, in plainness of speech, Behaviour and Apparel, some Parents, and heads of Families not clear in Example in these respects themselves, and some some not clearly supporting our Christian Testimony against Thythes, Priests demands, and those called Church Rates; some instances of the latter being mixed with the Poor Rates.

Some painful cases appear'd of Marrying out to Persons not in profession with us: Also of some, who thro' unwatchfulness in transacting their outward affairs, have been unguardedly drawn into Company, falling into the reproachful practice of drinking to excess; thereby wounding their own Souls, bringing great affliction on the minds of the faithful, and giving occasion for the enemies of Truth to speak evilly of our holy profession.

A sense of these, and divers other deficiencies have deeply affected our minds, we were led in the course of our service at the several Meetings, closely to speak to the several deficiencies, which appear'd to be well received, and we humbly hope the Lord will place it home to their lasting Benefit. And as a further means to effect the same good purpose, we find it our duty to request the continued care, and faithful Labour of the Monthly and Quarterly Meetings effectually to remedy (if possible) the many deficiencies.

It was cause of thankfulness to us to meet with a living humble exercised number, in the Meetings we passed thro'; with whom our Spirits had near Unity, in the holy Covenant of Life, and we trust as they keep their habitation in the unchangeable Truth, their Zeal for the Lord, and his cause, will increase, also an enlargement of the heart towards their Brethren and Sisters, in their lonesome situations, so as to visit them.

We are with the Salutation of unfeigned Love your friends and Brethren

Signed

John Townsend

Samuel Stott

Richard Brewster

William Dodson

Mansfield

30<sup>th</sup>. of 6<sup>th</sup>. month 1777

To Friends of the Quarterly Meeting at Durham

Dear Friends

Our minds having been engaged to pay a Visit to the several Monthly Meetings in your County agreeable to the conclusion of the Yearly Meeting in 1776 the kind reception

which our labours have met with therein, hath afforded us satisfaction and though we have been led to speak closely to many deficiencies yet we judge it not improper also to lay before you the following summary state of things in this County as they appeared to us upon Answering the Queries. We earnestly recommend to each individual an impartial examination how far they have contributed to, or have fallen in with the lamentable degeneracy so manifest in diverse respects, in order that they who have been too much at ease may be stirred up to a due concern for themselves and one for another.

1<sup>st</sup> It appears there are diverse friends in the several Monthly Meetings who are concerned to attend Meetings for worship and discipline but we find a sorrowful deficiency, especially respecting weekday Meetings which in most cases are much neglected, and in two wholly dropt, Some acknowledgements of drowsiness, and of remissness, in keeping to the hour appointed, all which we cannot but consider as marks of great declension from that primitive piety and zeal so Conspicuous in our predecessors, and which if continued in must still tend to greater degeneracy.

2<sup>nd</sup> It affords us satisfaction there appear to be few or no open breaches of Love and Unity, and that Talebearing and detraction are discouraged, but we fear for want of a more lively zeal for the cause of Truth the true Unity of the Spirit does not much abound.

3<sup>rd</sup> Diverse friends appear to be careful by Example and Precept to train up their Children in a Godly conversation and in frequent reading the Holy Scriptures as also in plainness of Speech behaviour and Apparel, yet we find there is great deficiency in this Important Duty. We fear the views of many parents have been more to the interests and friendships of this Transitory World than that their Offspring might have a Portion in the Blessed Truth and that they have not been enough concerned to preserve them in that Self-denying plainness which becomes the followers of Christ.

4<sup>th</sup> Altho, diverse appear clear of paying Tythes, Priest demands and those called Church Rates yet there appears great weakness in bearing a faithful testimony against these demands. In one Meeting a Modus being generally paid, in some others those called Church Rates are paid with the Poor Rates; and in some places we fear Stoppages are too easily complied with, and where there hath been any unfaithfulness in these respects, we are perswaded it hath caused dwarfishness and great weakness in the Individuals.

5<sup>th</sup> According to the Answers given there did not appear much cause of Complaint respecting vain Sports, places of diversion or Gaming, but too much frequenting of Alehouses and some Excess in drinking, and it wou'd be well if friends wou'd duly consider how far they have discharged their duty respecting such reproachful Conduct.

6<sup>th</sup> The accounts given respecting friends Justice in dealing and punctuality in fulfilling their engagements, are generally satisfactory, though there are some exceptions.

7<sup>th</sup> By the answers given early care is taken to advise and deal with such as appear inclinable to marry Contrary to the Rules of our Society, when such inclinations come to friends knowledge . Yet we have cause to believe a more early care in Parents and heads of Families to guard the Youth against an Intimacy with those of different professions, and Imitation of them in Dress and Address, would much contribute to their Preservation, there appears a good degree of Care to give Certificates on removals.

8<sup>th</sup> We observe there are divers Meetings which have no friends appointed as Overseers, nevertheless the answers in general have been very full, respecting a care when anything appears amiss that the Rules of our discipline be put in practice. We earnestly wish the extensiveness of the words anything may be weightily considered by Overseers and others, who should be Active in the Discipline.

9<sup>th</sup> We observe a care in each Monthly Meeting respecting Records.

We earnestly recommend to all in profession with us a diligent and solemn attendance of Meetings for Discipline and that they frequently wait therein, to be favoured with a view of their respective states how far they are walking answerable to the great and necessary duties pointed out in the Queries, and which by their making Profession with us, they acknowledge

to be required of them, thus would those Meetings become seasons of profitable instruction. Yet as the power of Truth continues to be the alone Authority, of our Men and Womens Meeting, it is not every professor but only such as are measurably brot under the Discipline of truth in themselves, that can act with propriety for its support in the Church, ever remembering that we ought to, Judge for God.

But where any act only in the wisdom of Man or suffer their Judgments to be biassed through favour or affection, or respect to any worldly connections these prevent their own growth, Burthen the minds of faithful friends, wound the cause of truth, and may obstruct the true repentance and return of Transgressors.

We therefore earnestly Exhort all to a watchful care that they do nothing against the truth, but for the truth and that those who have known the truth, and the cleansing Operation thereof upon their hearts, do keep under an holy Zeal for the preservation and support of our Christian Discipline watching over one another for good.

We remain your affectionate friends

Thomas Corbyn

Thomas Finch

Joseph Row

William Tuke

Durham 19<sup>th</sup>. of 8<sup>th</sup>. mo. 1777

To Friends at the adjourn'd Quarterly Meeting for Lancashire, held at Lancaster ye. 15<sup>th</sup>. of 8<sup>th</sup>. mo. 1777.

Dear Friends

Having been nominated at the Yearly Meeting with other Friends, to pay a Religious visit to the several Monthly and Quarterly Meetings in Great Britain and Ireland; we found our minds inclined to come amongst you, in much Brotherly Love and Goodwill, and to labour in the ability which might be graciously afforded for your help, comfort and establishment in the blessed Truth; and we have been renewedly confirmed in a lively hope; that a fresh Visitation of Love is extended to this County.

From the accounts brought into the several Monthly Meetings, we find the following to be their state in general as given in answer to the usual Queries viz.

1<sup>st</sup> That Meetings for worship on first days are for the most part well attended in respect to numbers: the hour appointed is not everywhere well observed; and in such places where Meetings are held twice on the first days, the appearance of Friends in the Afternoon is often very slender; in some places not more than one third or one half at most: and this appears to be the case too general likewise with respect to weekdays Meetings which are seldom composed of half the Friends of the Meeting; sometimes one third; or a fourth: and in two particular Meetings sometimes wholly neglected: in one Meeting some individuals absent themselves both from first and weekday meetings: and in another some families wholly absent themselves from weekday meetings: There is some complaint likewise in respect to attending meetings for discipline; divers neglecting to come up with their Brethren in this service so fully as could be desired; and when distance cannot be pleaded as an excuse: A drowsy disposition is complained of in many meetings; tho' it is hoped the care and labour of Friends of late hath had some good effect.

2<sup>nd</sup> Love and Unity are so far preserved as that no outward breaches appear amongst your members; nor is Talebearing and detraction complained of.

3<sup>rd</sup> We are thankful to find many Parents are careful in training up their Children in a Godly conversation and in frequent reading the Holy Scripture; Plainness of Speech;

behaviour and Apparel: but there is too evident cause to fear that others are deficient in these necessary duties.

4<sup>th</sup> None of your members appear to have a claim to receive Tythes. and are clear with respect to the payment of them and those called Churchrates they are generally clear: Save two instances in yielding to the payment of Tythes and a few Stoppages which are under the care of Friends.

5<sup>th</sup> Friends generally appear clear in these respects; tho' in some meetings complaint was made of a few attending vain sports; places of diversion; unnecessary frequenting of Alehouses and drinking to excess; Yet upon the whole we have reason to hope that the causes of these complaints are less frequent than they have been heretofore; particularly in respect of the attendance of vain sports places of diversion and etc.

6<sup>th</sup> A few instances were mentioned of some who were not punctual in fulfilling their engagements which was under Friends care: These instances excepted there was full accounts that Friends were just in their dealings and punctual in these respects.

7<sup>th</sup> Care seems to be taken to deal with such as appear inclinable to Marry contrary to our rules also in respect of Certificates on removals.

8<sup>th</sup> There are Friends deputed in each particular meeting (three excepted) to have the oversight thereof; and nothing appears from the answers but that care is taken to put the Rules of our discipline in practice when anything appears amiss.

9 and 10 These Queries appear in general to be well observed: nor is there much complaint respecting the two Yearly Meeting Queries: no defrauding the King in his customs, duty or excise; or dealing in goods suspected to be runn; except in a few places some little for private use which practice is discouraged.

11<sup>th</sup> With respect to the 11<sup>th</sup> Query: It appears that some are concerned as owners of armed Vessels: A clear account was given in relation to the other parts of this Query

Having thus laid before you as plain and full account of the state of things amongst you as we have been able to collect from the answers brought in to your several Monthly Meetings: we think it not improper to observe; it seems to us that much loss has occurred to many individuals amongst you by suffering a lukewarm careless earthly spirit to prevail upon them; so far as to render their attendance at meetings for worship too much a matter of custom and indifference; hence the neglect of this great duty on first days in some places and on weekdays in most places to a Lamentable degree: hence likewise arises that drowsy lifeless state which appears to be most prevalent in many places. May such be awakened to a sense of their duty and not only excited to a diligent attendance at meetings for worship: but to a patient watchfulness therein; and a desire after that holy animating: Power which would strengthen them to a faithful discharge of every duty: and not only make them diligent on their attendance on these meetings; but those likewise for our Christian discipline; to this want of holy care and watchfulness for their own preservation: We fear is owing to the apparent neglect of too many Parents in training up their Children in the way wherein they ought to walk in Humility and Reverence: and a fear to offend the Holy pure Spirit of Christ; which wou'd lead and guide and preserve them in the way of Righteousness and Truth; May a diligent watchfulness for the safety of themselves and their Offspring become the daily care of every parent. A pious and early care thus to labour for their Childrens preservation: might happily be blessed to them and oftentimes be a means of preventing some of those evils: especially mixed marriages; which have caused much sorrow to many parents, great unhappiness to the parties; and a lamentable decay to the Society in many parts of this County. Nevertheless it affords us much comfort and satisfaction, to find many amongst you in the different parts of the County who are zealously concerned for the Truth and its discipline: May the numbers of these be increased and may they be favoured with Ability and Wisdom from above to labour faithfully and diligently for the restoration of antient Zeal and Simplicity of Life and Conversation amongst the several ranks of your members to the mutual help and establishment of the Body.

We have to acknowledge that the meetings in all parts of the County were well attended by both sexes to whom the visit appeared to be generally acceptable. And we trust the labour of Love bestowed may be long preserved in their remembrance and blessed to them for their comfort and edification.

	George Boone	Isaac Wilson
Signed by	Robert Walker	John Fothergill

To the Quarterly Meeting for the County of Chester to be held at Newton near Middlewich the 3<sup>rd</sup>. of 9<sup>th</sup>. month 1776.

Dear Friends

Having been appointed with other Friends at the last Yearly Meeting in London, to visit the several Monthly and Quarterly Meetings in Great Britain and Ireland, we found ourselves engaged we trust, under a degree of Gospel love, to visit the monthly meetings in your County, in order, as way might be made for it, to assist in repairing the waste places of Zion, and be made instrumental, if so it seemed meet to divine wisdom, to renew a living concern for the promotion of Truth and Righteousness, and the lively exercise of our Christian Discipline.

In the monthly meeting of Franley we had to remark the great neglect of many, in most of the particular meetings, in respect to the attendance of their week day meetings, and had closely to advise against such a manifest neglect of duty, tending evidently to the loss of those who suffered themselves to slide into this practice to their own great hurt and an ill example to others, not half, nay perhaps a third of the numbers scarcely appearing at the weekday meetings in some places. To this unhappy neglect may be ascribed many ill effects which we may have occasion to mention hereafter, and to which we must intreat your particular attention.

Various instances were likewise mentioned of intemperance and in which the care of Friends had hitherto been ineffectual; let it be your united labour to bring these spots in our feasts to a sense of their misconduct, or by a due exertion of our wholesome discipline clear the Society of such dishonourable members.

We found likewise to our grief, that some who had been appointed Elders had so far forgotten, or deviated from the duties of that honourable station, as even to absent themselves too much from our religious Assemblies.

In Morley we found, as in Franley too great a neglect in the attendance of weekday meetings, it seemed as if this canker had even spread into the Families of the Elders, at least of some of those who may be esteemed amongst the foremost of the people, some neglect likewise in the training up of their Children in the plainness and simplicity which truth acquires; some want of clearness in respect, to the payment of Steeplehouse rates, stoppages and Tythes.

Yet both in Franley and Morley we were fully sensible that many Brethren were at heart engaged for the promotion of our Christian Testimony, were examples themselves and preachers of Righteousness in life and conversation, for which we were humbly thankful to the Father of all our mercies, and fervently pray for their establishment and that the rising youth may be influenced by their example, to keep near to that gift of divine grace which has preserved a remnant in this county in the exercise of our holy Religion, and will enable all who take heed to it, to follow the footsteps of the Companions of Christ to their lasting comfort.

In the Monthly Meeting of Nantwich, the members are few some Complaints of the neglect in attending weekday meetings at Nantwich; at Middlewich to their praise be it be spoken they are more diligent and keep punctually to the hour appointed. Some want of unity, want of coming up in plainness and simplicity, a proneness to frequent places of diversion, and also

that too general complaint intemperance in divers, gave us much concern, and excited our fervent desires, that these weak places might be strengthened, or that they who refused advice, the forbearance and labours of love, of their Friends, might be separated from the camp.

That a fresh and lively concern might rest upon everyone who has either his own advancement in the truth at heart, or a desire for the prosperity thereof in general, and indeed they are inseperable, that they would no longer stand looking one upon the another but that they would lay these things to heart, would accept the gracious invitation, which we are perswaded is now extended for their help and the restoration of antient faithfulness purity and love.

As you come up in this high and holy way, you will be enabled in true wisdom and authority, to search your Jerusalem as with lighted Candles and put away the accursed thing; so will antient brightness surround, and small and feeble as you may seem, you will not fail of a name and a portion in Israel.

With true Brotherly sympathy and longing desires for your help, your growth and prosperity in the blessed Truth, we are your Affectionate Friends.

Isaac Wilson  
William Rathbone  
John Routh  
John Fothergill

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*Joseph Wood's Book 1777*

No.2

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For Joseph Wood at Newhouse

York 10<sup>th</sup> . 17<sup>th</sup>. 1776

Dear Friend

Having frequently remembered thee since I was your way in much nearness and true Love, It hath divers times turned over in my mind to Salute thee in this way, and add my mite (according to the Strength afforded) in supporting and encouraging thee to perserverence on the path thy feet are happily turned into, as much depends upon it, not only on thine own account, but others, to whom thou hast and I believe will still be made exceeding helpful, thy readiness to promote the cause, and at every opportunity likely to forward the work, infinite kindness hath begun in your parts, hath often comfortably affected my mind, with (I trust) a certain Evidence, that it hath been as a sweet smelling savour, and an offering acceptable in the sight of our God, and that as thou still seeks and follows the dictates of true Wisdom, thy Labours will be blessed, and tho' all, over whom the Net is now cast, may not be preserved, but turned again into the troubled Sea of confusion, thro' unwatchfulness and the temptations and insinuations of the adversary, yet I cannot but hope divers will stand, amongst whom I believe our dear Friend Martha, will not be the least, the remembrance of her is sweet, and her adorning of meekness, Innocence, and Love unfeigned, manifesting with whom she has been, and near what fountain she dwells, oftens appears beautiful in my mind, for I cannot but often visit you with strong desires the work begun may prosper, and Seed sown take deep root downwards, that it may be able to stand the winter Season, Frosts and many Northern blasts which come upon all to destroy the weeds and kill or subject that which is of a different nature, and wou'd hinder its growth, and bringing forth fruit in its Season, Oh the loss of many who have set out well, and followed whilst the Sun shined, and they could cry Hozanna but when tryals came, that like Israel they were pinched for Bread or Water, or fear of their Enemies, or Moses withdrawn, or like the young Man had all to give up, some have turn'd away Sorrowful, some sat down by the wayside, and many gone back again into Egypt, which we are sensible hath brought dimness and death over many amongst ourselves whose Examples of Coldness Indifference and Ease, under the Form, may be hurtful to those who are now called as out of the Highways and Hedges; however we can but do our part and if we should see a revival and the work prosper in our day it will be cause of rejoicing, and if only to suffer yet having our lives for a Prey it will be enough for us, and there is still no cause for the Righteous to be discouraged, for there's nothing in the World worth our more anxious pursuit, and giving our Strength to, and tho' tryals in this cool time in various respects may be our Portion, and if still greater than we or our Fathers have seen, may be permitted, yet to

those who wisely count the cost, the Truth is still to be preferred, having permanent foundations. Many have been our tryals of late, thro' endeavouring to support the antient cause, have had at times to fight as with Beasts, and Spiritual Wickedness in high Places, many false Brethren wounds at times as in the Houses of our Friends, and at times as if the adversary would be suffered to triumph over us, yet having no point to carry nor thing in View but peace thro' a discharge of Duty Love to the cause etc. I am often brought to be content and rather thankful in being found worthy to suffer, and there's often instruction witnessed, and that Counsel antiently given seems in this day exceeding needful (Viz) be ye Wise as Serpents but harmless as Doves; I had not the least thoughts of hinting of this, but as I seek for nothing I just give thee simply what comes, feeling that Love in which freedom runs and a Language which seems to flow in it to thee (M: Dyson George Chapman and those that are faithful according to knowledge) fear not little Flock it is your Fathers good pleasure to give you a Kingdom, thus speak Comfortably to my People and encourage to persevere on and trust in Him who never fails, but feeds with that food which he sees is most Convenient; Sometimes bitter Morsels and sometimes deep Poverty, and to go perhaps, as in the strength of former food, like the Prophet many days in the Wilderness. Thou may communicate any part of this as thou sees meet to them who are near to us, as well as those particularly mentioned, but especially to those mentioned, is the Salutation of endeared Love. I was comforted in hearing by our mutual Friend A: Awmack that the Labour bestowed hath so far been blessed, the increase is of and by Him, who can work with or without Instrumental help, and my Labour is often without Hope further than peace to my own mind, in discharge of Duty, but with you both now, and at Parrack, it was not so, for I had hopes of many, which I still have, and if my Body could be conveyed, as many others can the love which fills my heart, would I believe yet again draw to visit them which if live may sometime happen but is of little moment as they are under a better Hand. but as our next Quarterly Meeting is at Leeds, I doubt not but we may meet if nothing unforeseen happen and perhaps divers of them, which I trust will be to our mutual Comfort, tho' perhaps to suffer together.

I wish they do not over walk themselves (especially the Women) in this day of their warm zeal, nor bring themselves nor Families under greater difficultys by leaving their Business more than truth calls to, their Situations are seen, and the Body, and Families require a necessary care, which is well set forth in that passage, where an over anxiousness is reproved, and its said, your Heavenly Father knows ye have need of those things, (viz) Food and Raiment, and he Blesses the endeavours of his People, and makes them content with a little, and requires nothing but what he gives ability to perform in no respect. I leave this little unexpected hint to thy discretion, thou knows I was concerned about the expenses of having Meetings etc. and I believe thou art at more than is thy due, however I believe that will be amply made up to thee. I scarce dare count the cost we are oftens at, tho' our Family requires our strictest care etc , and yet there is no reason for thee to continue to do so much more than others of perhaps far greater circumstances, and a pity any opportunity likely to be of advantage missed etc. all which I laid before Wm. Empson and Edw. Horner would have thee frequently remind them if any shortness appear. I hope Wm.E. is concerned for the cause and he might be of great use, the World and its traffick weakens many of our Youths, yet there are a few preserved, and I hope the number is increasing. I saw and enquired of Joseph Awmack last night how to direct, they are well as far as he knows, Nanny is with William, I have not seen her lately. I think of setting forward with my Husband tomorrow to Join some other Friends appointed at Quarterly Meeting, to Visit Cave Preparatives and Mo. Meeting. We hear of divers Friends visiting the Western Counties Cheshire and Staffordshire, but I hear of none yet coming to visit ours, but hope it will be in the right time. My Husband joins in the Salutation of that Love which drew me to write this Letter, and with which I close and am thy Sincere Friend

Esther Tuke

P.S. Shall be pleased to hear from thee at any time

A Passage concerning Peter Gardiner taken from the mouth of John Richardson by John Churchman when in England at John's house

John Richardson related to me a passage which made some impression on my mind, and I think it worthy to be penned in the manner following. One Peter Gardiner, a friend who lived in Essex had a concern to Visit Scotland, but being low in circumstances, and having a Wife and several Children, was under discouragement about it, but the Lord in Mercy condescended to remove his doubts by letting him know that he would be with him, and tho' he had no horse to ride, and being but a weak Man he would give him strength to perform his Journey, and sustain him so that he should not want for what was sufficient, and having Faith he laid the concern before the Meeting at home, with so much innocent weight that friends concurred therein, and he took his journey along the east side of this Nation through Norfolk Lincolnshire and Yorkshire, was at a weekday meeting at Bridlington where John Richardson then dwelt, and lodged at his house. In the Evening when the doors were shut the said Peter asked him if any Friend lived that way Pointing with his finger. I told him (said John) that he pointed towards the Sea, which was not far from thence, he said he believed he must go and see somebody that way in the morning. John Richardson asked him if he should go with him, he replied that he believed it would not be best, so went to Bed. In the Morning when John's Wife had prepared breakfast, and before they had done eating a friend (from the Quay or harbour were Peter pointed) came and said, I wondered at thee John to send this Man with such a message to my house and related as follows, this Man came to me as I was standing at the fish market-place, looking on the Sea to observe the Wind. I asked if he Would walk into my house, he said he came for that purpose,(this was in the twilight of the Morning), he bid the Friend sit down. Peter asked if his wife was well. The man said she was sick in Bed and asked if he would go and see her, he answered that he had come so to do. So the Man took him into the Chamber where his Wife was, and he sat down by her, and after a small time, told the Sick Woman that the will and resignation of her mind was taken for the deed and she excused from the journey which had been before her, and should die in Peace with God and Man; and then turned to her Husband and said, thy Wife had a concern to visit Churches in another Country beyond the sea but thou would not give her leave, so she shall be taken from thee, and behold the Lords hand is against thee, and thou shall be blasted in whatsoever thou doest and reduced to want thy Bread. The Man was angry with John Richardson who said to him, be still, and weigh the matter for I knew not of the Friends going to thy house, but thought he was in Bed, and informed him not about thee nor thy Wife, at which he went away; and Peter pursued his journey towards Scotland.

John Richardson and another Friend went with him to Scarborough on Horseback for he would not let them go on foot, he kept before them full as fast as they chused to ride, and when they had got at halfway the friend gained ground of them, and John said he was filled with admiration, for the Friend seemed to go with more light and ease he thought, than ever he had seen any Man before him, and Riding fast to overtake him, he thought he beheld a small white cloud as it were encompassing his head. When he overtook him, so said John, thou doest travel very fast, Peter replied, my Master told me he would give me hinds feet before I left home, and he has performed his promise to me.

When they came in sight of Scarborough, Peter says take me to a Friends house if there be any there, John Richardson replied, I will take thee to were I lodge, and if thou art not easy there, I will go with thee until we find a house if it may be. So John took him to his Lodgings, and just as they entered the door, they heard someone go up stairs, and the Woman Friend came down and a Neighbour with her, and invited them to sit down and in a few minutes, Peter says, here is light and darkness good and bad in this house, the Woman after she had some refreshment for them came to John and said, whom hast thou brought here. A Man of God he replied.

The Friend had a Meeting there the next day and John Richardson staid with him, and took the Friend to several houses, and he frequently gave his sense of the state of Familys, but as

John went to enter one house, Peter stopped, and said my Master is not here, I will not go in, so they turned. He had good service in the Meeting. Next morning when the Friend set forward, John went after him and said Peter how art thou prepared for money - for thy journey is long and a Man cannot live on the air alone, Peter said I have enough my Master told me I should not want; for now a bit of Bread and some water at the next Brook refreshes me as much as a set meal at a Table, but John insisted to now how much he had, which was but two half Crowns, whereupon John took a handful of small pieces out of his own pocket, and forced him to take it telling him it was free to him as his own, for so the Lord had put it into his heart, and they parted – and John and the other Friend went home.

In about two weeks that Mans Wife died as Peter foretold, and at that time the Man had three Ships at Sea his own Son was Master of one – second son on board another and in their voyage were all wrecked or foundered and cargoes chiefly lost, and his two Sons and several hands were drowned, the Man soon after broke and could not pay his debts, and came to want Bread before he died, tho' before accounted in good circumstances if not very rich. In some time John Richardson heard that Peter was dead in Cumberland, in his return from Scotland; and being attached to him in near affection went to enquire how he ended. John Bowsted a noted Friend near Carlisle gave him account that Peter had been through Scotland, and come to Carlisle, and the Smallpox being there, he took the infection very suddenly, and lay ill with it, so he went to him, just as the pock was coming out, and he took him to his house the pock never came kindly out, but swelled him much so that he was blind and died about the 7<sup>th</sup> day, but was quite sensible to the last, and tho' blind he knew the states of such as came to see him, and had enough to pay his funeral expenses. As the Man liveth so he died said

John Richardson

Some account of the Convincement, Christian Experiences and Travels of Jane Hoskins deceased.

The eternal God is thy Refuge and underneath are the everlasting Arms.  
Deut. Chap: 33 Ver: 27

A Concern having for some Considerable time remained on my mind, to commemorate the tender dealings of a mercifull God, in visiting my Soul in the days of my youth, I have therefore endeavoured, briefly to set forth the same in the following lines.

I was Born in London ye 3<sup>rd</sup> day of ye 1<sup>st</sup> Mo. 1693/4 of honest Religious Parents; and by them strictly educated in the Profession of the Church of England (so called); and according to the best of their Understanding endeavoured to inculcate into my Mind the Knowledge of a divine Being and how necessary it was for all professing Christianity; to live in the fear of God, by leading a circumspect Life: But those good Precepts and advice I too often slighted; as likewise, the Blessed reproofs of the Holy Spirit of Christ in my Soul: For tho' I was but young, and thro' Mercy preserved from the commission of Gross Evil yet being naturally of a very chearful disposition, and having a turn to Musick and Singing, I was much delighted therewith and was thereby led into unprofitable Company, all of which had a tendency to lead my mind from God; for which strong Convictions followed me, as a swift witness against Sin. But he who had compassion on me in the days of my Infancy was pleased in the sixteenth year of my Age, to visit me with a sore fit of Sickness, nigh unto Death: This I say reduced me very low, Both in Body and in mind, for the Terrors of the Almighty took hold of my Soul; and then was brought into my Remembrance, all my Follies and mispent Time as well as the good solid Counsel, my dear Parents had tenderly given me, which I unhappily had disregarded: In this distressed Condition, I shed many Tears making my Moan to him who is

the helper of his in the needful time; and was ready to make Covenant, that if he in Mercy wou'd be pleased to spare me a little longer; the remaining part of my days should be dedicated to his service, and it was as tho' it had been spoken to me, "If I Restore thee, go to Pennsylvania," to which the answer of my Soul was "Where ever thou Please". This opening looked good to me at the Time. All that I wanted then was peace of mind, and Health of Body: However it pleased the Lord to raise me up from this low Condition, and I as soon forgot the Promise, which I had made in deep distress; and returning again to my old Amusements endeavored thereby to stifle the Witness of God in me, But he who in tender Mercy strives long with the Children of Men, and would not that any should be lost; followed me in Judgement; and often when alone brought me under great Condemnation: so that I was made to cry for strength to overcome the Evils which so easily beset me: then Pennsylvania came again into my mind. As I was much delighted with outward objects and Subjects, and strongly attached to such things as were pleasing to my natural Temper, so the Cross of Christ was thereby made great in Appearance to me and I would reason thus "What shall I do in a strange Country, separated from the Enjoyment of all my Relations and Friends." But as I was thus engaged on a certain time it was said in my Soul, go there thou shalt meet with my People, who will be to thee in the Place of those near Connections: and if thou wilt be faithful, I will be with thee." This was spoke to me with such Power, that I was broken into Tears and said Lord I will obey: But I unhappily got over this and so remain'd untill the visitation from on high was again extended, and was like Thunder to my Soul: and by the Light of Christ (tho' I knew not then what name to ascribe to it,) I saw clearly that if I did not comply, I should be forever miserable. Wherefore I took a Resolution, and acquainted my Parents with the desire I had of going to America: They seem'd shocked to hear it, and I told them it seem'd like a duty laid upon me, and I thought it might be for my good to go; for that by being among Strangers I might with more freedom serve God. I remember the remark my Father made on these arguments, "The Girl has a Mind to turn Quaker." I said "I hope I shall never renounce my Baptism," He charged me never to mention any more about it, for he would never Consent to my going. His Will was as a Law to me; and therefore I concluded to obey him, making myself for the present easy, with having so far endeavoured to comply with the Heavenly Requiring: But it did not hold long; Pennsylvania was still on my mind, the thought continued, that if I was among Strangers I cou'd better serve God; tho' I had no thoughts of leaving the Profession I was brought up in nor had I any acquaintance with Friends, or knowledge of their Principles, But my Friends being all adverse to my going, put me upon making several attempts to get away unknown to them, but was prevented, hereupon my Mother took occasion to lay before me the Dangers and difficulties one of my Years, and Circumstances might be subjected to, in such an Undertaking; which had such weight with me that again I was diverted from it: But after some time I grew very uneasy insomuch that sleep departed from me, and the weight of the Exercise was so great, that I was made willing to forego everything else, to pursue what I believed my duty; and concluded that whatever I suffered I wou'd not delay any longer, but embrace the first opportunity of going to Pennsylvania, provided the Almighty wou'd go with me and direct my Steps, which like a little Child, I humbly begg'd he might be graciously pleas'd to do, in a little time the way opened. One Robert Davis a Welchman with his Wife and two Daughters were going to settle in Philadelphia. A friend in whom I could confide told me of their going, and went with me to them, we soon agreed the following manner, that he shou'd pay my passage and wait till I cou'd earn the Money on the other side of the water; for which he accepted my Promise without Note or Bond, or my being bound by Indenture in the usual manner, under these circumstances I came unto this Land, and have good cause with Reverence, and Fear, to bless the Name of the Lord whose good hand did, I believe direct in this weighty undertaking. We arrived safe at Philadelphia ye 16<sup>th</sup> of ye 3<sup>rd</sup> Mo. 1712 in the 19<sup>th</sup> year of my age, as soon as we landed, I was provided with a place among People of distinction, of my own Society. As I had not gone into this Undertaking in my own will, or to flye from the Cross, but in a degree of Obedience to the Will of my heavenly Father, and much in the Cross; so now I felt his

good Presence near me, and an Eye being opened in me towards him I became wean'd from the Gaieties, Pleasures, and delights of this fading World; they were all stain'd in my view, and an ardent Thirst to partake of the waters of Life and Salvation took place in my mind; I loved solitude, sought Retirement, and embraced all opportunities of attending divine Service so called (for I still tho't them the Church of England the People of God) having free Liberty from those among whom I lived so to do, they being very kind to me; But still I found not that solid Peace and satisfaction to my seeking Soul which I wanted, the reason as I have since found, was because I sought the living among the Dead, as too many do. And the Enemy of all good causes was still unwearied in attempts against me, for having learn'd in my Native Country to Sing, he stirred up those with whom I now lived, to draw me into that vain Amusement, which as I plainly saw it was a snare of his; it brought Trouble and Uneasiness over my mind; And after I had been in Philadelphia somewhat more than a quarter of a Year, Robert Davis insisted that I should sign an Indenture, binding myself a Servant 4 years to a Person who was an utter Stranger to me, by which means he wou'd have made a considerable advantage to himself: But as this was contrary to our agreement before mentioned, (which I was made willing to comply with to the utmost of my power) and as a Remarkable uneasiness, and deep Exercise attended my mind, when I endeavoured to comply with his mercenary Will; I thought it best to withstand him in it, let the consequence be what it would, whereupon he had recourse to Law, and by Process laid me under Confinement. This was a trying Circumstance. I was a poor young Creature among Strangers, and being far separated from my natural Friends, they could not redress my Grievances nor hear my Complaints, But the Lord heard my cries, and rais'd me up many friends, who visited me in this Situation, and offered me money to pay Davis for my Passage according to the contract; But I could not accept even of this kindness, because I was assured; Philadelphia was not to be the place of my Settlement, tho' were I was to go was yet hid from me, however as I endeavoured to wait, the Lord provided for me after this Manner.

The principals of 4 Families living at Plymouth, who had several Children, agreed to purchase a sober young Woman as a School Mistress, to instruct them in Reading etc: and on their applying to their Friends in Town, I was recommended for that Service. When we saw each other I perceived it my place to go with them, wherefore on their paying Davis 12£ currancy, being the whole demand against me. I bound myself by Indenture, for the term of 3 Years; and went cheerfully with them to the aforesaid place; yet I have thought how wonderful it was; that tho' various scenes attended me, yet I was enabled to perform the service they had me for; The Children improved very fast which afforded Comfort to me, and Satisfaction to their Parents, My Love to them was great and theirs equally so to me, so that all my commands were obeyed with Pleasure; and when we meet can tell one another of it with sincere regard and affection. They all proved sober Religious Men and Women.

I served my time faithfully, and never had cause to repent it. The people with whom I lived were Quakers; and as I had never been among any of that Denomination before, I had desires in my mind to be acquainted with their Principles and Manner of Worship, and having Liberty, was very ready to go to their Meetings, tho' at first only as a Spy. But after I had been sometime among them and took Notice of their way and manner of performing Divine Service to God, I was ready to conclude, and say in my mind, Surely these are his People. And a brave living People they really were; there being divers Worthies among them, who I believe are now in the fruition of Joy unspeakable, and full of Glory; the earnest of which they thro' Mercy then at times partook of, to the Satisfaction of their hungry and thirsty Souls. The solid weighty tender Frame of Spirit, some of them were many times favoured with in Meetings brought serious Considerations over my mind with this Query, why is it not so with me? And I said in my heart these people are certainly better than I am, Notwithstanding I have made a great deal more to do about Religion than they: As I was pondering on these things, the saying of the Apostle "that Circumcision or Uncircumcision avails Nothing but a New-Creature in Christ Jesus"; was often brought to my mind: I saw this work must begin in the heart, and be carried on by a divine Power: This I was soon convinced of, and therefore cou'd

wait with Patience tho' in Silence: But yet the whole work was not complicated; it went on gradually Step by Step which demonstrates the Paternal regard of our Heavenly Father, carrying the Lambs in his Arms, lest they should be weary and faint: Who can but admire his goodness, and Celebrate his Praise? His Wisdom and Power are great, O! that all wou'd dwell under his Peaceable Government and learn of him who is pure and holy.

Through the operation of divine goodness, great Love was begotten in my heart to these People, and if at any time, Friends were concern'd to speak against any evil habit of the mind, I did not put it from me, but was willing to take my part; and have sometimes thought it all belong'd to me. As I continued in this humble Frame and was diligent in attending at Meetings when I cou'd, Infinite Goodness was Graciously Pleased to favour me with a fresh and large visitation of his Heavenly Love, often tendering my Spirit, and begetting strong desires after true and saving Knowledge; and that the way of Life and Salvation might be clearly demonstrated; and Blessed be his Eternal Name, he heard my cries and was pleased to send his Servants, both Male and Female; fill'd with Life and Power, who sounded forth the Gospel in Divine Authority declaring the way to the Father, thro' the Door Christ, and opening the Principles of these People, by turning our minds inward to the pure Gift and Manifestations of the Spirit. Now this Doctrine agreeing with what I had in some measure been convinced of, I was made willing to join heartily with it; and was ready to say, "These are true Ministers of Christ", for they speak by divine Power, and Authority and not as the scribes. Now I was mightily reach'd unto, and Striped of all self-righteousness; and my state was opened to me, in such a manner that I was quite confounded, and concluded that tho' I could talk of Religion, of being made a Child of God a Member of his Church, and an Inheritor of his holy Kingdom, there was as much need as ever to cry, Lord have Mercy on me a poor Sinner, Not having yet witnessed the Law of the Spirit of Life in Christ Jesus, to set me free from the Law of Sin and Death. Outward ceremonies avail'd nothing; the new Birth was wanting, and a proper Rectitude of mind, must be witness'd, in order to prepare me for the work whereunto the Lord had called me, and was about to engage me in; The Baptism of the Spirit was to be known, before I could be a Member of Christ, This great work, I saw by divine Favour, I must submit unto, if ever I came to be a Partaker of that Bread which nourishes the Soul unto Eternal Life.

But Oh the weight and Exercise I was under during this time of Refinement; and the Days and nights of Godly Sorrow, and Penitential Mourning, I underwent, are far beyond my Ability to set forth in words: And once being alone I wept exceedingly; and the desire of my Soul was, that it might please the Almighty to shew me his ways, to teach me his Paths which lead to Peace, and give me Strength to walk therein according to his word promising that I wou'd endeavour to follow him; for that was what my panting Soul desired; My desires was not after great things, but divine Favour; the Lord alone was become the centre of my Happiness; and I believe I shou'd have died at that time had he not been pleased in a Wonderful manner to manifest himself a present help in the needful time, and to reveal himself, thro' his Dear Son Christ Jesus by administering Consolation to my wounded Soul, filling my heart with heavenly Love, so that my Cup run over and I was made to cry out, Oh! that all might know thee, and thy Goodness: His matchless loving kindness so overcame me, that I thought I cou'd have gone thro' the World to declare the tender dealings of a merciful God, promised Obedience to his commands; and Oh! the Calm, and Peace, Comfort and Satisfaction, wherewith my Mind was Cloathed; like a Child enjoying its Fathers favours and with inexpressible delight beholding the Smiles of his Countenance: I was afraid to do or say anything which might offend the Lord, lest the rod might be laid heavy on me, for this is the Portion of Disobedience. In that time I became a wonder to many; but was treated with great Tenderness, by most of the Friends and Neighbours.

I had laid aside all Superfluity of Apparel, for which I was condemned; attended Meetings diligently, and walked 3 or 4 Miles to them, sometimes alone meditating upon the Lord, and thought the work of my present and future Happiness was now compleated in me, that I had nothing to do, but sit contented under the Enjoyment of divine Favour, rejoicing that I had left

all and followed Christ, whom I loved more than my natural Life: Thus I concluded in my own mind, not knowing as yet, what the Lord was preparing me for, not that there was a further work allotted me; which I was a Stranger to, 'till one time being in a Meeting, and sitting very contented under my own Vine and Figtree, a Call arose in my mind, "I have chosen thee a Vessel from thy Youth, to serve me, and to preach the Gospel of Salvation to many People; and if thou wilt be faithful I will be with thee unto the end of time and make thee an heir to my Kingdom." These words were attended with Life and Power, and I knew his Promises were yea and Amen for ever; yet I must confess this awful word of divine Command shocked me exceedingly My Soul and all within me trembled at the hearing of it; yea, my outward Tabernacle shook, insomuch that many present observed the deep Exercise of Spirit I was under. I cryed in Spirit, "Lord I am weak and altogether incapable of such a Task, I hope thoult spare me from such Mortifications; besides, I have spoken much against Womens appearing in that Manner." This and more such like Reasonings I was filled with, which did not administer Peace but, Death and Judgement.

Great darkness began to spread over my understanding, and encreased to such a degree that nothing but horror possessed my Soul. I went to Meetings as usual, but felt not the least Enjoyment of the divine presence; but on the Contrary, inexpressible Anguish of Mind, so that I cou'd not shed a Tear, and concluded all was over with me, and that I was lost for ever, my very countenance was Changed, and became a true Index of my deep distress; a Person I had a great love for, told me she had the word of the Lord to declare to me, which was "that I had withstood the day of my Visitation, and now I was left to my Self." This I readily believed, and so gave over all hopes of Salvation; and the grand Enemy got in with his Temptations and Suggestions, and I like a Torrant which bears all down before it, made my Sorrow and Bitterness of Soul inexpressible. And certainly he had prevailed against me with his wicked devises, had not the Almighty by his eternal Arm of Power interposed, and drove him back, saying unto me in the hour of my deepest Probation, be obedient and thou shall be forgiven and thy Soul shall be filled with Joy and Peace unspeakable. At the hearing of which I broke out into Tears, and in deep Humility blessed his holy Arm for delivering me from the Mouth of the Lyon; who seeks to Devour all he can, I renewed my Covenant with the Lord and prayed for Resignation to his divine will, But Alas! when it was again required of me to stand up in Meetings and speak the Word he bid me, I again rebelled, and justly incurred the displeasure of my great and good Master: I went from the Meeting in Sorrow, and offered up my Natural Life a Sacrifice, to be excused from the Service, but it was not to be expected, nothing wou'd do but prefect Obedience.

In this Situation I continued 6 or 7 Months and I cou'd have but little rest Night or Day, by reason of the Anguish of Spirit I was in, yet still I longed for Meeting Days, and made many Promises that if I found the like concern, and it would please infinite goodness to be with me, I wou'd submit to his divine Will come what wou'd; but tho' I went with these Resolutions, when the time of tryal came I put of the work which was required of me, and came away as before full of Sorrow and Anguish of Soul, and knew not what to do, but often wished myself Dead; hoping thereby to be exempt from Pain, yet not duly considering, that if I was removed out of Time in displeasure, my Portion wou'd be more dreadful, and that it was the old Lyar that introduced such thoughts thereby intending not only to bring me to Destruction, but also to make me the Instrument of it myself. Oh I have often admired the long Forbearance of a merciful God with me, and when I consider his loving Kindness, in preserving me from the Devils Temptations, Desires are begotten in my Soul, to Conduct thro' Time with Reverence and Fear to his Glory.

And here a still more refined snare was laid for me; which was a Conclusion to stay from Meeting, because I believed I might when there disturb the quiet of others; and really I was a Shame to be seen in the Condition I often was in when in Meetings: the Friends with whom I lived, and many Neighbouring Friends sympathized deeply with me, and intimated their Concern that I had left of going to Meetings; and begged as those with whom I lived gave me full Liberty to go both on 1<sup>st</sup> and weekdays that I wou'd comply with their request, and go

with them as before, Their Arguments had weight with me, and I went; but had not sat long before the concern to stand up, and speak a few Words, came Powerfully upon me with this close hint, “this may be the last offer of this kind, thou wilt be favoured with, embrace it, I will be thy Strength and exceeding great reward.” I then said Lord I will submit be thou with me, take away the Fear of Man, thou shalt have my whole heart.

And sitting a while I felt the Abounding of heavenly love towards God and his People to arise in my Soul; In which I stood up, and pausing a little, like a Child, spoke a few words which were given me, and sat down in the Enjoyment of Heavenly Life. The Friends were sensibly affected, and as many said afterwards it was a time not to be forgotten, and so it was to me indeed, for I went home rejoicing and renewed my Promise of future Obedience; But tho’ I cannot charge myself with wilful Disobedience, Yet for fear of a forward Spirit, have I believe been guilty of the Sin of Omission: and tho’ its dangerous and criminal to with hold the word of the Lord yet Oh! saith my Soul may all who are called to this honourable work of the Ministry, carefully guard against being actuated by a forward Spirit, which leads into Ministry that will neither Edify the Church, nor bring honour to our holy high Priest Christ Jesus: And as the Tree is known by its Fruits so is the Ministry known by its Effects, producing Death instead of Life; such as offer this will sooner or later, sit down in Sorrow, and Condemnation for running before the true Guide.

About this time the Lord was Graciously pleased, to renew his Merciful visitation, unto the Friends and Inhabitants of North Wales and Plymouth, many of the Youth were reached, and by the effectual operation of divine and Heavenly Life, brought unto true Submission to the Cross of Christ, Several were called to the Ministry and engaged to speak in the Authority of the Gospel, which is the same now as formerly, the Power of God unto Salvation, to all who receive it with Meekness, and truly believe in and patiently wait for the inward and Spiritual Appearance of Christ our Holy Redeemer.

Among the many thus favoured, was our dear Friend and Brother John Evans; who was blessed with an excellent Gift in the Ministry; and being faithful to his heavenly calling became an able Publisher of the Gospel, preaching it in the Demonstration and Power of God: He was careful to discharge his trust according to divine Ability yet not forward, but patient in waiting for the Motions of Life, by which he attained Experience and knew when to speak and when to stop, in this, as well as in his love of Silence, he was exemplary, he was likewise blessed with the Christian virtues, of Brotherly love, and universal Charity; and being endowed with a good Understanding, was a Man of Sound Judgement; wherefore I always esteemed him as an elder Brother, and gave him the right hand of Fellowship: He was an Instrument of help and good to me, in my Infant state of Religion which in Point of Gratitude I ought never to forget. Oh may I conduct in such a manner thro’ this state of Probation as that my latter end may be like his.

Now tho’ I had in part been faithful to the Call of my great Lord and Holy Redeemer, yet was he pleased at times to withdraw the Light of his Countenance from me, and to suffer the grand Enemy to buffet me sorely, by tempting me to believe the Peace I had enjoyed was only a false one; that it was all delusion; that the Mortifications I underwent wou’d be of no advantage to my Soul: Besides he Suggested, how did I know there was a God; and if there was, whether he required those Mortifications at my hands: Again that Humility I pretended to, was only feigned, and therefore the Lord wou’d never accept it. Here I was again brought very low in Mind, and my Spirit depressed almost to despair, so that I began to think all this might be true; Yet I knew not whither to go for help; but after some time, those Words sprang up in my mind, “Trust in the Lord for in the Lord Jehovah is everlasting Strength.” and then secret Breathings arose to God, that it might please him once more to favour me with his holy presence, which giveth Life and Light, whereby to distinguish his pure Voice from that of a Stranger. But Oh! The bitter Whisperings of Satan and the Thoughts that passed thro’ my Mind, such as my Soul hated, yet such were the Suggestions of the Enemy, that he made me believe they were all my own: but the Lord in his own Time gave me to see the Enemy was a

lyar from the beginning, and indeed had not the secret hand of infinite Goodness supported thro' this great Temptation, I should have fainted, and lain down in deep Despair.

I had not long enjoyed divine Peace, before the old Accuser began again, telling me I had Blasphemed against the holy Ghost, in that I had deceived the People, in pretending to Preach as by divine Influence, which he insinuated was a Positive untruth; and for me to make a Shew of Worshipping that God whom I had thus believed, was a Sin never to be forgiven. This was a distressing state to pass thro', and lasted several Weeks: I went mourning about like a Person almost bereft of Reason, and tho' the Friends still continued their Care and regard to me, I never had freedom to communicate my Exercise to any Mortal: The work I have since found, the Lord Reserved for himself alone; and indeed he is allsufficient, and if People would but patiently wait his time, they would find deliverance in a proper Manner. I indeed concluded I was the worst Creature ever born, and only reserved for divine Vengeance; but the Lord gave me to see otherwise. For sitting one time alone in the woods, a Cry sprung up in my heart, if I die it shall be at thy Footstool O Lord! For thy Loving-kindness has been great to me from my Youth to this day. and falling on my knees, I pray'd he would be graciously pleased to enlighten my Understanding in such a manner; that I might see clearly wherein I had so offended him because I was suffered to be so tempted, his Word then became as a Fire in my Breast, and the answer I received was to this Effect." Be encouraged, thou art suffered to pass thro' these trying Dispensations not only on thy own Account, but for the sake of others, to whom when qualified, I will in my own time send thee Be faithful, I will be with thee until the end of time". At this intimation I was tendered and filled with Gratitude unto his divine Majesty, who alone can deliver his Children out of all their Afflictions: and my Soul at this Time, under a sweet sense of his Goodness, bows in awful Reverence, and with Praises to his holy Name can say who is like to our God?

I wish all who make Profession of the Truth, may conduct agreeable to the holy Principle in Sincerity, and then such will be good Examples to their Children and Families (if they have any) as also to the Youth in general.

There were many Incidents which attended, and various Exercises that happened to me, during the time of my being among those Friends, to whom I was Indebted for Payment of my Passage, which for Brevity's sake I omit. When the time I engaged to them was expired I served a Quarter of a Year longer in Consideration of the tender Regard they had shown me, when it was in their Power to have conducted otherwise, and for their granting me the Liberty of going to weekday Meetings which they accepted from me with Reluctance: We loved each other much, and being unwilling to part, I staid with them till the Spring and then in much Love and tenderness we parted.

I am perswaded, that if Servants were concerned to discharge their trust faithfully, to their Masters and Mistresses the Lord wou'd provide suitably for their support thro' the World with Credit and Reputation. I never was more easy and contented in mind, with regard to outward things, in any Station of Life, than when I was Servant. Because under this Circumstance, I met with that for which I laboured many Years, Viz. The true saving knowledge of Christ Jesus, who is the only way to the Father, whom to know is Life Eternal: I cannot help but desire, that People in every Condition in this World, may be thus Blessed. When the Soul is tinctured with the universal Love of God, it produces this effect to create strong desires, that all may be partakers of Life and Salvation, as freely offered thro' Jesus Christ our Lord."

When I had fulfilled my contract as above, I found a concern to remove over Schoolhill, which I did with Advice of some Welch Friends, who had been as nursing Fathers and Mothers to me: I staid some time at Haverford, where I found many good Friends who were tender of me, Tho' I attended Meetings diligently, both on 1<sup>st</sup> and other days of the Week, at Haverford, Radnor, Merion etc, as I found freedom, yet I very seldom appear'd in Publick, and when out of Meetings I kept myself pretty much retire'd from Company, finding Retirement profitable for me, in this my Infant state in Religion. I hired for a Month with a Friend but wou'd not engage for a longer Time, because I found this was not the right place for me to settle in. I was scrupulous of fixing any price for my work, fearing I might over

value it, and that those for whom I wrought wou'd lose by me, and therefore I left it to them, to give me what they thought I earn'd.

Thus I conducted to the best of my Understanding with fear, lest I should bring dishonour to the holy Profession I made, and be a stumbling Block in the way of tender enquirers, the Lord in this state regarded me, and not only favoured me many times with the descendings of heavenly Life and Love, but gave me favour both among Friends and others, so that I might have had the best of places, either in Philadelphia, or the Country, but I was not to settle in those parts, I must go a little further, but the place where was still hid from me. One first day, after I had sat some time in Haverford Meeting, David Lloyd from Chester, with his Wife, and several other Friends came into the Meeting, as soon as they were seated, it was as tho' it had been spoken to me, "these are the People with whom thou must go and settle," they being Strangers to me, and appearing as Persons of distinction, I said, Lord how can such a one as I, get Acquaintance with People who appear so much above the common Level; the word was in my Soul, "be still I will make way for thee in their hearts; they shall seek thee". I knew not what to think of this; and was afraid it might be a Temptation of Satan, yet rested contented in the thought, that the Lord, who had never, fail'd me yet was all sufficient to provide for me, at that Instant a great stillness came over me and I felt the Love of my heavenly Father, to affect me in a very uncommon manner. I afterwards understood, that David Lloyd and his Wife fixing their Eyes upon me, felt a Sympathy with me, such as they had never known towards a Stranger before; and said in their hearts, this Young Woman is or will be a Preacher. They were both tendered, and it was fixed in their Minds, that they were to take me under their care, and Nurse me for the Lords Service, with a promise that his Blessing should attend them this, I had from their own Mouths after I had lived with them. After the Meeting, I was passing away as usual, for fear of being taken notice of; but was stopt by a Friend, who asked me to go home with her, for the Chester Friends were to dine there, I excused myself as well as I could. The said Friends came and spake kindly to me, which affected me in such a Manner that they let me go, but told some Friends how much they were affected towards me, and how it appeared to them in the Meeting; left their love to me and said they intended to visit me soon with proposals for my living with them: For what each of them felt in themselves they were to be Instruments of good to me.

Soon after this, I became acquainted with Elizabeth Levis, a friend of Springfield Meeting; the way and manner was thus. I had not appeared in Publick a great while, nor felt any motion that way, but was very low in my mind, and being got into a dark spot, had again almost lost hope, and thought it impossible but I shou'd fall a Sacrifice to the Temptations of the grand Enemy, who still followed me. However, it happened that Friend Levis came to visit Haverford Meeting, where I then was, After some time of Silence, she stood up; and speaking in the Authority of Truth, so effectually laid upon my state, that I cou'd heartily subscribe to the Truth of the Testimony. The power that attended her Ministry, reached the Witness of God in my heart; a Zeal was begotten in me for the honour of the good cause, and was filled with Love to the Instrument thro' whom I had been thus favoured, Hope was again renewed in me, that by virtue of the word preached, the Lord wou'd still continue his wonted favours to me in preserving me from the Snares of the wicked One. After Meeting she took notice of me, and said, I came here to day thro' the Cross; the Lord knows for what end; it may be for thy sake. I was so overcome I could not speak, but wept much, and esteemed it as a Blessing she had taken Notice of me: I went home rejoicing in Spirit, because I had met with divine Refreshment, which I was much in want of.

As it pleased the Almighty thus to visit me in a wonderful manner, by the renewing of pure Love, I made Covenant, that if he would be with me in the way I should go, he should be my God and I wou'd serve him for ever. And as this disposition increased, I felt the Unity of the one Spirit to this his dear handmaid; and in that we became near and dear to each other; and in process of time we joined as Companions in the work of the Gospel as I shall hereafter have occasion to mention, in the course of this account. But to return, My mind was still engaged about Chester; with strong desires to be with Friends there, but how to accomplish that was

the Question; Yet knew the Promises of God were yea and Amen, and in this confided; But soon a good Opportunity offered; I was just finishing some work, which I had took to do for a Friend; and on my saying, when this is done I know not where to get more; a Woman not of our Society, being in Company said to me, fear not God will always provide for you, because you fear his great Name, I made no Reply but in a few minutes, Somebody knocked at the door; I being next it, opened it, when I saw a Man of a good Appearance sitting on Horseback, who asked, whether there was any, young Woman that wanted a place, for he wanted a Maid one that was sober, We desired him to alight, and I queried with him whence he came, he said, he and his Family belonged to the Chester Meeting, and he lived not far from the Town. It immediately started in my mind, it may be this is a providential thing, to bring me to that People; I will give him expectation of going within a Week, if he will come for me; but concluded to hire only for a Month, to see how I liked his Wife etc. I communicated my mind to him; he accepted and asked what wages I expected; I answered as usual, what they thought I deserved when the Month was out; so set him the time when to come for me, and we parted: his Name was Benjamin Head, a worthy honest Man. He called at a Friends just by, and told his success, and when he was to fetch me; they said I was a Preacher, and they were unwilling to part with me; but he had my word, and came according to our Agreement. I was prepared to attend his Call, and so went with him. I found his Family were only himself, his Wife and Daughter with one Maid and Man Servant. His Wife being apprized of my Character, received me with Love and Affection; which lasted not only while we lived together; but to the conclusion of their time, in this life. And indeed it wou'd have been high ingratitude in me, if I had not returned their kindness, in the best manner I could; for I had not been there three weeks, before I was sized with a violent Feaver, which reduced me so low, that my life was despaired of: tho' they got the best advice that cou'd be had, and spared neither cost nor Labour, in hopes of restoring my health.

Tho' the distemper was violent on my Body, yet I was favoured with Gratitude of mind; and entirely resigned to the divine Will, whether to live or die. It is a great Blessing attends those who fear God, that his holy Spirit accompanies their Souls when upon a Death Bed of lanquishing: The Psalmist experienced this in his day; and so will all the Righteous now, as well as then. The illness held me near three Months; in all which time, the Friend Head and her Daughter, a sober valuable young Woman, tended me Night and Day very carefully.

Several of Chester Friends and others visited me, and tendered their Service, as well in administering things suitable for my disorder as otherwise; so that I wanted for nothing proper for me. Some Friends were for removing me, but that was impossible: Besides the Friends with whom I was, declared against any such Motion. and I was against it myself, under this Consideration, that if it pleased Providence to raise me, it would be my duty to stay, and make such Retaliation as might be in my Power, to my said Friends. Thus this time was prolonged Six or Seven Months instead of one, so that we poor short sighted Mortals, may propose many things to ourselves, but Providence can disappoint, for wise ends, and all for our good if we patiently submit; and indeed it is our Interest so to do. Friend Lloyd perceiving Friend Head unwilling to part with me, forbore speaking any thing of her mind to me, till after I got out to Meeting; which I did as soon as I was able. My first going to Meeting was on the first day: The Meeting was large by reason that John Danson, a Friend from Great Britain was there. I sat in about the middle of the house, under great exercise of Spirit, insomuch that the Friend was sensible of it thou' even at that distance. Tho' I did not appear in Testimony I was not hid. I do not remember anything remarkable attended the Meeting: John Danson was silent and as soon as it broke up, he spoke to David Lloyd saying stop that young Woman who sat in such place, I have something to say to her from the Lord. He spoke aloud; I heard him, and trembled, and was going away, but Friend Grace Lloyd desired me to stay; and kindly told me I must go with her home: I excused myself; but it did not do. She would not be denied I must go: I therefore asked Friend Head leave, she readily gave it me, and left a Horse for me to ride on home. When we came to the Friend Lloyds there was a great Company of Friends; but not thinking myself worthy, wou'd not intrude myself among them, intending to

go among the Servants; yet this was not permitted; for as I was entering the Parlour, I heard the English Friend say where is the young Woman, I want her Company. I came in, and was seated next to him. He took hold of my hand, fixed his Eyes upon me and after a little Silence spoke to me in such a manner, by way of Encouragement, as I have not freedom here to relate; only thus much I may say; he proved a true Prophet to me, as I afterwards experienced; respecting the work the Lord by his Power was preparing me for and about to employ me in: But I like Nicodemus was ready to say, how can this be? Will the Almighty engage a poor unworthy Creature, in his so great a Work? He knows I am no way sufficient for the Task. The divine Word was. "Trust in my sufficient Power that shall properly Qualify thee for every Service. What I require of thee is to be faithful, and thou shalt see greater things than has yet been made manifest" I felt infinite Goodness near, my Soul bowed in awful Reverence to the divine Majesty of Heaven and Earth; and in the secret of my heart I said, Lord I will submit to every dispensation thou allots. The Friends present were mightily broken and we were made partakers together of the Virtue of Light and Life; which caused Gladness of heart, so that little Food satisfied some of us.

After dinner the Friend spoke to Friend Lloyd and his wife saying, take this young Woman, make her your adopted Child; give her Liberty to go where ever Truth leads. They told him that was their intention, and when I was free to come, their house should be my home for the future. He replied do as you say, and the Blessing of God will attend on her behalf. Friend Lloyd then took me into another Apartment; and told me how she and her Husband were drawn in Love to me the first time they saw me at Haverford (as is before related), and if I wou'd come live with them they intended to do well for me, I admired at the ordering of Providence in thus providing for me, a poor desolate Orphan, separated from my natural Friends in a strange Land; and had no certain habitation here in Mutability. Oh! that all wou'd fear and serve the living God whose goodness endures for ever. It was his own Work he shall have the Praise.

We parted under the holy Influence of divine Love, in Tears, and I with a sense of his Wonderful kindness to me went home rejoicing in Spirit, praising the Almighty.

I mended fast as to health; so that I was enabled to perform to the Satisfaction of my Master and Mistress: I staid with them till near Spring, and then parted in much Affection. We loved each other sincerely; rejoicing in our mutual Welfare they always treated me with respects, as I did them being fully satisfied they were Instruments, in bringing me to my future Settlement in this World, and this Love subsisted between us, untill it pleased the Lord to take them to himself. Their Memory is as agreeable to me now, as in the beginning of our Acquaintance.

I entered into Friend Lloyds Family as an upper Servant, such as we call in England Housekeeper; having all the Keys, Linen, Plate etc delivered unto me. They had a great Family; one white Man and thirteen or fourteen Negroes; and so everything passed thro' my hands, and they had reposed such a trust in me, it brought a weighty concern on my mind, that I might conduct aright, and discharge my duty faithfully to my Principals and their Servants: And being sensible to my own Weakness I many times when others were asleep poured out my Prayers to God for Wisdom, who gives liberally and upbraids none. I was often afraid lest thro' my misconduct, I should bring dishonour to the pure Truth I made large Profession of; for now I began frequently to speak in the Meetings and many Eyes were upon me: I was become like a City on a Hill, which cou'd not be hid: and Christ our holy Lord speaking of this Situation, says, "let your lights so shine before Men that others beholding your good works may Glorify your Father which is in Heaven." This text was often revived in my memory. Under this dispensation I was led thro' a painful anxious travel of Soul. I considered I had been tried in low life, tho' I never wanted for any Necessaries, but was always well provided for, having met with kind treatment from all sort of People and was Blessed with Contentment in the station allotted me, but now I was to be proved with greater plenty and be favoured with the Company of valuable Friends, who often frequented our house, and tho' I was but in the station of a Servant Yet was taken great notice by them; for when they came I

was always allowed to sit in the Room with them. This was a great Obligation conferred on me; and it did not elevate my mind, but made me more humble and assiduous in my Business, Another favour conferred on me was, that I always din'd with Master and Mistress; which was of Advantage for many times their Conversation was profitable.

Thus as I kept my Eyes steady to the moving of the mighty hand, it gave me favour among my Friends, and with both my said Benefactors, and they were Kind and Affectionate like tender Parents, watching over me for good, often telling me to mind the dictates of Truth, and if I at any time found a Concern to visit any Meeting, be sure to go, and they were careful to provide suitably for me in every Respect: this was engaging, and my Love to them increased daily. I judged it my duty to make their Interest my own, as if I was their Child, and can in Truth say, I never wilfully disobliged either of them, or left their service to serve myself in any Shape; I went no where without their leave, not so much as to buy some Trifles I wanted; and when a Religious concern came over my mind, to visit the Churches of Christ, they were the first I made acquainted therewith.

The first visits I made were to some neighbouring Meetings, in Company with some of our Friends and returned at Night.

Afterwards it became a concern on my mind, to visit Friends at Philadelphia and some more Meetings in that County, in the Company of a Friend from Long Island. I had Friend Lloyds consent to go this Journey, I went with her into Bucks County, from thence I return'd home and was diligent in my Business when there, For tho' the Lord was pleased to crown my labours in the Ministry with success, and Friends every where were exceeding kind to me, yet I was not exalted; being sensible that of myself I could do nothing that tended to good: I therefore found it my Business to return unto the place of waiting, to know the further Will and Pleasure of my great Lord and Master Jesus Christ.

But tho' I enjoyed satisfaction and Peace which the World could not deprive me of, and met with abundance of Love and Respect from Friends and others, Yet I was not exempted from the Buffetings of Satan within and without, nor under the Woe! pronounced by our Lord against those, "whom all Men should speak well of." I had outward Enemies, who watched for my halting, but Blessed be the mighty Arm of Power, that Supported me thro' all, and preserved my Feet from falling into the Snares which were laid for me. How valuable is the Light of Christ? How it manifests the wiles of Sin and Satan! unto such a degree, that some have Reason to say "Surely in vain the Net is spread in the sight of any Bird".

In the year 1714 our worthy Friends Thomas Wilson and James Dickinson, came into this Province, on the Religious visit to the Churches, I was present at a Meeting they had at Plymouth; which on account of the great Gathering of People, was held under the Trees.

Thomas in the Exercise of his Gift in the Ministry was led to treat on several subjects; which making great impression on my mind at the time, and tending to confirm me in the Faith I made open Profession of; I still remember. He was led to speak of Davids bringing the Ark of the Lord from the house of Obed-Edom: Also the Festival sacrifice he offered to the Lord; and his dispensing the Bread, Flesh and Wine to the Multitude to the Women as well as the Men, which he repeated two or three times from thence inferring, the Lords influencing the Females as well as the Males, with divine Authority, to preach the everlasting Gospel to the Nations. He spake largely on the Passage of the Captive Maid, mentioned in the holy Writ, in Respect to her Lord and Master, and in a Powerful manner set forth the Priviledges which the true Members of the Church of Christ enjoyed under his peaceable Government. He spake Prophetically of the work of Santification some where under saying, the Lord wou'd bring thro' all the faithful to his Glory, and the Solid comfort of the afflicted; tho some might be like David in the horrible Pit etc. This and divers subjects he mentioned greatly affected me, and reached me in such a manner, that I was much broken, and said in my heart, surely all here will be convinced of the Principles of divine Truth, this Day; and not only convinced, but converted, by the eternal Word of God, unto the true Faith of Christ our Lord, who came to seek and to save, all who shou'd believe in his pure Name.

I thought none cou'd withstand the Doctrine preached, it being with great Power and divine Authority; not as that of the Scribes, or hireling Priests. What made it further remarkable to me was, that the Friend were they dined, insisted on my going with them, which being in my way home, I with Fear and Trembling comply'd, and being sat down in the house, Thomas Wilson fix'd his Eyes upon me, which made me conclude, that he saw something in me wrong, upon which I arose, and went out, being much affected, but heard him say what young woman is that? She is like the little Captive Maid, I have been speaking of this day: May the God of my Life strengthen her! She will meet with sore Tryals, but if she is faithful the Lord will fit her for his Service: he further remarked, he saw the Lord was at work in me for good, and wou'd in his time bring thro' all. These hints have since been of service to me, when almost overwhelmed in Trouble, and I think shou'd never be forgotten. I do not mention them in Ostentation, but bow in awful Reverence as with my Mouth in the Dust, rendering to the great Author of all Mercies, Adoration and Praise; may it be now given unto him and forever Amen.

It was in the year 1719 I came to David Lloyds, but did not travel far abroad until the year 1722 when having the consent of Friends, and their Certificate for that purpose, within that time and in the year 1725 I accompanied my aforesaid mentioned Friend Elizabeth Levis on a Religious visit to Friends in Maryland, Virginia, and North Carolina, then returning home, we afterwards went to Barbadoes; and from thence we took Shipping; and landed on Rhode Island, visited the Place, Nantucket, New England, Long Island, the Jerseys, our own Province, the Counties of Newcastle, Kent and Sussex in Delaware, the Eastern Shore of Maryland, and again into Virginia.

It was in the year 1725 that we visited Barbadoes in all which Journeys and Voyages, we were true Yoke Fellows; Sympathizing with each other, in and under the various Exercises whether of Body or mind, which we had to pass through.

She was sound in the Ministry, and where we were led, she was of great and good Service. I always preferred her for the works sake. Her conduct out of Meetings was exemplary which Preach'd loud. I must add she was no Busy body; we meddled not with other Peoples concerns neither in or out of Meetings. She was of great Service to me and I hope the Love that subsisted between us when Young will remain for ever; mine to her is as strong as then, for which I am truly thankful to the author of all Goodness.

In the year 1726 I travelled with Abigail Bowles (from Ireland ) thro' the lower counties of Delaware; the eastern shore of Maryland, Virginia, Cape May; the two Egg Harbours, and other parts of New Jersey and through this Province; in which Journey we rode about 1700 Miles.

And having had a concern in the Love of Christ for a Considerable Time past, to visit the Churches in Great Britain Ireland etc. I acquainted Friends in our parts thereof; and had their concurrence and Certificate for that Purpose. And on the 13<sup>th</sup> day of the 3<sup>rd</sup> Mo, 1727 in the Company with our dear Friend Abigail Bowles aforesaid, and several others, went on Board the Ship Dorothy, John Bedford Commander, bound for Bristol. There being but little wind for the most part, we did not leave the Capes of Delaware till the 20<sup>th</sup> and on the 27<sup>th</sup> day of the fourth Month we landed safe at Bristol. We held our Meetings in the great Cabbins during the Voyage, when the Weather permitted; which the Lord was graciously pleased to own with his Life giving Presence, to our Comfort and Satisfaction, for which, and all other his tender Mercies and Preservations, he shall have the Praise, who is alone worthy.

We were kindly received by Friends at Bristol; I lodged at Richard Champions. 28<sup>th</sup> rested. 29<sup>th</sup> being the 5<sup>th</sup> day, I was at their Quarterly Meeting of Worship for the young People. 5<sup>th</sup> . mo.1<sup>st</sup> I parted with my dear Friend Abigail Bowles. She going homeward in a Ship bound for Cork in Ireland, and I staid at Bristol.

The 31<sup>st</sup> of the 5<sup>th</sup> mo. I got to London having had Meetings almost every day after my Landing, and generally to Satisfaction. I staid in and about London visiting Meetings and Friends till the 6<sup>th</sup> of the 7<sup>th</sup> month when I left that Place, and travelled thro' divers parts of the Nation, visiting Meetings as my way opened, in which Service, the good hand of my great

Lord and Master was near; supported me under many close Tryals, and deep Baptisms. Indeed I may say he was pleased at times, plentifully to furnish his Ministers, with suitable doctrine to the states and Conditions of the People; so that many were reach'd and confessed to the Truth; the Mouths of Gainsayers were stopped, and the upright hearted encouraged to persevere in the way of Truth and Righteousness. It was a Gathering day in divers Places. May the great Lord of the Harvest so operate in the minds of the People, by his eternal Power and Spirit; that many may be rightly qualified for his Work and service, to the Glory of his great Name.

On the 14<sup>th</sup> of the 2<sup>nd</sup> Mo. 1728 I came to Whitehaven; and on the 16<sup>th</sup> went on Board the Ship Reserve, John Nicholson Master, bound for Dublin in Ireland where we arrived safe on the 18<sup>th</sup>. I was at most Meetings of Friends in that Kingdom; had Meetings in many places where no Friends lived; and visited Friends in their Families within the City of Dublin, generally. In many Opportunities which I had, both among Friends and others on that Island, it evidently appeared, that Heavenly Counsel was unfolded to the People. The doctrine of Truth descended as the small Rain upon the tender Grass, whereby many were refreshed and a lively Greenness appeared. Those of other Societies were civil many of them tender, and well satisfied with the visits, and some of them appear'd ripe for Information into Friends Principles, so that the faithful had frequently cause to rejoice in the wonderful condescension, and loving kindness, of the merciful Creator of Heaven and Earth, from whom all good comes.

On the 19<sup>th</sup> of the 11<sup>th</sup> Mo. 1728 I embarked from Dublin and on the 20<sup>th</sup> landed safe at Grange Lancashire.

After I had visited many Places in this Nation, and spent a Considerable time travelling therein, to good Satisfaction; and finding myself clear of the Service in that part of the world, I embarked again for America; whence I arrived the 13<sup>th</sup> of the 2<sup>nd</sup> Mo. 1730, and was affectionately received by my kind friends and Benefactors, David and Grace Lloyd, and other Friends hereaway.

Soon after my Arrival, David Lloyd was taken ill of his last Sickness; during which I thought it my duty to attend on him as usual. On the 6<sup>th</sup> day of the 2<sup>nd</sup> Mo. 1731 he departed this Life, and I have reason to believe our Loss was his eternal Gain.

I may add in him I lost a Father and sure Friend, who in all the Journeys I went whilst he lived, supplied me cheerfully with Necessaries requisite. He was exemplary in his Family; treating all about him with humanity, choosing rather to be loved than fear'd. He was diligent in attending Meetings for Worship etc. And those of his Servants who inclined to go to Meetings he allowed them time to perform that Necessary Duty.

I never lived as a hired Servant with David Lloyd or the Widow after my Arrival; tho' I remained at her Request with her till I married, which was in the Year 1738.

In the year 1732/3 I went a second Time to Barbadoes, in Company with Rebecca Minshall. From Barbadoes we took Shipping for Rhode Island and visited that place and New England.

In the Year 1744 I had a Certificate to go a second time to Maryland Virginia and Carolina, in the Company of Margaret Churchman; concerning which visit I could say much, but it may suffice to remark that it appear'd to me to be a time of great Openness among People of various Ranks who followed us from Meeting to Meeting; treating us with Respect, and the marks of real love and Affection: But knowing we had nothing valuable of ourselves I attribute all to divine Goodness, who opened the way for us, and is alone Worthy. Margaret sometimes appear'd in Publick Testimony, and I thought to good purpose; and was to me a good Companion.

In the Year 1747 I performed a second visit to the Churches of Christ in England and Ireland; having for my Companion Elizabeth Hudson, daughter of William Hudson of Philadelphia, I had hitherto underwent many close Tryals and Provings, in my Pilgrimage thro' Life; but this visit was attended with some of the heaviest and most painful Exercises of any I had ever before perform'd. and yet I have reason to believe the good hand tho often concealed, was under all; and he did enable me at times to speak to the Condition of the

People, so that the Witness was reached, and by his own Almighty Power, the seed raised and brought into Dominion; of this Time hath produced undeniable proofs; so that tho' this was a Painful Journey, both to Body and Mind, yet as the infinitely wise Being was pleased to bless it to some, to the Honour of his great Name, I dare not repine, but hope humbly to submit, to what he hath permitted or may permit, to attend for the refining of my Faith, and making it more pure than Gold.

In the Year 1756 with the Concurrence of Friends, and their Certificate; having my Friend Susanna Brown of Philadelphia for my Companion; I performed a visit to Friends in New England etc as far as I was enabled to Travel; tho' we did not go farther Eastward than to Salem; however we had several satisfactory Meetings among Friends etc. We first went to New York, and had Meetings there; Friends being glad of our Company which they manifested by their respectful conduct. In company with several of them, we went to Long Island, and attended the Yearly Meeting at Flushing, which was large and favoured with divine Authority from day to day: the People behaved with remarkable stillness, and quiet; many Friends remark'd upon it to be more so than usual at sometimes; the Lord manifesting his Power thro' Poor and weak Instruments.

From thence we proceeded by Water to Rhode Island; several Friends from New York accompanying us. And arriving there a Week before the time of their Yearly Meeting, we had a seasonable time of resting. Thro' divine Favour we were enabled to go thro' our Service, at the said Meeting to good Satisfaction; being comforted in Spirit; in a sense of divine Goodness; and I hope bowed in awful Reverence unto infinite Mercy in a Suitable manner.

After this Meeting we went to Tiverton where we had three Meetings which I think were large and Satisfactory.

From thence we took Passage in a Sloop for the Island of Nantucket where we attended the Yearly Meeting, which was large and to good Satisfaction; and altho' in going ashore from the Sloop, I received a hurt in my Leg, which proved very Painful, I attended the Meetings every day; and was qualified to go thro' the Service required,, which I looked upon as a great Favour.

We staid two Weeks on this Island; and then with Sylvanus Hussey and his son, embarked on Board their Sloop to Boston; where we were detained 8 or 10 weeks, on account of my Lameness: being unable to Travel. Friends in this place were very kind; and must in, Justice remark, so were People of other Religious Societies, in so much that I was made to admire; But it was the Lords doing, and not any Merit of mine. When I got out to Meetings, they were Crowded, the People continuing to carry with respect towards us, and when we left that Town several accompanied us on the way and some not of our Community went to Rhode Island, and were at all the Meetings with us, which were large and Crowded, and I have reason to Conclude Satisfactory. When we took leave of each other, it was a time worthy to be kept in Remembrance.

We came by New York, and from thence passing over to Long Island, we visited most of the Meetings thereon: After the last of which, appointed for us, I was seized in a very uncommon manner; my Understanding being so Clouded I cou'd not recollect where I was; yet was blessed with Quietude and Peace, being fully resigned to the divine Will. In this condition I was taken to Flushing whence I laid some days; and altho' thus afflicted, in the Intervals of my Reason returning, Oh the Peace I enjoyed; and the sweet Assurance of my being right in going this Journey was such as I never felt before, which bowed me in awful Reverence before the divine Majesty, saying "Lord it is enough." And as it was the fourth visit I made to New England, and likely to be my last; the Mighty Power of God was more conspicuously manifested to my Soul, than I had ever known after any other Journey.

Several Friends from New York accompanied us to Amboy, where we parted in much Love. We came to Bordertown, where we staid several days; had a Meeting which was Satisfactory, tho' attended with hard Labour before the Rubbish was removed; I was then favoured and clear in my Understanding.

Friends accompanied us over the River to Pennsylvania side; and Ennion Williams meeting us there, I was conveyed in his Carriage to Bristol; staid first day meeting at that Town, several Friends from Burlington being at it we were mutually comforted in each other, in the Immortal Love and Life, which our Heavenly Father favoured us with; herein we parted and that Afternoon came to Philadelphia; staying there a few days, and was at their Meeting; and here my Company and I parted, in Love, as we had traveled, she became kind and very Affectionate to me, and I believe was of Service on the course of our Religious Visit.

I have thought how the Wisdom of divine Goodness is eminently displayed, through Christ our Lord, in sending forth his Servants, to Preach the glad Tidings of the Gospel of Life and Salvation to the People freely; and I am persuaded, were Companions in this solemn Service are firmly united, in the true Bond of Christian Fellowship, it must tend confirm the Authority of their Message, testifying their joint consent to the doctrine they teach, to comfort strengthen support each other in the many trying dispensations, which in the Course of their Travels they have to wade thro'; this being the real case, Judge, how great must be the Disappointment, when it happens otherwise. May the allwise God be pleased to visit those who have gone out of the right Path; which by virtue of his Light he has graciously led into, and restore them into his Favour; that their latter End may be rest and Peace forever.

I think the best of my time after my Return home from this Journey, was Principally spent in attending our own Meeting, and my Worthy Friend Grace Lloyd being much afflicted with my own Infirmities and Troubles which were not a few, However I have been helped wonderfully through, therefore must not repine.

In the 5<sup>th</sup> Mo. 1760 my worthy Friend Grace Lloyd departed this Life, in the 85<sup>th</sup> year of her Age. She was one who was favoured with excellent Talents and in the early part of her days was reach,d to by the Mighty hand of God and as she yielded Obedience to his Dictates by his Holy Spirit became serviceable in the Church of Christ, had a good Gift in Discipline; and many times I thought spoke in these Meetings by divine Authority to the tendering of many hearts. She was a Woman of good Understanding, sound Judgement, and quick Apprehension; Now she is gone, and I hope is reaping the peaceable Fruits of Righteousness. Thus much I thought in Gratitude I was obliged to hint concerning her and when I look back and consider, how the Lord was pleased to Influence the Hearts of his People in Love to me, when from all my natural Friends, I cannot but admire his unmerited Mercy, and say, he is Worthy of Worship and pure Obedience, for who is like to our God.

I might have added in the Course of the foregoing short Narrative, that I attended several Yearly Meetings at Philadelphia, and altho' I was of little or no Service, yet I always returned home better, having enjoyed among my Dear Friends, that Consolation which my Soul thirsted after. Upon the whole I may say as did King David Psalms 19<sup>th</sup> v:2<sup>nd</sup> "Day unto Day uttereth speech and Night unto Night sheweth Knowledge". by sore Afflictions we learn Experience, and if we make a proper use thereof, all will in due time be Sanctified to us; so that we shall receive the word of Instruction with Joy.

Finis

To the Monthly Meeting of Friends and Brethren at Marsden in Lancashire

Dear Friends

We whose names are hereto subscribed are of those who amongst others having frequented the Meeting of the People called Quakers for some time and particularly that in Rosendale of which we Judge you are not unacquainted; and having felt our Souls united to you in the Spirit of Love(as a People)and much comforted by the Presence of the Lord amongst you; we are each of us desirous that we might be united in the outward order and discipline of your Society in your Particular Meeting in Rosendale not having any other motive in view but the Salvation of our Souls.

We take this method of laying our desires before your Consideration that we may know how far you have unity therewith.

Entwistle 10<sup>th</sup> of 11<sup>th</sup>. Mo.

Joseph Kershaw      Thomas Tommyson  
Samuel Haslem      James Brandwood  
John Wood

To the Monthly Meeting at Rosendale in Lancashire

Dear Friends

We whose names are hereto subscribed having frequented your Meetings for some time past and especially that particular Meeting at Rosendale; we being inwardly persuaded to turn from every Lo here or Lo there unto Christs Spiritual appearance within which is the Hope of Glory our Souls at times have been Comforted and Strengthened in our inward retirement when waiting upon God amongst you and our hearts being drawn towards you in your outward order and discipline, and in so doing have no other end in view but the good of our Souls therefore we take this method to lay it before your consideration to know how far you are at Unity therewith.

Entwistle 10<sup>th</sup> of 12<sup>th</sup>. Mo. 1762

William Law  
William Green  
William Wood

To Joseph Wood at Newhouse.

Sheffield 20<sup>th</sup>. of 1<sup>st</sup>. Mo. 1777

Dear Friend

Under a little sense of that divine Love and Life which waxeth not old nor decayeth but is Unchangeable the same in its Nature and Manifestation to the minds of Mankind tho' different in degree as it pleaseth infinite Wisdom to dispense, am I now retired in order to Salute thee with a few Lines as thou hast often been on my Mind of late. I am not unsensible in part of the dreary Path thou hast to tread but am Led at times to Sympathize with thee: for it is now as well as formerly that thro' much Tribulation we must Enter the Kingdom; for tho' it is and has been for a Considerable time a day of outward Ease yet I fear it hath proved as a Snare to many in which the Unworthy Adversary hath as it were Lull'd them asleep in a state of insensibility. and indeed it is to be Lamented that very many there are for the unspeakable priviledge they have enjoyed (If I say) beyond others (in that their minds have been directed to the sure Principles of Light and Truth and the Gracious hand that has visited them) one might reasonably have Expected better things but I say very many there are who seem stript of those beautiful Ornaments which adorn the true Sons and Daughters of Sion and these falling short in filling up their proper Stations it makes the Burden fall the heavier on those who are desirous above all things to discharge the duty of their day faithfully but let us Call to mind Dear Friend the Consolatory words of our Lord to his immediate followers in the World you shall have tribulation but in me Peace, but be of good Cheer I have Overcome the world yet he did not overcome without treading a tribulated path he was a Man of Sorrows and acquainted with grief he was made Perfect through thro' Suffering, and is become the author of Eternal Salvation to all those that Obey him, and as he is the author so he is the Strengthenener of all those that trust in him, to Run the Christian Race that he only can set before them Clearly and distinctly may we so run in this Race with Patience and Perseverence in what course so ever he is pleased to appoint Remembering the Apostles Exhortation not to be weary in well doing for in due time we shall Reap if we faint not. I am thine Affectionate Friend  
Thomas Colley

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Friends at their ensuing Quarterly Meeting for the County of York, to be held ye 24<sup>th</sup> of 9<sup>th</sup>  
mo. 1777

Dear Friends

Having been nominated at the Yearly Meeting in London, with other Friends, to pay a religious visit to the monthly and quarterly meetings of Great Britain and Ireland, we found ourselves inclined to come among you, our friends and Brethren, in this county; and having now been enabled to accomplish this service, and, we trust, in a degree of Gospel love, we think it expedient to offer some remarks on the state of the Society in these parts, as it appear'd to us from the answers brought in from the particular to the several monthly meeting; an abstract of which we deliver herewith to the quarterly meeting. And as we came amongst you in much brotherly love and goodwill, we fervently desire that our labours may be made instrumental in promoting your growth and prosperity in the truth.

By answers to the first it appears that Meetings for Worship on first days, where they have only one Meeting on that day, are in general well attended; where they have two, those in the Afternoon, are often very slender. The time of gathering is in many places not well observed, and in respect to week day meetings, the neglect of attending them in general is too obvious; scarce a quarter of the members in some places, a third in many others, half in a very few, Two thirds at the utmost giving up themselves to their duty in this respect.

Preparative meetings being mostly held on first days this part of the meetings for discipline may be said to be pretty well attended: But this cannot be said in respect to the attendance of your Monthly and Quarterly meetings in general; few in comparison to your numbers giving up to this service; In Thirsk monthly meeting one particular meeting is not always held on week days. In Gisborough and in Knaresborough there are several meetings in the like situation. At Rawcliffe a meeting is not always held on first days, and on the week day seldom. In most of the Meetings complaint is made of a dull drowsy disposition; from the Answers it would seem that a care exists to advise against it, but whether so efficaciously or extensively as the necessity of the care requires, must be submitted to your Consideration

Query 2<sup>nd</sup> In some of the Monthly Meetings, the Answers to this Query were not quite so clear as might have been desired; some Breaches of Unity subsisting, which nevertheless appears to be under friends care, and which we hope will speedily be adjusted. No complaints of Talebearing or detraction.

Query 3<sup>rd</sup> It appears from the Answers that many Friends are careful by Example and Precept to train up their Children and those under their care in a Godly conversation, in frequent reading the Holy Scriptures, in plainness of Speech behaviour and apparel; yet with sorrow we had to remark that very many exceptions were made in respect to these important duties. Even one Particular Meeting acknowledged they were remiss in regard to the frequent reading of the Holy Scriptures.

Query 4<sup>th</sup> Many Friends appear to stand faithful in respect to the Payment of Tythes, those called Church rates, and other demands of the like nature. Ostwick Monthly meeting gives a clear account. No friends have a claim to receive any. Complaints are made in many others of some paying Tythes, admitting of Stoppages or other suspicious methods of evading this Query. In the Monthly meetings of Gisborough, Ostwick and Balby, Pontefract and Brighouse, no meetings appear to be held for the purpose of Enquiry into these circumstances by divers of the particular meetings.

Query 5<sup>th</sup> For the most part it appears from the Answers to this Query, that Friends are generally clear of attending vain sports, places of diversion and gaming; But there is too much reason to apprehend that all are not clear in this respect, and that divers are accustomed to the unnecessary frequenting of Alehouses and Taverns, and drinking to Excess. We hope however that this matter is under friends care in divers places.

Query 6<sup>th</sup> In a few of the monthly meetings there are complaints of some friends not being just in their dealings or punctual in fulfilling their engagements, These appeared to be under the notice of friends and a clear account to this Query was given by the rest of the monthly meetings.

Query 7<sup>th</sup> It appears that care is taken to deal with such as appear inclinable to Marry contrary to the rules of the Society; also in respect to Certificates on Removals.

Query 8<sup>th</sup> There are friends appointed in some of your particular meetings to have the oversight thereof, but this direction is not so generally complied with as appears necessary; particularly in the monthly meetings of Richmond, Thirsk, Gisborough, Malton, Scarborough, Ostwick, Cave, York and Pontefract. The accounts from all the Monthly Meetings gives us to understand that the rules of our discipline are mostly put in practice where anything appears amiss.

Query 9<sup>th</sup> This Query seems for the most part to be regularly complied with, and care taken to register Births, Burials and Marriages, to record the Titles of Meetinghouses and Burial Grounds and to apply Legacies agreeable to the intentions of the Donors, some few exceptions appeared which are under Friends care.

Query 10<sup>th</sup> Answers were brought in that this Query was read recommended and complied with by many, in settling their Affairs by Will or otherwise.

Query 11<sup>th</sup> Apprentices and Servants appear to be duly taken care of by Friends, except in a very few Instances; in some places where young Persons have engaged in the service of such who are not Friends, and a few Children disposed of in like manner by their Relations not of the Society.

Yearly Meeting Query 9<sup>th</sup>

In three of your monthly meetings complaint were made of some dealing in goods suspected to be runn or prohibited by Law; in a few others it was apprehended some Friends might purchase things for private use, but in general the accounts brought in were clear and consistent in this respect.

Query 11<sup>th</sup> In two monthly meetings it appears that some of their members are concerned in Armed Vessels, in one of which exception was given that the cause of complaint would be removed as speedily as possible. In Brighthouse Monthly meeting one Person has been concerned in subscribing to hire a Substitute to serve in the Militia, another in dealing in prize goods. From the rest of the Meetings which brought Answers to these Queries, a clear account was given in regard to every part of this Query.

We observe that though first day meetings are kept up, and for the most part well attended, yet too generally a neglect is evident in respect to week day meetings, and to a lamentable degree: in a few particular Meetings we had the satisfaction to find that of late a growing care to come up in this Religious duty was apparent, and we fervently desire that a like disposition may become more general throughout this county: for if individuals neglect their incumbent duty, a diligent attendance at the times set apart for the worship of God, how is it likely they should witness an increase of that help, strength, and divine energy, which alone is sufficient to enable them to live to the praise of him who has called them to glory and virtue? Through this neglect a due attendance of religious meetings, on week days especially, we fear have entered many evils and much loss to the Society. Be ye, therefore, who have the cause of truth and righteousness at heart, stirred up to be urgent with such who are in danger of sliding into indifference and neglect, that they may be awakened to a sense thereof, and that they may be enabled to come up in this part of their religious duty, to their own help and comfort and the edification of their brethren.

We observe, that as the preparative meetings are generally held on first days, the answers are pretty full in respect to the meetings for discipline being well attended; but on enquiry, we find that in divers places too many neglect coming up to their monthly and quarterly meetings; even such from whose stations and circumstances more diligence and zeal might have been expected: to all such we address ourselves in much brotherly love, and entreat them, as fathers, as elders, and as brethren in the same holy profession, to give themselves up freely to these necessary duties.

And it is our earnest desire, that in all these meetings the business may be spoken to audibly, and with due solemnity; that the well-disposed youth of both Sexes, who we desire may be encouraged to attend these meetings as general as possible, may be gradually brought forward and fitted by the forming power of heavenly wisdom, for the services of the day, and to succeed the elders as in the course of Providence they may be removed. Let the aged call to mind the tendering influence which often melted their spirits in their youth, and under a renewed sense of that heavenly virtue, which gathered them into the service and strengthened them in it, encourage the rising generation in such a religious conduct as may render them useful members in the Church of Christ, of good savour in their lives, and in their old age fruitful unto holiness, to the praise of the Almighty Father and their eternal comfort.

We are sorry to find, there are few meetings clear of some complaint of a dull and drowsy disposition. How inconsistent is such a state with that worship we profess? The worship of God in spirit, and the lively exercise of our minds in holy vigilance towards him! May you be directed to the most effected means of awakening those who are subject to this grievous state of weakness and unwatchfulness, to considerations of its tendency, its evil effects upon

themselves and others, in order that they may be restored to a proper exercise of their spiritual faculties.

We have observed, with a degree of satisfaction, in passing through your county that considering the large body of friends, and the numerous occasions of misunderstanding that might in the course of human affairs have arisen amongst them, that love and unity are so well preserved. There are indeed a few painful instances of the contrary come to our knowledge, but these, we trust, are weightily under the care of friends where they have happened.

The third query which includes so great a part of the duties of parents and children, has been much under our consideration; we acknowledge with satisfaction, and with humble gratitude to him who has not forsaken the offspring of his people, that a degree of godly care rests upon many for the education of their children in the fear of the Lord, and in the footsteps of the flock and family. But we must not conceal from you the affliction we feel on account of the deviation of many, who instead of following the example of their pious ancestors, and the counsel of those who had their true interest at heart, have gradually swerved from the pure way of truth, into many hurtful liberties, to their own great loss and the affliction of their friends.

Parents! Be ye excited to a diligent watchful care over yourselves, that by the holy influence and assistance of the Spirit of Truth, ye may be enabled to place before your children lively examples of the precepts which you are called upon by this query to set before your offspring. Children, and young people, by what powerful language shall we influence your minds to yield obedience to these instructions, and to the holy tender calls of divine love in your hearts, thus to follow the examples of your faithful friends and predecessors? How wisely have our worthy ancients been led to guard you against the snares of folly and destruction, in forming this query, and in its frequent repetition, in order the more effectually to preserve you in that safe though narrow way, which leads securely to life and blessedness for ever! Be prevailed upon, we intreat you, as you value your own safety, the comfort of your friends, and divine approbation, to yield to the counsels of love, and to consider the restraints herein recommended, as the means appointed in wisdom for your preservation in innocence and Christian simplicity. Fervent have been our desires and deep the travail of our souls, that a renewed labour and care might take place in every mind, that yet more clear accounts might be given in respect to this query, as so much of the safety and happiness of individuals, and the increase of piety and virtue amongst the members of our Christian profession, greatly depends on the due performance of the duties it indicates.

We are pleased with observing the general clearness of friends in respect to Tythes, and the continued labour of many to prevent unfaithfulness, in this important branch of our Christian Testimony. May you be enabled to persevere in it with minds disposed to suffer patiently, and in the meekness of wisdom; whatever may be permitted to befall you, in asserting the cause of Truth and freedom against all antichristian impositions. We are concerned, nevertheless, at the many instances of Stoppages that occur in this County. Many of these, we doubt not, are exercising to the rightly concerned, who are thus prevented from standing in their lot with their suffering brethren, and bearing with them a publick testimony to the truth. Others, we fear, from their easy acquiescence under such circumstances, are not so averse as they ought to be, to such indirect methods of complying with these demands. For the weak and unfaithful in these respects, we fervently desire a greater degree of stability in the truth, and that by yielding obedience to its language in their hearts, they may be brought to see the temptation they have yielded to, and be enabled to come up in more faithfulness and integrity. To the former we recommend, in much tenderness and goodwill, a close attention to their Christian duty, and to the leadings of heavenly wisdom in these probations. Make it known to those who have such demands upon you, that to recover them in a legal manner, and with lenity and moderation, is all the favour you desire.

It afforded us comfort, to find that not many amongst you had deviated so far from their principles, as to attend vain sports and places of diversion; scenes contrived by the enemy of all good, in which the mind might gradually be inured to forget God, and become estranged to

virtue and religion. Young people! as you value your happiness in this life, and the hope of a quiet habitation hereafter, when all the glory and pleasures of this world will be at an end, shun these paths to sure perdition. The ardent breathings of our souls to the God of all our mercies are, that he may graciously condescend to preserve you, dear young people, from these delusive snares of Satan; and that you may shun the paths which lead many to affliction in this life, and separation from blessedness for ever.

We find, to our great concern, that the unnecessary frequenting of ale-houses, and drinking to excess, are too prevalent in several places, notwithstanding the care of friends. How much is the condition of such to be lamented, who give way to these practices, which are so injurious to the parties themselves, and so disreputable to the Society! May all be warned to shun such places, as they abound for the most part with unprofitable, if not hurtful company, whose object is too often to promote drinking to excess: and if an habitual love of liquor should take place, those tender feelings which would guard us from the first approaches of evil are weakened; and from such beginnings, many become great sufferers themselves, as well as their families; and grievous reproach is often brought by such gross misconduct on our Christian profession.

We have been affected with sorrow, to find, by the answers from some of your monthly meetings, that all are not so careful as might be desired in respect to punctuality in fulfilling their engagements. We hope that those who have fallen short of their duty in these matters, will be more circumspect for the future, and endeavour to live within the bounds of true moderation; this would prevent much sorrow to themselves, loss to many, and disreputation to the Society. And we earnestly desire, that in all our dealings we may ever make the case of others our own, and not unseasonably withhold from those we deal with, what is justly their due.

Notwithstanding a clear account has been given for the most part, in respect to dealing with such as appear inclinable to marry contrary to the good order of the Society; yet from the numerous instances of misconduct that have happened in this county, we are very apprehensive due care has been wanting to prevent such afflicting connections. If parents, through a neglect of the pure law of God, written in the heart, are rendered incapable of training up their Children, by example and precept, in a Goodly conversation; and instead thereof give way to improper liberties in principle and practice, living too much at large, as if without God in the world; permitting their children to read unprofitable and pernicious books, that corrupt the mind and render it susceptible of the worst impression; what else can be expected but trouble and disappointment to themselves, a woeful neglect of all religious duties and its fatal consequences in their children, with a life of sorrow and affliction, or of vanity and vexation of spirit.

As this is a matter of so great concern to all, we cannot but in the most fervent manner, recommend a watchful care over the conduct of young persons of both sexes, that the first approaches to improper acquaintance may as much as possible be timely prevented: it is here that a lively concern for the safety of inexperienced youth may greatly avail to their preservation from those entanglements, which often terminate in much trouble to their friends, to the parties, and great loss to the Society.

And as young persons naturally wish for society amongst those of their own age, we desire a care may prevail amongst friends in general, that in fixing themselves and their families, especial regard may be had to the conveniency of attending meetings, and the neighbourhood of other friends; thus they may be a strength and comfort to one another, and may bring their offspring and families with them more constantly to meetings, than we fear is the case at present in many places.

As amongst the various instances of improper marriages that have happened in this county, there may be some persons, who being touched with a just sense of their outgoings feel at times the power and love of truth working in their hearts for their recovery; it is our desire that such may be watched over for good, the tender principle in their minds cherished, and way be made, as the wisdom of truth directs, for their restoration.

We are glad to find that in most meetings friends are appointed to have the oversight thereof. To these we tenderly recommend the apostolick advice, "Take heed to yourselves". Watch over the tender youth in gospel love and affection; watch over those who are more advanced in

years, in the meekness of wisdom; encourage the diffident and humble; stir up the negligent and remiss; admonish offenders; and reprove the impenitent with christian boldness. And thus by a faithful discharge of your duty, may you receive at last the welcome sentence of “Well done, good and faithful servant, enter into the joy of thy Lord”.

We were well pleased to find in this large maritime county, that friends are so generally clear of defrauding the King in respect to his customs, duties, and excise, or of dealing in goods suspected to be run; very few instances of the contrary having appeared, and those are mostly under the care of friends; whose attention to this branch of our testimony appears to have been efficacious and commendable. We are glad likewise to have the same observation to make in respect to bearing arms, or being in any manner concerned in acting contrary to this our Christian duty; few instances of unfaithfulness in this respect having been complained of. Some, however, we observe with sorrow, are unfaithful in being owners of armed vessels. We desire that friends may be stirred up in the love of the Gospel, tenderly to deal with all such, that they may be made sensible of the inconsistency of such practices with our holy profession, founded on the doctrines of the gospel of peace.

And as we passed along, we were sometimes impressed with an apprehension, that friends were not everywhere so clear as might be wished for, of engaging in worldly matters on first days; a practice which we fear is often hurtful to themselves and not of good repute among their neighbours: for though we would not be thought to encourage a superstitious regard to days, yet we think as a day is set apart for the worship of Almighty God, it ought to be faithfully dedicated to his service. The laws of the land have intervened in restraining persons from their usual labours and vocations on this day; and as we have always been desirous of complying with every ordinance of man by which our Christian testimony is not affected, we think it necessary to be particularly careful not to offend in these respects, either by selling goods in shops, writing letters on business, or otherwise engaging in affairs which on other days it is both lawful and expedient to transact. Nor can a tender mind easily give way, on that or any other day, to the perusal of such books and publications as may have a tendency to lead into unwatchfulness, and to a frame of spirit unfavourable to our growth in religion; and we recommend it to all who are concerned in Societies for purchasing books, and other the like institutions, carefully to consider their tendency, and whether they are most likely to promote the increase of that wisdom which is from above, or that which is from beneath, and described to be earthly, sensual, and devilish. And let all friends dwell as much as possible under the holy covering of the Spirit of Truth; this will make our conversation savoury, and be a means of preserving us from many hurtful things, that would retard our progress in that conversion of the heart to God, which ought to be the labour of every christian to attain.

A jealousy has affected us, lest in some of your meetings the answers to the Queries be not always given with that impartial openness which truth requires. The object of the queries is to gain a faithful account of the state of things in the several parts of the county, in order that help may be afforded as occasions may require; but if weaknesses are concealed by doubtful answers, and either from a want of due enquiry, or a desire to appear in a more favourable light than is consonant to truth, the true state of meetings is not represented, how can proper help be extended? Where a practice of this kind is admitted, increasing weakness and decay must necessarily ensue.

And we most ardently desire, that friends every where, and in every rank and situation, may be stirred up to a more diligent exercise of mind, both in meetings and out of meetings, towards God, and his truth. May the elders, especially, be examples, in all your meetings, of a holy reverent, inward watchfulness, seeking to the God and Father of all our mercies for heavenly help and enlivening virtue; the younger may hereby be stirred up to their religious duty, and all be animated to labour for that which alone can preserve them in a living frame of Spirit. The want of this diligence and holy zeal, and a depending one upon another, rather than on him alone in whom is all power and sufficiency, is one great cause, we fear, of the lamentable decay of antient vigour, faithfulness, and love, for which many of your predecessors in the truth have been eminently distinguished. Be excited, therefore, we intreat you, in that love which led us

from our habitations to visit you, not to let your dependence rest one upon another; but seek to and trust in him who is able to build you up in the most holy faith; so will you witness a renewal of strength and ability to labour for yourselves, and for the church, and have judges raised up amongst you as at the first and counsellors as at the beginning.

We acknowledge with reverent thankfulness, the gracious extending of divine love and regard vouchsafed to the churches in this religious visit; and we have likewise to acknowledge the openness with which it has been received amongst you. The meetings were large, and we believe friends gave themselves up to meet us in this service with much love and good-will: we found our hearts united to the faithful labourers amongst you; may they be enabled and encouraged to preserve in a godly care for the support of our religious discipline in this county; and be exercised therein under the influence of the spirit of the Gospel; then will their Christian endeavours be manifest, where they may have occasion to labour, that the same are for edification and not destruction. May an humbling sense of the favour of the most high, vouchsafed to his church and family, in this renewed visitation of love for our daily help; and the restoration of ancient simplicity, and brightness amongst us, so influence all our minds, that praises may ascend to him who is worthy for ever.

We salute you affectionately and are your friends and brethren

Signed at York the 25<sup>th</sup>. of  
the 9<sup>th</sup>. month 1777

George Boone  
William Rathbone  
Isaac Grey  
John Burgess  
John Fothergill

To the Quarterly Meeting and Particular Meeting of Friends in the Counties of Leicester and  
Rutland

Dear Friends

Having been exercised (thro' divine favour) in a religious visit to the Monthly Meetings which constitute this Quarterly Meeting, we take the freedom of laying before you the state of the Church as it appeared to us in this our religious visit.

That meetings for Worship have been too much neglected, especially on weekdays, and in some places those for discipline not duly attended. That our antient and Christian Testimony against the Anti-christian yolk of Tythes etc had not been fully maintained, nor love and Unity so fully experienced as could be desired.

These and some other deficiencies have deeply affected our minds. We intreat you therefore, to watch against every approach of that subtil enemy, who comes to kill and destroy that Life which the Lord our God hath begotten in our souls, and as you are reverently waiting on the divine arm of strength, ability will be afforded to resist every appearance of evil, then will love and unity more and more abound, and in it an harmonious labour will be known, for the promotion of Truth and advancement thereof, first in ourselves for ourselves, and then will be extended to the flock and family of God; As this love becomes more and more Prevalent in our hearts, We shall have to see and feel our own weakness and Insufficiency,(without divine aid) to come up in the faithful discharge of our respective duties, and hence a concern will arise, for the Assembling ourselves together in our religious Meetings, reverently to wait on God for the renewal of strength to Worship him in Spirit and Truth, as we are thus exercised before the Lord, it will become our concern to maintain in an open manner our Testimony against Tythes, Priests demands and those called Church rates, carefully avoiding all indirect means by Stoppages or otherwise. And Dear Friends, you who are parents and heads of Families, we beseech you, watch over the Beloved youth, walk before them as good examples of that simplicity into which truth led our forefathers, and still leads the faithful into, Endeavouring to guard them against a familiar intercourse with those, who may be a means of drawing out their

tender minds, and Affections into hurtful things, inconsistent with our holy profession: We beheld with comfort and satisfaction many hopeful Youths of both sexes, amongst you, and our hearts desire and prayer to God is, that they may be the preserved of the Lord, led and guided by his holy Spirit into all truth and thereby become such who may support the cause of God, (in that Ability he gives) when the Elders may be gathered from works to rewards.

And dear youth, we affectionately intreat you, to stand open in the awfull fear of God, to every discovery of his will made known by the manifestation of his Son Christ Jesus, in the secret of your hearts, gently reproving for those things which are offensive to him, that so by an early devotion of heart, you may be preserved from all evil, and enabled to walk in the paths of Self-denial, the alone way to the Kingdom of God.

It is with Thankfulness in our hearts that we Acknowledge the mercies of our God, in affording a renewed call and invitation to us as a people, that we might walk before him in that fear, which would be as a fountain of life, Preserving from the snares of death. It is therefore with an earnest desire, that all of every rank and station in the Church, may become the Preserved of the Lord, walking before him in fear, that we affectionately Salute in the love of the Gospel and bid you farewell.

Leicester 8<sup>th</sup>. of 1<sup>st</sup>. Mo. 1777

Samuel Spavold  
JohnTownshend  
William Dodson

Samuel Stott  
Richard Low  
George Beckett

To the adjourned Quarterly Meeting for Cumberland to be held at Wigton the 27<sup>th</sup>. of 4<sup>th</sup>. Month  
1777

Pursuant to the direction of the last Yearly Meeting in London, we have paid a religious visit to the Monthly Meetings in your County, from which we have collected the state of things amongst you, as appeared to us by the answers from each particular Meeting, to the Quarterly Meeting Queries, which with the sense wherewith truth hath impressed our minds, we now lay before you as followeth.

To the first Query. Meetings for Worship on first day mornings are generally well attended, some few Instances excepted, those in the afternoon where held are too frequently neglected by some Members in each particular Meeting, in one of the particular Meetings the friends have declined holding their week-day meeting, and in all other Meetings there appears a great deficiency in the attendance of their week-day meetings, to such a degree that in some Meetings, not more than one tenth, in others one fourth, and some one third of the members attend on weekdays compared with the numbers that usually attend meetings for worship on first days. Meetings for discipline appear to be well attended by many of your members, others appear deficient in attending their Monthly and Quarterly Meetings, and it is of some concern we have to remark, that we find many of your Elders and some Ministers are deficient in not duly attending their meeting for worship on weekdays, and their monthly Meetings for discipline, which conduct calls loudly for the Society to exert themselves in stirring up the defective members in those stations to more diligence, in order that they may be more Exemplary, and in Authority wherewith truth would Cloath them, labour with their fellow professors to be more diligent in the attendance of Meetings for Worship and discipline. A Sleepy drowsy disposition is complained of in most meetings, against which we are informed advice is frequently given. and this with other Branches of the query appear to be under friends care.

To the Second In most of your Meetings Love and Unity appear to be well preserved, and Talebearing and detraction discouraged; but in some Meetings we find discord prevails, which Occasions breaches in Love and Unity amongst some of your Members, these appear to be under friends care in the particular and Monthly meetings and we earnestly recommend these breaches to your particular attention, to have them speedily accommodated, otherwise to

deal with the parties offending agreeable to Gospel order, which doth not permit discord and contention, to remain amongst the members of the Church of Christ.

To the third Some parents appear to be careful in training up their Children in a Godly conversation, frequent reading the Holy Scriptures also in plainness of speech behaviour and Apparel, others are remiss in these important duties to the great loss of their children, which is obvious by their Conformity to the world in their dress, by which the Holy Cross of Christ is neglected, this we intreat may be seriously laid to heart by such parents as are defective in those Christian duties.

To the fourth A clear account from most of your Meetings that their members are faithful in bearing a Christian Testimony, against the receiving or paying of Tythes and those called Church rates, in three of your particular Meetings, there is complaint of some unfaithfulness in this important branch of our Christian Testimony, and we are jealous all your members are not clear in some other of your Meetings, we recommend this to your care, that the unfaithful amongst you may be laboured with agreeable to the Rules of our Discipline.

To the fifth No complaint of any of your members frequenting vain sports places of diversion or Gaming, but the unnecessary frequenting of Alehouses or taverns and drinking to excess is complained of in most of your meetings, which is very unbecoming a People professing so highly as we do, to be led and guided by the spirit of Truth, which yielded to in true obedience leads all to maintain, the Character of a disciple of Christ.

To the sixth A clear account from all your Meetings, one Instance excepted in Monthly meeting which is under their care.

To the seventh By the answer it appears that care is taken to deal with such as appear inclinable to marry contrary to the Rules when such cases are known, but there is reason to fear that all Parents of Children do not in due time discourage their Children from contracting Marriage with those of other Societies. It appears that Certificates are granted and called for upon removals when applied for by the members that do remove, but there appears a deficiency in some of your Monthly meetings, in not duly attending to the advice of the Yearly Meeting in sending Certificates within the time limited upon removals, when they are not applied for by the members that do remove.

To the Eighth There are friends appointed in each particular Meeting to have oversight thereof, and it appears that care is taken in putting the rules of our Discipline in practice when anything appears amiss.

To the Ninth and Tenth Queries Appear to be under the care of your respective Monthly Meetings.

Having as above laid before you in much plainness the state of the Society in this County, wherein many deficiencies appear, in maintaining the several branches of our Christian Testimony, which many of your predecessors in the truth were conscientiously engaged to support at the hazard of all that was near to them in this world.

We find our minds engaged under the influence of Gospel Love to call to attention of the Society, in the different meetings where they reside to a serious Consideration of the causes which have occasioned the defects that appear amongst you by which means you are much weakened, and the Life of inward spiritual Religion, is at a very low ebb in a large number of your members, we apprehend the cause will appear; owing to a neglect of not duly attending to the dictates of the divine principle of light and grace in yourselves, It was this principle that first gathered our friends from amongst the different Societies wherein they had been Educated to be a distinct religious Society, and made them of one heart and one mind in faith and practice; and nothing short of this inward principle which all are favoured with will qualify us to come up in the discharge of every Christian duty; It was under the influence of this divine power that our meetings for discipline were established and which carried this Evidence along with it to every religious mind, this people have I formed for myself they shall shew forth my praise.

We wish in a particular manner that parents, heads of families, Ministers, Elders and Overseers, would enter into the awful consideration how far they have Contributed by their example to the defects that appear manifest amongst you, whether there is not room to fear that a Carnal, worldly lukewarm spirit hath too much had the first place in some of their minds, which hath hindered them from devotedly preferring the cause of truth before all other considerations, and thereby have not been good Examples to the Youth, but are from under the true Gospel Qualifications, which can alone enable them to bring them up in the nurture and admonition of the Lord, and thereby be instrumental in forming their minds whilst Young for the reception of a religious Education.

Our minds through the several sittings of these Meetings have been led to sympathize with a small remnant amongst you that are faithfully concerned to keep their ranks in righteousness, though often discouraged and brought into deep Lamentation for the unfaithfulness of others, to these we find ourselves united in the covenant of Life, and wish for their perseverance in the discharge of duty to the conclusion of their time here, that their minds may by the renewing of the Holy Ghost, be Inspired with resolutions similar to good Joshua, Let others do what they will, as for me and my house we will serve the Lord.

And before we close the address, we are engaged to intreat the Youth amongst you, to Remember their Creator whilst young and live in his fear, which will preserve them from the power of the Evil one and be a present help in every temptation and tryal, This was Josephs preservation when tempted to sin in the early part of his life, “how then can I do this great wickedness and Sin against God.”

There is one part of our Christian testimony which is the subject of one of the London Yearly Meeting Queries, “do none defraud the King of his customs, duties and Excise, or deal in goods suspected to be runn” this is recommended to the serious consideration of all the members of our Society in this County to avoid either dealing in such goods or buying of them for private use, this being a practice very reproachful as it tends to diminish the Kings revenue, and is a great Injury to the fair trader.

We salute you in Brotherly love and therein remain your Friends

Anthony Mason  
Thomas Rutter  
William Rathbone  
George Benson

### An Epistle to Friends in Ireland

Dear Friends

As I have lately paid an exercising visit, in Gospel love, to most of the meetings of Friends in your nation, in the course whereof, the states of many were clearly pointed out, and the Love of God renewedly manifested; and, being desirous that the savour thereof may so rest upon the spirits of those visited, as to produce fruits answerable to the labour bestowed, and also, that those who were not sharers in this favour may be excited to a discharge of their duty, I am engaged, I hope, in a degree of the same Love, to endeavour, in part to sum up the testimony I have had to bear amongst you, and recommend it to your attentive consideration.

And, in the first place, I wish it may be esteemed an instance of peculiar favour and condescension, that the Lord is instrumentally visiting his church, and baptizing his servants into the several states therein, in order that they may be qualified to sympathize with the oppressed, strengthen the weak, and rouse the indolent and inattentive to their duty: and, if such mercies are slighted by any, it will certainly add to their condemnation, and having been favoured with the means of working out their souls' salvation, and called to improve their time and talent to that important end, they will be left without excuse.

When ministry proceeds from the right spring, 'tis a very awful thing to be ministered unto: - and it has been, at times, so evidently in the demonstration of the Spirit and with power, that

all might be sensible that it is not of men but of God, who trieth the heart and manifesteth the state thereof to his servants: therefore, such who are thus ministered unto, should consider themselves as spoken to by him through his ministers, who, as ambassadors for him, beseech the people to be reconciled to him: and, as I humbly hope myself and dear companion in gospel labour, have (according to our measure) been engaged thus to minister amongst you, we may say with the Apostle, if our Gospel be hid, it is hid to those who are lost, whose eyes the God of this world hath so blinded, that they cannot perceive the mercy of God in these precious visitations.

But, dear Friends, as many of you have been affected with a sense of Love to your souls, I beseech you, let it not be thus manifested in vain, but, agreeable to our earnest exhortation, so attend to the manifestation of his Holy Spirit in your hearts, as everlastingly to profit thereby. From our beginning as a people, we have been peculiarly engaged to testify that the Grace of God, which bringeth salvation, hath appeared to all men, and teacheth to deny ungodliness and the world's lusts, and to live soberly, righteously and Godly in this present world: and the travel of my spirit hath been, that the members of our society may not rest in a formal profession of faith in this grace, but become so experimentally acquaintanced therewith, as the great change from the state of fallen nature to that of grace may be effected thereby; without which, may it be deeply impressed upon every mind, we cannot be accepted of God through his beloved Son, who has declared that, unless a man be born again he cannot see the kingdom of God. And why so? but because, in his natural state, he has not dispositions of mind adequate to the purity of that Kingdom; for, flesh and blood (with the desires natural thereto) cannot inherit the Kingdom of God. It should therefore become our most earnest engagement that, as we have borne the image of the earthly nature we may also bear that of the heavenly. But, under a sorrowful sense that many amongst you are strangers to, or greatly deficient in, this great and necessary work, I have been concerned to press it home upon them to work, whilst it is called to day, in making their calling and election sure; because time flies quickly away; and, if it should terminate before this work is accomplished, the close will be attended with a certain fearful looking-for of judgement and fiery indignation which will hereafter be revealed.

Now, dear Friends, let not these important truths be disregarded; but awfully consider them; and be steadily concerned that, when you shall be called to an account of your stewardship, you may be found ready: for unto each of us is given Grace, according to the measure of the gift of God, who, having wisely dispensed unto us gifts different, 'tis expected we should make an improvement of the various talents we are intrusted with, agreeable to our blessed Saviour's doctrine, Math, 25. and 15. etc. whereby I wish you to try yourselves, that you may see what you have been doing with your lord's money, which if you do, probably some may see they have been hiding it in the earth; although they have been cloathing themselves with a fair outward profession and shew of Religion, yet the Seed of the Kingdom, the Grace of God, is oppressed under the cares of this world, and the profession thereof, which have so engrossed their affections, that the Love of the Father is not in them; and the state of some of these is the more lamentable and dangerous, because in some former period of their lives, they have been favoured with the tendering impressions of divine Love and Life when they beheld with desire the celestial glory, unto which if they had kept a single eye, they would have been changed by the operation of the divine Spirit, until they had been renewed up in the Image of God, and so have been furnished unto every good work: but suffering themselves to be allured by the terrestrial glory, the prospect of their becoming fruitful in righteousness has been blasted; and, preferring earthly to heavenly treasure, as they have increased in the first, they have lost that which is infinitely more valuable, and, being settled down in a formal state, are incapable of coming up livingly into any active service for God in his Church; for, those who act in the discipline, as well as the ministry, should be men and women fearing God and hating covetousness. Had the middle aged and advanced in life amongst you retained the heavenly dew, which once rested on their spirits, how many in the different stations in the church might have stood in the dignity and authority of Truth, and, to use the expression of the Prophet, been

as saviours on mount Sion, who should judge the mount of Esau, or have been qualified to feed the Lord's sheep and lambs? when alas! now the children who are weak ask bread, and there are not, in some places, any to dispense it. Their state requires instruction and fatherly care; but those around them, who from their outward appearance seem to be somewhat, are incapable to administer it. My spirit, in tender compassion and sympathy, has lamented over the youth, many of whom are left as without watchers over them, exposed to the temptations of a subtil enemy, who has carried away the minds of some into the vanities and pleasures of this wicked world, and, by his insinuations and reasonings, so darkened their understandings, that they lightly esteem the principles of Truth, and, by a conformity to the world and its manners, seek its friendships, which are enmity with God; because they stand in contrariety to the cross of Christ. With some of these, as well as with some more advanced in age, I fear we have unavailingly laboured; who, preferring lying vanities to their souls mercies, appear determined to walk in the way of their own hearts and sight of their own eyes asking counsel of their passions, and making their earthly wisdom the rule of their conduct: but let them know that, for so doing, God will bring them to judgment. The time is hastening when the laughter of such will be changed into mourning; for they will see that it has been an evil thing, and its very bitter in its consequences, for them to have forsaken the Lord, and that his fear has not been in them. How many, by swerving from the holy commandment, and taking the government of themselves, have mingled for themselves a bitter cup in this life, as well as neglected to lay the foundation for a better hope when time shall terminate?

Dearly beloved youth, whose minds are tender, may others' harms make you beware; and may you prize the day of the Lord's merciful Visitation, and cherish those scruples, which by the Inshinings of his Light, are raised in your minds; so will you be led to seek for strength, to take up the cross to your natural inclinations and follow Christ, who, as in all things he was subject to the will of his Father, was a perfect example to us: and, did the consideration how much he suffered for us, the Just for the Unjust, that he might bring us to God, bear due weight with us, it would excite us to follow him in the same self-denying path, which becomes the more easy, the more it is travelled in; because it is attended with true peace. Were our youth resigned to walk therein, they would become devoted to, and fitted for the Lord's service, so as to succeed those who have been valiant for the Truth; and we, as a people, should yet become the Beauty of Nations: for, it appears evident, from the many divine Visitations wherewith we are favoured, that the Lord, who gathered us and formed us a people to his praise seeks our restoration to purity and zeal for the Honour of his Name: and although some may so resist his Grace against themselves, as to Scatter from us, I hope others will more fully submit to the government of the Shepherd of Israel; and, rejoicing in him as their Leader and Feeder, will not be looking out for instrumental helpers, but thankfully acknowledge that he is sufficient for his own work.

Dear Friends let it be your engagement, in your several stations, and stages of life, humbly to wait upon the Lord in your publick solemnities, and also at other seasons; that you may experience him a fountain unsealed for your refreshment and instruction: and, if he speaks reproof, receive it as a token of his favour; for, whomsoever he loves, he rebukes and chastens, that they may become partakers of his Holiness; and glorifying him in their bodies and spirits, may be fitted to be glorified with him, when they shall have accomplished the work he has appointed them on earth. These weighty truths will be livingly opened in your understandings, as you live under the influence of the Divine Power; so that you will acknowledge that you need not that any man teach you; and prize the priviledge of your education which has pointed to an entire dependence upon him who teaches as never man taught; and under the consideration of his condescending Love, will Worship and praise his ever worthy Name: and in this day, wherein he has seen meet in so great a degree to cut off from you instrumental helpers, your silent solemnities will be seasons of renewing of strength and encouragement to trust in him who alone is the sure Helper of his people. The Christian life is a life of inward exercise and watching unto Prayer; in which if all were engaged in our publick meetings, it would preserve from that sleepy spirit, which so frequently prevails over some to their

reproach; who would do well to consider how inconsistent this practice is with their high and holy profession of worshipping God in Spirit and in Truth. It is a very awful consideration, that, in assembling under this profession, we present ourselves to the view of him, who beholds the frame of our spirits; and how such must appear in his sight, let them solemnly reflect, and, in a sense of their vileness, abhor themselves as in dust and ashes. I hope some of these will peruse these remarks, and wish they may be instructed thereby; which appeared the more necessary, because it seemed almost impossible, by words, to engage their attention: for, I have with sorrow beheld some so sunk into this state, even whilst the Testimony of truth was declaring, that they could know but a small part of what was delivered. I might forbear to mention with what difficulty a minister who is concerned for the welfare of such souls must labour, did I not wish by every motive, to rouse them to a conduct more consistent with the nature of that Spiritual worship we profess: for there must be a preparedness of heart wrought, to partake of this Holy Communion – we must forsake the Table of Idols before we can be admitted to the Lord’s Table: - yea – we must abhor the food wherewith the Tables of Idols is spread, or we cannot relish the Spiritual Dainties of the Lord’s house, and be crying, Lord, ever more give us that Bread, whereby our Souls may be nourished up unto everlasting life, ---- It is not improbable that the drowsiness beforementioned may, in some, proceed from eating and drinking more than nature requires; this most certainly unfits the mind for spiritual exercises; for, when the body is still, the mind sinks into rest. Under this consideration, it becomes the duty of all to watch, lest their table becomes a snare to them, and wine and strong drink be so indulged in their feasts, as to unfit them for Communion with God, and the participation of the New Wine of his Kingdom. And, young People should, especially, be careful not to indulge themselves in the use of much wine, etc. lest the prevalence of custom grow upon them as they advance in years. To the foregoing hints, may be added another practice, which, tho’ not general, yet I observed it in one quarter, and is very unbecoming a religious Assembly, and that is the custom of chewing Tobacco. May those who thus indulge themselves reflect, how contrary this conduct and disposition of minds are to the offering to the Lord the sacrifices of broken hearts and contrite spirits which tremble at his Word, which in our beginning as a people, were conspicuous in our assemblies. To be temperate in all things is a great attainment; and truly Christian minds will press after it: and, if the Divine Benefactor has dispensed plenty of temporal good, such will be concerned that they may use the world to his honour, and not abuse it by consuming it upon their lusts, but may feel their hearts influenced to do good, and communicate to the wants of their fellow-creatures; remembering that with such sacrifices God is well pleased.

Dear Friends, you who have the cause of Truth at heart, and are desirous that, as the Lord’s approved people, we may be arrayed with the beautiful garments of righteousness, spare not those in judgement, who by any immoral practices, bring a reproach on our high and holy profession; but, after due admonition and christian waiting for their reformation, if they continue therein, set them without the camp for the clearing of the testimony of Truth, and that others may learn to fear. If we were a clean spiritually minded people, our numbers would be more likely to increase; for sincere seeking minds would be turned towards us, and, beholding our chaste conversation coupled with the Fear of God, might be led to settle under the immediate teaching of his Spirit; for, to behold these, who have not frequent instrumental teaching, well instructed to his kingdom, must have a striking influence upon truly considerate minds; who may conclude that these are taught of the Lord, or they could not be thus established in righteousness. So that, in bearing a silent uniform testimony, in spirit and conduct, to the Truth, as it is in Christ Jesus, these are convincing teachers of righteousness to their neighbours. Had all the professors of Truth been thus concerned that their lights might shine before men, I believe that the principles and testimonies committed to us had gained more ground amongst mankind; many would have seen their consistency with the Gospel dispensation, and have acknowledged that, blessed were that people, who were thus divinely instructed. But, alas, many have swerved from the holy commandment, from the law and the testimonies, to their reproach amongst men, as well as condemnation before God; and some,

may appear in a outward shew to bear them, are doing their works to be seen of men, rather than in true faithfulness to Him. I therefore beseech you, search yourselves, and know what spirits you are of; for it is impossible to impose upon Him, before whose Tribunal we must all appear, and from Him receive a reward according to our works. If you keep to Truth, it will preserve you from the many condemnable practices which are in the world, and bring you up in the several branches of our Christian testimony in true zeal and integrity of heart towards God; so that the language of your conduct to attentive minds will be, follow us, as we follow Christ.

Although I have been led thus closely to point out the States of the careless and backsliders, I am not insensible that there is a living exercised remnant amongst you, who are secretly lamenting the failures of others in duty, and adopting the language of the Lord's exercised prophet, Hear, we beseech thee, O Lord God of Hosts, by whom shall Jacob arise, for he is small? My beloved Friends, he who raised us up to be a people, is able to strengthen us: and, as it is evident his love is towards us, and his power is operating upon individuals, in order to form them for his service, may your minds be stayed upon him, in hope that he will continue to visit his people, and have mercy on his heritage: so that the waste places shall rejoice; because life and verdure will appear, where withering and death have sorrowfully been visible. I have been comforted with the hope that the Lord will not suffer us to be laid waste, as a people; but is on his way for our help, and will gather some, who have scattered from him, in pursuit of these things which cannot satisfy the immortal Spirit, who seeing their own loss will look back toward Zion with weeping and lamentation, which will make way for their return with songs of praise and everlasting joy upon their heads; who, being redeemed from that bondage to that god of this world under which they had groaned, will become zealous for the Law and those Testimonies, which, in the darkness of their imaginations, they had once despised. May the living, therefore, endeavour to possess their souls in patience; so they will witness a renewal of strength, and some be enabled to labour for the help of others, watching over them in love, and manifesting that charity, which tho' it suffereth long, and is kind, will not suffer sin upon a brother without reproof: and, may these, who are thus laboured with, consider the mercy of God thus manifested; and, under a sense that love to their Souls is the prevailing motive to our christian labours, both in publick ministry, and private admonition, accept thankfully those endeavours for their reformation, and be prevailed upon to seek the Lord while he may be found, and call upon him while he is near, to favour them with strength to forsake the path of error and wickedness, and walk in that of holiness, which alone leadeth to everlasting life.

I have felt an engagement for those who have been gathered to us from other religious professions, that they may be settled upon the antient foundation, and, being rooted and grounded in the faith, may know the love of God so shed abroad in their hearts, as that thereby they may be influenced to serve him, and preserved living members of christ to the end of time. Remember, 'tis not enough to be engrafted into him; you must abide in him, and he in you; or you will become as withered branches, and as such cast forth, being subjects for judgement: and, so much the heavier is your condemnation like to be, for having known the Truth. But if you abide in Him, and his word abide in you, ye will glorify your heavenly Father, by bringing forth much fruit. It may with sorrow be observed, that some, who have been added to us by convincement, have not stood their ground in the simplicity of Truth; tho' they have been convinced of the principle, they have not lived strictly under its direction; as probably, some may have sustained loss, by looking out at such as have had their education amongst us, who are taking liberties contrary to the pure rule of the Lord,s Spirit, whose manners they might imitate and so settle down too much in the same Spirit, and like as the Prophet describes the state of Ephraim are as a cake not turned, that is, but half changed in spirit and conduct: Dear Friends, let it be your concern to eye that Divine Leader in whom you have believed, and follow no man further than he follows Christ. Suffer not your minds to be staggered by the conduct and spirit of some who are under the profession of Truth; but consider that they as well as others the First Nature, until they submit to that Divine Power which can work the necessary change of heart; and, therefore, will naturally bring forth fruits agreeable thereto; and although we must acknowledge such as members of our society, by birthright, they are not in a state of

strict communion with the faithful: nevertheless, we must exercise charity towards them, and wait for their being brought into the sheepfold through the sanctifying operation of His Spirit, who has declared Himself the Door, as well as the Good Shepherd, under whose government, if you settle, you will experience a going in, and out, and find pasture; when those may inhabit the parched places of the wilderness; the sense of whose state leads me to remark to them, that a Profession of without a Profession in the Truth will avail them nothing; tho' 'tis certainly to be prized; as thereby we are in the way of receiving right instruction from our youth up.

Now, dear Friends, as the end proposed by my thus reviving in your remembrance some of these truths, I have been concerned in Gospel Love to testify of, is, that all may seek after the instruction and aid of that Holy Spirit we profess to believe it necessary to be guided by. I entreat you to let it have its due weight, and not be read, as many admonitions of the like kind are, without making an application of what is communicated; but, let such as read enquire what remarks may suit their states: so will the labour of love I have been engaged in have the desired effect; which is, that Friends in their respective stations, may be built up in the most holy Faith, and in those things which truly edify: that our Zion may arise and shake herself from the dust of the earth, and put on her beautiful garments as in the days of old; so shall we conspicuously appear a chosen generation, a royal priesthood, a holy and peculiar people, who shall shew forth the praises of Him who called us out of darkness into his marvellous Light.

With the Salutation of true Love, I remain your affectionate Friend.

Catharine Phillips

Redruth in Cornwall, the 22<sup>nd</sup>.  
of 10<sup>th</sup>. Month, 1776

To the Yearly Meeting of Friends to be held at Builth in Wales the 22<sup>nd</sup>. 23<sup>rd</sup>. 24<sup>th</sup>. of the 4<sup>th</sup>.  
Month 1777

Dear Friends

Having accomplished the visit to the several Monthly, Quarterly Meetings in this Principality, we have it in our minds to lay before you the state of the Society in these parts, as it hath appeared to us, in order if possible the sensible amongst you may be excited, not only to repair the Breaches near or before your own doors, but also the other parts of the Walls of our Zion.

In Answer to the first Query. Meetings for Worship on the first days in some places are well kept up by a few, but where afternoon meetings are held there appears a slackness in many attending them: and recommend greater abstemiousness than at other times betwixt Meetings. Weekday meetings in several places are entirely dropt, and there appears much neglect in attending those that are kept up; altho' there are a small number diligently concerned to attend those meetings, whom we are engaged to encourage, and desire the hour appointed may be more diligently observed, likewise that very unbecoming behaviour of drowsiness (which in some places appeared to be given way to by too many) may be more strictly guarded against; it being very painful to the rightly exercised, unbecoming a People professing spiritual Worship, and highly offensive to the Almighty.

To the 2<sup>nd</sup> Query There appears a good degree of Love in most Meetings, but fear the true Unity of Spirit is much wanting in many, even amongst those that should be in the foremost in the rank; the want of a proper earnest concern to dig deep, that the water of Life may be witnessed to arise, is too apparent: and we recommend to these a fresh labour, and not to be satisfied until they find a place for the God of Jacob to dwell in; the benefit thereof we cannot set forth in words, but assure them they will have it in their experience, that one half of the goodness of the Lord hath not been told them. A few instances of breach of Love appeared which are under friends care, but still require deep labour in the faithful to have them healed as

soon as possible; and we wish that Talebearing and detraction may be strictly guarded against, being of a very pernicious nature.

To the 3<sup>rd</sup> Query There appears a considerable number concerned by Example and Precept to train up their Children in a Godly conversation, frequent reading the Holy Scriptures, Plainness of speech, behaviour and Apparel; but with sorrow we have to observe the greater part in some Meetings from a want of being grounded in the fear of the Lord, and building thereon, the Form remains without the Power; and in others the comely appearance of plainness in Dress and Address is much deviated from, which our worthy Predecessors were led into, and concerned to support, altho' attended with great Sufferings. We earnestly recommend to such of our younger friends in particular to consider, the care of the Church will soon devolve upon the rising Generation, and how would they be affected if the whole Society was to fall into their manner of Behaviour in Dress and Address.

To the 4<sup>th</sup> Query Friends appear clear from paying Tythes, Priests, Demands, and those called Churchrates, except in one or two instances to the contrary, one in paying Tythe, in another Meeting too much conniving at Stoppages appears, which are in some degree under friends care: and desire the weak in these respects may be assisted by a proper appointment of solid faithful Friends.

To the 5<sup>th</sup> Query There appears very little complaint of attending vain sports, places of Diversion, and Gaming; but in some places frequenting of Alehouses and Taverns unnecessarily, and some Intemperance prevail, which we desire may be more strictly guarded against, and the disorderly in this respect advised and dealt with in a spirit of Love and meekness, remembering the divine injunction, thou shalt not suffer Sin upon thy Neighbour.

To the 6<sup>th</sup> Query There appears to be a general care to be Just in dealing, and endeavouring after fulfilling engagements; the deficient are under friends care.

To the 7<sup>th</sup> Query Friends appear careful in Advice, and dealing with such as are inclined to Marry contrary to the rules of our Society; we recommend this to be as early as possible, as it is clear, the likeliest way to succeed depends upon it.

To the 8<sup>th</sup> Query In some Meetings there appears to be one or more Friends under the appointment of Overseers. We are concerned to recommend to their serious consideration, the weight of the trust reposed in them; That they take heed to themselves, and the Flock, that when the great Shepherd appears, they may have the reward of well-done. We earnestly recommend you in particular to the witness in yourselves, the divine Light of Christ, that by attending thereunto, you may be helped with Strength and Wisdom, to fill up the important Stations you are placed in: Thus Dear Friends, you will find your Peace to flow more and more, the Zeal of and for the Lords House to eat up every other outward enjoyment, and Jerusalem will become your chiefest Joy.

Thomas Corbyn  
Thomas Hull jun.  
Benjamin Hird.

#### To the Monthly Meeting at Allendale Northumberland

Altho', in Consequence of the Nomination of the Yearly Meeting in 1776, And in the Engagement felt upon our minds, we have visited your Meeting, and Imparted sundry advices, as we apprehended the truth opened our way, yet something further still remains with us to communicate in much Brotherly affection, in order to strengthen the hands of those who are under a degree of living concern for the promotion of truth and support of our Christian discipline, and to Excite the careless and lukewarm to a diligent Enquiry into their respective states, and Earnestly to seek to the Father of mercies, for forgiveness of past offences and Ability to overcome future temptations, which we are not of ourselves able to do, many who have been in a good degree awakened and seen the danger of continuing in things shewn to be

hurtful, for want of obeying the dictates of that which made the discovery, have gone forth into reasoning, and by forming resolutions in their own strength, have become weak and bewildered, and thus things they determined to forsake hath again got dominion. Let such be careful if any such there be, to return to their first Love, and do their first work, lest the Lord come quickly and remove their Candlestick out of its place, unless they repent. The great remissness of so many in the attendance of weekday Meetings, is a plain indication of their want of zeal, and of due concern for their growth and preservation in the Truth, and of their love and gratitude to God, for the many favours bestowed, such as give way to indifferency respecting this great duty of worship, soon grow weak in religion and are often ensnared and overcome of Evil, when parents and heads of families can stay contentedly from their weekday meetings, must it not manifest great want of Care by Example and Precept to train up the youth in Godly conversation, which added to proper endeavours respecting plainness of speech behaviour and Apparel and to preserve them from the friendships of the world, we are perswaded would often conduce to their future wellbeing and be the best means in their power of preserving them from connections in marriage with other Societies, the Evil consequences whereof we need not set forth, surely it behoves all Parents to be very diligent in the discharge of their religious duties to their Offspring, the reflection whereof being the only alleviation to be Expected if they should depart from the paths of Piety and Virtue.

It much affects our minds in observing so many amongst you were guilty of drinking to excess, and yet that those instances tending to the Irreparable ruin of Individuals and the reproach of the Society, were not so properly under the notice of friends, as they ought to be, we therefore earnestly recommend you, to appoint in your Monthly Meeting some friends to visit and closely labour with those who are overtaken with this Evil.

And also such as are remiss in attending Meetings and if such labours have not its desired effect, but some manifestly continue to be guilty of drinking to excess, that they may be brought properly under dealing, in order for their restoration, or that the testimony of truth may be cleared by a Publick Testimony going out against them.

And Dear Friends, we pressingly recommend to your serious Consideration, that excellent Apostolick Injunction take heed to yourselves, and all the flock, for we have many sorrowful Instances in our Society of friends who have made some good progress in religion and upon whom the care of the flock hath in some measure devolved, who for want of due watchfulness, have suffered the Cares of this life, and the deceitfulness of riches and the love of other things, so far to prevail over them, that their love to God hath grown Cold, and the Flock over which the Holy Ghost hath in some measure made them Overseers hath been neglected, till many Evils have Crept in, which by a timely care and watching might have been prevented or the reputation of the Society in due time cleared from the reproach such Offenders hath brought upon it.

We conclude with fervent desires for your Welfare and are Your Affectionate Friends.

Thomas Corbyn  
Thomas Finch  
Joseph Row  
William Tuke

Montross 9<sup>th</sup>. Mo. 2<sup>nd</sup>. 1777

To Friends at their Quarterly, Monthly and Particular Meetings in Lincolnshire

Dear Friends

Feeling our minds drawn in Gospel love to visit the Monthly, Quarterly Meetings in your County, we moved on in the service in great diffidence and fear, but have been favoured with the fresh renewing of that uniting Love which leads to a faithful labour, which we hope will not soon be forgotten.

On enquiry into the state of the several Meetings we found in some places a great deficiency in many not coming up as they ought to do in the solemn service of Assembling themselves together for the Worship of Almighty God, no Week-day Meetings held in some places, Great indifference and lukewarmness has overtaken many by which the growth of the precious seed of the Kingdom is obstructed, and the Testimony of Truth too much neglected in its various branches; Plainness of speech behaviour and apparel not kept too, Our ancient and Christian Testimony against Tythes, Priests demands, and those called Churchrates, not maintained so clearly as they ought to be, some submitting to Stoppages, others suffering their Neighbours to pay for them; a Sense of those Deficiencies deeply affected our minds.

It appears that great loss has been sustained by those in marrying out to Persons not of our Society; We do earnestly wish that Fathers, Mothers and heads of Families would be very watchful over their Children and those under their care in this particular as also in every branch of our Christian Testimony, which concerns their Present and Future well-being.

And Dear Friends we earnestly beseech you carefully to watch over yourselves seeking to the Lord for strength to walk as becomes the Gospel in holiness of Life and conversation being preserved living Examples to your Children and Families in coming up in that solemn duty, of attending your Religious Meetings for the worship of God.

Notwithstanding our remarks on diverse deficiencies, we feel near unity with a faithful concerned number in several Meetings. We believe the Lord is at work in the hearts of many and a tender visitation is fresh extended and we humbly trust as they remain under the virtuous operation of this forming hand, they will be brought forward in the line of their duty faithfully filling up their station in the Church doing the Days work in the Day time.

We are with unfeigned Love your Friends and Brethren

Lincoln the 19<sup>th</sup>. of the 6<sup>th</sup>. mo. 1777

Samuel Spavold  
Samuel Stott  
William Dodson  
John Townshend

To the Quarterly and Monthly Meetings of Friends in the County of Sussex

Dear Friends

Being engaged in Gospel love to pay you a Religious visit, we find it our concern to communicate a few remarks on the state of things amongst you.

We were sorrowfully affected in finding by the accounts given in at every Monthly Meeting that many in profession with us are very deficient in the due attendance of Meetings for Worship, and more especially on week-days, and that in some places no week-day Meetings are held, and many other painful deviations from the Principles of our holy religion were too apparent particularly with respect to our Christian Testimony against Tythes.

Permit us in much Affection to call upon you our fellow professors who through unwatchfulness and the wiles of Satan have too much followed Lying Vanities and forsaken your own mercies, to bring your deeds to the Light that you may see of what nature they are, and to whom you are Servants; and be not deceived for whilst any are in Bondage, to the Spirit of this World, they cannot be at Liberty to serve the Lord in newness of Life.

And seeing we are called with an high and holy calling, we cannot well forebear intreating a favoured people to join in with this day of merciful Visitation, that they may be delivered from every entanglement both of Flesh and Spirit that the Lord may in mercy heal their backslidings, Love them freely, and remember their transgressions no more. Slight not this gracious call of our Heavenly Father to you for the time is at hand when you must be seperated from every beloved connection in this Life, and be assured that nothing can sustain in that day but the blessed evidence of having been faithful to the Grace received. a portion hath been bestowed on all to profit with, believe therefore in it, and obey its dictates then will you experience its

sufficiency to deliver from all Evil, and to give you a settlement in the Liberty of Gods Children who walk in the Light, and have true fellowship one with another witnessing thro' divine Mercy the blood of Jesus to cleanse from all sin.

The lukewarm and unconcerned state of many hath greatly affected us, and caused us to go heavily on our way finding so few who hath believed our report, but unto those amongst you who from a well grounded experience know we have not followed cunningly devised fables invented by Men but that our holy Religion is the Truth as it is in Jesus our Spirits have been nearly united in a fervent travail that you might be strengthened to go on Conquering and to Conquer inasmuch as your labour is not in vain in the Lord; be therefore stedfast immovable always abounding in the work whereunto you are called, then shall you witness him that hath been your morning light to be your Evening song, that when your outward man shall decay the Lord may be the strength of your hearts, and your Portion for ever.

Beloved Friends you who have been prevail'd upon to enlist under the Banner of Christ our Lord, and have thro' divine Love been gathered from the Lo heres, and the Lo theres, great is our concern for you, that nothing may be permitted to pluck you out of our Redeemers hand, and therefore we call upon you in pure love to live daily in subjection to the cross of Christ, that you may be truly crucified to the world and the world unto you and beware of the evil one who labours to defeat the good work begun in the heart seeking to beguile us from the simplicity of truth, and to rest contented in form but every form without the Power is dead. Oh, let us labour from day to day to witness the power of an endless life, and that as fruit bearing branches of the true and living Vine we may keep our abiding in the root, remembering it is root that bears us that nothing of self sufficiency may have any room in our hearts, but we may truly know our sufficiency to be of the Lord, thus always continuing little and low in your own Eyes the Lord may delight to bless you, and make you serviceable in his house and when you have filled up the service of your day, give you an inheritance with the sanctified in Jesus.

Dearly Beloved young Friends as we believe in this our visit many of your hearts have had an evidence the good Shepherd of the Sheep hath been with us in antient Loving kindness we beseech you that this gracious Visitation may not be slightly pass'd over. but keep in remembrance what you have felt and tasted and draw near in heart to God, then we are perswaded he will draw near to you, and make you honourable in your day. Love not the world nor the things of the world for if any Man love the world the love of the Father is not in him. Always bear in mind that the Treasure of this world is corruptible its friendships is enmity and its wisdom is foolishness. Despise not the day of small things, but live in a sense of your weakness and wants, and of the necessity of having your strength daily renewed, embrace every opportunity of meeting together, and wait upon and worship him who is a Spirit, in Spirit and in Truth. Look not at the failings of others, but shun every appearance of Evil and may the God of peace and Love sanctify you throughout in Body Soul and Spirit.

The Elders amongst you who are appointed as watchmen on the walls of our Sion, we intreat awfully to consider, the nature and importance of your stations; Look well to yourselves be vigilant in the discharge of your duty that you may be clear of the Blood of all men. Take the oversight of the Flock not by constraint but willingly, not as Lords over Gods heritage but being good Ensamples yourselves you may be Qualified to warn the unruly, Comfort the feeble-minded and support the weak that God in all things may be glorified, his Church and People edified, and Peace and Joy in the Holy Ghost be your never failing reward.

We Salute you in the Love and Labour of the Gospel and remain your Friends and Brethren

Horsham 4<sup>th</sup>. of 7<sup>th</sup>. Mo. 1777

Edmund Gurney	George Gibson
Jeremiah Waring	Joseph Elgar
William Squire	Richard Baker
Thomas Wagstaffe	

## A letter from Tabitha Hoyland to Joseph Wood

Sheffield 7<sup>th</sup>. mo. 14<sup>th</sup>. 1778

Esteemed Friend

As I have frequently queried in my own mind whether some of your Friends might not think me rather blameable in detaining Martha Dyson till now it seems as if I should be most easy to submit my reasons to thy discretion to communicate, in the first place I apprehend she may not have received the encouragement due to her situation and if her progress by these means is retarded in the work unto which I doubt not she is rightly called, whether such as ought to be nursing Fathers and Mothers will not in some measure be answerable. I am far from desiring to promote an excess of kindness believing it hath greatly hurt many that were hopeful, and yet thou knows there are others who stand in need of much Friendly sympathetic notice of which number I believe she is and if I am favoured with a right sense of feeling wanted a little help to raise from the low suffering state she had long been tried with, and we have no reason to conclude she is or hath been out of her place either in coming or staying till now on the contrary we have at times been comforted together and felt the good hand near, which hath divers times enabled her to drop a few words in our meetings I trust in season, and doubt not her experiencing a growth and enlargement in the heavenly gift it hath often afforded encouragement to my mind in remembering that the race is not to the swift nor the battle to the strong. I believe thou hast been of singular use to her, and divers others enquiring the way to Zion being prepared to sympathize and lend a hand of help when alas the professors of truth in general may rather appear as stumbling blocks, and how great need for all such who by a faithful dedication of heart have been enabled to see the lamentable declension from ancient simplicity and purity to labour harmoniously for a revival, that our Zion might arise and shine by shaking herself from the dust of the earth and put on the beautiful garments the fine white linen the righteousness of saints, how then would the sheddings abroad of divine love be experienced as the precious ointment that was poured upon Aarons beard and descended to the nethermost skirts of his garment, truly emblematical of the union and communion of saints such as are by the one Spirit baptized into one Body and made to drink together into the one spirit, but for want of these Baptized members how heavy lies the work on the shoulders of a few, and such as can't for Zions sake hold their peace are frequently so surrounded with discouragements and feel so painfully the state of captivity, being as it were led with the people into spiritual Babylon and there have to sit down and weep hanging their harps on the willows because there's no singing the Lords song in a strange land, and yet he who is just and equal in all his ways leaves not his tried proved servants in this land of affliction, but in his own time comforts the mourners in Zion and still gives beauty for Ashes oil of Joy for mourning and the garment of praise for the spirit of heaviness, taking as it were for a season the rod of the wicked from the backs of the righteous, may we who are in some measure sensible of his leadings and the various turnings of his hand faithfully follow our Captain, and be willing to suffer, when he suffers, and thereby be entitled to reign with him when these probationary days come to a period. It seems strange to myself that I should write in this manner having no such intention when I began, but I hope tis penned in some degree of that love that which wisheth well to the whole Flock and Family.

The bearer of this who hath been with me an acceptable companion, intends being at Skelmanthorp meeting on sixth day and on seventh going to Wakefield, my Aunt Tuke requests thou'll take her there which I doubt not will be readily complied with, after which she thinks it best for her to hasten home, on account of her Brothers settling perhaps it may be best for her to go to Leeds in order to take the stage as it will be more agreeable than waiting at Ferrybridge. Father and Brothers unite with me in love to thyself, Jerry, and any others in thy freedom. I am with Sincere regard thy Friend

Tabitha Hoyland

To Joseph Wood at Newhouse

..... favour of Anne Awmack

An Epistle to the Quarterly Meeting of Women Friends for the County of York To the Monthly and Preparative Meetings constituting the same

Dear Friends

Upon a careful review of the accounts which have been brought to this Meeting for several Quarters past from our respective Monthly Meetings, we have observed many deficiencies in the Answers to the Queries; Amongst the first are, a Remissness in the attendance at Meetings; Some breaches of Love and Unity; and a too general complaint in the important Duty of training up the Youth, consistent with the principles we profess.

The consideration of these things, and of an evident and almost total departure in many, from the Zeal and integrity of our Predecessors in the truth, sensibly affects those yet preserved alive, with a deep, and we trust an availing Sorrow; and under an apprehended impression of that which humbles the Spirit into a degree of willingness to do, or suffer for the cause of Righteousness, we are engaged to communicate the following hints. Feeling the animating influence of Gospel love, we would address you in the Language of the Prophet, when speaking from the constraining virtue of the divine Word;

Isa. 11,3. "Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob and he will teach us of his ways". It remains to be on a Mountain, that is, a mind Raised to eminence through the prevalence of Grace where the Lord teaches of his ways; and opens an eye to, Isa. 33,20. "Look upon Sion the City of our Solemnities," the "quiet Habitation" of the true Spiritual Church, compared in Beauty to, Rev. 21,9 "the Bride the Lambs Wife". For want of accepting this invitation of "Come ye, let us go up to the house of the Lord" may have proceeded the remissness in attending meetings for religious Worship, and the dullness so frequent in them; a practice highly inconsistent with the nature of Spiritual Worship; and we believe this increasing drowsy and indolent disposition in our publick Assemblies is a stumbling-block in the way of sober enquirers.

And with respect to those Meetings appropriated to our Christian discipline, we would that none should look on them as the means of continuing an empty Form. We are perswaded they were first established from motives widely different; and we trust are yet supported by a number agreeable to their primitive Institution. When we consider the nobility of the Testimony of our Predecessors: when we remember what they suffered, to secure to us the full enjoyment of Religious Liberty; can we trample on their Testimony with Impunity? We are not, beloved Friends, recommending to you a dead Form; we want to feel all who are active members in the Church, moving under that Spirit and Power which carries a demonstrative evidence that it is not of Man nor the devises of a Wisdom from beneath, but established in Divine Counsel like that comely order in the "Tents of Jacob" Num. 24,5. which excited admiration and Blessing from the enemies of Israel.

Could we suffer an impartial enquiry to take place, how far, we as individuals, are contributing to lay waste this Testimony, or in what particular we have violated the law of the God of our Fathers we should soon find that a discipline thus operative, had a direct tendency to our own furtherance in the work of Religion, in the first place and in the next it would cooperate with the purifying baptizing Influence of Grace in fitting for acceptable service in the Church.

Perhaps there are few parts of our moral conduct which are not affected by this Query: "Are Love and Unity preserved amongst you, and do you discourage all Talebearing and Detraction"? To keep from outward breaches with our Friends is an object essential to Peace; but if we fully consider the extent of the Query, it will lead to close enquiry what progress we are making in "loving the Lord our God with all our hearts and our Neighbours as ourselves" Duet. 6,5. Lev. 19,18. It appears a great attainment to experience such a degree of the powerful operation of Divine Love as to feel desires for the Welfare of our Neighbours equal with our own: and yet we believe little progress is made in the work of Redemption until this becomes measurably accomplished.

We painfully fear many amongst us stand in need of that wholesome admonition 1 Thess. 4,11 "Study to be quiet and do your own business". If there be a disposition prevalent in any that is

pleased with hearing and repeating new Occurrences we entreat such to receive the caution; and guard against every insinuation that would injure the Unity felt by those who are engrafted in the Principle of Love. Let us therefore labour that our Spirits may be renewedly clothed with the Mantle of pure Charity, which earnestly seeks the Salvation of all. It appears necessary for those who fill active stations in the Church, so to abide with that wisdom which dwells with prudence, as not to mistake false Tenderness for true Charity; a Spirit deeply baptised into the Spring of Christian unity is taught to make distinctions between that Charity which 1 Cor: 13: 4,5,7 “seeks the Salvation of all”, and is cautious of “thinking evil of any” and a disposition under the specious name of Charity, that would cover or countenance in Individuals a conduct repugnant to the Truth.

The frequent exceptions to that important Query of training up the Youth agreeable to our Profession, have we apprehend a large share in the mournful causes of general complaint. A conscientious parent, sensible of the value of an immortal Soul, must be deeply impressed with that solemn Query; “Is it your care by Example and Precept, to train up Your Children in a godly conversation”? etc. What object of our Faith does not come under one, or other of those Heads? For by Example and Precept is included the Profession and Practice of every Christian Virtue. The Business of forming the minds of the rising generation devolves more particularly on our Sex; therefore much depends on our vigilance in the careful and honest discharge of this trust; a trust not only interesting to Individuals and Families, but to the Church at large: We are apprized of the arduousness of the Task; but a sense of the sorrowful effects attending a neglect of this important branch of duty, engages us to recommend it with double weight; for observation furnishes with frequent Examples of the truth of these distressing consequences, even to such a degree, that we are afraid many of Youth are ignorant of the first Rudiments of the principles we profess; It was a positive injunction to a favoured people after they had received the heavenly Law, Deut 6. 7. “thou shalt teach them diligently unto thy Children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up”. If the minds of Parents were enough solicitous to keep clear of the Blood of their tender offspring, this Admonition would sink deep, for though given under a legal dispensation it is replete with Instruction to all who would secure the privilege of this Gospel Day.

We have a remark to suggest to your serious consideration on this Query “Do Friends make no unnecessary Provisions? etc. Whether it is not too much confined to festival times, as Births, Marriages, and Burials?. The Term unnecessary is in these cases very extensive; and may be applied to every other proper occasion, for by restricting it in its present Acceptation, the general custom of the Society is excluded, and such as are indulging in a profusion of outward Blessings, may avail themselves of the Excuse. The present period is a Time in which many are enquiring the way to Sion, and these are attentively watching the conduct of a People who are making so high and holy a Profession; and when they compare our Principles with our practice this is alleged as matter of complaint against us. “We see some of the foremost Classes of this People, whose exterior Appearance is consistently plain, who are nevertheless elegant in their Tables, and the Furniture of their houses”. This is a wounding remark; may we singly attend to the reproof, for, perhaps few amongst us are wholly clear. A conduct of this kind may have been adopted by some without considering its tendency; these we hope will accept the caution in a spirit of meekness; For we are confirmed in a Belief, that the more we adhere to the Instructions of heavenly Wisdom in our own hearts, the more we shall see a necessity for practising greater degrees of Self-denial; and that the principles we profess, when devotedly followed, leads into purity of Life, and simplicity of manners; having the desire after lawful things circumscribed by the Girdle of Truth; abiding under that liberty in which there is an amiable moderation; the distinguishing Characteristic of those who live under the Government of the Prince of Peace.

Permit us while on the subject, affectionately to caution every rank amongst us, and particularly such as may be called to eminent stations in the Church, to beware the danger of indulging in lawful things beyond the moderation of the disciples of Christ; who ought ever to

retain this salutary counsel, 1 Cor. 10,31. "Whether therefore ye eat or drink or whatsoever ye do, do all to the Glory of God". To exceed the wants of Nature in these respects, lays the Foundation of much Suffering both to Individuals, and to the cause of Truth; for if we depart from the discipline of the Cross by Indulgences of this kind, the mind is almost imperceptibly weakened, and gradually loses a proper capacity for religious Exercises; the current of purifying love is obstructed; and the glorious purpose of infinite Wisdom in visiting with his Power protracted, if not totally defeated; for we believe the intention of the Master respecting such vessels is, that his "Word may have free course and be glorified". 2: Thess 3,1

The situation of our distressed Brethren, who are now suffering in a distant Land, is an additional incitement to a life of self-denial. Every article of expence which can be spared, will enable us to contribute to their relief.

Heb: 13,16. "But to do good, and to communicate, forget not, for with such sacrifices God is well pleased". Without such a disposition, we have little, if any claim to a lively efficacious Faith; a Faith that works by love; a Faith that purifieth the heart. Matt. 7:20; "Wherefore by their fruits ye shall know them"

And for our encouragement to persevere in the Paths of Practical duty, the Language of the divine Master to those who fed the hungry, cloathed the naked, visited the sick, simpathized with the afflicted, retains its validity to this day Matt: 25: 40, "Inasmuch as you have done it to one of the least of these my Bretheren, ye have done it unto me".

Before we conclude, we feel that love which wisheth the welfare of all, renewed towards the Youth; ardently desiring your establishment and Preservation within the Enclosure of divine virtue. Dear Friends, Psalms 16:8. "set the Lord always before you": many of you have been favoured to taste of that spiritual Bread which nourisheth the soul up to eternal life; and while under the softening influence of a powerful visitation some of you have seen a Necessity of coming up in the Footsteps of those who have born the Cross of Christ as on their shoulders: But by relaxing in your religious Exercises and neglecting to bring up your "small cattle" Is: 43:42, which the Lord may have appointed as your first fruits for Sacrifice, you may now be in a situation similar to those of whom it was queried. I Kings 18:21 "How long halt ye between two opinions? if the Lord be God follow him".

And you of the rising Generation, who retain little more than a bare Profession of Religion; you whose conduct and conversation manifest that your maxims and manners are derived from the Spirit of this world; we affectionately exhort you seriously to reflect where the Paths of Dissipation and folly must assuredly terminate, even in disappointment and Sorrow. Many of you, we are persuaded, have sustained great loss by associating with those whose religious sentiments may allow of more liberty than ours; the command to Israel was Num. 23:9 "Lo the People shall dwell alone, and shall not be reckoned amongst the Nations".

And our safety still consists in frequent Retirement: Be not ashamed to dwell alone, for herein you will find an increase of true Riches. We have painfully seen many of our Youth led into Temptation by joining with what are called parties of Pleasure; and though such parties are not esteemed as vain sports, Places of Diversion, etc, yet we are firmly persuaded divert your minds from a state of Circumspection and fear, destroying that sensibility of soul where the small still voice is intelligibly heard.

Finally, beloved Sisters, we have no other view in the penning of these lines than a deep solicitude that we may all come forward in our proper allotments: And to effect this noble purpose, let us receive the Apostolic injunction, 1 Cov,15:58, "Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord".

Signed, by order, and on behalf of the Quarterly Meeting of Women Friends, held at York, the 24<sup>th</sup>. and 25<sup>th</sup>. of ye 6<sup>th</sup>. Mo. 1778. by

Mary Barnard, Clerk

## Some Expressions of David Barclay

20<sup>th</sup> of the 12<sup>th</sup> Month 1690/1

David Barclay not full 10 Years of age, being much exercised in his mind, so that his Mother and others thought he had been near unto Death, burst forth when he could no longer forbear, praising the Lord for what he had made him feel of his Power and Spirit which was thus.

Praise, Praise and Glory to God, for he hath filled me with his Spirit; his Power is great; Glory Glory to him forevermore; He is the Rock of Life. O! praise and bless his Name. Brothers and Sisters come near and Praise the God of our Father; he was a good Man, O! fill up his place; feel the Arm of the Lord as a wall about you. I feel his power raised in me Glory to him forevermore, feel his Arm of Power as a guard about you, he is the Fountain of Life, he is the well-spring of life, Praise and Glory to him. Fear and feel him, I feel his Spirit raised in me, He is our Father and will be for ever; He is our Father and our Mothers Husband. Our Father is gone and is in Heaven, O! fill up his room; Praise and Glory to the King of Kings and to the God of Gods. O! wait upon him, and feel the wellspring of life in you let it rise up in your hearts. He is the God of our Father and of our Fathers Father; he is light and in him is no darkness at all, Wait on him and he will lead you right. Pour down of thy Spirit upon us for thou hast filled me with thy power.

Much more in the life and power of Truth spake he, not as a Child but a Man with weighty experience, so was his Testimony for God and advice for his People, to the reaching of all that were present, breaking some into tenderness and with Joy, and others with amazement. The next day it was to be remark'd that it fell so weighty on him again, as if he had been called thereto; several came in to whom it was a needful declaration; with a lively power and brokenness was he attended to all our admiration.

The foregoing is Copy of a Manuscript in the end of Robert Barclay's Works, a Book formerly in the Library of Sir. John Rhodes of Balborough Hall. It is supposed to be written there by Robert Barclay another Son of Robert Barclay's, the Apologist, who sometimes travelled visiting the meetings of Friends in this Nation.

W. F.

Copy of a Letter from John Helton to Henry Taylor formerly Preachers amongst the People call'd Methodists, but being dissatisfied, and convinced of Friends principles, join'd in profession with the People called Quakers.

My dear friends Letter found me in my little retreat about 20miles distant from Bristol this morning, and I immediately took up my pen to convince my friend of my esteem for him, what passed between friend Wigham and me has slipt my memory, as my mind for sometime has been deeply exercised, but to the best of my remembrance, our friend forgot what had passed, and thy letter convinces me, that I asked after thee, for it says she told me of thy Wifes being joined with friends, that I remember, and I think also that my asking after the family was the occasion of that reply, I had no shyness towards my friend, but that I thought his countenance was changed towards me, and thought I carried high towards him, which if I did I am an utter stranger to my own feelings, but let every thing be buried in oblivion. And now in reply to my friends Queries. I have retired from preaching, from a deep and full conviction of the great importance of that work, my not standing on a right bottom in the discharge of it, Clearly distinguishing between the Art and Gift of preaching, speaking in the words which Mans wisdom teacheth, and that which the Holy Ghost teacheth. I have not only desisted from Preaching, but left the Methodist connection because I differ in sentiment from them.

1<sup>st</sup> In Doctrine, disbelieving the common Notion of Christs Death to be the cause of Gods Love to mankind, I rather think its the effect thereof, God so loved the World etc. and therefore rejecting that to me highly absurd opinion, which seems highly injurious to the supreme Being,

I must also reject all that is built upon it, not only Calvinian Errors, but also those embraced by the Methodists, and receive those more Consonant to Truth, Viz., a Seed of life in all, Christ being the true light etc: Immediate and continual Inspiration etc etc. Therefore had my call been clear to have continued to preach, I must have militated against and pulled down all that the rest were building up, which has been the case for sometime past.

2<sup>nd</sup>. I differ from them in Religious Worship, and therefore called them off from that Lo here, and Lo there, running from one place to another, to the neglect of a proper attention to the inward speaking word, which appears to me the true reason, why so many are so very superficial, and such numbers have a false Life, that which our Lord describes, when he says these are they who receive the Word into stony places, they received it with Joy. It suddenly sprung up because it had no depth of Earth, truly descriptive (if mine is the true light) of the states in general of all the Methodists Societies I am acquainted with.

3<sup>rd</sup>. I differ from them in the government of the Church. I only acknowledge one living head the Lord Jesus Christ and am fully satisfied the present Government among the Methodists is not only contrary to our Lords command Matt: 23<sup>rd</sup>. C. 8 Ver: etc, but also Antichristian and likewise fraught with such evils as destroys the work of God, in the hearts of Preacher and People, and will at last be such a Millstone as will sink it into the depths of the sea, I confess they have been owned in the reformation of many, and with all the living amongst them, my heart is, and I trust ever will be united. They have bore a true Testimony against the fashions of the World, but have stopped short in not testifying against the heathenish Language of the world, the Antichristian spirit of War swearing etc. etc. I have unreservedly given my reasons for my conduct, and I assure my friend the step I have taken have been so many steps into so many Baptisms into Christs death. Natural death would have been nothing when compared to one of them, for sometime I have been led to repent and do my first works covered with shame and confusion of face before the Lord, but blessed be his Name, I have also been favoured with the light of his Countenance, Even while I write, I feel his divine life and light springing up in my heart, Glory be to his Name for his undeserved mercy to a Worm and no Man. In these seasons while I remain in the light, I am satisfied whether man approves or condemns, and I can say it is a light thing I should be Judged etc, but there are other times when I feel the full weight of the Cross, yet amidst all the breathing, I hope the constant breathing of my heart is to be, and to do all the Lord would have me. To his divine light within thee, I recommend my friend, in obeying it he will find rest, with warmest wishes for thy present, and Eternal felicity as well as Family

I remain thy Affectionate Friend

John Helton

Melksham 11<sup>th</sup>. Mo. 3<sup>rd</sup>. 1777

To the Monthly and Quarterly Meeting of Friends in Wiltshire.

Dear Friends

We feel our minds under a concern to leave a few remarks respecting the state of the Society, as it appeared to us in our Visit to you.

Our hearts are much affected, to find that in many places, no Weekday meetings are held, and in some other places where they are, as also first day and those for Discipline not duly attended.

These manifest defects, in a People Professing the Blessed Truth, in not assembling together for the Worship of Almighty God, are much to be lamented; and are justly apprehended to be one great cause of the various Defects from the Antient Purity, and Practice of our Worthy Ancestors, which we with Sorrow of Heart found wanting in many amongst you.

Our Spirits being under a painful feeling, on account of these things, and in our sympathy with the living amongst you; we are engaged to beseech you our Brethren and Sisters who have

the cause of God at Heart, that you would come up with us in your various Gifts, to the help of the Lord against the Mighty; and do not be pleading excuses, and drawing your Shoulders from the Burthen: But beloved be animated and roused to give your various callings, and work whilst the day lasts, remembering that the Inquisition for Blood is at hand. Be vigilant in a Godly Zeal: Watch over one another in Love: Keep the Camp clean: Acquit yourselves as Men, that having done your days work in the daytime, you may lay down your Heads in Peace.

We humbly trust the Concern that brought us to visit you was raised in our minds by our Holy Head; and therefore we hope you will receive our Labour in Love, and consider these few remarks and Expostulations that we find ourselves engaged to leave with you: As our Spirits Travail for the Restoration of Ancient Life and Beauty to the Churches, and we want the Living in Israel to join us in Hand and Heart, for the repairing the Breaches in our Jerusalem.

Finally Brethren Farewel; Be of one Mind, Dwell in Love, and the God of Love and Peace be with you.

	Signed by Issac Sharples,	Thomas Finch
	Edmund Gurney,	Joseph Docwra
Melksham	John Roper	Thomas Corbin
	Joseph Row	Thomas Hull Jun

21<sup>st</sup>. 9<sup>th</sup>. Mo. 1776

To Friends at their Quarterly Meeting for Staffordshire to be held at Uttoxeter the 24<sup>th</sup>. of 9<sup>th</sup>.  
Mo 1776.

Dear Friends

Pursuant to the directions of the last Yearly Meeting in London; that a general visit should be paid to the several Monthly and Quarterly Meetings in Great Britain and Ireland, we have found ourselves inclined in a degree of Gospel Love to visit the Monthly Meetings in this County, and lay before you our sense and Judgement of the state of things amongst you, as they appeared to us from the Answers to the Queries in the Monthly Meetings.

At Leek were collected a considerable number of Friends and amongst these as we were informed were divers of such who had married out from amongst us, to the great grief of many friends, their own great loss, and the decay of the Society in general.

We found that their Meetings for Worship on first days were generally well attended, on weekdays slenderly, perhaps not more than a third of their number, and the Meetings for discipline less frequented by the Members than might have been wished for. This likewise was too much the case at Uttoxeter where the Forenoon Meetings for Worship on first days were pretty well attended, those in the Afternoons, the weekdays, and the Meetings for discipline appear'd to be too much neglected.

A good account was given at Leek that Love and Unity were preserved. At Uttoxeter an intimation was given of some disunity, but the affair is put under Friends care and we hope all occasion of complaint in this respect will speedily be removed.

It did not appear from the Answers of either of the Monthly Meetings, but that care was taken both by Example and Precept to train up their Children consistant with our Profession; and in frequent reading of Holy Scriptures, yet not without some exceptions particularly in the Monthly Meeting at Leek.

In regard to Tythes and those called Churchrates, Friends of Leek Monthly Meeting seemed to be commendably clear. From Uttoxeter the account not so unexceptionable, complaint being made of some deficiency in respect to that testimony; notwithstanding considerable labour had been bestowed on the unfaithful.

The extensive fifth Query respecting the frequenting vain sports, diversions and Intemperance, was answered at Leek in a manner that left us rather doubtful whether they were fully clear in all these respects; We hope this was rather owing to the short manner in

which the Answer was expressed than to the least intention of covering anything. At Uttoxeter Meeting a satisfactory account was given.

It afforded us satisfaction that both Monthly Meetings where enabled to give a clear account of their Justice in dealing and punctuality.

It does not appear from either Monthly Meetings Answers, that any incline to marry out from amongst us; but it did not appear from those at Leek that early care was taken to deal with such as discover such a disposition.

At Uttoxeter they have no Friends appointed as Overseers, but the Appointment of such has been recommended to the Friends of this Monthly Meeting; nevertheless some care has been exercised when anything had appeared to be amiss.

Proper care seem to be taken by the Monthly Meetings in respect to records; and the appointment of Friends to take care in these concerns.

And having attended in much Brotherly love and goodwill to the state of things amongst you, and with fervent desires to be made instrumental if so it might seem meet to the great Master of our Assemblys to the Churches help in these times of too evident declension from Ancient Zeal, purity and righteousness; we have been led in much simplicity to consider the cause of various defects, and by what means efficacious help might be administ' red.

We find from divers accounts that one great cause of declension in various respects has been effected by mixed Marriages which has gradually tended to the unspeakable Loss of divers, and some from whom better things might once have been expected. The numerous evils hence arising to society are too evident and too hurtful to require much to be said on this painful subject, let it serve as a Caution to those who have the cause of Truth at heart, and the Preservation of the Church from such corrupting mixtures to use all diligence in their Prevention. May it not in part be imputed to that languid and feeble attendance of too many Parents with their young Families at their weekday Meetings; Children observing the neglect of those who ought to be examples of faithfulness and diligence in the discharge of this important duty, too easily give way to those Temptations to which they become exposed from perhaps their lonely distant situation in respect to proper company, and the want of their being early trained by Precept and Example in the nurture and admonition of the Lord.

There seems likewise to be too general a want of that lively concern in many of those who are more advanced in Years, for their own growth and Prosperity, and where this prevails in any, how can it be expected that a living and holy Zeal to watch over others for their good should take place to that degree as is consistant with the duty of those who profess to be lead and guided and led by the Spirit of Truth. We trust a renewed Visitation of Love is at this time extended to the Churches in this Nation; and even to the very hindermost of the Flock, and Oh! that all may lay hold of it with full purpose of heart, to cleave unto the Lord, and come up in more diligence, more watchfulness and inward longing of heart to follow the footsteps of the companions of Christ.

And Dear Friends having observed with concern that no Select Meetings of Ministers and Elders, have of late Years been held in this County; we have found it expedient to recommend the consideration of this matter to Friends of both your Monthly Meetings who have it under consideration; and we are the more desirous that such Meetings should be settled amongst you, not only as this Institution has been frequently recommended by the Yearly Meeting in London, but likewise hath been found by long experience that much benefit hath resulted therefrom both to Ministers and Elders in various respects, and to the Society in General; and indeed at a season when various discouragements affect the right minded in their Progress thro' this state of tryal, it seems expedient that none of those instrumental means should be neglected, which we believe have been established amongst us for our safety help and advancement in the Truth by divine Wisdom and Authority

Signed ye 24<sup>th</sup>. of 9<sup>th</sup>. Mo. 1776

By Isaac Wilson                      John Fothergill  
 William Rathbone                  John Routh  
 Sarah Taylor

## To Friends at their Half - years Meeting at Dublin in Ireland

Dear Friends

Having performed a religious visit to the several Monthly and Quarterly Meetings in your Nation, pursuant to the recommendation of the Yearly Meeting in London 1776. And according to ability received, having laboured in true love, for the mutual help and welfare of all, we find it in our minds to leave with you the following remarks and advices. Viz.

Our hearts have been much pained, under a sense of the low state of things amongst you, as to the life of true religion, the sorrowful affects of which, amongst other things, appear in the following instance: A grievous neglect of that important duty of frequently assembling for the Worship of the Almighty God, especially on weekdays: also too great an indifference in many respecting Discipline, but few being baptised into a true sight and sense of its nature and usefulness, when conducted in a right spirit; so that many stay away from those Meetings: and some who do attend them, we fear do not wait deep enough for divine Wisdom to direct, but by judging and acting in mans wisdom, things are too superficially transacted; and the real states of many who stand in need of help by advice or admonition are too much overlooked. A great neglect in Parents training up their Children in a Godly conversation, and frequent reading the holy Scriptures; also in plainness of speech, behaviour and Apparel, their own appearance evincing the contrary of these things. In most places several appear deficient in bearing a faithful and Christian Testimony against Tythes, Priests demands or those called Churchrates; a few actually pay them. A tamely submitting to stoppages in some, and others suffering those demands to be taken without a Justice warrant; and sometime leaving the tenth of their corn or hay in the field when marked by the claimants; or informing them when they intend to carry it home: All which are below that dignity of conduct, which Truth leads into. A few in divers Meetings have been guilty of attending places of diversion, as plays and vain sports; such as horse races and hunting; and others unnecessarily frequenting alehouses and drinking to excess; and some instances of attending clubs, and being concerned in Lottery tickets, which is a species of gaming. Many neglect settling their affairs by will or otherwise, which requires the continued care of the monthly meetings in that respect.

We have had with great plainness to point out the principal cause of those defects, which are too apparent in many, in religious profession with us, viz, The love of the world, its connections and friendships. These things have led many into a departure of heart from Truth, and that simplicity and godly sincerity, which is the covering of all its faithful followers. We therefore, tenderly and earnestly beseech those, who ought to be the Leaders of the People in the way of Truth, carefully to consider, how far they are clear in the sight of God in these respects; for we cannot but fear, that many are greatly behind in that most necessary work of sanctification. May such be now awakened in Soul to a faithful discharge of duty, in every respect, and in particular to unite with the truly concerned at heart, in diligently attending religious meetings, both on the first and other days of the week; and humbly and awfully wait therein for the heart to be prepared for acceptable worship and renewing your spiritual strength in the Lord, whereby you may be preserved in a savory and selfdenying Life and conversation: And those who are Parents of Children would then find their minds properly qualified and influenced, to instruct and train them up, in a manner agreeable to our holy profession, and being favoured themselves with that divine Blessing which enricheth the Soul; their chief desire and concern would be, that their children might be favoured with the same Blessing.

We acknowledge with thankful hearts, that the Lord has preserved a remnant amongst you, who are concerned not only to experience a growth and establishment in the blessed Truth themselves, but labour to effect the same in their Brethren and Sisters, with these our spirits are nearly united, and fervently pray to the author of all blessing, that he would be pleased to strengthen and qualify them to labour successfully in the cause of righteousness and Truth.

We were likewise comforted to find a divine visitation extended to many of the youth of both sexes, divers of whom are happily brought under the Discipline of the holy cross of Christ. Strong are our desires, that such may keep humble and low in their minds, patiently abiding

under the holy forming hand, that has reached out to them, that so they may be made vessels of honour fit for the heavenly masters use. It hath likewise been satisfactory to us to observe the general attendance of friends in their several meetings when we visited, and an openness to receive our labour of Love, which we desire may be blessed to their lasting advantage.

Divers Monthly Meetings in the several Provinces are so weak, that the discipline is not properly executed; nor many of the negligent and unfaithful members timely and suitably laboured with, so that many things appear much out of order; for the help of which it seems necessary, for an appointment of a suitable number of qualified friends, frequently to visit the several monthly meetings; especially such who want the most help, and join the few well concerned Friends in putting the rules of our discipline in practice; and tho' this is an arduous task, we hope those appointed, will have the cause of Truth and the good of the society, so much at heart, as freely to give up their time to this necessary service; and we doubt not that they will receive a blessed reward in so doing. The Mens and Womens Meetings at Dublin, Waterford, and Cork, having been held at different times; we think, it would be more to edification, to hold them at the close of a week-day meeting for worship; and the Men and Women to sit at one and the same time. And divers meetings for discipline in several parts of the Nation, which have been held on a first day, we think it would be better to hold them at the close of a meeting for worship on a weekday. And such Monthly Meetings which are held but once in six weeks, we propose should be held once in every month, as the executive part of discipline is chiefly invested in those meetings. And where it has been your practice in this nation, to hold a meeting in each Province once in six weeks, some of which have been but badly attended; especially from such Meetings as were at a considerable distance from the place of holding the said Province or Six weeks meeting, we think, if one meeting were to be held in each Province once in three months (instead of two) as a Quarterly Meeting, it would be better attended, and fully answer the service as to discipline, of both meetings which is agreeable to the general practice of friends in other parts of the Society. All which we submit to your solid consideration, and remain with the salutation of dear love your affectionate friends

Dublin 3<sup>rd</sup>. of 11<sup>th</sup>. Mo. 1777.

Thomas Corbyn    James Backhouse  
John Stover        Joseph Row  
John Townshend

To the adjoined Quarterly Meeting for Westmorland to be held in Kendal ye 2<sup>nd</sup>. day of ye. 5<sup>th</sup>.  
Month. 1777

Dear Friends

Having pursuant to the direction of the last Yearly Meeting in London, performed a Religious visit to the Monthly meetings in your County; we here lay before you the state thereof, according as the same appeared to us, by the answers from each particular Meeting, to the Quarterly Meeting Queries, and the sense wherewith Truth impressed our minds, during the several sittings of these Meetings.

To the 1<sup>st</sup>. Query It appeared; Meetings for worship on first day mornings, are generally well attended by most of your members, some Complaints of not duly attending at the hour appointed, where meetings are held on first day Afternoons, several of your members do not duly attend them, Meetings for worship on weekdays are in several of your meetings slenderly attended, in some not more than one fourth to one half attend on weekdays compared with the number which attend first days, and one of your Meetings were the number is small, they have declined holding a meeting for worship on weekdays, but we have with satisfaction to observe, that in four of your small Country Meetings the numbers which attend on weekdays, is nearly equal with those that attend on first days, we find in one of your particular Meetings, there are several families which seldom attend their meetings for Worship, either on first days, or

weekdays, which we desire may come under the close consideration of the Quarterly Meeting, if the labour of friends of that Monthly meeting, to which this particular Meeting belongs, prove ineffectual. It appears several of your members are deficient in attending Meetings for discipline, especially Monthly and Quarterly Meetings, and a sleepy disposition is complained off in most of your Meetings, which we hope is under friends care to advise against.

2<sup>nd</sup>. No Complaint of Breach in Love and Unity, save one painful Instance which is under friends Care.

3<sup>rd</sup>. We hope many of your friends that are Parents of Children, are careful in endeavouring to train them up in a Godly conversation, frequent reading the Holy Scriptures, Plainness of Speech, behaviour and Apparel, others are deficient in these important duties.

4<sup>th</sup>. No Complaint of unfaithfulness on this Query.

5<sup>th</sup>. No Complaint of attending places of diversion or Gaming but we are sorry to find in several of your meetings, there are Complaints of Intemperance, which we wish the Overseers in the particular Meetings may have under their notice, and extend admonition as occasion may require, and if it doth not produce the desired effect, then lay such cases before the Monthly Meeting, in order that they may be dealt with, and the Society cleared from such reproachful conduct.

6<sup>th</sup>. No Complaint of Failure, in being Just in Dealings, or Punctuality in fulfilling Engagements.

7<sup>th</sup>. Where it is known to the Overseers of Meetings, that any are inclinable to Marry, contrary to the rules they are dealt with; and care is taken respecting certificates on removals.

8<sup>th</sup>. There is a friend or friends appointed in each Meeting to have the Oversight thereof, and nothing to the contrary appears to us, but the rules of our discipline are put in Practice.

Having as above in a brief manner laid down before you, some remarks on the Answers to the Quarterly Meeting Queries, as brought in from the particular, to the Monthly Meetings in your County, we refer you for a more particular account thereof, to the Answers of the said Queries already produced from each Monthly Meeting, and have to observe we find an engagement remain with us Just to add, and leave to your Consideration, what it was that first engaged our friends when they were first instrumental in establishing Meetings for Discipline, under the Power of God. It was a living concern raised in their minds for the growth and Prosperity of the blessed Truth, in and amongst their Members, that they might conduct themselves, in a manner becoming their Profession, and transmit the same Godly care to their successors; and nothing short of this will produce the same effect; therefore we are at this time engaged that you may keep to that, which was not only their foundation, but the Bond and Cement of their religious fellowship the Unity of the one Spirit, which they found to increase and abound amongst them, this was their Crown and rejoicing; and it is only by a departure in heart, from under the Government thereof, that anything to the Contrary to this pure unerring Principle appears amongst the Churches of Christ, which we unitedly wish every individual amongst you may be watchful to guard against, and particularly those in the stations of Ministers and Elders and Overseers in your respective Meetings; which will be a means of making those, who are in these important stations, bright Examples to their fellow Members, when their conduct both civil and religious, will authorize them to say, "Follow us as we follow Christ", To such as walk disorderly they will be qualified to deal with, agreeable to Gospel order: and in due Exertion of our discipline, which is for Edification not Destruction, they will be favoured with what was promised in the former dispensation where it is said that, "the Lord shall be a spirit of Judgement to him that sitteth in Judgement, and strength to them that turn the Battle to the Gate."

We wish to leave you in whatever station you may be whether rich or poor, Aged or Youth under a sense and savour of that divine Life, which will Inspire you with desires to become more than some of you have ever been, an inward and spiritual minded People; then will the Complaints of neglect in attending Meetings of Worship and Discipline, all

unbecoming behaviour therein, and in all other branches of our Christian Testimony be removed from amongst us.

We have in the Course of these Meetings been led to sympathize with a number of your members, who we believe, are zealously concerned to labour for the advancement of the Truth, and wish them to persevere therein whilst favoured with health and ability in the discharge thereof, let the favoured youth be animated to follow their Example, by keeping under the Cross of Christ which will lead them in the highway to Gods Kingdom, let the careless and lukewarm be stirred up to become more diligent in discharging their religious duties, and thereby make their calling and Election sure, before they be called from works to rewards. We Salute you in Brotherly Love, and remain your Affectionate Friends.

William Rathbone,  
Thomas Rutter,  
William Jepson,

To the Quarterly and Monthly Meetings of the County of Kent.

Dear Friends

Having in the Love of Truth been engaged to pay you a Religious Visit, we feel our minds concerned to leave a few remarks on the state of things amongst you as they appeared to us. In both Monthly Meetings weekday meetings and those for discipline are much neglected by many, and a drowsy unconcerned Spirit, so inconsistent with the nature of true Worship, and so offensive to the Almighty too prevalent in some who do attend those solemn seasons set apart for Worship of Almighty God. Suffer us in Gospel affection to call upon these Lukewarm and backsliding Professors, to ponder with deep attention their ways and their doings, and solidly labour to enquire into the cause of this obvious neglect of duty, so salutary important and indispensable, and to guard against the prevalence of a Worldly spirit, and the too eager pursuit after perishing and uncertain enjoyments; frequently revolving in their minds the true value of all things here, and that final decision when the awful Judge of the Quick and the Dead, shall call us to an account of our Stewardship, to whom all the actions of men are open and bare, and according as our works have been so shall be our reward. We must acknowledge the Lord has been to usward as he was to Israel of old; a long suffering compassionate Father, waiting from season to season to make us what he wou'd have us to be, and still continues to strive with us, having again renewed his merciful call to forsake the foolish and live, and to walk in the way of understanding; that we cannot but intreat you, who have been betrayed by the Enemy of all good, to neglect the great duty of divine Worship, that you would be prevailed upon to attend our Religious Meetings, not only on the first but on other days of the week, and wait in reverence and fear upon the God of your Lives, and then we are perswaded that he that shall come will come, and his reward will be with him, he will teach you himself, and by his good Spirit break in upon you, for blessed be his holy Name, he never said to his Children, seek me in vain; Seek him therefore with the whole heart frequently, then will he be a God unto you near at hand, and a present helper in every needful time, for such as seek him aright will assuredly find him, but those who forsake him are in great danger of being cast of for ever.

To the Youth of both Sexes our minds are warmly and affectionately concerned that this may be a season of lasting profit and advantage to you; we bow in thankfulness before the Father of all our mercies under a renewed sense of the Extendings of his divine goodness to you, and we earnestly intreat you be prevailed upon to dedicate the prime of your days to his Mercy, set his fear always at your right hand, and then it will be to you as a fountain of Life, preserving from the snares of Death. Be very cautious in your Company to avoid all conversations with those who live as without God in the World; as much as you can attend our religious Meetings, and as what is to be known is manifested within, and a portion of his good Spirit is given to every Man to profit withal. Labour to get into a solid and weighty frame of

Mind, and wait in the Exercise of your own Gifts thus you will be truly Edified in your Meetings, and strengthened to keep your places amongst your Associates, under the discipline of the Cross of Christ, be as waymarks to the vain Inconsiderate Youth, amongst whom you dwell, and others seeing your good works will have cause on your behalf, to glorify your Father which is in Heaven. As the great Shepherd of the Sheep in infinite mercy, has called with his holy calling many of you to be a People who were no People, and you have been brought from death and darkness to the Life and Light of the Gospel of Jesus our Lord; we earnestly wish your preservation and growth from Stature to Stature in the new Man, and therefore in much Affection we beseech you, weightily to consider from day to day, it is not the running well for a season, but the holding out to the end of the Race, that will be rewarded with the crown of Life: Live in humility, walk in daily fear, knowing your sufficiency not to be of yourselves, but of the Lord alone; keep in remembrance all the Covenants of your Espousals, and pay that which you have Vowed, for it is even better not to Vow, than to Vow and not pay. Beware of sitting down in a form, under the spiritual profession we are making to the World, for the form will do no more for us than for others, without we daily witness the power of an endless life, to quicken us and renew our Love and Zeal for the Truth, then will the Lord Vouchsafe to enlarge the manifestations of his Love to you, and more and more fit and qualify for the work and service of the day; and thus being faithful to the Talents received, you will assuredly when Time to you here shall be no more, be permitted to a Mansion in your Masters rest for ever. We are thankful to find a living remnant amongst you, whom we Salute in the Bowels of Gospel Love; humbly intreating the Elders who are Elders indeed, to look to themselves and be good Examples in all things to the flock; over whom the Holy Ghost has made them Overseers, that when the great Shepherd shall appear they may receive a Crown of Glory that fadeth not away.

We remain your Friends and Brethren

Dover 6<sup>th</sup>. mo: 16<sup>th</sup> 1777

Edmund Gurney	Thomas Wagstaffe
Jeremiah Waring	George Gibson
William Squire	

To the Quarterly and Monthly Meetings of Friends in the County of Surrey

Dear Friends

Being engaged in Gospel Love to pay you a Religious Visit, we take the liberty to communicate some remarks on the state of the Church in your parts. We found in most Meetings those on the Week days much neglected by some, and in one Meeting none kept up. Great unfaithfulness in some places respecting our Testimony against Thythes; and other obvious defections from the simplicity and self denial, which our Christian Profession requires of us, were too apparent. In that Love and Goodwill which influenced our minds to come and see you, we cannot well forbear calling upon those, who thro' unfaithfulness to the discoveries of Truth, have been unhappily led into indifference and Lukewarmness respecting the necessary and profitable duty, of meeting together for the Worship of God; to come home and with awful fear and conviction, inquire into the real state of their minds, that as Wise Men and Women we may search, prove and try ourselves, whether we are in that faith, which worketh by love, to the purifying our hearts from dead works, and to the building us up a spiritual house unto God, and by which alone we are enabled to draw near to him and worship acceptably; for without Faith it is impossible to please him from whom all good comes.

We must acknowledge how good the Lord hath been to us as a People, for inasmuch as you know the holy Religion we have been gathered into, is totally freed from the carnal devices of human invention; and that Man as Man hath no dominion over us; it is therefore much to be lamented that many thus signally favoured, with the best Religion; have by following Lying Vanities, forsaken their own Mercies, preferring the follies and corrupt dissipations of A vain

World, to the consolations and comforts of a Life of Self denial and obedience to the Spirit, which affords a Quietness and Peace, that the carnal mind knows nothing of.

Be prevailed upon we entreat you who are at ease in the Earth, and whose Riches and Friendships have taken up too much of your precious Time, awfully to consider were will these things end, for you know we have no continuing city here and that it is vain for us to boast of tomorrow; be roused therefore to improve the few moments that may yet be afforded, before you go hence, and be of Men seen no more; Do not slight the present awakening season, nor think it a strange thing, but embrace this renewed invitation of divine Love, that it may be as the day of the Lord in which every one may cast away their Idols, and return to him with their whole hearts; then will he be to us as a Morning without Clouds, and refresh us as he did his heritage of old both with the former and latter Rain.

Our minds have been painfully affected since we have been in this County with a sense of that dangerous and destructive Spirit of unbelief, which too much abounds in this licentious age, a state so dreadful in its consequences, we cannot but caution all in profession with us strictly to guard against, seeing the mind thus departed from God, is daily surrounded with a multitude of Evils, which by the human Wisdom cannot be discovered, and such as yield thereto, are liable to fall as prey, to the sudden assaults of the Enemy of all good, and sometimes are convinced too late, that by trusting to their own hearts, they become lost. But let us shun these things, and make it our daily care, to trust in the Lord, with all our hearts, and not to lean to our own understanding, then shall we find him a God near at hand, a present help in every season of Affliction and distress, and as we walk in humility and fear before him he will conduct us safe, through our Pilgrimage here and afterwards receive us into Glory.

Dear Young Friends being very solicitous for your Welfare both in this Life and that which is to come, we earnestly intreat you live daily in Gods holy fear, that you may be preserved from the Snares of Death; commune often with your own hearts, and being still and freed from the roving of the mind, you will hear the voice of the Bridegroom of Souls, inviting you into the way, Cast up for the redeemed to walk in; follow this voice, be attentive and obedient to it, then you will be conducted in safety thro' the slippery paths of youth, be made useful in the Church, Honourable in your day and great will be your peace.

Study to be quiet mind your own business, and look not out at the undue liberty of others, but follow your heavenly guide, under the discipline of the Cross of Christ, which will crucify you, to the follies and Vanities of the World, and adorn you with moderation and meekness, the fruits of the Spirit, and thus abiding the good Shepherd of the Sheep will watch over you both by day and by night, and be assured that, "Neither Grace or Glory, or any good thing will he withhold from those who walk uprightly before him," Be constant in attendance of our Religious Meetings, both on first and week days, and wait in the exercise of your own Gifts, upon your Father that is in Heaven, that you may be favoured to renew your strength in him, and measurably experience the fulfilling his gracious promise, that they who wait upon him shall renew their strength they shall mount upwards as on Eagles wings and run without weariness and walk without fainting.

Great as our Exercise hath been in this our Visit, yet we have abundant cause to acknowledge we have been comforted and brought near in a Sympathy with our faithful Brethren in this County, and being perswaded the work is heavy upon you, we should encourage you not to sink too low in your minds at the state of things, but be strengthened in your labour for Zions prosperity, and that her King still reigneth, whose Arm is stretched out for the help and strength of those who love Jerusalem, and all who love her shall prosper.

You therefore who are placed as Watchmen upon her Walls, cry aloud and spare not, that her Inhabitants may be warned when the Enemy approaches. Charge those that are Rich in this World that they be not highminded but fear, that they trust not in uncertain Riches but in the living God; that they be willing to communicate, and ready to distribute to the Necessities of others for with such Sacrifices God is well pleased.

Take the oversight of the flock, not by Constraint but willingly advise, exhort, and rebuke with all authority, in the meekness of true Wisdom; then whether they will hear or

forbear you will be clear, and having faithfully discharged your work, and service of your day; when the time cometh which shall put a period to this painful state of Probation, you will be gathered into your heavenly Fathers Mansions where the wicked shall cease from troubling, and your weary Spirits, shall rest in your Masters Joy for ever.

Finally, Brethren farewell, be perfect, be of good Comfort, be of one mind, Live in peace, and the God of Love and Peace will be with you.

We are your Friends and Brethren

Edmund Gurney

George Gibson

Obed Cook

Joseph Elgar

Richard Baker

Thomas Wagstaffe

Kingston 14<sup>th</sup>. of 7<sup>th</sup>. Mo. 1777

To the Quarterly Meeting, and Monthly Meetings of Friends in Hampshire.

Dear Friends

We think it incumbent upon us in much affection and tenderness to lay before you the situation of the Monthly Meetings we have visited in your County; in many of the particular Meetings, sorrowfully appeared a lukewarmness in general, in not attending Weekday Meetings and those for discipline, and that in your first day meetings some were so insensible of the great duty of Spiritual Worship, that a drowsy stupidity was apparent in them; and various other affecting Cases, prevailing to the great grief of the sincere hearted.

Our minds being deeply concerned at these things, we find ourselves engaged to leave a few remarks to your serious consideration.

Beloved Friends! We beseech you, consider with deep attention your own state and condition, and examine what part you have individually in these things, that a humble travel of Spirit may be witnessed, for the restoration of ancient Life and purity in the Church, for indeed many Tares have been sown, the World and its flattering and delusive Enjoyments, have we fear choaked the precious seed in many hearts; that even those who should have been as Watchmen on Zions Walls have been weakened in their lively Zeal to the Welfare of her Children.

Our Heavenly Father hath given to many amongst you good and precious Gifts, and you know that in a little time we shall be call'd to give an account of our Stewardship. Our minds are much exercised, for ourselves and you our Brethren, that we may occupy with our Gifts; that our holy head may be honoured, by the Gifts bestowed on his Children, and they become inheritors of everlasting Peace, by a faithful discharge of those Talents committed to them.

The low and languid state of many of your members, we believe you are painfully sensible of, and therefore we cannot but entreat you woud be encouraged to labour with them in the Love and Goodwill of the Gospel of Jesus Christ our Lord, that the lukewarm may be awakened and the indolent roused, to an ardent labour, to make their calling and Election sure, before they go hence and be seen of Men no more. The Lord hath a precious seed amongst you, and we are humbly thankful to feel many of our young friends under the forming hand: Oh! Dear young People let your hearts be faithfully engaged to stand open to the discoveries of the Spirit of Christ within you and dispute not its tender admonitions, but obey its calls in little things, and thus following on to know the Lord you will be favoured with greater manifestations, of his will concerning you, and be made useful in your age and Generation, to the Building up the waste places of our Jerusalem and the enlargement of her Borders.

Therefore we intreat you, live near the fear of the Lord in your hearts, that you may experience its preservation in all your conduct and concerns in the world, for by abiding

in it the Children of Men are led safely, and preserved from many hurtful things that so much abound in this dissipated age, and become useful in their day, to the praise of him who has called them to Glory and Virtue. Study to be quiet doing your own business and be not betray'd from this profitable labour, by looking too much at the failings of others, but watch you unto Prayer daily, that the great work of the Salvation of your Souls may be mercifully compleated whilst the day of divine Visitation is continued, as the night will soon come in which no man can work.

Beloved Brethren and Sisters suffer us to say, many have been the Exercises we have had to wade through, since we came into this County, for we have suffered with the seed in many hearts. Great hath been our distress for the state of some who we fear have not sufficiently abode in that Light and Life, which in every age, hath been the safe habitation of the People of God; which hath brought dimness of Spirit, and led the mind to Byepaths and crooked ways, whereby that Fervency of pure Love to God and his Children hath been weakened, and the true mark of our discipleship is wanting, for by this saith Jesus our Lord, shall all Men know that ye are my disciples if you have loved one to another. Let us therefore in Sincerity of heart examine where we are, and on what foundation we are building, for we cannot love God whom we have not seen, if we do not love our Brother whom we have seen. Therefore our labour for all in Profession with us is that they may walk in the Light, and become Children of the Light, and then true fellowship will be experienced, for the Blood of Jesus will cleanse us from all Sin.

These few Affectionate Lines we feel our minds concerned to leave with you, and as this our Religious Visit we humbly hope has been the fruits of our Heavenly Fathers Love afresh extended to a favoured People, so we cannot but press every branch of the Family, to receive the word of exhortation in meekness and fear that it may be a season of lasting Advantage and Benefit, in the helping forward the great and good work of Conversion of heart to God, that he may be more and more glorified by his Children, in their fruitfulness of pure Love and holy fear, to the honour and praise of his great Name; for in this is your Heavenly Father glorified, in that you bring forth much fruit. May the Grace of our Lord Jesus Christ, the love of God, and the communion of Holy Ghost, be multiplied amongst you, Amen.

Isaac Sharpless	Edmund Gurney
Jeremiah Waring	Moses Neave
George Gibson	Robert Dudley
Henry Bassitt	Joseph Row

To the Quarterly Monthly, and Particular Meetings in the County of Hertford.

Dear Friends

Having finished our religious Visit to the monthly meetings in your County, we take the Liberty of mentioning some matters that have come before us, and refer them to your serious Consideration.

In some Monthly Meetings, First-day Meetings not generally attended, Week day Meetings very small, and other deviations from the Doctrines and Practices of the true Israel of God.

Beloved Brethren and Sisters, Permit us in Gospel Love to call upon you, who have been brought into the Bondage and Corruption of the Gods of the Nations, deeply to enter into the Closet of your hearts, and bring your ways and works to the Light, that you may be favoured to see from whence you are fallen; for the Lords People in every Generation met often together and spoke one unto another and we find this practice was well pleasing to him, and precious are the promises for these, for when the Lord makes up his Jewels, they shall be spared as a Fathers spares an only Son, who serves him.

O ye Lukewarm Professors, be awakened in this the day of divine Mercy afresh

extended to a favoured People, look unto the state of your minds, go down into a deep and solid enquiry, what is the cause, the Love and things of the World should so fatally prevail as to lead you neglect the Assembling of yourselves with your Brethren, for the Worship of God, in whose hand our Life, Breath and Being is, who gives us freely all things we enjoy, you know we never held forth any sufficiency in the Name only but that Faith without works is dead, and therefore we entreat you labour to improve your precious Time, and now come forwards into the Labour of your own Vineyards, that altho' the Eleventh hour may be come to some of you, yet by embracing this the day of the Lord, you may be gathered into his Mercy, who has no delight in him that dieth, but would have all return repent and Live, and then will he heal all your backslidings, Love you freely, and remember your Sins and Iniquities no more.

Great has been our concern for many in this County, who having escaped the pollutions that are in the World, we fear neglect too much their own mercies, by not giving their whole heart to God, whose call is to this day my Son give me thy heart: You our Beloved Friends, Survey we beseech you with the Importance of the subject, the danger of Quenching the Spirit, and reasoning away duty, which we fear has been very injurious to favour'd Spirits, weakens the mind, and impedes the growth from Stature to Stature in the things of God; the reasoning of the Creature and earthly Wisdom, has greatly laid waste many precious Visitations to the Children of Men, whereby Man has presumed to be wise above the discoveries of the written Law in the heart, and thereby dwarfishness and blindness have happened, which always are the fruits of disobedience, but we wish better things for you, who have tasted of the good Word of Life; that you may in simplicity and Godly sincerity be Obedient to the Heavenly Vision, then will your Peace be as a River, and your Righteousness as the waves of the Sea, and having been faithful to your Lord and Master during your Pilgrimage in this frail state, durable Riches and Righteousness will be your Inheritance for ever.

We are nearly united in the precious unity of Gospel Fellowship with many solid living Spirited Men and Women amongst you, whose Greenness and Beauty in the new Man is a strength and comfort to our minds, but those can only save their own Souls, Labour therefore we beseech you to be Coworkers with them, to have Bread in your own houses and Water in your own Cisterns, that you may be truly the People of God, set at Liberty from the Choaking cares and surfeiting Riches of this World, feeling a living Evidence that you are arisen with Christ, by your Affections being wean'd from Visibles and settled upon those things that are invisible, Eternal and fade not away, that God who has called you to Glory and Virtue may be honour'd by you, thus walking and abiding in God, you will live in true love and unity one with another, and the Blood of Jesus will cleanse you from all Sin.

Beloved Youth.

You we beseech, be swift to hear the still small voice which speaketh in the heart, saying this is the way walk in it; Obey its call; follow its leadings, and it will be as a Lanthorn to your Feet, and as a Light to your Path, preserving you from every hurtful thing, you will find it to be a swift witness against every appearance of evil, and guard you against the Inticement of Sinners; beware of associating with any who live without God in the World, as Evil communications corrupt good manners, flee youthful Lusts that war against the Soul, thus walking before your Father which is in Heaven, he will delight himself in you, and make you chosen Vessels for his use, and when time to you shall be no more, give you a Mansion in his Glorious Kingdom for ever. "Finally Brethren Farewell, Be Perfect, be of good Comfort, be of one mind, Live in Peace and the God of Love and Peace shall be with you".

Sign'd

Edmund Gurney

Abraham Gray

John Kendall

Thomas Wagstaffe

Richard Chester

Hertford ye. 23<sup>rd</sup>. of ye. 4<sup>th</sup>. Mo. 1777

To the Quarterly Meetings and Particular Meetings of Friends in Northhamptonshire.

Dear Friends

Having thro' divine favour been exercised in a religious visit to the Monthly Meetings of Friends in your County, we take the liberty to lay before you the state of the Church, as it appeared to us in this our religious visit.

It was with Sorrow of heart we observed a great neglect in the attendance of our Meetings for the solemn Worship of Almighty God, particularly those on week-days, and first day Mornings, As also a departure from the Antient Christian Testimony against the Payment of Tythes, Priests demands and those called Churchrates, That great loss has been and is sustained by many of both Sexes Joining in Marriage with persons not of our religious Society. Divers other deficiencies also appeared among which that of drowsiness in our meetings afforded matter of great concern.

Under the weighty consideration of these things our hearts have been deeply affected, and it is under a sense of our heavenly Fathers love and longsuffering to a Backsliding People, that we affectionately intreat such who have fallen into an indifferency respecting our indispensable duty of meeting together for the solemn Worship of Almighty God, and who are indulging a drowsy disposition therein, to call to mind the many hardships and sufferings our worthy predecessors endured, for their Zeal in maintaining their Meetings, when great Opposition was their portion, and many times the loss of their Liberty, we beseech you also to consider that our Lives and all we have are in the hand of the Lord, and that without him we can do nothing, Let the time past therefore suffice and for the time to come be roused up to diligence in the due Attention of religious Meetings and as you are deeply engaged therein to wait for the arising of the Power of divine Grace, and are humbly submitting to its dictates, you will be enabled to Worship God in spirit and in Truth, which is the alone Worship acceptable to him; as this comes to be your happy Experience, Light and Understanding will break forth in your minds, to the clear discovery of every other duty and will effectually guard you against Lukewarmness in Religious duties.

And it is in much Brotherly Love we intreat such who have deviated from and continue to trample upon our Noble Testimony against Tythes etc. to enter into a solid consideration of the inconsistency thereof, and the deep sufferings they bring on the faithful, and call to mind what Sufferings our forefathers underwent for the keeping a Conscience clear in the sight of God, and as you sink deeply into an awful Attention to the Light of Christ in your own hearts you will find your minds so instructed thereby, and so overcome with the Love of God, that you will have a living Testimony to bear against that Antichristian Yoke and strength will be given you to stand faithful therein.

We cannot but with much earnestness intreat those who are Parents and Heads of Families, to call to mind the declaration formerly concerning Israel, That they should dwell alone and not be numbered among the People. Dear Friends, herein is our Safety, as we abide in our Tents, waiting on that Arm of Power that first gathered us to be a People, depending on the Lord alone for Teaching and Protection, A deviation from this duty has been attended with many sorrowful Losses, We beseech you therefore be good Examples to your Children and those under your care, by a Godly concern to avoid all unnecessary and familiar Company and Conversation with such who may be a means of drawing out the tender minds of our beloved Youth into a Love of the customs and Fashions of an unstable World, A Godly care of this kind (we trust) would also be a means of preventing those sorrowful instances found amongst us of mixing in Marriage with Persons not of our Profession.

It is in tender Affection we beseech the Beloved Youth, to an humble attention (now is the flower of your days) to that inspeaking Voice of divine Wisdom that is uttered in the secret of your souls, gently reproving for those things which would separate you from the Love of God; give ear we intreat you to this divine Light and Grace, and remember the Lord Loves an early devotion of heart, and it is said they that seek him early shall find him, That you may make him your choice is the earnest desire of our Minds. Notwithstanding we have

been deeply affected on account of that deviation from the Paths of Truth so conspicuous in many; Yet we have been comforted under the consideration that a faithful number in the several Meetings are not yet preserved, who are Zealous for the Honour of God and the support of our Christian Testimony in all its branches, With these we find a near Sympathy, and trust the Lord our God will not only be with them and preserve them, but Abundantly add to their number, that those who have erred and Strayed from the true fold, may by the Shepherd of Israel be brought back again and made to rejoice together under an Awful sense of Divine goodness and Mercy, and therein Laud and praise the Lord God and the Lamb who is Worthy, Worthy both now and for ever, Amen.

Wellingborough  
30<sup>th</sup>. of 12<sup>th</sup>. Mo. 1776

Samuel Spavold    John Townshend  
Samuel Stott     Richard Low  
George Beckett

To the Quarterly Meeting of Friends to be held at Ives, for the Counties of Cambridge and  
Huntingdon ye. 7<sup>th</sup>. of 1<sup>st</sup>. Mo. 1777

Dear Friends

Our minds bring impressed with a religious concern, in gospel love; to visit the several Monthly meetings in your Counties, and having been favoured to perform the same, find ourselves engaged to throw before you observations thereon.

We have been affected at observing the great loss the Church has sustained by falling into a lukewarm and indifferent state, which has sorrowfully prevailed over many to their unspeakable hurt; as there appears a general defect in that important duty of the Worship of Almighty God on weekdays, and in some places on first days the Meetings are not duly attended, which we fear is occasioned by too great an attachment to the things of this Life, and being employed in Shops and other temporal concerns in the forepart of that day which ought to be devoted to God. Let not the smallness of your numbers discourage you, remember the Promise; Where two or three are met together in my Name, there am I in the midst of them.

And may it become the principal concern of all to stand fast in the Liberty wherewith Christ has made us free, and as we follow on to know the Lord, we shall be strengthened and encouraged to steadfastness against that Antichristian Yoke of Tythes, and such demands as tend to lay waste that noble Testimony, our worthy antients were concerned to bear, being thus engaged under the Leadings of Truth it would enable you to come up faithfully in a Godly conversation, agreeable to our Christian profession, Let your Lights so shine before men, that others seeing your good works may glorify your Father which is in heaven.

And dear Friends, we intreat you who are placed as in the fore rank of the People, and are engaged as active members in the Society carefully watch over your own Spirits, keep little and low in your minds, wait diligently at the Altar to feel yourselves properly qualified to move in the Lords cause, so may you be strengthened to be truly helpful to each other Look; well to yourselves , and then to the Flock over which the Holy Ghost has made you overseers, being concerned to support the weak and feeble, exerting your abilities for their help, and preventing anything which may cause a reproach to our holy profession.

May the Youth be animated in an holy Zeal to come forward as the Lords Children, to the doing their days work in the day time and filling up the several duties of their generation, that thus the peace and Blessing of God may be upon them, and may all degrees amongst you be encouraged to keep their ranks in righteousness, walking as becomes his People, that the Lord may be their everlasting Light, and their God their Glory

George Boone     Rudd Wheeler  
William Young    Daniel Mildred

The bleating Sheep; or the Flock's complaint of their Shepherds.  
By Thomas Ellwood.

Woe to the Shepherds of Israel that do feed themselves - Ye feed not the flock- but with force and with Cruelty have ruled them. Therefore, thus saith the Lord, Behold I am against the Shepherds, I will require my Flock at their hands. Ezek. C: 34. vs.2, 3, 4, 10.

In elder times, e'er Shepherds were so great,  
So Arch so Lordly, so ambitious grown;  
Long time before the Pontifical seat,  
Wherewith the World hath been so plagu'd, was known;  
Before that voice was heard, which stories say,  
Was spoke from Heaven by an Angels tongue,  
(Poison is poured into the Church this day)  
When Constantine his great Revenues flung  
Amongst the gaping Shepherds, e'er much Wealth,  
Had made them proud and lazy; long e'er this,  
While they their Conventicles had by stealth,  
And glad were when informers they could miss.  
How honourable was the Shepherds trade  
In those blest times! how much to be desir'd,  
When none unto himself advantage made  
O'th Flock, when none to lordly rule aspir'd.  
Not seeking theirs but them; content to live  
(And living well thereon, 'cause therein blest)  
Upon the milk the Sheep did freely give;  
Thus were the Shepherds fed, Sheep not opprest.  
Nor were, meanwhile, the fleecy Flock ingrate,  
But right regardful of their Pastors pains,  
With chearful heart they did communicate  
Of each good thing that human life sustains.  
In sweet communion thus they walkt together,  
And mutual comfort in each other had,  
What was a grief to one, was grief to either,  
And what made one rejoice, made t'other glad.  
The Shepherds for the Sheep no pains did spare,  
But for their safety labour'd, watch'd and pray'd  
The Sheep were conscious of their Shepherds care,  
And unto them a due observance paid;  
And both the Shepherds and the Sheep did aim,  
In all they undertook, with Heart and Tongue;  
To magnify the supreme Shepherd's name,  
To whom both Sheep and Shepherds did belong.  
Thus was it in the morning of that day,  
Which on the Heathen World long since did break,  
And thus it held while simple Truth bore sway,  
As stories sacred and Profane do speak.  
But ah! How short a time that day did last,  
How soon eclipsed was that glorious Light!  
How quickly was its Brightness overcast,  
And buried in the Grave of dusky Night.  
Which ne'er to be enough lamented loss,  
The ruin of so excellent a state

By what unhappy means it came to pass,  
 My muse will in the following lines relate.  
 Blest with a peaceful time, the fruitful Flock  
 Grew numerous, fat, and with fair fleeces clad,  
 After they had sustained many a shock  
 From Wolves, Bears, Tigres, and from Dogs run mad.  
 Enrich'd with Plenty by the bounteous hand  
 Of the great Shepherd, whose indulgent care  
 Over his Flock, His Treasures did expand,  
 And all good Things did for his Sheep prepare.  
 The grateful Flock, of Quiet thus possest,  
 And having now of Worldly wealth good store,  
 Rememb'ed with a right regardful Breast,  
 The Sufferings of their Pastors heretofore.  
 With open hand, and with enlarged Heart,  
 (Such is the nature of a bounteous mind;)

They to their Pastors did their Wealth impart,  
 Each striving how to leave the Rest behind.  
 None thought he gave enough, all studied how  
 They to their Shepherds might their Love express,  
 Each seem'd to vie, which should the Church endow,  
 Most amply with the Goods he did possess.  
 Thus they went on a while; but e'er 'twas long,  
 The Glew of Gold to Pastoral Fingers stuck,  
 Th' attractive Pow'r of Riches was so strong,  
 It did them from their honest labours pluck.  
 The Phrygian Fabler tells us of a Hen,  
 That one Egg daily added to the store,  
 Until her Dame her over-fed, and then  
 She grew so over-fat she laid no more.  
 So did it with these antient Shepherds fare,  
 Who while a spare and temp'rate Life they led,  
 Upon the Flock, nor Care nor pains did spare;  
 What pity 'twas they e'er were over-fed  
 For after that, thro' too indulgent Love,  
 And injudicious Zeal the well fleec'd Sheep  
 Upon their Shepherds (who had learnt t'improve  
 Their Bounty) did unneeded Riches heap.  
 The Shepherds who, by that time were become  
 Not better, but more greedy than before,  
 The more they in superfluous plenty swam,  
 The more they wanted, and still crav'd the more.  
 The Sheep, by blind Devotion led, still give,  
 In hopes at length the Shepherds mouths to fill,  
 Scarce leaving to themselves whereon to live,  
 And yet the gaping Shepherds craved still.  
 At length the Shepherds, in some grand Offence,  
 Some of the chief Bell-weathers having caught,  
 Wrang from them great Endowments on pretence,  
 Large Gifts to them would expiate the Fau't  
 By various arts the wily Shepherds get,  
 From the unthinking Sheep, still more and more,  
 And what at first was Gift, they now call Debt,

The Sheep must now pay, what they gave before.  
 Full-fed, the Shepherds quickly idle grew,  
 Betook themselves to a voluptuous Ease,  
 Their due attendance on the Flock withdrew,  
 And studied chiefly how themselves to please.  
 Then Discord rose among them, how to part  
 Their ill-got Wealth; they could not well agree,  
 Only in this they all were of one Heart,  
 That by them all the Flock should fleec'd be.  
 Themselves they therefore into Cycles cast,  
 Some small, some great, some low, some too too high.  
 And that the Model might be the better last,  
 They gave their plan the name of Hierarchy.  
 The higher Orbs the sturdier Shepherds take,  
 And thereof, as their own, themselves possess,  
 Where fair Provisions for themselves they make,  
 Leaving the lower Circles to the less.  
 Those under- Shepherds, Servants to the rest,  
 Thus left to scramble for what t'others left,  
 Each carved for himself as he thought best,  
 So parting, tho' unequally, their theft.  
 To these the Master-Shepherds did commit,  
 The Flock (which was before their common care),  
 Who fed them one or twice a week a bit  
 And that too with but dry and feeble Fare.  
 The Master-Shepherds having thus devolv'd,  
 Upon their Journeymen the working part,  
 Their Genius wholly to indulge resolv'd,  
 And with soft pleasures satiate their Heart.  
 For Palaces and lofty seats they build,  
 Wherein they live in most resplendent state,  
 Supply'd with all things that Delight may yield  
 To wanton sense, and Nature captivate.  
 Ambition now prevails to swelling Pride  
 And portly Pomp; they now let loose the Rein,  
 Drawn in their Coach and Six, abroad they ride  
 Attended with a great and splendid train.  
 Of the Chief-weather, these precedence claim  
 In state Conventions are above them plac'd,  
 Most of them Arch by Nature are; by Name,  
 Too always with the Stile of Arch are grac'd  
 High Titles they ambitiously affect,  
 Sure token of foul Arrogance and Pride,  
 And to be call'd, My Lord, Your Grace, expect,  
 For which judicious Sheep do them deride.  
 A common Sheep, being by Chance in place,  
 Where he an Under-shepherd heard e'er while  
 Saying to one of these, May't please your Grace;  
 Wish'd him more Grace in Heart, tho' less in Stile:  
 Yet the bare Name of Lordship will not do,  
 They Lordship love, and will dominion have  
 O'er both the Sheep and Under-shepherds too,  
 Who at their Graces Hands for Grace must crave.

To these the Under-shepherds Tribute pay,  
 Which doth them in a poor Condition keep,  
 And makes them with a sharper hunger prey,  
 Upon the harmless and poor helpless Sheep:  
 Wherein the Master-shepherds them support,  
 Not only with their Countenance, but Pow'r,  
 That by the Assistance of their Shepherds Court,  
 They may the Sheep and what they have devour.  
 And they so many ways have found to pull,  
 Lock after Lock from the deluded Sheep,  
 That they scarce leave the Sheep enough of Wool,  
 Them from the Blasts of Poverty to keep,  
 Besides the gen'ral Tax they on them lay,  
 Whereby the Flock they Yearly decimate;  
 For every little Chear, they make them pay,  
 And oft too at unconscionable Rate.  
 A Ram and Ewe may not with nuptial Rite  
 Together join but there must present be  
 Some one of these, who to them must recite  
 The spousal words for which he claims a Fee.  
 And when the pregnant Ewe her Lamb doth yeane  
 The Shepherd will another Tag lock get,  
 By telling them, that now the Ewe is clean,  
 And may again among the Flock be set.  
 Some certain Rites too must performed be,  
 To give the Lamb Admittance to the Fold,  
 For which the Shepherd claims another Fee;  
 And thus the Sheep both Old and Young are poll'd.  
 When a Sheep dies, the Shepherds Dirge must say  
 Over the Corps, when to the Grave 'tis brought,  
 For which he will be sure to have his Fee,  
 And Mortuary, if the Sheep left ought.  
 Thus the poor Sheep the Shepherds do oppress,  
 And with Extactions peel on every hand,  
 Nor can the Sheep expect to find Redress,  
 While they must to th' Oppressors Judgement stand.  
 For in the Shepherds Courts these Pleas are try'd,  
 If any hardy Sheep to pay refuse,  
 Where Shepherds, or their Creatures, still preside,  
 Who serve such Sheep as Christ was serv'd by Jews.  
 For having there contemn'd them, right or wrong,  
 They over to the sec'lar Pow'r are turn'd,  
 To be in Prison cast amongst a Throng,  
 Of Criminals, and in some Countries burn'd.  
 These are the Courts, from which the Sheep sustain,  
 By Shepherds who them cruelly intreat,  
 Such hardships as enforce them to complain,  
 And vent their Sorrows with a mournful Bleat.  
 Ah! Who can without Indignation hear,  
 How Shepherds do the Sheep in Bondage keep!  
 Who can from shedding Show'rs of Tears forbear,  
 At the Bemoanings of the bleating Sheep.

Copy of a Letter from William Penn to his Wife and Children, before his voyage to America.

My dear Wife and Children,

My love, that sea nor land, nor death can extinguish or lessen towards you, most endearably visits you with eternal embraces, and will abide with you for ever, and may the God of my life watch over you, and bless you, and do you good in this World and for ever. Some things are upon my Spirit to leave with you, in your respective capacities; as I am to one a husband, and to the rest a Father, if I should never see you no more in this World.

My dear Wife, remember thou wast the love of my youth, and much the joy of my life: The most beloved as well as most worthy of all my earthly comforts: And the reason of that love was more thy inward, than thy outward excellencies (which yet were many.) God knows and thou knows that we can say it was a match of Providence's making; and Gods image in us both was the first thing, and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this World, take my counsel into thy Bosom, and let it dwell with thee in my stead while thou livest.

1<sup>st</sup>. Let the fear of the Lord, and a zeal and love to his glory, dwell richly in thy heart; and thou wilt watch for good over thyself and thy dear Children and family, that no rude, light or bad thing be committed: else God will be offended and he will repent himself of the Good he intends thee and thine.

2<sup>nd</sup>. Be diligent in meetings for Worship and business; stir up thyself and others herein; 'tis thy day and place; and let meetings be kept once a day in the family, to wait upon the Lord, who has given us much time for ourselves: and my dearest, to make thy family matters easy to thee, divide thy time, and be regular; its easy and sweet; thy retirement will afford thee to do it: as in the morning to view the business of the house, and fix it as thou desirest, seeing all be in order; that by thy counsel, all may move and to thee render an account every evening. The time for work, for walking, for meals, may be certain, at least as near as may be; and grieve not thyself with careless servants, they will disorder thee; rather pay them, and let them go, if they will not be better by admonition: this is best, to avoid many words, which I know wound the Soul and offend the Lord.

3<sup>rd</sup>. Cast up thy income and see what it daily amounts to; by which thou mayest be sure to have it in thy sight and power to keep within compass; and I beseech thee to live low and sparingly, till my debts are paid; and then enlarge as thou sees't it convenient. Remember thy Mothers example, when thy Father's publick spiritedness had worsted his Estate (which is my case). I know thou lovest plain things and art averse to the Pomp of the World; a nobility natural to thee. I write not as doubtful, but to quicken thee, for my sake, to be more vigilant here in, knowing that God will bless thy care, and thy poor children and thee for it. My mind is wrapt up in a saying of my Father's, "I desire not Riches but to owe nothing"; and truly that is wealth; and more than enough to live, is a snare attended with many sorrows, I need not bid thee be humble, for thou art so; nor meek and patient for it is much of thy natural disposition: but I pray thee, be often in retirement with the Lord, and guard against incroaching friendship. Keep them at arm's end; for it is giving away our Power, aye and self too, into the possession of another; and that which might seem engaging in the beginning, may prove a yoke and burden too hard and heavy in the end. Wherefore keep dominion over thyself, and let thy Children, good meetings, and friends be the pleasure of thy life.

4<sup>th</sup>. And now my dearest, let me recommend to thy care my dear children; abundantly beloved of me as the Lords blessings, and the sweet pledges of our mutual and endeared affection. Above all things, endeavour to breed them up in the love of virtue, and that holy plain way of it which we have lived in, and that the world, in no part of it, get into my family. I had rather they were homely than finely bred, as to outward behaviour; yet I love sweetness mixed with gravity, and cheerfulness tempered with sobriety. Religion in the heart leads into this true civility, teaching men and women to be mild and courteous in their behaviour; an accomplishment worthy indeed of Praise.

5<sup>th</sup>. Next breed them up in love one of another; tell them 'tis the charge I left behind me; and that 'tis the way to have the love and blessing of God upon them; and also what his Portion is who hates, or calls his Brother a fool.

Sometimes separate them but not too long; and allow them to send and give each other small things to endear one another with. Once more, I say, tell them it was my counsel, they should be tender and affectionate one to another. For their learning be liberal; spare no cost; by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistant with truth and Godliness, not cherishing a vain conversation or idle mind, but ingenuity mixed with industry is good for the body and mind too. I recommend the useful parts of mathematics, as building houses or ships, measuring, surveying, dialling, navigation, etc. but agriculture is especially in my eye: let thy children be housewives; 'tis industrious, healthy, honest and of good Example; like Abraham, and the holy antients, who pleased God and obtained a good report. This leads to consider the works of God and Nature, of things that are good, and diverssts the mind from being taken up with the vain arts and inventions of a luxurious World.

'Tis commendable in the Princes in Germany, and nobles of that empire, that they have all their children instructed in some useful occupation. Rather keep an ingenious Person in the house to teach them, than send them to schools; too many evil impressions being commonly conceived there. Be sure to observe their genius, and do not cross it as to learning; let them not dwell too long upon one thing, but let their change be agreeable, and all their diversions have some little bodily labour in them. When grown big have most care of them; for then there are many snares both within and without. When marriageable, see that they have worthy Persons in their Eye, of good life, and good fame and understanding. I need no wealth but sufficiency; and be sure their love be dear, fervent and mutual that it may be happy for them. I chuse not that they should be married into earthly covetous kindred; and of cities and towns of concourse beware; the world is apt to stick close to those who have lived and got wealth there; a country life and Estate I like best for my children. I prefer a decent mansion of one hundred pounds per annum before ten thousand pounds in London, or such like place in the way of trade.

In fine, my dear, endeavour to breed them dutiful to the Lord, and his blessed light, truth, and grace in their hearts, who is their Creator; and his fear will grow up with them. Teach a child (says the wise man ), the way thou' wilt have him walk, and when he is old he will not forget it; Next obedience to thee their dear mother, and that not for wrath, but for conscience sake; liberal to the poor, pitiful to the miserable, humble and kind to all; and may my God make thee a blessing, and give thee comfort in our dear children; and in age gather thee to the joy and blessedness of the just (where no death shall separate us) for ever.

And now, my dear children that are the gifts and mercies of the God of your tender father; hear my counsel, and lay it up in your hearts; and love it more than treasure, and follow it, and you shall be blessed here and happy hereafter. In the first place remember your Creator in the days of your youth. It was the glory of Israel in the 2<sup>nd</sup>. of Jeremiah, and how did God bless Josiah because he feared him in his youth; and so he did Jacob, Joseph and Moses. O! my dear children, remember, and fear, and serve him who made you, and gave you to me and your dear mother: that you may live to him, and glorify him in your generations. To do this, in your youthful days to seek after the Lord, that you may find him; remembering his great love in creating you; that you are no beasts, plants, or stones but that he has kept you, and given you his grace within, and substance without, and provided plentifully for you. This remember in your youth, that you may be kept from the evil of the world: for in age it will be hard to overcome the temptation of it.

Wherefore, my dear children, eschew the appearance of evil, and love and cleave to that in our hearts, that shews you evil from good, and tells you when you do amiss, and reproves you of it. It is the Light of Christ, that he has given you for your salvation: If you do this, and follow my counsel, God will bless you in this world, and give you an inheritance in that which shall never have an end. For the light of Jesus, is of a purifying nature; it seasons those who love it; and never leaves such till it has brought them to the city of God, that has

foundations. O! that ye may be seasoned with the gracious nature of it; hide it in your hearts, and flee, my dear children from all the youthful lusts; the vain sports, pastimes, and pleasures of the world; redeeming the time, because the days are evil. You are now beginning to live, what would some give for your time? Oh, I could have lived better were I as you in the flower of youth. Therefore, love and fear the Lord, keep close to meetings; and delight to wait upon the Lord God of your Father and Mother, among his despised People as we have done; and count it your honour to be members of that society, and heirs of that living fellowship, which is enjoyed among them, for the experience of which your father's soul blesseth the Lord for ever.

Next be obedient to your dear mother, a woman whose virtue and good name, is an honour to you; for she has been exceeded by none in her time for her plainness, integrity, industry, humility, virtue and good understanding; qualities, not usual among woman of her worldly condition and quality. Therefore honour and obey her, my dear children, as your mother and your father's love and delight; nay love her too, for she loved your father with a deep and upright love; Chusing him before all her suitors: and though she be of a delicate constitution and noble spirit, yet she descended to the utmost tenderness and care of you; performing the painfulest acts of service to you in your infancy, as a mother and a nurse too. I charge you before the Lord, honour and obey, love and cherish your dear mother.

Next, betake yourselves to some honest, industrious course of Life; and that not of sordid covetousness, but for example, and to avoid Idleness. And, if you change your condition and marry, chuse with the knowledge and consent of your mother, if living, guardians, or those that have the charge of you: mind neither beauty nor riches but the fear of the Lord, and a sweet and amiable disposition; such as you can love above all this world: and that may make your habitations pleasant and desirable to you. And being married, be tender, affectionate, patient, and meek. Live in the fear of the Lord, and he will bless you and your offspring. Be sure to live within compass; borrow not, neither be beholden to any: ruin not yourselves by kindness to others, for that extends the due bounds of friendship: neither will a true friend expect it. Small matters I heed not, Let your industry and parsimony go no farther than for a sufficiency of life; and to make provision for your children, (and that in moderation if the Lord gives you any) I charge you to help the poor and needy; let the Lord have a voluntary share of your income, for the good of the poor, both in our society and others; for we are all his creatures, remembering that "he that giveth to the poor lendeth to the Lord." Know well your incomings, and your outgoings may be better regulated.

Love not money, nor the world, use them only and they will serve you; but if you love them, you serve them; which will debase your Spirits as well as offend the Lord. Pity the distressed, and hold out a hand of help to them; it may be your case: and as you mete to others, God will mete to you again. Be humble and gentle in your conversation, of few words, I charge you, but always pertinent when you speak; hearing out before you answer; and then speaking as if you would perswade, not impose. Affront none, neither revenge the affronts done to you; but forgive and you shall be forgiven of your heavenly father.

In making friends, consider well first; and when you are fixed be true, not wavering by reports, nor deserting in affliction: for that becomes not the good and virtuous. Watch against anger, neither speak nor act in it; for like drunkenness it makes a man a beast; and throws people into desperate inconveniences. Avoid flatterers for they are only thieves in disguise, their praise is costly, designing to get by those they bespeak; they are the worst of creatures; they lye to flatter, and flatter to cheat: and which is worse, if you believe them you cheat yourselves most dangerously. But the virtuous, tho' poor, love, cherish, and prefer. Remember David, who asking the Lord "Who shall abide in the tabernacle? Who shall dwell in thy holy hill?" Answers, "he that walketh uprightly, worketh righteousness and speaketh the truth in his heart; in whose eyes the vile person is contemned, but honoureth them who fear the Lord." Next, my children, be temperate in all things; in your diet for that is physick by prevention; it keeps, nay it makes people healthy and their generation sound.

This is also exclusive of the spiritual advantage it brings. Be also plain in your Apparel; keep out that lust which reigns too much over some; let your virtues be your ornament; remembering life is more than food and the body than raiment. Let your furniture be simple and cheap; avoid pride, avarice and luxury. Oh the Lord is a strong God, and he can do whatsoever he pleases: and though man consider it not, it is the Lord that rules and over rules in the kingdom of men: and he builds up and pulls down. I your father am the man that can say, he that trusts in the Lord shall not be confounded. But God in due time, will make his enemies be at peace with him. If you thus behave yourselves, and so become a terror to evil doers, and a praise to them that do well, God, my God will be with you, in wisdom and a sound mind, and make you blessed instruments in his hand, for the settlement of some of those desolate parts of the world, which my soul desires above all worldly honours and riches; both for you that go, and you that stay; you that govern, and you who are governed: that in the end you may be gathered with me to the rest of God. Finally, my children, love one another with a true and endeared love, and your dear relations on both sides: That so they may not, like the forgetting and unnatural world, grow out of kindred, and as cold as strangers; but as becomes a truly natural, and Christian stock; you and yours after you may live in the pure love of God towards one another, as becometh brethren in the spiritual and natural relation. So may my God, that has blessed me with his abundant mercies, both of this and the other and better life, be with you all; guide you by this counsel, bless you and bring you to his eternal glory: that you may shine my dear children, in the firmament of God's power, with the blessed spirits of the just, that celestial family, praising and admiring him the God and father of it, for ever and ever. For there is no God like unto him, the God of Abraham, of Issac, and of Jacob; the God of the Prophets, the Apostles, and Martyrs of Jesus; in whom I live for ever. So farewell to my thrice dearly beloved wife and children. Yours, as God pleaseth in that which no waters can quench, no time forget, no distance wear away; but remain for ever,

William Penn

Worminghurst, 4<sup>th</sup> Sixth month 1682

A short account with some remarks made by Isaac Metcalfe Sen. of Brampton-moor near Chesterfield on a Journey by Settle to the Northern Yearly Meeting at Preston in Lancashire.

Set of from home with my Son ye. 11<sup>th</sup>. of ye. 4<sup>th</sup>. mo. 1766, went to Sheffield and there dined at Cousin Joseph Camms. From thence we went to Highflatts call'd there and drank tea; then went forward to Joseph Firths who received us very kindly, we staid all night at his house: He and his Son accompanied us through Huddersfield, Halifax and Keighley, at the last place we din'd, and from thence went through Skipton to Long Preston at night were we lodged pretty well at the Boars Head. These two days hath been very hot travelling. First day morning went to Settle an easy ride about 4 miles put up our horses at an Inn then I with my Son went to my kind friend William Birkbecks who entertained us very freely and was glad to see us, but blamed us for not bringing our horses to his house; we went to their meeting both Fore and Afternoon, and staid there all night, had very agreeable conversation 'till past 10 o Clock, then William accompanied us to our lodging room; In the morning he shewed us through their Warehouses and after Breakfast took his horse and went with us to Littlebank about 2 miles to our friends Isabel and Alice Atkinsons (also the Widow Davies who entertained us the little while we staid there) two old maids that live well and comfortably supposed to be worth 2 hundred a Year or near it, and are very charitable to the poor both friends and others. Joseph Firth and his Son had been there all night, so we set of together and William Birkbeck went on with us a piece then we parted he for home and we for Clithero, we reached there about 1 o Clock, Light at the White Swan a good house where we din'd, after dinner set of for Preston, and on the road joind several friends going to the Yearly Meeting held there this Year, we reached Preston in very good time, and light at the

George a very good house and not throng, I got a convenient Room for Joseph Firth and myself with our two Sons to lodge in.

On the 3<sup>rd</sup> morning at 10 o Clock Joseph and I went to Meeting of Ministers and Elders where several Testimonies was borne by Weighty friends suitable on the occasion with very reasonable advice to the Ministers to keep to their several services in the ensuing Meetings, So that Meeting concluded as to Worship with a fervent Prayer by Jane Crossfield, and Samuel Fothergill's Exhortation to the several stations in the Ministry to keep to their several stations as Pastors or Evangelists, also a very seasonable caution by Gilbert Thompson from the Meeting of Elders that were appointed from the several Counties that constitute this meeting, that the Ministers be careful to keep in their Places, and if any unskilled hand should be too forward, such were desired not to take it amiss if they were spoke to and advised; The Queries respecting Ministers and Elders were read and answered to by the several Mo: meetings in Lancashire. The meeting ended near one o Clock. In the afternoon at 3 o Clock began the Quarterly Meeting for the said County, the Mens meeting were held in the Booth erected on purpose for the Yearly meeting, the Womens meeting was held in the Meeting house, I was at the Mens meeting, our friend Samuel Fothergill preached a short but Pathetic Sermon on the words of our Saviour, Let your light so shine before men that others seeing your good works may glorify your Father which is in Heaven, and earnestly desired that in our several allotments our deportments might be such that others seeing our good works might as above, glorify our heavenly Father, with a loving Exhortation to the youth to Remember their Creator in the days of their youth; Then the business of the Quarterly meeting came on, which was conducted in much love and concord, the Queries were read and answered by the several Mo: Meetings with much clearness some convincement appeared in 2 Mo: meetings and a weighty Testimony from Marsden Mo. Meeting was read concerning our dear friend Lucy Ecroyd deceased which was noticed by Samuel Fothergill in a very moving manner with earnest desires that the youth might set their shoulders to the work to fill up the places of our Worthies that are gone from works to rewards the meeting ended about Six, before the conclusion several friends were Nominated to go through the several Inns to see that an Orderly conduct was observed, a good work yet a pity there should be occasion for such an appointment. A number of Books sent from the Meeting of Sufferings in London to this Meeting to be distributed in the neighbourhood to Persons of other Societies, and several friends appointed to distribute the same. The meeting of sufferings was to come on at the ending of the above but we being cold left the meeting and went to our Inn and at 9 o clock to our Beds.

4<sup>th</sup> day morning went to the meeting which was large yet not so large but the Booth contained the Assembly very well, which was 28 Yards wide and 22 long and friends agreed to give 45 pounds for erecting the same, by the time the meeting was near gathered, our friend Samuel Fothergill went to Prayer and after that Preached on the inducement of our meeting there, also of the Birth and Sufferings of our Saviour Jesus Christ, with a strong Exhortation to the youth to enter into Covenant in their Youthful days, that a succession may appear in the next Generation of faithful Servants, at after Catharine Payton added something on the occasion of our being here, also explained that Prophecy of the Prophet Joel in Pouring out the Spirit of Prophecy upon the Females as well as Males, and was largely carried forward in Preaching the Gospel in the demonstration of the Spirit and with Power, set forth the difference of spiritual Baptism and that with Water, She was very large and concluded, as the best of Sermons was concluded by our Saviour when he Preached on the Mount, with the difference of Building on the sure Rock and on the sandy foundation, Samuel Fothergill concluded the meeting with a very heart melting Prayer for the King and those in Authority under him as well as for those of every denomination in the Christian Religion the meeting ended well and I hope will be Remembered by some. After dinner went again to the Meeting at 3 o Clock which was quiet considering the largeness, Abiah Darby first stood up a pretty while, then Hannah Harris had a very open time,. Afterwards Samuel Fothergill was very large on the words of Pilate when he said to our Saviour What is Truth Jno. 18 and 38 verse was largely

carried forward on the subject of the Power and Efficacy of Truth. Then Jane Crossfield concluded the Meeting in Prayer which ended well about 6 o Clock.

5<sup>th</sup> day morning 8 o Clock was at Meeting of Conference were was a fine appearance of Friends Jonathan Harrison stood up first a young Man I hope he may be a serviceable man, Jane Crossfield was concerned in Prayer, at after several other Testimonies were bourne, Catharine Payton was largely carried on with the Subject of the saying of Martha to her Sister Mary a little before her brother Lazarus was raised from the dead viz. Thy Master is come and calleth for thee Jno.11 and 28 verse. Jonathan Binns, Jane Crossfield, Samuel Fothergill, Abiah Darby, Sarah Taylor and another friend I did not know, all appeared in testimony; and Catharine Payton in Prayer. Then the Queries were read Relative to this Meeting, and answered by the several Counties, and it was agreed that the Meeting be held next year at Macclesfield, Samuel Fothergill and Catharine Payton seemed inclined to have it at Chester, but as no other friend gave their opinion it was concluded and minuted as above, only if the Cheshire friends could think of a more suitable place they were to give the other Counties 3 months previous notice. This Meeting held near 5 hours and ended with the Proposition of Samuel Fothergill for a collection for the poor of Preston by reason it was thought so many friends being there, might something advance the Price of Provisions, through which the Poor might suffer which was quickly agreed to, and half a dozen friends two at each door fixed to receive friends generosity they collected about £16:4. Preston is a handsome compact Town the streets open and wide and a good market place, and the People in it are very much to be commended for their civil behaviour at the Meetings as also in the Town at their Inns, and no Appearance of Scoffs and derision as I have seen in some Places, and I think the verses made 28 Years ago by our friend David Hall when the Meeting was held here before, on their deportment and behaviour may now be applicable to their civil treatment at this time. After the above Meeting was over we din'd, then Joseph Milthorp, Joseph Firth and myself with our Sons prepared for our setting of homeward as it would not with conveniency suit us to stay the parting Meeting which I hope will be to the satisfaction of friends as the beforementioned hath hitherto been, soon after we set of it began to Thunder and Lighten with heavy rain and hail, it Rain'd most of the way through Chorley to Bolton were we reached about 7 o Clock but were very ill wet, we Light at the Boar Head a good house and staid there that night.

6<sup>th</sup> day Morning after Breakfast we parted with our dear friends, as our road lay no further together. I with my Son came through Manchester to Stockport, where we din'd and there I had some business to do, when done set of and had several places to call at in our Road to Chapel-le-frith on business, we reached there in good time this Evening and staid all night, set of out next morning a little before Six, and Reach'd home in time to go to our Market, at which I could not well avoid being, as I had missed the market day before; I was very weary when I got to Chapel the last night, as also when I got home, but finding all well at home (which I desire I may be truly thankful for) made amends for my weariness. At first when I begun the account of this Journey did not think of Writing half so much, butt only thought to keep a short Memorandum of some particular things but have enlarged as above, and if any dear Children may chance hereafter to read it some Remarks that is made may Put them in mind of some things to their lasting advantage (as I have had some comfort in Penning them down) if they come to Reap any Benefit hereby it will greatly add to the comfort of

Isaac Metcalf

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1779 *James Harrison wants much to see this work again* (Written in pencil at top of Page 1 - P.C.)

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Copy of a Letter from Mary Brotherton (now Brook) to her Friend John Hall, wrote in the year 1756.

Esteemed Friend

I being of the number that desire to prove all things, and hold fast that which is good, and not having my understanding bias'd by other mens conceivings, I have Liberty to read all Peoples opinions; having my faith fixed that the Omnipresent God, in whom are all the treasures of Wisdom and knowledge, will condescend to guide my Judgement by his infallible Spirit in things of a Religious nature, that I may thereby be enabled to separate Truth from falsehood, without being indebted to the study of the Letter of

the sacred Scriptures for a knowledge of the Truth as it is in Jesus. And this being my care I have read the Books thou lent me in that candid unprejudiced disposition of mind so necessary for a professor of Christian Charity to read in, if they would form a right Judgment of things, and as I perused them my God gave me unity with all therein contained that may be justly called consistent with the Scriptures of Truth, right reason, and the spirit of real Christianity; but all that is Contrary to these I reject, it being no breach of Charity to call bad good, tho' perhaps the confused straining of scriptures to make them subservient to our own purposes, may by gaining on the minds of those who are not subject to the teachings of the pure Spirit of God, so are easily imposed on, being willing slaves to the Lo heres and the Lo-theres, not considering that the Kingdom of God is within, as saith our blessed Lord, such are ever learning and never able to come to the knowledge of the Truth; Nevertheless, tho' I see this sort of People I am far from making this remark out of hatred or a preconceived prejudice against them; for that holy principle or ingrafted word of Life which is the adequate rule of faith, practice and Doctrine, and by which I desire to be actuated continually; teacheth me to Love my Enemies, and that not feignedly or only in words, but in sincerity, reality, and simplicity of heart, desiring their eternal Welfare, and then consequently I must pity those who ignorantly receive the traditions of Men for the Commandments of God, and by so doing rely on human Wisdom, and the conceiting of mere men for their rule of Faith. These are apt to have hard thoughts of others, and of the Truth itself, but few of them know what they dislike, or for why they are displeased, unless it be their Teachers are not willing they should receive anything for Truth which clashes with their Interest, who generally are Hirelings, and whose interest it is to keep the People in a disbelief of that which is alone sufficient to enlighten the understanding, and give a true Faith in the knowledge of that pure and holy Being which inhabiteth Eternity: which knowledge Truth hath said is life Eternal, "to know thee the only true God and Jesus Christ whom thou hast sent." Now tho' this be granted by all, yet the way to obtain the saving knowledge hath been shut up by Men of mercenary dispositions; who boldly deny that there is any such thing as inspiration or Revelation since the Apostles time; Saying that all things profitable and necessary are contained in the Holy Scriptures; which we esteem, prize and Honour as the best of Books, and a true declaration of the Truth itself, the Word of God which was in the beginning with God, which Truth and Word is Jesus Christ, who himself saith concerning them, "They are they that testify of me", Yet altho' they testify of God, and of true Faith and Repentance and of regeneration, Yet they cannot give Faith, that being an evidence in the mind of things not seen, and is the Gift of God. Neither can they give Repentance, or work the new Birth in us, or create us anew in Christ Jesus, and these things being necessary to be known; and it being profitable to experience them, there must certainly be some other way to attain that, which we cannot be saved without; which without lessening the worth of the Scriptures, we believe to be by inspiration and Revelation, and that according to Scripture because the same unerring lips, that said it is Life eternal to know the only true God and Jesus Christ, hath left upon record, that no Man knoweth the Father save the Son, and he to whom the Son will reveal him; and as a Confirmation of this Paul says the things of God knoweth no Man, but the spirit of God, and again no man can say that Jesus is the Lord but by the Holy Ghost, therefore if these Scriptures be true as I firmly believe them to be, there is Consequently no other way to arrive at this saving knowledge but by revelation, and since it cannot be revealed by any Man or lesser thing than the Spirit of God, whose office it is, and by which the Scriptures were dictated, it would be well for those who are taught to deny this doctrine, to consider how they can understand or comprehend the divine mysteries contain'd in the sacred records, which testify that the natural man can't know the things of God, because they are spiritually discern'd, to me it seems most arrogant presumption to pretend to unfold the mysteries of the Kingdom of God by the strength of mere reason, which is the consequence of denying revelation and does evidently constitute Man the rule of Faith and Practice instead of the Scriptures, which they only call so, for certainly that cannot be a plain rule, which needs explaining, as the Scriptures we may conclude are thought to do by People having Men for

that purpose; and the thing which needs explaining being subject to that which explains it brings the Scriptures down to human reason as the expounder so the meaning it gives to those Truths hard to be understood is the rule, and not that which could be comprehended without it; so at this rate depraved Man's poor violated reason, is the rule for himself to steer by to the Mansions of eternal Bliss; which how absurd, let the witness in every Conscience Judge, for my part, as I do not want nor mean by revelation any new Doctrine to be brought to Light contrary to the Holy Scriptures, but can freely subscribe to that saying of Paul, let him that preacheth any other Gospel than that which was preached by the Apostles be accursed. What I plead for is a renewed new Revelation of the Spirit of that Gospel they preach'd; so I abhor the natural consequences of denying this to be necessary because I think it is requisite to have an unerring rule to walk by when a precious Soul is at stake, which cannot be mere reason, that being a part of Man which constituted him a reasonable Being, and was depriv'd with the whole Man in the Fall, and is subject to great mistakes, as is manifest by daily experience, therefore no certain Rule. I have not writ any of this out of the least disesteem of the Holy Scriptures, or that noble Faculty in Man called reason, but purely to prove there is something else wanting to make both useful in matters of Religion, that is to say, to refine the one and give an insight into the nature of the Promises and Threatenings contained in the other, and also to enable me to make a right application of them to my own state, which they themselves cannot do, neither can my own heart be sufficient for this, because by nature that is deceitful above all things. Therefore I believe these things no ways attainable but by and thro' the Illuminating Revealer of divine mysteries, the Spirit of Grace; a measure whereof is given to every Man to profit withal, so I heartily wish that all People, would believe in and come to the free teachings of the unerring Spirit of God; that they may witness his promise fulfilled of teaching his People himself, and Buy of the Wine and Milk of the Kingdom, without Money and without Price, and no longer be at the charge of Paying them, who make Merchandize of the words stolen from the writings of holy men; which they often adulterate with their human Wisdom, and look for their gain from their Quarter, to maintain them in Pride Ease and Idleness, contrary to the example set by the holy Apostles of a crucified Jesus, who having food and raiment were content, whose Glory and reward was according to Paul, that when they preached the Gospel, they might Preach it without charge; but Alas! Quite the reverse is practised now among those who would be accounted their Successors, and what aggravates the miserable lapse is (the People love to have it so) verifying the words of Paul to Timothy, when he foretold of this great degeneracy, saying they should keap to themselves Teachers having itching Ears, as I may say by so doing they overlook nay despise the great and precious knowledge of the new Covenant foretold by the Prophet when he spake as from the Lord, saying at that time meaning the Gospel day, I will put my Law in their inward parts and write it in their hearts, and I will be their God and they shall be my People: What shall we think then, that the Lord is wanting or slack concerning his Promise; or that his Law written by himself, not on Tables of stone, but on the fleshly Tables of the heart, is a dead and useless thing. Certainly either of these will be a high Reflection on the God of Truth, neither is there any Room to think this promise was only limited to the Apostles days: Because the Evangelical Prophet as from the living God, this is my Covenant saith the Lord, my Spirit which is upon thee and my word 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, seed, saith the Lord for henceforth and for ever: Thus the Covenant made with the seed(viz)the pure seed of the Kingdom, the Elect seed endures for ever, which seed is sown in all sorts of Ground, and when it taketh root and is abode in it bringeth forth fruit, leavens the heart it is received into, into its own pure nature. Thus we are born again not of corruptible seed but of incorruptible, not of the will of Man but of God: and those that have known this new Birth completed in them, can say of a Truth and by a living sense, that all that are in Christ Jesus, are new Creatures, not notionally so but really, which leads me to speak to thee a little freely, concerning my own experience, as I esteem thee a sober honest Man, and one whose mind has been in some degree enlightened by the rays of Grace, from the bright Son of the intellectual

World: Yet seeing that great is the Mystery of Godliness, and that nothing can comprehend it but the Spirit which searcheth all things, yea the deep things of God, and sheweth to Man what are his thoughts: I could intreat every one in Christian Love to rely on this infallible Guide, for their rule of Faith, in a matter of so great Importance as the Salvation of an Immortal Soul; The only way to know and be acquainted with this sure director, is to wait for its being made manifest within the Conscience, who generally comes as a refiner, discernor and condemner of Sin and Iniquity, in order that we should cease from doing Evil and learn obedience to the same Power. Now the Woman thy Books treat of truly say we all may and can wait, nay she maketh it the duty of all so to do, tho' perhaps she may understand waiting in a different sense to me, which I call a passive inactive reliance on the Almighty for Faith and ability to worship acceptably; for it does not seem rational to me to call that a dependant waiting, where people set themselves to work (for example) can that be call'd properly a waiting for the concurrence and assistance of Gods Spirit, where men set themselves to Preaching and Praying at their own set time without allowing themselves so much time in Silence as to compose their thoughts before they read or say a premeditated matter; Oh! How far is this from waiting to feel and know the Sacrifice, seasoned with the Salt of the Kingdom, but I will forbear to say any more on this subject and proceed to the account I intended to give thee of myself, hoping thou will not think the reading of it tedious; it being what I was minded without the least Tincture of boasting to make thee acquainted with; but to begin I think I may truly say, I think I had gone as far in the Work of Religion as the Author of thy Books, seven Years before I was called a Quaker; and in this state like her prayer was not wanting, even hearty Prayers sometimes and Hymns composed I thought expressive of my state, yet still my heart was filthy and wanted washing in the laver of Regeneration and to be cleansed by the alone Soul saving Baptism of the Spirit and Fire of the Eternal Word of God, and I wanted that Faith which is the Gift of God, and overcometh the World, the Flesh and the Devil. For altho' it is easy to believe notions concerning God and Christ and to have an Historical Faith in, how that he was Crucified without the Gates of Jerusalem and there died for our Sins and rose again for our Justification, yet it is a hard thing justly and rightly to believe. This being what all the Faith makers in the World can never give: Altho' their invented Faith was once my figleaf covering yet this Faith could not cause me to believe that the same Christ in his spiritual appearance was also Crucified in Spiritual Sodom and Egypt, even in my dark heart, where it was necessary I should know him to arise for my Justification, and also to reign as my deliverer, Saviour and Lawgiver: But it is very observable to me that when the Soul is in distress under a sense of its own misery without a Saviour; it is easy for that Power who can transform himself into an Angel of Light, to impose a Faith which cannot overcome the World if he can produce a strong assurance that all is well, tho' we remain in Sin and Bondslaves to our Passions and Inclinations: Thus I contented myself without seeking or desiring that Faith which overcomes the Subtil serpent, and by its gradual increase frees the Soul from sin, for I thought a perfect freedom from it in this Life impossible, and not being willing to take up the Cross and yield up the Flesh with all its strong desires, because it seemed too heavy, nay the preaching of it foolishness to me and altogether unnecessary; seeing I believed all was done by Christ without me, nevertheless I refrained from some things and those call'd innocent and thus gave a part for the whole, and by it procured a false peace to my Soul, yet soon did I elapse from this specious appearance of reformation, when flesh temptations presented themselves as fair and innocent to human reason and which the generality of mankind admit of as harmless in their numerous train called innocent diversions, and thus for some Years I drank my fill of these flesh pleasing enjoyments, till the long stifled Checks within arose into dominion, and that light in my Conscience which darkness before this time would never let me comprehend, Now set my Sins in order before me and I became truly miserable and wretched beyond expression and I saw and felt in this state a long time nothing but Just and heavy Judgements passed on that accursed nature, I had all my life obeyed. Now did I see I could do nothing to extricate myself, therefore I laid my mouth as in the dust and wish'd for a Redeemer a mighty Saviour not only to appease offended Justice,

but to redeem me from all iniquity, the fruits of the first Birth, which is the accursed Ground that separates from God; Thus I remain'd having no strength to ask relief, or hope I should succeed, till after a mighty struggle in which the whole fabrick of Sin was shaken. This resignation was begotten in me (thy holy will be done) then did my gracious Lord in wonderous Condescension reveal to me by his inspeaking word, that if I would have my Interest in him, I must not only yield up my former doings as sinful, but likewise give up all the filthy nature to be consumed by the Spirit of Judgement and of Burning, and thro' his invisible aid deny myself, take up my Cross and follow a Crucified Jesus, who is the most Perfect Pattern of Selfdenial; and that thro' the narrow road of Regeneration which is the alone and certain path to Bliss. This my Friend was very grievous to me and my Soul doth while I write remember the Wormwood and the Gall, it being so Contrary to all my hopes, for I saw by this and the small knowledge I had of them, that in so doing I should become one of those despised People in Scorn called Quakers, which seemed so Irsome to me, that I did often request even in this wretched State and Bitterness of Soul to die rather than yield to it; moreover I strove by the most plausible arguments I could invent to evade this bitter Cup, I searched into all other forms of Religion I knew or heard of, with a hearty desire to join any of them whose Cross was less or more, or none at all, and glad should I have been if I could have meet the peace of God amongst any other sett of People, but the more I searched the more I was enabled to see beyond them, into the nature and present dispensation of the new Covenant of Light and Life, which is no ways tied in forms, and I did discern by that new understanding given and which was begun to dawn in me, that all Form without the Power and Life of true Religion was vain, they being no more at best, than the picture of that which once had Life and often times not so much as that: Thus blessed be my God my unerring Guide, who brought me through the Labyrinth of Mens Opinions to rely on him alone, who openeth and no man shutteth and shutteth and no Man can open; this searcher of all hearts and revealer of all secrets, brought to my remembrance that saying of our blessed Lord when here on Earth. He that loveth Father or Mother, Sister or Brother, and so including almost all Lawful temporal Blessings more than me, is not worthy of me; to be called to part with these, is truly to part with a right Eye, or a right hand indeed, but the Lamb of God that taketh away the Sins of the World, hath already trod this once untrodden path to blessedness, that those that Love him might manifest their Love by following after him. At length there was a degree of willingness wrought in me by the same supernatural Power, which shewed me what I was in the nature of the first Adam; and that it was necessary if I would have eternal happiness to be found in a degree of the nature of the second Adam, the Lord from Heaven, the quickening Spirit: But thou perhaps may say what is the Cross thou hast born, I will tell thee Friend and that truly, it was even the Cross of our Lord Jesus Christ, which is an inward and Spiritual thing, producing inward and Spiritual effects, it being that which slays the Emnity in the mind and Crucifies to the World, and the Affections thereof; thus the Excellent Apostle Paul knowing the Efficacy of it, calls it the Power of God, to them which are saved, and moreover he saith God forbid that I should Glory save in the Cross of Christ, whereby the World is Crucified to me, and I unto the World, and this is the Power even to slay all that is contrary to Purity. Thus the Cross which I took up, and live under the power of now, is no less than giving up the nearest and dearest things to my fleshly Nature, even to be burnt as dross, by the pure Purging fire of the all searching spirit of God, which did not only consist of the Lust of the flesh, the Lust of the Eye and the Pride of Life, but also those called the religious performances, done in the corrupt Nature, wherewith I used to daub myself as with untempered Mortar, and heal the deadly wound deceitfully; but now the stripping time was come wherein I was unclothed of all false coverings, as well as the more flagitious Sins; and even of all my borrowed wisdom concerning God, acquired by Speculation, in order that I might receive and know a higher and more eternal knowledge of the Supreme Being, here I was stopt in my own willings and Runnings, and performings of Worship in my own time, Strength and Ability, then did I behold the import of these words, spoken by him who knoweth the forwardness of Mans Spirit to some that were call'd his Bretheren, when they

would have had him gone up to Judea at their time. Go ye, saith he, my time is not yet come, but yours is always. And like to them was I once when I could perform my Will worship in my own time, and appointed seasons invented by Men for their contrived modes of Worship, but now I was to lose from this and wait in the Silence of all Flesh, for the all quickening Power to raise an acceptable Worship within the Temple, he was preparing for himself to inhabit; and when the Lord (who infuseth in us all that can be called good), by his holy Spirit had subdued my stubborn Nature, and reduced me even to a Childs Estate, so that I could not think my own thoughts, nor speak my own Words, nor do my own Works, any longer; then did the Powerful Arm which thus had stript me seem to withdraw its needful help and leave me bare and helpless having no covering, (my former filthy Rag being now useless), neither had I any meat to eat, for husks would not satisfy me now, and I could help myself to no other food. Yet there was a great hunger and thirst begotten in me for the Flesh, which is meat indeed, and the Blood which is the drink indeed, the which my new born Soul stood in as much need of as my Natural body did of outward food, but I could not help myself to it but was taught by this to be dependant on him alone to whom it appertaineth to give this food, both when and how he pleaseth; for it is not in the Power of Man to cause even the faithful to receive the Body and Blood of Christ, by eating Bread and drinking Wine, neither do I believe it is at their command or call, so as for them to distribute it when they please. Moreover the Lord gave me to see by that Eye, he had opened in me that Light which now shone out of darkness, which is the Light of the Spirit of Grace, that nothing less than that Bread which came down from God out of Heaven, would do for the Lamb of God himself (who is the very Bread of Life, out of whom there is no Life) that did say to some who were looking after outward food expecting because he said, Except ye eat my flesh and drink my Blood, ye have not Life in you, that they must or at least that he required them to eat his corporal flesh or human body, but to remove this mistake which seemed to spread among them thro' Ignorance, he was graciously pleased to say to them, it is the Spirit that quickeneth the flesh profiteth nothing, from which I think we may justly and reasonably conclude, that if the Flesh itself wou'd not have profited if they had eat it how much less ought it to be expected that a Symbol or a Sign or Shadow of the Body should, when that itself would not, and it cannot be proved that Bread and Wine is any thing more than a Shadow, but to resume the account of myself? Thus Hungry and thirsty I remained (yet secretly upheld by an Almighty power) for a long time which seemed very tedious to me then; because in this real Solemn fast the Tempter came to tempt me from a Life of Self Denial, which is the narrow way that leads to Life, and to entice me from the Holy Cross of Christ which is the Power of God, that crucifies the fleshly Nature, which lusteth against the Spirit and in which alone the Power of darkness works; but the great Apostle saith, they that are Christs have crucified the flesh with the Affections and Lusts, nevertheless this trying time was grievous to flesh and Blood when Temptation enclosed me on every side, and Worldly Interest pleaded strongly for me to close in with them, but blessed be the God of my Life he preserved me in these trying Moments and enabled me to wait his time for my deliverance; but in the Interim I suffered much, for as my Soul was stript of all its specious Coverings, so was my Body of all those fopperies which feed Effeminacy and nourish Pride which exposed me to the ridicule of those whose hearts are entangled by such Toys and Earthly low enjoyments, which appear manifest by their raising hatred to all that oppose their delicacies or appear contrary to their excessive modes and Fashions, that seem so near and dear to them, that even humanity is shut out of the heart to make room for those idolized darlings, as tho' it were more Christian like to decorate a perishable Carcase, than feed and warm their Cold and hungry fellow mortals, to such I became the Object of their Scorn and Cruel contempt, within me which caused me to observe that scoffing Ishmaelites Spirit did still in exist and operate not only in the manifestly profane, but also in those who would be accounted more refined Christians. But notwithstanding I had been in a good degree released from Egyptian darkness under spiritual Pharoah, he did again so far prevail by his enchanting wiles under the pressure of those sharp Temptations to harden my heart again which had been so lately softened, and lifted up that half slain Wisdom within

me that hated to appear like a fool, and caused me to despise that way of Truth as mean and contemptible in comparison of that splendid Wisdom, the purchase of which cost Man the loss of Paradise, and the which is foolishness with God, which caused Paul in opposition to this serpentine Wisdom to say, if any will be wise, let him become a fool that he may be wise; for true Wisdom doth not consist in Speculation or lofty Ideas of things, but in self abasement: For the fear of the Lord is the beginning of Wisdom, and to depart from Iniquity is a good understanding; therefore I believe when this true fear is in the heart, there will be very little of our precious time thrown away after the flesh pleasing amusements and costly Accomplishments of the World, who by reason of their lofty airy knowledge and Wisdom know not God, any other way than by historical account of him, because they have not his pure fear abiding in them, which seldom fails to humble the Creature. But to proceed, thus tempted and distressed I spent my time the particulars of which would be too much to write at present seeing I have other things to treat off, tho' I believe no pen can represent my torment, yet this I may say the Enemy did not leave me until he had fill'd my Soul with black Despair which led me to the very brink of Hell, where I must have sunk eternally, had not the mighty wonderful word and Saviour arose for my Deliverance, and by his omnipotent Power released me from the devouring Jaws of the oppressing cruel adversary of Mankind, and broke the stubborn Rocks asunder and burst the obdurate chain that held my Captive Soul, and raised me from this state of death and darkness, and gave me the precious food I longed for; which surprising instance of his undeserved Love and favour to worthless me, bow'd my Soul with a grateful sense thereof, and adores his worthy Name, to whom alone all praise of right belongs. Thus my friend feeling the hardened Nature of the first Birth, broken by an Almighty Power, and the loftiness of Man bowed down, and in the haughtiness thereof laid low; I became as the Clay passive in the hands of the great Potter, willing to be fashioned and formed as he pleaseth, having this resignation begotten in me, by the softening quickening Grace of God, by which I have been enabled to go through various tryals and provings and hope to be saved by it, through faith the precious Gift of God, tho' my measure of it may be but small to others, even no more than one Talent, the which I have often accounted as the Jews of old did according to Stephens account of them, yet as often as I obey its spotless dictates; I find that peace of God to rest in me, which surpasseth the understanding of the Natural Man; and I often feel my hungry Soul refreshed, yea, Fed and nourished, by that Flesh and Blood, which except it be eaten there is no Life in us; But he that eateth my Flesh and drinketh my Blood, saith the Lamb of God, dwelleth in me, and I in him, and through its quickening virtue, I with a many others find a certain solid heavenly Worship arising in us that needs no studied form of words to utter, For the Deity is not a Man, that he should be won by a Multiplicity of fine words, but a few words proceeding from the Life will avail more, than ten Thousand vain heathenish repetitions. For infinite Wisdom need not be told what we are, nevertheless if he dictates words they are accepted but for my part I think it would be much better for mankind in general to wait in humble silence, on the living God for real knowledge of their own hearts, and for ability from him to pray, as holy Paul did; even with the Spirit and with the understandings instead of the so much practis'd Pharisaical custom of praying often, and making long prayers without the least knowledge of themselves, or what condition their poor Souls are in: But blessed be the God of mercy who hath caused a small remnant to see through the Insufficiency of all Forms of Godliness were the Power is wanting, and has also enabled them to prefer and seek the substance before all Types and Shadows, and being dead with Christ to the Rudiments of the World, we are no longer subject to many Ordinances, and therefore we neither touch taste or handle in our Worship, the things that perish with the using, which things as Paul saith have indeed a shew of Wisdom in Will Worship, but we know the Kingdom of God is not meat and drink; but Righteousness and Peace and Joy in the Holy Ghost. Thus my friend through the Goodness of God, I am joined to the Lord and to his People in the Unity of his pure Spirit, which begets in us that Love to one another, by which all Men may know the real Disciples of Christ: And those among us that are alive unto God, have known their Consciences to be cleansed by the one Baptism of the High priest of our

profession, Christ Jesus, who is the Minister of the Sanctuary and of the true Tabernacle which God hath pitched and not Man, and thro' great mercy we can Worship in the unity of the one Spirit, the one pure God who is a Spirit, and seeketh spiritual Worshippers, and according to Paul, is above all, and through all, and in all, and by this Baptism we are buried with Christ into his death, who in that he died unto Sin once, but in that he hath lived unto God. so that we are baptised and buried unto sin, but alive unto God, thro' Jesus Christ our Lord, and by the Spirit we are all baptised into one body; therefore seeing it has pleased our God who commanded Light to shine out of darkness, thus to shine into our hearts, to give the light of the knowledge of the Glory of God in the face of Jesus Christ; I hope none will be so severe as to Judge us in meat or in drink or in respect of an Holy day, or of a Sabbath day, which are according to Paul shadows of things to come, the which things or substance we enjoy; Moreover having this Treasure in our earthen vessels, we are desirous with the same Apostle that the Life also of Jesus may be made manifest in our mortal Flesh, and being dipt in that which the Lord refineth man in, 'till he has made him more pure than Gold seven times tried, we can as I hinted before thro' great mercy Worship the Lord Jehovah, through the Son of his Love, in that Gospel Worship, even in Spirit and in Truth in his own Temple, which he himself doth prepare to Tabernacle with man in, and Blessed saith my Soul and adored be his great and worthy Name, we do often know his Life giving presence to be in us when assembled together, to bow us in humility of Soul, and reverence in Godly fear the Tremendous Majesty of Heaven, tho' perhaps not a word said, yet this Teacher which is no ways confined to a premeditated form of words, neither can be removed into a Corner, nor never did, nor never will, flatter the Children of Men does seldom or never fail being present where two or three are gathered together in the Name of the Holy Jesus, and having Christ Jesus form'd within us we experimentally feel his pure Spirit operating in us, helping our infirmities and making intercession for us with groanings which cannot be uttered: and we being not only readers and admirers of the Scriptures, but also experiencers of their being fulfilled in us, which seems a thing impossible to the Natural man, it is no wonder they have no unity with us, or that our Christian Religion should as is evident it does seem as a Mystery to them, seeing they believe the Scriptures no ways obligatory on them to live as the holy writers advise, because say they it is impossible we should, which I freely own it is for Man in his fallen nature; Nevertheless, thro' a divine supernatural aid, it is possible and necessary, but in this our Faith and belief has been a matter of ridicule for them, as also our manner and way of sitting together to wait upon the Lord in silence; But why are men thus blind! because they reject, scoff and despise the Truth and the Professors of it, and also because the belief and practice of it, would cross and thwart their corrupt depraved natures, For there is certainly nothing more opposite to the Serpentine Wisdom of the natural man, nor contrary or cross to his active disposition, than this our solemn waiting upon God in the Silence of all flesh, which is not only an abstaining from words, but from all thoughts imaginations and conceivings of the fleshly nature, and the heart being contrited before the Lord, and all that is of man ceased from, and the whole soul bowed down in humility, and our spirits broken, tendered and softened in the Efflux of many tears, by the emanation of the Spirit of Grace from the Father of Light and Life, and our minds being abstracted from all Transitory things, we thus wait in humble dependence for the Lords own time; to quicken and soar our souls on high by his eternal spirit, by which we have access to the Throne of Grace and are enabled to adore and worship in profound reverence and holy fear, the Great God, the Father of spirits either in mental or vocal Praise whenever he requireth; Thus his Grace arising within, into dominion over all, we find his name or his power, to be one, in all of us, and the Light, Glory and Majesty of his divine presence breaking forth covereth the whole, and each member becometh as of one heart and one Soul, and thro' the operation of his Grace, by which we are leavened into a degree of its pure nature for this is the leaven of the Kingdom, there is such a holy reverence and fear resteth on every Soul that no words can disclose, neither can any one conceive an Idea of its unspeakable Glory, unless they are subject to the divine supernatural influence of the Spirit of God, and thus the great Jehovah is worshipped in the beauty of

holiness, and the Soul knows a being washed from its filth, in the cleansing Blood of the Lamb, for the Blood of Christ cleanseth from all sin; the faithful know he ever liveth, making intercession for them, and by their experiencing his promises fulfilled they are Internally assured of an Interest in the great Redeemer, so long as they abide in him, he having given them of his good Spirit which he obtained for them, to bear witness with their Spirits, that they are the Children of God, by this they know their Sonship, and thro' this, is their sufficiency to Worship acceptably; and thus being abilitated by the Lord, in the secret of our hearts, to offer up a Worship purely Evangelical, we do not presume to mix any of man's inventions with it, here the Lord is known to teach the People himself, and I believe as many dependant souls can truly say it is by the Grace of God, I am what I am, and I think as People are more dependant than we; for whereas others can set themselves to Worship at their own times, and invent in their own wills what they will say to the Almighty, we on the other hand know a dying to self, and can neither think, speak nor act, before the Lord; 'till influenced by his holy Spirit, and when either Male or Female, for it is written they are both one in Christ Jesus, therefore we don't limit or think proper to confine the Lord to one Sex, seeing as it is manifest he has, so it may still please him, and I believe it does to make use of both as Instruments in his hands obedient to his will through which he may vouchsafe to speak to his People, and when this is the case, I say that any are constrained through his mighty Power to utter what he hath given them to say whether it be a word of reproof, Exhortation or praise, or whether it be they recommend themselves as Paul did to every Man's conscience in the sight of God, or if it be to approach the Lord in prayer then all that have been waiting in holy silence are sensible of it, for the power that operates is the supernatural Life within, so having the witness within themselves, to which the preacher recommended the trying of his doctrine, and by which they know the truth of what is said, and join heartily therewith in worshipping the adoreable supreme Being, and as the measure of Grace is abode in by every individual, there is an overcoming of the power of darkness, and thus we are greatly strengthened and refreshed together and renewed in the Spirit of our minds, tho' this may seem a Mystery to the natural man which is not subject to the divine self evident power, by which the several members are connected and joined together, in one living holy body of which Christ is the Head; and thus can worship as with one heart the only wise God, in his spiritual worship which the world neither knoweth nor understandeth, and which the vultures eye see'th not into, neither can any that come into the places that we are assembled in, to observe our Worship either understand what it is, or get the least sensation of its life and virtue, Unless the natural part be chained down and thereby made sensible by the arising of the supernatural Power of the Grace and truth which comes by Jesus Christ: and if any should creep in amongst us not Proselyted by the participation of this life giving power, tho' perhaps their understanding may be convinced of the doctrines we assert; they being unacquainted with the inward life, by which a real member of Christ groweth from Stature to Stature, or from one degree of virtue to another, by a gradual increase of Coelestial invigorating power, 'till it be compleat in the Body which is nourished by the holy head; I say if they are ignorant of this life, they can neither add to us, nor partake with us, of those refreshments that flow from this head, nourishing the whole body, this being the Cement by which we are joined to the Lord and one unto another. and moreover my friend I think proper to add for thy information because thou seems to stumble at it, viz, That we do firmly believe that the Grace of God that brings Salvation, which hath appeared, is able to set the soul at Liberty from the bondage of sin, and to bring to a state of sinless Perfection; Altho' we meet with many Exploders of this essential doctrine, yet we cannot choose but maintain it against them all, for we dare not deny it, least we should be found pleaders for the Kingdom of Satan: and by ascribing to him absolute Power, proclaim him Almighty; As tho' the Lord was not able or willing to free his Elect, his chosen or beloved Children, in Christ Jesus from the accursed servitude of his and their greatest Enemy, Alass that men should exalt their chiefest enemy to rule over them, and thereby exclude Christ any share in them unless he would go copartners with the Devil, or how do such People lessen the unlimited Sovereignty of an Infinitely wise allpowerful God,

and manifestly deny the Scriptures, which they extol in words, calling them their rule, but they cannot be their rule for this, seeing they testify for Perfection, for it is written in them, that without holiness no Man shall see the Lord; which if true; we must know a being perfectly cleansed if we would approach the fountain and Perfection of Purity; unless we can make Sin to be holiness, or reconcile Light and Darkness, or Christ and Belial, or contradict the truth himself and say we may serve two Masters faithfully, altho' he has said we cannot, and at another time he says, Blessed are the pure in heart for they shall see God: But if a contrary doctrine be allowed of, there can be no such thing as a pure heart, unless they can prove that sin is purity, or that a Fountain may at the same time send forth sweet water and bitter, and yet properly be call'd sweet, moreover he that hath declared himself to be the Truth, the way and the life, hath also said to them which believe in him, if you continue in my word, then are you my disciples indeed, and ye shall know the Truth, and the Truth shall make you free: I think it is undeniably manifest by the context, that the freedom he mentions, is a freedom from sin, then seeing such a freedom is promised to the believers by the very lip of Truth, who is able to save to the uttermost all that come to God by him. I think none ought to blame us or wonder at our believing the gracious promise seeing there is no room to question his word, his power or willingness to accomplish it, who declared of himself that he came to destroy the works of the Devil, but how are they destroyed if the best of Saints and holiest of Men and Women must unavoidably live in the practice of them, as long as they live, which is as long as he desires them, so at this rate he is sure of his will being done, whatever goes undone: Nevertheless I must own, and acknowledge it is very easing and pleasing to the flesh, to walk in the broad path, and must needs be smooth sojourning here, for those who think they may be saved and justified by Christ in their Sins, contrary to the words of that great Apostle Paul, when he saith, while we seek to be Justified by Christ we ourselves also are found Sinners, is therefore saith he, Christ the minister of Sin, God forbid! Which plainly intimates to us Pauls abhorrence of it; the Consequence of making Christ the Justifer of a Sinner in his Sins, which if I mistake not is nothing short of making Christ the Minister of Sin; how ineffectual do those Sin pleaders make his precious Blood to be, who profess to be washed in it yet never clean. Oh why does it not answer the end it was designed for? Or is it not as sufficient to cleanse, as sin is to defile? Or is it predetermined that Satan shall prevail, Rule and be served, let whatever power can or will oppose him? Is not this in effect to make the Devil supreme in power and absolute in fulfilling his Will in the Children of Men, while all the means made use of to destroy this usurper, and set the lapsed race at liberty to serve him, only proves ineffectual? and when this is the case that Men plead for and set up the Kingdom of Satan, above the Kingdom of Christ, I may venture to say it matters not how devout or zealous they appear for God, or how often they draw nigh him with their lips, if he have the sway in their hearts, for there he delights to reign; which power he certainly has, if all that the best of Saints do, or can do, is sin; for all Sin is of the Devil: the passages of Scripture that might be produced to prove the Necessity of a perfect freedom from Sin in this Life, in order for the fruition of happiness in the Life to come, are so numerous that the length of my spare time nor paper will not permit me to transcribe them all, having already exceeded the bounds of a letter; yet give me leave to add these few following which I think fully sufficient to prove our assertion. First then in Pauls Epistle to Titus, where he sets forth the sufficiency and also the intention of that Propitiatory Sacrifice of the great Redeemer. Who gave himself for us (saith he) that he might redeem us from all Iniquity and purify unto himself a peculiar People, zealous of good works, which if true, he came to redeem from Sin(for that is Iniquity)as also to purify the redeemed; but how can this be if we can never cease from Sin? Or how is it possible to be zealous for good works? If there can be no such thing as good works? Which there cannot if the best we do be sin. The same Apostle saith that if he labour'd fervently for the Colossians in prayer that they might stand perfect and complete in all the will of God; therefore I suppose they believed it attainable, if they did not, they according to Paul sinn'd by praying for it, for he saith, whatsoever is not of Faith is Sin; and Peter also adviseth to be diligent that we may be found of him in Peace, without spot and

blameless; then certainly not in sin, for none in such a state can be called spotless or blameless. Moreover the beloved Apostle John bare witness to Perfection, saying, whosoever abideth in him sinneth not; nay he is very positive, saying, whosoever is born of God doth not commit Sin; and he saith, he that doeth righteousness is righteousness; now what can we think of these sayings, if it be impossible to live without Sin? Shall we think that those holy men did not know what they wrote, or that they imposed false Doctrine on us? God forbid! Rather let all that are not willing to take things of this nature upon trust, examine well their Apostolic sayings, and also the Invalid Plea of the Adversaries of Perfection, with this saying of John, viz. that nothing that defileth shall enter the New Jerusalem; and let them consider if this be true, where they must be cleansed, seeing we have all been defiled with Sin, therefore cannot enter the holy City 'till cleansed; and if it was not to be here, there must consequently be allowed of a middle way, or a Purgatory; but I have not writ this my Friend as though I was arrived at this glorious and much desired Liberty; nevertheless I believe it attainable, thro' the mighty Saviour, who furnishes his followers with weapons sufficient for their spiritual Warfare, and shields them with that Faith which never fails to overcome the enemy, and brings every thought in the Creature to the Obedience of Christ, they thro' the Grace of our Lord Jesus Christ, gradually working out a complete Victory; for his followers, they become more than Conquerors thro' him that loved them and washed them in his Blood, that never fails to cleanse: Here give me leave to transcribe the saying of a worthy man on this subject, beginning thus, if, says he, all this Prayer and spiritual Performance of the Saints be sinful, the Devil is as much served by them in those as God: now who will not account him a foolish man among men, who being able to do it, and also desirous it might be so, yet wou'd not provide a way whereby his Children and Servants might serve him more entirely than his avowed Enemy; or wou'd not guard against their serving of him; but be so imprudent and unadvised in his contrivance, that whatever way his Children serve him they should often much more serve his Enemy? what may we then think of that Doctrine that wou'd suffer this folly upon the Omnipotent and only wise God? The Adversaries of the doctrine of Perfection, saith this excellent Author, are exalted of the Scriptures in words, much crying up their usefulness and perfection; now the Apostle tells us, the Scriptures are for making the man of God Perfect, and if this be denied to be attainable in this life, then the Scriptures are of no profit, for in the other we shall not have use for them. I have not my Friend writ these things boastingly, as tho' we mere men, women and Creatures, were sufficient of ourselves to do the least good, no far from it, but I have writ it as a Testimony to the Sufficiency of the Grace of God, which came and comes by Jesus Christ and I am perswaded it will appear evident to an unbiased impartial Reader that there are no People more dependant or less self righteous than we called Quakers. Yet forasmuch as Misapprehensions may give, for want of an Understanding in these things, I think proper to add that we have no confidence in the flesh, but many of us having been favoured thro' great mercy to see our miserable condition, in the nature of the first Adam, as also to have known such a state as is described by Paul in his Epistle to the Romans, and accordingly wept and lamented our own wretchedness, in Bitterness of Spirit, saying, who shall deliver us from this body of Death, and a great many thro' the goodness of the Almighty, have thankfully experienced with the same Author, a happy deliverance, thro' our Lord Jesus Christ, and been favoured to know and feel the Law of the Spirit of Life to set them free from the Law of Sin and Death; which Law is holy and different from the Law of Moses, which made nothing Perfect as appertaining to the Conscience; but the works of the Spirit of Grace in the heart, wrought in Conformity to the inward spiritual Law, by the Power of Christ are pure and Perfect in their kind; this great and good work of the Spirit of Christ in the Soul, naturally produceth those good works in the Creature, without which Faith is dead; for we are created in Christ Jesus unto good works; therefore unto the only wise God, who alone is worthy, and not unto Man, be all the honour, Glory and Praise given, by us his unworthy Creatures. And now my friend I think to conclude this Epistle, having writ in real Goodwill for thy information, that thou mayest not thro' prejudice conceive a dislike to us, or our religious Opinions at least without knowing for

what, as too many do; and I do in real Sincerity wish thy present and eternal Welfare, and my desire to the God of my Life is, that thou mayest know the Kingdom of Satan brought to an end in thee, and that he be pleased to reveal his Dear Son in thee, and cause thee to know, as well as to Pray for his Kingdom to come, and be established within thee, and also his will to be done, on Earth as it is in Heaven, and then certainly it will be done Perfectly.

From thy real friend in that universal Love which would have all Men come to the knowledge of the Truth and be saved.

Mary Brotherton

The Vision of Isaac Childs of Abingdon in Pennsylvania in America 7<sup>th</sup>. Mo. 1757. which he saw concerning the Land of his Nativity.

And it shall come to pass afterwards that I will pour out my Spirit upon all flesh, and your Sons, and your Daughters shall Prophecy; your old Men shall dream dreams, your Young Men shall see Visions: Joel 2<sup>nd</sup>. Chap: 20<sup>th</sup> ver:

I in that appearance, which is not of Man, nor accountable to Man, I looked and beheld a great and high Mountain, and thereon stood Candlesticks of Gold, of Silver of Brass and of Iron some of them burning very bright and clear, some appeared dull and almost gone out, some others were quite gone out, and others were covered with Vails to defend them from Storms (for they were all standing open to the Firmament) Whilst I looked the Candlesticks became Men, and they walked up and down in the Mountains; Then I looked, and beheld the Light of the Sun disappeared for a short season, and Clouds of darkness, with Storms, and Tempests came and beat upon the Mountains, which rent the Vails from of the Candlesticks, and (being Men) were left in thick darkness, for their Candles were beaten out, and some overthrown. Then further whilst I looked off the walls of the Mountain which was built of pure Gold, and precious Stones, there appeared a numerous Company from another Country, following an Ignusfatus; (or a false fire) Their leaders Name was Opposition and Defence, who rode upon a Scarlet coloured Beast.

Then when they that sat in Darkness upon the Mountain saw the multitude which came forth, they went out from the Mountain, broke over the precious Wall, that were round about and went to the Leader of the Multitude, bestowing on him great honour, some of which joined him in his host, and followed Ignusfatus with him. Then they rejoiced saying, we shall do valiantly, for our God is with us, and will tread down our Enemies even every one that riseth up to oppose us: Others gave him much money and many great presents, saying go forth with thine Army, beat down those Storms and Tempests wherewith we are so tormented, so he went out with his Company and beat against them but could not prevail, And they that remained in darkness upon the Mountain, made War with the Golden Candlesticks, whose Light appeared bright, and ceased not from shinning, but neither they nor the great Tempest that beat so against them were so much as able to dim the Light thereof; because they fled to the great Tower which was in the midst of the mountain and found refuge; Then they who were in darkness were grievously perplexed, and stricken to their hearts, gathering themselves together, and conspired with one another, saying, let us build ourselves places of refuge, whereunto we may flee in the time of trouble; then they took the Name of the Great God of Heaven in Vain, saying, he will be with us and go forth with our Armies, making also preparations for War: As I looked one came forth in his glorious appearance and cried saying. Cease ye to make unto yourselves Martial preparations and Instruments of War and of defence, for there is in this Mountain a safe hiding place, and the Walls thereof are sure; but many believed not for they were in darkness and hardness of heart overcame them so that they gave no heed unto him, nor to his messenger which he sent unto many that remain'd exercising themselves in a Martial order. Then there came forth a voice from on high saying

unto him that appeared, remove the Golden walls and Bulwarks, from about this mountain, for they have exalted themselves in their own strength, and have forgotten the mighty Tower, which is a place of Refuge in the midst thereof, who built the walls, set up the Candlesticks and lighted the Candles that were therein; But he said let the Tower remain thereon, and he that is able to flee unto it let him flee and be safe, for I have determined what I will do unto this place; Then suddenly the walls (which were of Gold and precious stones) were removed from about the mountain, and the Wild Boar of the forest entered into the Borders thereof, raged in his fury, for his Chains were loosed and he released out of his Prison, so he began to remove many Candlesticks, and attempted to destroy the whole Mountain. Then the cries of the Widows and Orphans began to be heard in the Land, but they were greatly despised who trusted in the holy name of Jesus, whose light still appeared; Yet they mourned and wept for the Candlesticks that were removed out of their places, and for the golden Walls that were taken from about them.

After that there appeared an Angel of the highest, having in his right hand Golden Snuffers, who passed thro' the midst of the Mountain, and Snuffed the Candles that were dimmed giving them of the Golden Oil running thro' the Golden pipes from the two Golden Olives, that stood before the Lord on high, He spake Comfortably unto them, and told them it was because of the cursed Sodomy and great forsaking of the Lord their God, that they were thus Judged: But he said unto them fear ye not, for altho' the antient walls are removed from about this place, it is but that the wicked may receive the reward of their works, and the land be cleansed from the pollutions thereof, for there is an horrible rebellion in the Land and turning aside from the way of righteousness, provoking the Holy one by Sin, and Transgression, and breaking the holy Covenants of the most high God. Thus saith the Lord, I have turned my hand against this place for Evil, and I will give the People over to the furnace of Affliction, that he who cometh forth shall come forth as pure Gold tried in the fire, more pure than the Golden wedge of Ophir; and he that cometh not forth is he that despiseth mine holy Covenant, who I will assuredly forsake, give him over to the Tormentor, and I will remove his Candlestick out of its place. There shall be dreadful weeping and gnashing of teeth, There shall be a great overturning in the Land saith the Lord, for behold I have threatened them with Famine, and to let the sword in upon them: Have scourged them in their Border for their Wickedness, but they have refused to humble themselves, have lifted up their heel against me, and despised the meek appearance of the Messenger of the holy Covenant, they have made this wicked World their Idol, they worship it day and night; and when they gather in their most solemn Assemblies, behold! it is in their minds. Cursing and Swearing, Drunkenness, Whoredoms, Theft, Chambering, Wantonness, and all manner of Abominations are in all their borders. Yet saith the Lord they will afflict themselves with fasting, putting up their prayers, saying, Lord save us; whilst their hearts thirst after the Blood of their Enemies, whom I have suffered to come on them. But thus saith the Lord, I will accept none of your Prayers, your Fastings or Afflictions of body, but I will suffer to come in upon you the Waters of the mighty River, whose floods shall go over the banks of the land of Immanuel, the streams whereof shall overspread the whole Land; then shall be the great Afflictions which shall not cease, until sin and transgression shall be entirely swept away. In this time many shall strive to flee to the strong Tower in the midst of the Mountain, but none shall be able except those whose Candles remain burning, and whose Light shines in their Borders: 'Tis they shall be able to flee to the Tower, shall have the songs of Salvation, and sing upon the banks of deliverance, whilst they who believed not (altho' warned) suffer for their Sins.

Then I looked and beheld the wild Boar of the Forest continued making War in the Mountain, slew many of the Suburbs, and took Captive Men, Women and Children, at which the Candlesticks that were of Silver, of Brass, of Iron and of many dark Colours rose up to resist him, went out against him, smote him in his hinder parts and wounded him a little, but they could not prevail against him; Then cried they aloud against the Golden Candlesticks, upbraiding them, saying, our Wives and our Children are taken Captives, Our Men also are slain with the sword of them that are no People, and you will not arise for our help, Thus

power was given them to oppress the Golden Candlesticks for a time, then the Golden Candlesticks were silent and greatly distressed for a season; at last they arose and some of them went forth and joined the Candlesticks of Silver, of Brass and of Iron, because of the oppression that was upon them, then they which remained gathered themselves together on the top of the Mountain and sat silent for a time before the great Tower in the midst thereof. Many were much pained in their hearts, and Lifted up their Voice unto the great Lord of Sabbath, because of the distress and carrying away Captive that was in the Land: Nevertheless it pleased the Lord to Continue the Judgements for a time (and times) But as they continued crying and humbling themselves before him, imploring help of his holy Majesty for themselves and for the People, it pleased him in his infinite goodness to command the Boar of the forest to return from their Borders, where he chain'd him with a strong chain, put a hook in his Jaws, and drew him back into the Wilderness, then the Mountain was at rest for a short season; yet the walls thereof were not rebuilt, neither shall they be before the days of many Generations, saith the Lord.

About this time, the Candlesticks of Silver, of Brass, and of Iron exercised Authority over the Golden ones, and would have over thrown them, but they could not because of the Tower whereunto they had ability given them to flee, After that the wind of heaven arose which blew upon the Mountain; The waters of a great River came forth and passed over it, a great Earthquake also followed, and after that a mighty Furnace (whose burning was as the burning of Lime) in which were cast the Candlesticks of Silver, of Brass and of Iron, then the fire thereof burned in them, and all things were of pure Gold that came out of it. But they which came not forth were no more than the Fuel; I then beheld many Golden Candlesticks that were refined, bestudded around with precious stones, and appeared all to have Candles in them as they came out of the Furnace. After that one of mighty Power rent the Heavens above, and came down, having in his right hand a live Coal that he had taken from the holy Altar of the most high God, with which he touched the Candles and the light appeared to them, I then beheld the Waters of the great River to assuage and there was a Calm: Afterwards the Golden Candlesticks (which were Perfect Men and Women) went up to the top of the Mountain rejoicing, yet the Furnace still remained there, on that Mountain to purify the Candlesticks if at any time they should appear rusty or unclean: He who came down from above held the Golden snuffers in his right hand, that if any Candles appeared dim, he might snuff them to renew their brightness and lustre, he also had power over the two Golden Olives with their Golden pipes which he commanded should pour forth of the Golden Oil into the Golden Candlesticks. I further saw the peaceable streams of Shiloh descending upon the Mountains, as pure Gold, clear as Chrystal, then he who held the Golden snuffers (whose appearance was like unto the Son of God) called unto them that stood upon the Mountain, saying, come and drink freely for this is the new Wine of the Kingdom, after which they came and drank thereof, singing Praises unto him that lives for ever, and ever; Honouring and Worshiping in the beauty of holiness. Then he that called them made a Covenant with them that they should be his People, and he would be their God, saying unto them, there hath been in this mountain wars and Bloodshed and many of my People have erred therein, have strayed from the good Shepherd who was meek and low in heart, and gave his Life for his Sheep, who when he was reviled, reviled not again, but patiently suffered all things that the Will of the Father might be done; so ought my People to have done, that my Will might be done in them, and not to have distrusted the power of the highest by making flesh their Arm, nor gone forth into the Martial Spirit that is productive of Bloodshed and Misery: for it is contrary to my Will, and the Glorious dispensation of God to mankind, whereby many have shone as lights in the World, which many in this land have rejected, and not in this land only but also upon the face of the whole Earth; but it shall not be so in the time to come, for saith the Lord, I will establish peace upon Earth, and it shall come to pass that he who formeth an Instrument of War shall be ashamed thereof, and I will Judge him, at the last day; the roaring of Cannon and the beating of Drums shall not be heard, the glittering sword and all the Instruments of War shall cease, and the Prophecy of mine Anointed shall be fulfilled; Nation shall not lift up sword against

Nation, neither shall they learn War any more Isaiah C: 2<sup>nd</sup>. Ver: 4<sup>th</sup>. For the mouth of the Lord hath spoken it, and it shall surely come to pass notwithstanding many Nations and great Kings resist it, and oppose its coming. Behold saith the Lord they are but as grasshoppers, they fade as the flower of the Earth, go down to the dark regions of Silence, and are seen of Men no more: Therefore give ear my People unto my words, and incline your hearts unto Wisdom and learn understanding that you may know the Will of God, and do it, then ye shall have Peace from your Enemies round about you; I will also build again about this place, the Walls and Bulwarks of my Salvation, and ye shall know that I the Lord your God, have saved you from your Enemies, and also that ye were not able to save yourselves in the time of trouble which shall be as long as ye remain faithful and keep my commandments, that I will sustain you and your generations, who shall be a mountain that cannot be removed, but if at any time ye, or your Sons, or your Daughters refuse and rebel, and I threaten you with my Judgements to humble you, if you then lift up the heel against me in my rebuke as your Fathers have done, I will surely cut you off from the Earth, and ye shall have a Name no more among Men, I will break down the walls which I have set up about you, and they never shall be rebuilt from henceforth for ever, for remember I brought forth your Fathers from a Land wherein they were oppressed and could not serve me freely, and also moved back the heathen for their sakes, though not by the Power of the Sword, nor the strength of Battle, but I myself rebuked them that they should not destroy mine anointed, nor do my People any harm, likewise fed your fathers in the wilderness many days, gave them strength to cultivate the land, I blessed their labours with success, gave them corn in abundance and many goodly things; they then increased the Land, and their Generations were in Prosperity; they waxed fat and did not highly esteem the Rock of their Salvation, they rebelled against me and in the time of correction they kicked, nevertheless I imputed not their Sins unto you, neither have I numbered them unto your Children, nor shall I do it, for every Man shall suffer for his own Sins.

He has called unto many, has taught them many excellent things, and commanded them to go forth and publish the doctrine unto all People wheresoever he should send them, even the glad Tidings of Peace and Salvation to as many as believed on the name of him that sent them, who also received his Law and obeyed it, promising to be with them from henceforth for ever and evermore.

And the Lord said unto me, behold I have shewed thee all these things that thou mightest make them known unto the People of this Land, for I have determined to do unto this place according to all that thou hast seen, therefore now write these things in a Book that if there be any that will hear and understand, repent and be converted ( if they are not) that I may heal them, and save them from the great hour of Temptation, which cometh upon all Flesh.

But I said in my heart , O Lord wherefore should I write these things in a book, for is not this the new Covenant dispensation, is not the great Teacher come who said he would teach his People himself, that there may be no more Occasion for any Man to teach his Neighbour or his Brother the Knowledge of the Lord, for have not all Men known thee from the least to the greatest, and is not the true Light come into the World? hath it not also shined in every Mans heart, enlightening every Mans heart that cometh into the World, that through it they might believe and believing receive Power to become the Sons of God? Then if Men refused that teacher who came down from heaven and his holy light in their hearts, how then will they hear me who am but a Youth, but a Stripling and one of low degree? Then he answered me saying, all these things are true and many more also, nevertheless that which I have commanded thee to write, do it, for I will be clear of the Blood of all Men; and will leave them without excuse; therefore as People are yet forsaking their measure of the Grace of God, and departing from the holy light of Jesus in their own hearts, there still remains a Necessity to Prophecy and to preach the Gospel.

Inasmuch as thou hast seen many Candlesticks whose Candles were almost gone out, even so there are also many People nearly left in darkness, because they have almost forsaken the

light of their Salvation; some others thou sawest left quite in darkness; so there are some People who are in a state of Nature which is a state of darkness, although the true light hath shined in every one of their hearts, yet they would not receive it, nor comprehend it, but chose rather to follow the foolish Imaginations of their own hearts. As thou further sawest some Golden Candlesticks with bright Candles in them, even so also there are some People who are in a large degree of perfection and holiness. As the Gold exceeded the Silver, the Silver Brass, and the Brass, Iron, so are some People more purified than others, are further advanced in the work of their Souls salvation; As thou sawest that Judgement was to continue, until none appear'd remaining but those of pure Gold, with lights burning in them, neither shall my Judgements depart from this Land, until all the inhabitants thereof learn righteousness; yet nevertheless I will call in mercy unto this People, whether they will hear or forbear; then if any hear my Voice and open unto me, I will have mercy on him, and his Candlestick shall not be removed in mine Anger, declaring to the World at this time, that I desire not the Death of him that dieth, nor that the Sinner should fall in his Sins, whereby the Kingdom of Satan might be exalted, as I created man for a purpose of my own Glory, have visited all Men with the light of the Son of my Bosom for the completion thereof, have long waited for the Spiritual return of fall'n Mankind, and in the Bowels of tender compassion for them who have gone astray, I have sent forth my servants and handmaids, who I know have invited them to return unto me, to repent and flee from the wrath which is to come upon those who die in their Sins, for I can have no pleasure in the destruction of my Creatures which I have made, nor is man's destruction of me, but of himself, and that not through Ignorance, but hardness of heart with unbelief; I have been gracious to all People whereby they might have known me and have been at peace; I have handed forth the offers of my Salvation without respect of persons, therefore if any Man whom I have called receive not the offers thereof will not return at my reproof, I will be Just in Judgement without respect of individuals.

Fear not therefore to write these things in a book and publish them in thy native Country; If any one hear thee and return unto me then thou hast not laboured in vain, nay if no Man will hear thee, nor that which thou hast written, even then have not thy Labours been vain, because thou hast done the will of him that sent thee, and Peace shall be thy reward, If thou also remainest faithful, holdest out to the end, and faintest not, I will remain with thee, and will receive thee up at the last day. After these things I sat silent for sometime before the Almighty but durst not question with him any more, for his Word was as a Fire and as a hammer in my heart, whereby I was broken before him, I was humbled with his goodness, my heart was opened, my fingers loos'ned to write, to show forth to the world that which I had seen in the light of the Lamb. Therefore be it known to all people to whom these few lines may come, that notwithstanding things of this nature appear something uncommon among men; yet I dare not distrust the Wisdom of Heaven, nor disobey the Commands thereof, nor be so much biased by any thing Carnal as to hide the revelation of the Son of God; as I shall answer the same at the Peril of my Soul.

#### A Prayer by Prince Eugene of Savoy

I believe in thee, O my God! do thou strengthen my Faith. I hope in thee, Confirm my hope: I love thee inflame my love more and more: I repent of all my Sins but do thou increase my repentance! As my first begining I worship thee: as my last end I long for thee: as my Eternal benefactor I praise thee; O Lord, to guide and lead me by thy Providence, to keep me in obedience by thy Justice, to comfort me by thy Mercy, and to protect me by thy Almighty power I submit to thee in all my Thoughts, words and deeds, as well as my affections Pains and Sufferings, and I desire to have thee always in my mind, to do all my works in thy Name and for thy sake to bear all adversity with Patience, I will nothing but what thou wilt: O God; because 'tis agreeable unto thee. O give me Grace that I may be attentive in my Prayer,

temperate in my life; vigilant in my conduct, and unmovable in all good purposes. Grant most gracious God that I may be true and faithful to those who have intrusted me with their secrets; that I may be courteous and kind to all Men, and that both in my words and Actions I may shew unto them a good Example. Dispose my heart to admire and praise thy goodness to hate all Errors and evil works, to love my Neighbour to despise the World; Assist me good God in subduing Lust by mortification, Covetousness by Liberality, Anger by mildness and Lukewarmness by Zeal and fervency. Enable me to conduct myself with Patience in all Transactions, to shew courage in danger; Patience in Adversity, and in Prosperity an humble mind. Let thy Grace Illuminate my Understanding, direct my Will, Sanctify my body and bless my Soul. Make me diligent in curbing all my Affections; Zealous in imploring thy Grace, careful in keeping thy commandments, and constant in working out my Salvation. Finally, O God, make me sensible how little is the World, how great thy Heavens; how short Time; and how long will be the blessed Eternity. O that I may well prepare myself for Death! That I may dread thy Judgement! That I may avoid the Torments of Hell, and obtain of thee, O God, Eternal life thro' the merits of Jesus Christ our Lord. Amen.

A divine Poem composed by Joseph Rule upon his experience, of his retir'd Life in an hermit like manner in the mountains of Wales

1<sup>st</sup>

A Hermits life for me I think more safe  
There to compose my mind,  
Free from those troublesome worldly things,  
That does perplex, and grieve mankind.

2<sup>nd</sup>

There I retire from worldly things,  
To Heavenly things above,  
To seek the pleasures of that place  
And my Redeemers Love.

3<sup>rd</sup>

By which my Soul, might comforts find,  
In every fleeting hour,  
And taste the sweets, that comes from Christ,  
That nothing can devour.

4<sup>th</sup>

These heavenly pleasures, I pursue,  
In my retir'd mind,  
My heavenly thoughts desires too,  
The same to all mankind

5<sup>th</sup>

So thus my hermits Life employ'd  
No other thing seek I,  
But everlasting rest and Peace,  
Whenc'er I come to die.

6<sup>th</sup>

That so my Soul, may happy be,  
In my Redeemer's Joy,  
That nothing may disturb my mind,  
Nor my poor Soul decoy.

7<sup>th</sup>

But keep my steady eye of Faith,  
 To my Salvation sure,  
 Fix't in my precious Saviour Christ,  
 That does my Soul secure.

8<sup>th</sup>

So thus my hermit life I find,  
 Gives me great peace of Soul,  
 No anxious thoughts to hurt my m  
 Nor worldly things controul.

9<sup>th</sup>

Then sure a hermits life for me,  
 In which retir'd state,  
 My mind from worldly cares is free,  
 So I can freely contemplate.

10<sup>th</sup>

In this my lonely Hermitage,  
 My Solidtudes divine,  
 Can eat my meanly food with Joy,  
 My comforts are sublime.

11<sup>th</sup>

The growing herbs can give me meat,  
 The water springs my Drink,  
 My Bread though coarse, it pleases me,  
 Of dainty food I do not think.

12<sup>th</sup>

So thus content, with my mean state,  
 My lodging clean and white,  
 I can lay down in peace to sleep,  
 And pass the dark and gloomy night.

13<sup>th</sup>

'Till the sweet morning bright breaks forth,  
 And birds so sweetly sing,  
 Then does my soul mount up aloft,  
 As with an Eagles wing.

14<sup>th</sup>

Above this fading earthly world,  
 And all its foolish Joys,  
 That solid comforts I may find,  
 And Everlasting Joys.

15<sup>th</sup>

Whereby my Soul may be refresht,  
 With the Heavenly food of Life,  
 And sweetly drink of the spiritual springs,  
 That flows from Christ the Life.

16<sup>th</sup>

So thus I feel my strength renew'd,  
 My soul is made so strong,  
 That cheerfully I walk the way,  
 My Lord leads me along.

17<sup>th</sup>

What tho' sometimes my way is rough,  
 My Path seems very obscure,  
And many storms and Tempests I pass through,  
 And all by faith I can endure.

18<sup>th</sup>

And weather out the greatest storms,  
 My Lord he being nigh,  
 And with his Grace, and holy Truth,  
 He does my soul supply.

19<sup>th</sup>

Whereby my soul's, brought safely through,  
 Into a heavenly calm,  
 Protected by his heavenly hand,  
 Which keeps my soul from harm.

20<sup>th</sup>

So thus my soul goes safely on,  
 In my retired state,  
 Seeks no ambition to be high,  
 Nor riches to be great.

21<sup>st</sup>

The Pompous Buildings I reject,  
 The Gold and Silver too,  
 That Earthly minds so eagerly,  
 With all their might pursue.

22<sup>nd</sup>

A Hermits Life's, more sweet to me,  
 Than all their Earthly Joys,  
 Though Gold and Silver I have none,  
 I hate their Foolish Toys.

23<sup>rd</sup>

Food, Raiment, Lodging, though near so mean,  
 Contented, I can be,  
 The Worldly Riches I disdain,  
 They cannot comfort me.

24<sup>th</sup>

What though I am poor, in Earthly things,  
 Yet Rich in Heavenly store,  
 What greater Treasures, can I have,  
 Or what desire more.

25<sup>th</sup>

So that my soul is rich and full,  
 Of Heavenly dainties fine,  
 And Righteousness does, Cloath my Soul,  
 With spiritual things, that are divine.

26<sup>th</sup>

O! Then, a Hermit Life for me,  
 A state I truly chuse,  
 There to retire and spend my days,  
 In silent Solitude.

Finis

A Copy of Verses in praise of an Eminent old Speaker, amongst the Quakers, remarkable for his venerable Beard, and Sanctity of manners, meaning Joseph Rule, the aforesaid author.

In thee, O! Venerable sage we find,  
 Simplicity, of manners, and of mind,  
 With grave Demeanour, and Majestic Grace,  
 A philosophic Beard adorns thy Face,  
 Humble Deportment, free from Pride appears,  
 And calls for sacred homage to thy Years,  
 Like Trees in Blossom Snowy age has Shed,  
 It's hoary Honours, Oe'r thy Reverend Head,  
 Let the vain World External Pomp adore,  
 And Worship Fools with Tinsel varnisht O'er,  
 In vain unthinking Fops, thy Garb despise,  
 Whose Merit only in the outside Lies,  
 In vain deride the Quakers simple dress,  
 What more than nature wants is all excess,  
 What more than Cold requires, or Hunger needs,  
 Only our Folly, or our luxury feeds,  
 Content with little, and with virtue blest,  
 Vain and superfluous, is all the rest,  
 The Dress is such as Cloathed the antient sage,  
 And Patriarchs wore in the Primeval Age,  
 Twas, thus the Old Philosophers were Clad,  
 E'er the vain World grew dissolute and mad,  
 Twas, thus the Druids liv'd, the Bramins drest,  
 And all the Sapient Magi , of the East,  
 Thus Quintus Liv'd, and rigid Cato shin'd,  
 E'er Vice prevailed, and polished Rome declin'd  
 Who guided Armies, and the Truncheon bore,  
 With the same hand, which held the plough before,  
 'Twas thus Sycurgus form'd the Spartan state,  
 Plain in their manners, but in virtue great,  
 Adorn'd with Wisdom, and with native Sense,  
 Thy tongue displays an artless Eloquence,  
 When Truth divine thy hallowed Lips explain,  
 Attentive Crowds Oft Listen to thy strain,  
 Which free from loud Enthusiastic Cant,  
 No impulse feels of Rhapsody and Rant,  
 Pleas'd we behold exalted virtue shine,  
 And in thy doctrine trace the Light divine,  
 Immortal Light, Spark of Coelestial flame,  
 Angelic Ray, that Animates our flame,  
 Whose Energy all nature round pervades,  
 Shines in the Stars, and Gilds the darkest shades,  
 That beam by whose propitious Light we sail,  
 Thro' dim Mortality beclouded Vail'  
 Mistaken wills will oft its Influence slight,  
 Burlesque the Name, and mock the Sacred Light,  
 Who, at Religion, themselves deride,  
 This Light is only Reasons sacred guide,  
 Which bids us all ignoble Joys  
 And like a Lamp conducts us to the Skies. Finis

From Thomas Colley to Friends who were lately come forth in the Ministry at Sheffield, wrote at Sea, as he was going on a religious visit to the West India Islands.

Under a renewed sense of that Love and Life which hath ever been the preservation of the Lords Children, as they have kept near unto it; hath my mind been nearly united in tender love and sympathy to some of my dear Friends at Sheffield, whose minds have been sensibly wrought upon by the renewing operations of the Lords forming hand of power to prepare them as vessels for his own use, particularly those few who are lately come forth in the Ministry.

Dear Friends who have thus been pointed out by the great Shepherd of Israel and are brought into the School of Christ, to be trained up under his hand and eye that you might thereby come to be prepared to do the Lords work, and to go his errands, after you had in some measure improved the Gift and talent of Grace which he had in mercy bestowed on you, in order for your Salvation and Redemption, you received an additional Gift, which was begotten in you, and under which you travelled many times in deep bowedness of Spirit, and were often deeply baptized into a feeling sense of what was likely to be brought forth, and many were the pangs and deep searchings of heart that you experienced, until he that brought to the birth gave strength to bring forth, which was done without your skill or contrivance for it was the Lords doings, and was marvellous in your Eyes, so that you are now somewhat like the Servant who had received two talents to improve, and this calls for greater vigilance circumspection and care, than he that received only one talent, that ye may have to say, be ye followers of us as ye see we follow Christ; and as your gifts were not of your procuring, but according to the good pleasure of him who hath the government of his Church upon his own Shoulders he saw meet to intrust you with them, that they might be occupied to the glory of his great Name, and as your gifts were not of your own procuring, so neither are they at your own command, but must be waited for in deep humility of mind, in order to come at a right knowledge of when to speak and when to be silent, and there will not need to be much anxiety about it if the mind is but kept in a watchful state, and careful that nothing through our unwatchfulness or neglect deprive us of a sense of our gifts, but those who are thus brought forth may have in their infant state as well as those who are further grown in experience many trying proving dispensations to pass through, for the Dragon that withstood the Woman in order to devour her man Child as soon as it was born, will withstand these and try many more ways that he may warp them aside from the holy commandment delivered to them, and these are sometimes carried to a place prepared for them as in the wilderness, where they are secretly fed and sustained, though their gifts may be hid as in obscurity for a season, in which trying times there is need for much patience, that there is not an attempting to come forth from the wilderness before the right time, ere the floods be subsided which the Dragon cast out of his mouth, and so be in danger of being carried away with them, for it may not be one of the least of his temptations when it may please the Lord to hide our gifts, for a tryal of the love, faith and patience of his Servants, and for the better qualifying them to know their proper seasons, to endeavour to draw them out, tho' the Cloud may not be taken of the Tabernacle and so lead them into confusion and their offering not being seasoned with the salt of the everlasting Covenant it hath not a right savour nor is attended with a right evidence, and when he hath effected this, and the mind comes to be made sensible of it either by the gentle admonition of some sensible feeling friend, or by the Light of Truth or both manifesting his or her misstepping, then his next work is if not carefully watch'd against, to perswade the poor Creature that he or she is upon a wrong foundation, having been running when the Lord never sent them, and they see that their offering is not accepted, and so leads into reasoning and consulting with flesh and Blood, and thereby lose their strength by hearkening to the voice of the enemy, and it is to be feared some have been led into the wilderness out of which they have never found their way. There are also other ways that he works with some, by endeavouring to perswade them that their gifts and capacities are so small and weak, that it is never likely they should be of any use, by which means some may

have been discouraged; not considering that it is out of the mouths of Babes and Sucklings the Lord ordaineth praise, and that he hath chosen the weak and foolish things of this world, to confound the wise and strong. But dear friends wait daily to feel after the Life and Power of Truth, to gather and settle your minds under a sense of its holy influences, and never move but under the necessity, and in the openings of Truth, remember that Aaron our great Type under the Law was never permitted to approach to Minister before the Lord until he was renewedly clothed with the hallowed garments, on which were placed both the Bells and the Pomegranates, which testify both sound and substance, or nourishment; and it will tend to your safety, not to seek to make additions to the openings of Truth on your minds, but if it is only a few sentences that is required be content, remember under the Law, when they offered according to their abilities those cou'd only offer a pair of Turtles doves or two young Pigeons were accepted as well as those that offered their Bullocks and Rams; and as you keep in the simplicity and near to your gifts you will in due time witness an increase if the Lord see meet.

As these things seem'd to spring in my mind with a degree of Gospel Love, I have in the same Love communicated them earnestly desiring your Establishment and growth on the everlasting foundation, for the harvest truly is plenteous but the faithful Labourers are few, and though I am far separated from you, yet in that which neither length of time nor distance of place can diminish I often remember you, and these will serve as a pledge of my regard, who remains your affectionate friend.

At Sea 5 Mo. 1779.

Thomas Colley

From Richard Baker to Mabel Wigham and Esther Tuke

Dover 5<sup>th</sup>. Mo. 13<sup>th</sup>. 1779

Esteemed Friends

Our acquaintance tho' of short date, is I trust in that which is of long duration, being in the knowledge and Unity of that which is Eternal, the sense I had of the Exercises and travel of Spirit in your labour yesterday Evening together with what passed on my mind in that meeting and also the consideration of the concern of the present days work, tended to bring my mind very low, and I came home under a degree of sadness and heaviness of Spirit, nevertheless if way had been made I would gladly have partook with you of the Cup which the Father in his Wisdom may see meet to dispense this day, whether it be suffering or rejoicing, for a concern is on my Spirit, and I would like Moses's Mother willingly see what becomes of the Child, knowing it is by this that the Egyptian nature must be slain and the Israelites deliverance wrought.

Yet tho' this was much the frame of my mind in which I did return; I thought I was favoured again this morning with a touch of live Coal (whereby the Prophet saw his unworthiness done away and a willingness wrought to go on the Lords errand) in which you were brought near to my mind, with desires for your preservation, and a hope attended if favoured to abide under the quickening influence, that if my writing did not convey anything beneficial it would not be hurtful; For that which impresses my mind is that we feel after the state of willingness to suffer with the Seed and for the Seeds sake, for this will assuredly be the Lot of the faithful in the present day, and my mind is at times strengthened to say, the Cup which our Father dispenses in wisdom shall we not drink it, as the followers of him who prescribed it to be a tribulated path, long before which time the faithful highly favoured Prophet experienced a large portion of the same, for soon after that he had been favoured with a most singular demonstration of heavenly regard towards him in Condescending to his request so as to cause fire to descend and to consume the Sacrifice in the sight and to the convincing of his Enemies; Yet we find soon after a very low time succeeded wherein he says Let me die O God, for I am not better than my Fathers, and a forty days Journey and a forty days abstinence was allotted

for him, which being accomplished, when it may somewhat reasonably be concluded he was both weary and faint, instead of immediate relief which perhaps he might both expect and desire. Both the Earth and the Air and all Elementary things were brought into Commotion the Earthquake the Whirlwind and the Fire came on and passed by, before the solemn silence was known in which the still Voice is heard wherein God with the righteous did and doth still commune, which dispensations no doubt were tremendous, Altho', a Cave was provided to skreen him from those amazing wonders. But long since that time an Apostle of Jesus, and one not a whit behind the very chief, Experienced the way to the Kingdom to be thro' many tribulations, for he enumerates a Variety of Perils he has pass'd thro', and withal that he was in Deaths oft. And if I mistake not it was the same Apostle left an Instruction that those who where without Chastisement were not the adopted Children, Assertained, that those whom the Lord loves he Chastens and scourgeth whom he receives as his own, and therefore may none of the seed of Jacob and offspring of Israel say my way is hid from the Lord, and my Judgement from the most high God; for it is now as it was formerly, his way is in the Sea and his paths in the deep and his footsteps are known.

I know not why I write after this manner, but because I am thus led, at the same time I hope nothing herein contained may convey a thought as tho' I were able to give or you wanted information, for the reverse is my sentiment, fully believing you have known a being Baptized into many states my Experience is unacquainted with and no greater fear possess my mind at the present than least I should not abide enough under the tryals so as to go to the very bottom of Jordan and know a standing firm there till the time of coming up from thence with a memorial for no Elders but such are fit for the Lords service, and then they are to bear the Ark the Covenant or Testimony on their Shoulders before the People. And indeed if I have a sense of the state of things amongst us, one great cause of the degeneracy that prevails, is this class being so deficient in this material point of putting their Shoulders to the support of the Ark of the testimony, according to the express manner in which it was to be born, but can be contented with its being put into a Cart, and brought to them from the Philistine Land; and further when it appears to them to be in dander by the Oxen Shaking it, attempt to support it with unsanctified hands whereby Death immediately ensues. It was far from my thought or desire to have extended my writing to so great a length when I began, but have many times been drawn forth like Abraham, who went forth not knowing whither he went, yet abiding in the exercise of faith, witness'd preservation, and the fulfilling the promise, and have often thought was we more concerned to walk by faith, and less by sight and sense we should greater things effected. I hope by the time this comes to hand you may have to look back on the Exercise and labour that hath attended this present day with a degree of satisfaction feeling in yourselves the reward of Peace and gratefully have to commemorate the Lords goodness in making bare his Arm for your Preservation in which desires I seem at liberty to conclude and sincerely bid you Farewell

Richard Baker

A Touch upon the late Northern Anniversary held at West Chester on the 18<sup>th</sup>, and 19<sup>th</sup>, days of ye 2<sup>nd</sup>. Mo. 1739.

At Chester to the Tennis Court,  
Our Yearly Meeting did resort:  
The Gospel Bells were sounded there  
Each star does in its orb appear  
A miracle there happened then  
Amongst a multitude of Men;  
Some Benches from aloft did fall,  
The People are not hurt at all.

At the City of Chester in Thirty and nine,  
 We held our assembly thro' favour divine;  
 Where the Stars in their differing courses did shine,  
 Here private Oeconomists noticed the state,  
 Of the Church, while her proxies the same did relate,  
 Thus they cherish her Peace and discourage debate.  
 Here Publick Evangelists students profound,  
 Set Trumpets to mouth and the Jubilee sound,  
 Some planted some pruned and sometimes watered the ground,  
 A Synod of Preachers Imprimis were held,  
 To purge out the dross that most Tarnish the Gold,  
 And to rub up the Shepherds that call to the fold,  
 To begin with ourselves we esteem it the best,  
 To search our own Vineyards, how fenced how drest,  
 By calling our principal men to the test.  
 Next day in two meetings loud trumpets were blown,  
 In the ears of much People in country and town,  
 And the heavenly seed of the Gospel were sown.  
 Near the close of the second the hand of the Lord,  
 A notable mark of regard did afford,  
 And by a miracle sealed his word.  
 Five Benches on high were fixed on the wall,  
 With Goads and with Spikes and with pillars and all,  
 Which rushing precipitant suddenly fall.  
 The crowd by the pressure retracting each nail,  
 Come tumbling down like a shower of hail,  
 Agast at the wonder all faces turn pale,  
 The crackings like Thunder alarmed the court,  
 While echo rebounding loud makes her report,  
 Amazing the concourse that hither resort;  
 What fractures what bruises what wounds were expected  
 In a crowd amongst nails from a loft so dejected,  
 If not by a sovereign Power protected.  
 What a grateful disaster now feasteth the eyes,  
 Of Gauled Sanballads in odious spies,  
 What room now appears for Satyrical lyes,  
 A People deluded, lo vengeance is near,  
 Which long you've expected but now it is here,  
 Just signals of anger from heaven appear,  
 Mean while the dejected are raised from the ground,  
 Unharm'd and in safety no fracture no wound,  
 Which a friend as glattidings did joyfully sound.  
 Requesting the People their minds to compose,  
 A Brother to Prayer then instantly goes,  
 And the meeting with praise and thanksgiving we close,  
 The scales now quite turn'd for the people admire,  
 This signal protection, and musing retire,  
 When the Viper of Saul is thus sent to the fire.

D:H

NB: the author was an eyewitness

A Sermon preached at Horsleydown London . The 19<sup>th</sup>. of the 11<sup>th</sup>. Mo 1769

By Samuel Fothergill

A Solemn summons which the Almighty gave through his Prophet Joel, to a people whom he had owned, above all the Families of the Earth, at a time when they had revolted and departed from him, revived in my mind, with an Apprehension that the same Authority requires a Republication of it in this day to a People likewise highly favoured of him and who have in like manner departed from their first love.

Blow the Trumpet in Zion, sanctify a fast, call a solemn Assembly: Gather the people, sanctify the congregation, assemble the Elders; gather the Children and those that suck the breasts; let the bridegroom go forth of his Chamber, and the bride out of her Closet. Let the Priests, the Ministers of the Lord, weep between the Porch and the Altar, and let them say, Spare thy People, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the People, Where is their God? Then will the Lord be jealous for his land, and pity his People.

As I am about to conclude, perhaps finally conclude, my labours amongst you in this Quarter I would query with some, with many that are present, whether they have not heard, intelligibly the sound of the Trumpet, calling them, with a degree of certainty to arise and prepare themselves for the battle.

My Brothers and Sisters, among whom I have been constrained, in the overflowing of the Fathers Love, to labour in a private capacity, breaking, I hope, I may say, a little bread from house to house; the everlasting Gospel has been preached among you with all the force of Pathetic energy, with all the tenderness of divine compassion; let it not be ineffectual. The Gospel message has been delivered, with such indubitable clearness, that your judgements has been convinced, you have assented to the Truth, as it is in Jesus, Suffer not the impression it has made upon your minds to be speedily erased. Far, very far be it from me to think highly of myself, to exalt the office, the Minister, I would not that ye should hold any Mans Person in estimation, I am deeply sensible that to me belongs confusion of Face: But I magnify mine Office, and the Power of him who has seen meet to employ me therein. I would endeavour to exalt in your view the adorable goodness and condescension of the great author of all our mercies, in that he has caused the Trumpet to be renewedly sounded in your borders: Hear its important message with suitable attention; let it rouse and prepare all the ranks of the Armies of our Israel, to engage in the glorious cause of our God: Let the Daughters of our Zion arise from the Bed of indolence, from the Lethargick stupefaction of a fatal forgetfulness, from all the deadening, benumbing gratification of sensuality, and shake herself from the dust of the earth, that she may come up to the help of him who hath called her with an high and holy calling, The Trumpet is blown in her streets, the alarm has been heard by all, O let not its Language be rendered unintelligible, by the multiplicity of trivial things, that too much absorb the minds of many. I am fully perswaded, that the gracious visitation of humbling melting goodness has been afresh extended to individuals present (in I had almost said), in a very memorable manner, nor will I recall the expression, for if it be not treasured up in your remembrance now, for your profit and advantage it will be memorable in that awful approaching Period, when every neglected mercy, will appear deeply engraven in a dread hand writing on the wall against us: Let me therefore tenderly intreat you with all the warmth of unutterable affection, as a Brother, as a fellow Pilgrim through the vicissitudes of time, to the unmixed joys of a happy Eternity, that you will no longer neglect the offers of mercy, or turn a deaf ear to the reproof of instruction.

I feel my mind covered with that boundless Love, that wishes, that ardently desires, you may be wise for yourselves, for although I may be deficient in many Qualifications of a Gospel minister, I am not wanting in that pure disinterested love, which seeks not you but your souls unto the Lord.

Blow the Trumpet in Zion, Sanctify a fast,

If we were but enough attentive to the sound of the Trumpet, we should see the absolute necessity of this sanctified fast, a fast from every of those delusive pleasures and slavish attachments, that render the mind insensible of good.

Call a solemn assembly.

This branch of the summons, some may think belong only to a few, and we have no share in the duty it enjoins. I confess I am not of that opinion. I think every individual has a share in the instruction couched in it.

Call a solemn assembly

Oh, you active ones! stop a while in your swift career, make a solemn pause: Stand collected from every object that can gratify and delight the sensual part; Labour diligently to assemble all the powers and faculties of the Soul that they may be sanctified by him who gave them. I believe there is no useless dead, inactive member of the Church of God; and who can thus assemble the collected attention of a redeemed mind, devoted to the divine will, those have an undoubted right from the highest Authority, to call an holy Convocation.

We can do nothing against the Truth but for the Truth, was the Language of some formerly, who had indeed sanctified an acceptable fast. I must desire that those who cannot be so active in promoting this glorious cause among the Sons of Men, as some who are called into more eminent stations in the Church, may, by a circumspect care, over all their words and actions, see that they do nothing against the Truth.

Call a solemn assembly, gather the People.

How scattered are some of the Members of this quarter, scattered indeed as Sheep without a Shepherd, dispersed up and down in the dark vale of insensibility, and self forgetfulness; many upon the barren mountains of an empty profession, lost to all religious Fellowship, unacquainted with that holy union in which is the bond of Peace.

How many are the careless I have met with amongst you, who alas! it may be said care for none of these things? Oh! You Elders who might have been as Pillars in the Lords house; you delegated Shepherds who might have adorned the first ranks of the Armies of our Israel, if you had not set down and taken up a rest short of those glorious abodes which were prepared for them who steadily persevere in the line of divine appointment; To you the call is,

Gather the People.

Am I my Brothers keeper, let it suffice for me that I look to myself and that my family is in tolerable order, is a language that too much prevails, But Oh! That you had the cause of God more at heart, that you were more engaged to gather the People; that you might with fatherly care overlook those who minds at present resemble the barren desert, the uncultivated wilderness; that you might comfort and encourage those who trust the gloomy scenes of an adverse attainment, as it were cut out from every Joy and alive to every painful sensibility. How would it comfort many of those if an experienced Friend was now and then to drop into their Family and at times speak a word in the openings of divine Wisdom suitable to their several states? I believe it would be a great means of gathering the People. Why should your care be circumscribed, within the narrow limits of your own families, although they might be well regulated? But you might be more extensively useful if thus engaged in the care of the Household of God: I am perswaded that the divine Being would be over you and a Blessing would attend your labours. 'Tis not a time for us to dwell unconcerned in our ceiled houses, when the house of God lies waste, we have many of us the same tender connections as you, I myself have the same endearing attachments as some of you, the same ties of domestic love as some of you, not less attentive to every relative and social duty than some of you, my nature is not harsh, my principles much less so, yet I was made willing to leave all and come and labour with you, If so be I might be instrumental to rouse any to a more arduous pursuit of their everlasting Interest, and I can truly acknowledge with humble thankfulness, that I never more fully experienced my Peace to flow as a River never could with greater Joy say Return O my soul to the place of thy rest for the Lord thy God hath dealt bountifully with thee, than when I have been thus engaged in extensive private labours, visiting the sick,

reviving the sorrowful, encouraging the disconsolate, strengthening the weak, watching over and carefully admonishing the giddy incautious Youth, and I doubt not but you wou'd have the words of Peace, if as heads of the Society, you were more often thus employed in endeavouring to gather the People.

Sanctify the congregation, assemble the Elders.

I have been deeply concerned to see some of the elders so deficient in filling the line of divine appointment, if they were more engaged to assemble under the holy influence of that Power, in which they should move, they would many of them be commanded to

Blow the trumpet in Zion.

But I know of no state harder to speak to, more difficult to reach, than that of an elder, whose mind is overgrown by the earthly nature.

O! Earth, earth, earth! Here the word of the Lord.

I don't recollect any other instance in sacred writ where attention is demanded in a similar manner. Oh! Earth, earth, earth! Thus thrice repeated plainly signifying the great difficulties there is in reaching to those, who are as it were buried in the earth, whose minds are fixed in it.

Gather the children.

You that have the rising youth under your care, let me call upon you, let me intreat you, to, gather the children, Gather them from all the bewitching enticing allurements of the world; gather their attention to that of God in their own minds. Oh how have I secretly mourned to see the poor Children so sorrowfully neglected, so uninstructed, so much estranged from that Holy divine Principle which would exceedingly beautify and enrich them. But alas! How few parents are rightly qualified to teach their Children the law of divine love, to instil into their minds proper sentiments, to cultivate upon them those impressions that would be of everlasting advantage, and if the Children when the gracious visitation of the Father of mercies moves upon the heart, warming and animating them with the love of virtue, raising the secret sigh, and begetting desires after Heaven and holiness; I say, if the Children should then ask the negligent Parent; what is this secret something that I feel, this principle which impresses my mind with the love of virtue? What is it, what value shall I set upon it? How then can you give them suitable instruction? You cannot teach them obedience to its secret dictates when your own example is quite opposite? Oh why should the sea monster be brought against you. The Sea monster draweth forth the Breast to the young, but the daughter of my People is become cruel as the Ostrich in the wilderness, that leaveth her eggs in the sand, to be hatched by the beams of the Sun, and considereth not that the foot of that Passenger may crush them. The daughter of my people hath left her tender offspring to the uncertainty of being accidentally benefitted, or, I should rather say to the mercy of God, unasked unsought exposed to all the dangers of a dreary wilderness, unavowed unassisted by the care of a natural Parent, the Tongue of the sucking Child cleaved to the roof of its mouth for thirst, the Children ask bread and there is none in many families to break it, they want to be nourished by the sincere milk of the word but alas

The daughter of my people is become cruel.

Oh you Parents, you delegated Shepherds! What account will you have to render, when the Lord of the whole earth ariseth to make inquisition for blood. Bear with me my dear friends, flattery and smooth tales may please fools, but they will not please him whom I desire to serve in the Gospel of his Son. All that is within is moved while I thus earnestly expostulate with you, on the behalf of the dear Children, suffer me to intreat you for God's, for your own souls sake, for the sake of the cause of Truth.

Gather at the children, and those that suck the Breast.

Those who are filling themselves with the worlds consolations, with the intoxicating pleasures, and amusements of a degenerate Age; wean them from those delights, gather them to the knowledge of themselves, to a sense of the mercies that are offered them, by the great author of mercies, ancient and new.

While thy servant was busied hither and thither the Man made his escape, was the vain excuse of the officer; to whose custody a certain Captive was committed, with the charge, "Take care of this Man 'till I come, and if thou let him go, thy life for his Life". No plea of other engagements, nor even want of ability to discharge our duty towards our offspring, will stand us instead, if when the Almighty queries with us. What hast thou done with those Lambs, I left under thy care in the wilderness, those tender Offspring I gave thee in charge. We have through neglect, through unwatchfulness, suffered him or her to go, but we shall almost certainly stand accountable for her or his life. I said want of ability. Because I assuredly believe that want of ability will be so far from a palliation of our crime, that it will rather incur our Condemnation, can we plead want of ability to him who is always ready to furnish us with it, if we are but willing to receive it at his hand? I am of opinion with respect to many if they were properly instructed, and carefully watched over, if they could only have seen the beauty of holiness, shine in the example of their Parents, they would not have gone out so widely as they have.

O you Parents of both sexes! An important duty is reposed in you, Example your children, in the practice of Piety, Example speaks louder than Precept, its influence is far more extensive, and while on the one hand you are excited to a faithful discharge of your duty towards them by the certain hope of a glorious reward; so on the other hand the powerful ties of natural affection, but warm Solitude for the happiness of those you love must stir up to diligence in the work and service appointed you.

#### Gather the Children.

If after your attentive care has been employ'd for their preservation, if after the forcible voice of example, you have called them to the perfecting of holiness in the fear of God, they will go, they will turn aside, into the ways and crooked paths of Sin and iniquity, they must hand by their own choice. You will have redeemed your Souls, and will be found in your lots, at the end of time. A ponderous crown awaits, you will close your eyes, and open them to the boundless fruition of unmixed joy, in a happy eternity. We do sometimes with sorrow observe the unwearied labours of a parents love, bestowed without the desired effect. 'Tis mournful to see Children pierce with anxiety and bitterness the breast that has been their support in their infantile years; to fill the eye with sorrow, that has dropt over them the tear of maternal tenderness, 'tis a cruel thing for a Child, to mingle gall or wormwood, in the Cup of a parent descending to the Grave. Let such be assured that their own portion of gall and wormwood, will be doubly increased thereby in the solemn hour of just retribution.

But O' Beloved youth! I earnestly desire that you may never thus widely deviate from the paths of rectitude. 'Tis on you the hopes of the present age must shortly devolve; may you wisely chuse an early submission to the Holy discipline of the Cross of Christ, that you may come up as an army for God. Consider the uncertainty of our stay here; consider the important business of Life, and let the love of every unprofitable delight be swallowed up in the arduous pursuit of glory, honour, immortality, and eternal life. We are daily instructed by the powerful eloquent language of mortality. Death invades all ranks, snatches those of all ages from the busy stage of life. She who was yesterday surrounded by nuptial joys, must, tomorrow be confined within the cold inclosure of the silent grave.

Let the Bridegroom go forth of his Chamber, and the Bride out of her Closet.

Let the young be joyous, and those who are in the bloom of life, leave everything that tends to retard its progress towards the City of the saints solemnity; Let them relinquish their most exalted stations, rather than neglect to lay hold on the joys of Gods salvation, which are unutterably more desirable than all the sin pleasing gratifications that this world can bestow.

Let the priests the ministers of the Lord, Weep between the Porch and the Altar.

This should not be confin'd to those only whose mouths may be opened publicly amongst you, for it belongs to all those who preach to others by the regularity of a godly Life and Conversation although we are favoured with a living Ministry of divine appointment, who dare not fill the ears of Men with a repetition of unfelt Truths, nor amuse them with the unprofitable production of an empty mind; but are concerned to discharge themselves

faithfully; as Stewards of the mysteries of God; yet let them be joined by all those who mourn for the desolations of Zion, by all who wish peace within her walls and prosperity within her palaces.

“Let us weep between the Porch and the Altar, Saying spare thy People O! Lord and give not thy heritage over to reproach that the heathen should rule over them; wherefore should they say among the people, "where is thy God".

If we are thus unitedly engaged in behalf of our Israel, it may be that the Lord will again be jealous over his land, with an holy jealousy; for I cannot think that a People whom he had raised by his invincible power, and so signally placed his name amongst, were ever designed to be only the transcendent glory of a couple of Centuries. I am still revived by a secret hope of better times, when our Zion shall again put on her beautiful garments, and with her shall arise, Judges as at the first and counsellors as at the beginning.

Let us weep between the Porch and the Altar let us intercede for the People, that the land may yet be spared.

The gracious ear of our heavenly Father is still open to the supplications of his Children and I believe he will yet be jealous over his Land and pity his People.

The time approaches when the great dasher in pieces will more and more come up against us, and may all who are broken by him, wait to be healed by the arising of his Love, I shall not live to see it, but I live in the faith, that the Lord of Hosts will yet beautify the place of his feet, that our Zion will yet become an excellency and Jerusalem the praise of the whole earth.

Let us weep between the Porch and the Altar, for the Lord will yet be jealous over his land and pity his People. The bowels of adorable condescension, yet yearns over his Children, with all the tenderness of a fathers love.

How shall I give thee up, O Ephraim. How shall I make thee as Admah, and set thee as Zeboim. How shall I cut thee off from being a People before me?

By this mourning and pathetic language, would the great Father of the universe induce you to return to the Arms of everlasting Mercy; and if we who are placed as watchmen in Zion, faithfully discharge the trust reposed in us, we shall be made instrumental in gathering the scattered and dispersed Sheep, from the East and from the West from the north and from the south, to the great Shepherd to the one Sheepfold, and finally obtain an admittance into these glorious mansions where the morning Stars join in singing Hallelujahs; and where all the Sons of God forever shout for joy..

Now unto the King eternal, immortal, and invisible, the only God be honour, and praise for ever and ever Amen.

Copy of a Letter from John Moon to J: B of Sunderland

Hallam 15<sup>th</sup>. of 3<sup>rd</sup>. Mo.1779

Dear Friend

I have for some time found a desire to acquaint thee with something I have found in my Journey and since, As I found my spirit much refreshed amongst you at Sunderland; tho' a stranger to your sitting in Unity amongst friends, I saw no way of coming to sit in Peace and Love amongst them without throwing down my Arms, with which I was called to War against the desire of the flesh, and the desire of the Eye, and the pride of Life, for I had my Eye continually on the abominations and nakedness, which was much against their Principles; and stood as an mountain betwixt me and them, and made me sigh and groan under their heavy load of grief, and stand at a great distance as on the mountains, not knowing what the Lord would do with me, for I found his presence much with me, and I thought I would suffer anything for his sake.

As I was returning into Yorkshire, I found my mind much refreshed, and a strong desire to write to R;B, not against the blessed Spirit he spoke of, for I in a measure could

rejoice in it, but to show him how far some of his proceedings differed from it, and many other friends likewise which kept them from a more perfect light, and this seemed plain to me, but as the light shone upon me, I saw myself as surrounded with many Evil spirits, one to push on this side and another on that; one to Zeal; and another on Truths errand at my own time, which would push me before my guide, this made me Cry Oh may I not run unsest, for I saw I should do no good, 'till the Spirit of truth commanded me, this cast me back into humility and resignation, to do what and go where the Lord pleased. I had many checks of this sort before which sometimes made me sit in silence, when my heart burned within me; so active were my own Spirits (for so I may call them) and showed me the great need of their death.

The week following I came to York to a friends house (so called) and enquired after the Young Woman, who was so great a Pattern of Self-denial, they told me some friends had perswaded her to lay aside her straw hat, her Woolsey gown, with some other things; telling her that People would expect to find great Graces in her or something to this effect by the sign of her strange habit; these reasonings made her lay them aside, least she should deceive, for she found many things in her that wanted changing. At this relation my Spirit was much grieved, and would have run up to pluck her as out of the flames, and bid her go on in the way of mortification and trampling on the old man of Pride. I visited her with Esther Tuke for she lodged there, I was afraid of speaking too much, we sat in silence with some other friends, some of which had something to say, but I could not receive it as from the Lip of Truth. Esther and her husband asked me some questions concerning my leaving the Methodists, many things I told them, and amongst the rest I was against putting money to usury and laying up treasure on Earth, but rather sell what I had and give Alms, they seem to think it strange talk, and to see no harm in moderate things of this nature. We had a few words, for I was as much afraid of a dispute as they, and I saw they could not receive this doctrine.

Then did I begin to desire to be in some Den or Cave in the Woods to grieve and pour out my complaint, I went to some Meetings, but could not receive what was said, for I thought the speakers were not acquainted with the Plagues which was amongst the People.

But the Quarterly Meeting being at Leeds, I found a desire to go, tho' with some reluctance, and the meeting of business being on the forepart of the day, I went to sit with Maria (for that was the Young Womans name) I asked some questions concerning her acts of self-denial, and was pleased with her answers for I found her a sensible woman, she said likewise, she found no Cross in what she did, I asked why she seemed to step back, since it did not hurt her body; She said she thought people might take her to be something more than she was. I told her I could not received that as a reason, and was aggrieved that she seemed to turn back, for I came partly to rejoice and go on with her, I reasoned a little with her, she seemed to be concerned but said little; I spoke something concerning the Inconsistency of friends practices, with their Principles and wou'd have warn'd her of their Plagues(as I term'd it) and stand ready to receive a higher testimony, tho' delivered by some in Rags. But I found a grief and Bitterness in my Soul, and a fear as one that had trod forbidden ground, for it seemed safest for me to be in silence but my strong desires had drawn me out of it.

But Meeting time are being at hand, I went and sat down, but Oh! my friend I cannot tell thee what I then felt, my soul seemed as melted wax and my Eyes as a fountain, such at littleness and stillness I then felt, as I cannot make thee understand by words, then did I know, that the Lord is amongst his People, and my Spirit sunk as beneath their feet, the Arms of my love embracing the worst of them, I then felt the Lord to be there, who said sit down among this People, and receive the smallest Testimony and fight not with them, I found the blessed witness within saying Amen. Such a Joy till then I never felt, I looked back as taken from the Mountains fighting in great Bitterness of Soul, to sit down in Peace in a fruitful valley, where I rejoiced with great Joy, I found my soul joined to the People, I saw not the stumbling Blocks, for my soul was filled with love to them and all mankind, my Cheeks were bathed in tears.

But I found a Query arise in my mind concerning of the Ragged state I had seen them in, and it was brought to me, that they have desired little, at this I was satisfied, this was during the time of Silence, afterwards some friends arose and delivered their Testimonies which I received with a Joy, One in particular spoke something which came so near, what I thought I appeared to be, that I was tempted to think, he had heard something concerning me, but afterwards I found him to be a stranger to my Person, this made me glad. I staid the next day, and received with great gladness what was spoken in the Meeting, such a Love I found to the People, that even their Silks and their Coaches did not take my love from them as before. But in the evening as I was Copying a letter, five friends (so-called) which know not to the exercise of my mind, and who lodged with me talking abundance of unsavoury talk, I heard a whisper within, saying what a People is this thou hast com'd amongst, hath now laid aside thy Arms. This came with great bitterness and darkness but fled away in a few minutes, and my former Peace and Joy returned, and love to friends which in some measure remains with me yet.

From thence I went westward to visit some friends, many of them had a message from the Lord to me (for so I may say) my Soul received it with weeping and Joy, and my cries were great, that I might be kept obedient to Truths commands, I found a great unity of heart with many of them, for they are much alive in those parts. I returned to York, where I found my brother after the flesh, breathless on his bed, he was taken speechless and died the third day, I was much concerned at his sudden death, leaving his wife and four children involved in the world, I have staid with them and taken a great Charge on me much against my mind, for they have not found a man Capable as yet, but I hope I shall be freed soon. I have a place near Yarm at a Flour mill, where I may have all the liberty I can in prudence desire, if thou does not write in less than eight weeks time; direct to be left at Joseph Proctors in Yarm. I have a great desire to know how it fares with you at Sunderland, let my Aunt know my brother T; Moon is dead, farewell

John Moon

To J:B;

Sunderland.

Some of Expressions dropped by William Hunt in a family of Friends in Ireland.

He said a word of encouragement sprung in his heart to the seed, altho', things seemed low at present, Children believe what I say, or rather believe the truths of the Gospel, for I deliver it in the clear opening of Gospel Ministry; Some here shall live to see Zion rebuilt and her standard set up, her waste places repaired. He will bring his work upon the wheel, yea it is upon the wheel, he is quickening here some and there some, in order to bring a glorious work about, lay it up Children, for when the Lord shall bring these things to pass, you shall have to remember what a poor Pilgrim dropped amongst you, in days that are past, and years that are gone, when Zion is become the Glory of Nations..

Copy of a letter from any young woman a member of our Society to a Preacher among the Methodists.

Dearly beloved

Duty to God and one another is the bond that binds when distance of time or place doth separate, whilst that Unity of Spirit is preserved which is indeed the Bond of peace, that binds the living Members together, into that body of which Christ is the head, thy Preservation and Growth into this more and more is what I long for as well as for myself, that

as we advance in Years we may be more acquainted with the two great mysteries of Iniquity and Godliness; that, by being preserved in the Power of the one we may be enabled to escape the other; for nothing short of the powerful Influence of the Spirit of Truth can preserve us from the Snares of death, for they are many, I often think, O, how great is the mystery of Iniquity! What need we have to keep close to the Spirit, and steadily adhere to its dictates, lest our unwearied enemy by some of his formings or Transformings, shou'd draw aside, from that simplicity there is in the Truth.

I hope thou wilt bear with me - I think we cannot be too much upon our guard - The reason of addressing myself in this manner, is, because of some fresh exercise that accompanied my mind respecting thee, which bespoke to me some approaching danger, the sense whereof continually drew my Spirit (if I may so say) mightily to cry unto the Father of mercies for thy preservation; which exercise continued for some days; after which my mind was favoured with a perfect calmness and sweet serenity wherein I thought my soul was now returned to its Rest; and as I was abiding in my Watch Tower, harkening to hear or waiting to know what was his mind and will concerning me - as my mind was now relieved of that exercise which bespoke danger, I did not expect to see or know any further; but it seemed as if I saw thee in much Exercise of mind, and the enemy of Souls exceeding busy herein; and, as I can find it is my business and duty to give thee this Alarm - shall any tell thee what to do in such a time as this? I think and believe none can direct the path of a Christian but the Spirit, in safety. - Many are the Afflictions of the righteous; but the Lord delivers out of them all. If conflict of Spirit be such that we know not what to do for the best and right, one instance left on record for our Instruction, occurs to my memory; when the Children of Israel were pursued by the Egyptians behind, and the Red Sea was before their Faces, there seem'd no way to escape, yet the command was for them, to stand still and see the Salvation of God - for my part, when such a conflict has attended, that I knew not what to do nor how to escape, by waiting in Patience and Resignation way has been made, where no way was to be seen; and there yet remains a way for the ransomed and redeemed of the Lord to pass over, which the Vultures eye have not seen, nor the foot of any ravenous Beast trod in, so that here is no cause of discouragement, for thro' Sufferings we are made Perfect and through much tribulation we must enter the Kingdom - and if I be not mistaken, have seen a suffering state through which thou must be brought, if preserved in the life of Truth - "Every branch in me that beareth fruit, my Father purgeth, that it may bring forth more fruit" or as if the Spirit if followed, wou'd lead into the wilderness, there to be preserved for a season, where want and thirst are known, for that which only and alone can nourish up the Soul unto eternal Life - there is yet the same Rock ready to gush out with Living Water, to afresh the weary Spirits of Zions Travellers now, that did when Israel went from Egypt to the promised land. - Let us be careful not to flee a suffering state of mind, lest we become as withered branches "they that lose their life for my sake shall find it; he that wou'd save his life shall lose it". The way of life is through death, and the way to the Crown is by the daily cross, but let us faithfully endure the fight of Affliction, that so by suffering with him, we may be glorified together; for they who are the faithful followers of a crucified Saviour, must suffer Prosecution, and when the time of Suffering comes, here is the Tryal, then, whether we love our own Life or that he has promised; this was a time that tried that bold disciple. - Sufferings and tryals seem the firmest ground on which we stand, enabling us to know what we are, and the need there is for us to be stript of every dependence short of his own Spirit, that can indeed enable us to suffer as well as to bear - Let us be very watchful, diligently attending to know what his mind and will is concerning us, then endeavour faithfully to give up in obedience to the manifestations of duty, if it be the parting with of that in which our life consists, if only in little things he is a rich rewarder; but if great things be required he is able to support, as there is a trusting in and dependence upon him who is indeed the Safety of his poor depending people, who dare not lean to their own Understanding.

It seem'd to me as if thy Life was to be laid down - as outward Sufferings are not now in force, the Life of our bodies may never be required, but the Life of our Spirits may be so

far called for, that we must leave all and follow the Lamb whithersoever he goes - keep close to the Spirit, if he be pleased to lead as through the rugged road of Self-Denial, Trial and Tribulation; for the Lord will have a tried People. The enemy would draw into ease but good Soldiers in time of War must endure Hardship, yet the Captain of our Salvation was never overcome, no more will his followers so long as they hear and obey his Command; but if when hard sayings are uttered we turn away from following him, certainly we shall come to the worst, if anything maybe so called, but all things that come from him are good.

"Once more will I shake not only the Earth but the Heavens also" - these Heavens seemed to me the many good livings with which we are favoured, for our strength, encouragement and support, when the earthly part in some degree is shaken and removed - in these goodly things we have delighted, because they come from him, and thought, now we shou'd see sorrow no more; yet these things are but for a season, or as draughts by the way, in order to renew our strength, and must be removed as we advance from state to state, to me it was a time of bitter proving, when far as I could find my mind divested of all good, notwithstanding I sought it with diligence, in every place, where once had found it as refreshing dew on Herman's hill, but all in vain, to my own thinking then had lost my part in him, who is the Resurrection and the Life; so then must be an Example of his Justice and his wrath, not knowing that his Arm was underneath for my support. Let us not be afraid, he only strips that he may better clothe, and empties that he may better fill, with his goodness and Love; they that dwell in him they dwell in Love. But experience since has taught that it was the work of his own Spirit, in order to remove any visible and neutral comfort and consolation where in the Soul wou'd have taken its repose. - this is the way of his working for the firmer and better establishment of our feet, upon him the immovable Rock of ages. - May the Feet of our minds be so established upon this Rock, that is, as Mount Sion, never to be moved.

It is often cause of Admiration why I am thus led, to treat with one whom I do far prefer before myself - could I by any means have found Peace of mind without, wou'd not have troubled thee with reading so incorrect a matter; but as these things have been so continually the companions of my mind, with that constraint that I durst not forbear offering them to thy consideration, lest I be found guilty of wilful disobedience which Sin I know must not go unpunish'd.

In consideration of these things have remembered how Israel fared before they entered the Promised Land - the Priests had to go with their Feet into Jordan when it overflowed its Banks, when the Waters were stayed they stood in the midst, and bearing the Ark until the People had passed over; then were a Man of each Tribe chosen, to bring up from the Bottom, where the Priests feet stood firm, Twelve stones, for a memorial, that they were to carry with them, for a token of Praise to that Arm of Power, which is yet the same, and can preserve from being overwhelmed when Floods of Temptation attend, or when the river of Judgment is ready to overflow. - as there is a trusting in him, he will bring through as on dry ground; then shall have to praise him as on the Banks of deliverance; for they are they that go down into the deeps who see the Wonders of the Lord, and from thence they bring up living Memorials of Praise, to him who is glorious in holiness, Wonderful in working, and worthy of Praise - they are only and alone his own Works that acceptably Praise that great and Worthy Name - Let then at the Earth give way and the heavens bow, humbly bow, at the Presence of the mighty God of Jacob, and all that is within me Praise his name.

Have now enlarg'd beyond intention; but tho' the income of that sweet refreshing Peace, the sure reward of true Obedience, I am enabled a little more to bear the Cross. Shall I be favoured with Peace who merit casting off for ever! but O, then what should I do ? how humbling is the sense of his goodness, that now hath put another opportunity into my hands to do his Will! Having experimentally found before now, it was Meat and Drink to do his Will, and as there is a patient waiting in Resignation, not daring to go before, they know he puts them forth and goes before them, while this disposition of mind prevails, he bears and forbears with his creature Man, and suffers him to try the fleece both wet and dry; when he thus puts forth he will go with our Armies, and bring safe through the enemies Camp; it's he

who fights our Battles; and gives us the Victory, then crowns with Peace- how can we then but with the Elders cast down our crowns at his Feet, because he is worthy, worthy to receive Might, Majesty, Dominion and Renown for he it is that doth redeem us unto God with his Blood. O, that the Kingdom of this World, would become the Kingdom of our God and the Lamb! O! That the Children of Men wou'd be so wise as to maintain the Warfare of a Christian Life, until they know themselves under the Government of the Prince of Peace, the increase whereof was never to end; for it enlarges upon the mind, it increases with time, and shall to Eternity endure. O, what Love is like unto this! It is as a River, the Streams whereof make glad the whole Heritage of God; wherein I am emboldened somewhat more to impart, as the Spirit may assist that hitherto hath helped me. I have sometimes thought, why should I be so concerned? yet considering the repeated views that have been represented, how can I but sympathize? and for what end they are permitted, that I leave to him that knoweth all things – I find it necessary for my own Peace, to be faithful to what is manifest duty. Let me once more tenderly intreat thee, to keep close to the Spirit – beware of the Calvinists. I have nothing against any Name of Religion, or form; for he that works Righteousness is accepted – As I mentioned, How clear it seem'd to me, Satan calling his Council in order to see how they might draw thee aside; in the like view have seen them set, as one head above another, as if none might hear a word spoken, and Lucifer the chief going to and fro, as it were to bring and carry Tidings, but the Calvinists was the way, this is as clear an Idea as I can give. Am I deceived? Or are these Imaginations of the Brain? To me they are confirmed Truths - What can discover the hidden things of Darkness but the Light of Life? Or reveal the Mysteries of the Kingdom, but he who hath the Key of David, who opens and none shuts, and when he shuts no Man can open. It is in humility and fear I pen these things – He that made the heart knows what lodges there. – my desire is to be clear in Spirit; to live in Peace with God and all Mankind.

There is yet another thing I thought to have omitted; but find a part will not do if I wou'd have the Evidence of Peace; finding the need I have of the whole Armour of Proof, and if I do not right, where will my Breastplate be, which I have witness'd sufficient to turn the fiery pointed darts of the wicked one? we have need not only to put on, but also to remain clothed, with, the whole Armour of Light. I have not only been led to see his Ways of working in others, but also his busy, crafty working hath been discovered in myself; and to withhold from duty, and draw into confusion and distress; But O, how precious is this safe retreat of Quietude, and Retirement of Mind! waiting to hear the Shepherds voice, that so the Strangers we may not follow.

Must now impart near as I can what was presented to the eye of my mind. – was led to view the Tract wherein thou had been led, which was sweet, divine and Consolatory, though some Occurences to the outward, contrary happened, yet was so bourne up, as on the Wings of Faith and Love, far above all; the Benefit that accrued therefrom unto thy mind, was not a little, but this dispensation seemed to me at an end; thou arrived at the height, or come so far as it would reach; the Feet of thy mind now stood upon the tottering Brink of danger, ready to be drawn into one thing or another; the Way for the Preservation in the Life of Truth, was such a state of Suffering as before is hinted at. – upon this view I was exceedingly concerned, lest, after so much sweetness, thou would not think the Bitters good for thee, and so refuse which seems to me no less than stumbling at the Cross; it is the only and alone way to the Kingdom; there is not another. – the Cross to me produces a Crown of Peace, and is the power wherein I am preserved, from doing things that would procure my condemnation; so now do witness being saved from my Sins, by him whose Name was to be called Jesus.

I am far from charging thee with anything, and feel the flowings of Love to attend thee as a Covering; but it seems to me as if these seasons would be permitted to overtake for thy Refinement, and Trial of thy Faith, whereby thou may'st become as a Pillar in the House of God, never more to go out. But if we decline from being as Clay in his hand, what shall we become but Castaways? Let us then submit unto the turnings of his holy hand, until he hath made us such as he would have us to be; but a damp hath often covered my Spirit, as thou art

a Young Man who has large professions, whether or no thou wilt be willing to part with all. – it seems to me a deal. – Death is to all a strait passage, and there is not another way to Life; but as there is a keeping close to the Spirit and Power, God will work in us a willingness, in the day of his Power. – nothing short of this could have enabled me to bear this Cross. – I wou'd far rather have continued my supplications unto him that see'th in secret, than have been thus exposed; but when obedience was not yielded he would not accept a Sacrifice.

I would have thee take these things into consideration; consult the witness of Truth in thy own Breast, compare them together, and see what it will say concerning them. – I have sometimes tho't it is for thy encouragement, that when these proving seasons do attend, thou may'st not be cast down too low – at other times have thought perhaps for caution, that thou may'st not shun these things as the Enemy's snares – But nothing can preserve us but the Spirit; that only and alone is able and sufficient, to keep in every proving season. – Be watchful unto Prayer, in readiness prepared to follow thy Lord to Calvary's Mount. – though the wicked may be permitted to slay the Lord of Life and Glory, as we are faithfully following him unto Death, he will not be long before he come again, and make himself known by the breaking of bread; but as thou art thus following him in the way of his leading, thou wilt have Enemies, not only within but also without; if I be not mistaken, such of those will prosecute the Life in thee, or thee in it, if preserved, who for their time, had they kept close unto the Simplicity of the Truth, might have been as pillars, or Helpers of others, but by stumbling at the Cross, or turning aside into the paths of Scepticism, are accumulating unto themselves something instead of the true Life of God, that will admit no Rival, hereby judging and giving despicable names to those who are leaving all, because perhaps they are further advanc'd than their adversaries come, so do not know nor think it right. But it is our business to keep our eye single unto the Lord, who must go before us; - look not at those that are Enemies, yet do not know nor believe it. – Keep close to the Spirit: it will bring through and overall. - By following its Leadings contrary to my own thinking or will, have witnessed such deliverances out of danger, and preservation from harm, when I did not so well know what it was; have since compared it to a skilful Pilot, that knew right well both Rocks and Sand, steering our course straight to the Haven of Eternal Rest.

Others there are who dare not trust unto the Spirit, as there are more than one, lest they should be misled, so go about in a circle of duties and performances the Spirit led others into; but dare not trust the Spirit which is the Way, the Truth and the Life. – these poor things I have compared to a Ship without a Pilot, that is tossed hither and thither, that by the time they might have landed at their desired Port, I am afraid they are farther off than when they first set out. – I wish these wou'd give up their own Wills Ways and Likings, for a season, to try whether or no the Spirit is sufficient, to lead out of Error into Truth – had all kept, that had begun, in the Spirit, there wou'd have been a noble Army for the cause of Truth on Earth. Let us who know the warm Influence of the Sun of Righteousness, abide until it hath arisen to the Meridian of its Glory, that our going forth may be as the morning fair, as the Noon clear, as an Army terrible with Banners. – But I am afraid there are too many flee, when the Spirit would lead into the wilderness, by reason of its painful weariness to the Mind, wherein the Almighty proves his People; they also prove him to be a faithful, gracious, good Longsuffering God, whereby they are allured into a true submissiveness, unto his divine and holy Will, casting their care and trust upon him, whereby they do come forth out of the Wilderness, leaning on their Beloved, who leads into the green Pastures of Life, beside the still waters, where they can lie down to rest as at noon day, where none can make them afraid: here is the nature of the Wolf, the Lion and the Bear reduced into the meekness of the Lamb; so all can safely feed together.

It is cause of mourning to see my dear fellow mortals Forsake the fountain of living mercies, hewing to themselves broken Cisterns, that can hold no living Water: seeking good where it is not to be found. – Let me say to thee, do not turn in the circle, but come forward; and if the fiery Trials be permitted to overtake, think not as if some strange thing had happened; the more noble our stations in the Church are, the more need there is to be refined:

“I will purge the Sons of Aaron and purify the Sons of Levi that they may do office in mine Holy place.” If he do not sit as a Reprover now, have we not still need, if he be pleased to sit as a Refiner with Fire, or Fuller with Soap, to purge away not only the Dross and the Tin, but also the reprobate Silver, and make us more pure than fine Gold, seven times tried in the Fire? as there is an abiding under the forming hand, he will be pleased to beautify his footstool with Ornaments of his own preparing, and Jewels refined in the furnace of Affliction, Be not discouraged then, if all the Branches be lopt off that would destroy the Life of Truth, and waste that Sap that nourishes the tender Plant, ingrafted in the Vine of Life.

My dear friend, if the good husbandman be pleased to lop of all the Branches, that so the Root may strike more downward, then bring forth fruit upward more abundantly, to the Praise of him who created us; let us not retain anything contrary to his Will, if its appearance be ever so goodly, lest Blasting or Mildew come upon it, our safety and preservation consists in doing his Will, whatever it may be in – we are shortsighted, and do not know what tomorrow may bring forth - its therefore needful to give up, if it be in Opposition to our own Will, and contrary to the view of human Apprehension – as we are thus trusting in the Lord he will make way for us; if we be faithful he will be our strength – and if hard sayings be uttered, let us not turn away from following him, but, with Peter remember, that he hath the Words of Eternal Life: then wither shall we go? so with one formerly say, though thou slay me, yet will I trust in thee, and if I perish, I will perish at thy Feet. – In these humbling seasons when to our own feeling, are destitute of him whose care is over all his works; yet his tender regard at these times is such, that his left hand is underneath to support; his right hand hovering over us for good; though in Wisdom he may be pleased thus to visit, he is not unmindful of his People, neither doth he willingly grieve nor afflict the Children of Men; but his work is to destroy all his and our Enemies; treading them under his feet; keeping all things in subjection to his divine and holy Will, that he may reign and rule in us, whose right it is, and sway his sceptre there in Righteousness; that neither Arts nor parts, nor the Wisdom Learning and understanding of Man may be permitted to oppose or obstruct the work of his own Spirit; for his own Arm it is that brings Salvation, that no Flesh may glory in his presence. – Let then all bow and give way to this divine Principle of Light and Life, that comes from God, would gather all unto him, and thither will return when time here shall be no more, and stand for us or against us, at the last day. Happy for them that know his Kingdom thus come, and his Will done, here on Earth as it is done in Heaven: these are the Effects of living under the Government of Christ – Let us love him in all his Offices, and be subject to his Will in all things, so will he be pleased to bring safe through every dispensation, in Wisdom, that he sees meet to overtake for our Refinement and Good – may he be pleased to keep in his Power, and guide by the skilfulness of his hand, that nothing may be able to separate us from the Love of God that is in Christ Jesus our Lord; and we thereby be enabled to Worship in the Beauty of Holiness, where his Honour dwells, and know a sitting at the Table of the Lord, and partaking of the dainties of his house, even the feast of fat things prepared, and Wine of the Kingdom well refined; here is Richness in Abundance; but none of Adam’s fallen Race here can come, but as they are renewed in Christ the Vine of Life. – the flaming sword yet hangs that can turn every way to keep the Tree of Life, whose Leaves are healing to the Nations round of them that are the saved of the Lord – Let us be careful not to feed upon the tree of Knowledge. It is good; but not for Food – if we feed thereon shall certainly die to God, and wither in the Root of Life; then be driven from the presence of the Lord, into the Earth again, out of which in some degree have been redeemed - but as there is an abiding in the Paradise of God, we only have to wait to know, and then do, his Will; - this is dressing and keeping clean the Garden of the Lord, and Vineyard of our own hearts.

Having now imparted what have been imprest upon my Spirit, a considerable time, would willingly leave and commend thee, with my own Soul, to the keeping of him, who is able to build up in that most holy Faith, which is an Anchor to the soul, steadfast and sure, as he is our Wisdom, Righteousness, Sanctification and Redemption – How shall we partake of his fulness, but as we are following in the Way of his Leadings, giving up our own Wills unto

the death of his Cross? So shall we have part in him who is the Resurrection and the Life, on whom the second death shall have no Power.

P:S.

There is one thing I would take liberty to remark in which too many Fellow mortals sustain great loss, who are desirous to live in and do the Will of God; these desires are Gifts of his own, and he would fulfil them unto us, were we so careful as not to deprive ourselves of such Blessings. the Loss that I have thought of was this, when these desires have attended, they have been willing to do this or that which others have had to do that was his Will; but I am afraid are not waiting in the Faith and Patience steadily to know what is his mind and will concerning them; so do not come to that stability there is in the Truth; but like the Fishermen weary themselves with toiling all the night; but as there is a waiting for the Master he will direct where to cast in the Net; then by the sweet, heart felt satisfaction of the soul, with what it had been so long seeking, will know who it is that hath thus directed them; for those were they that did the Father's Will who were to know the Doctrine of the Son "after ye have done the Will of God wait for the Promise." as there is a patient waiting for the Promise, we are enabled to discern whether it is his Will or our own; if any of the Transformings of him that can and doth appear as an Angel of Light, will here be discovered. But too many now are as I once was, thinking they cannot do the will of God except they were to do some great thing; thinking what can these mean? such things as were not worthy of the regard of mortals; much more the King of Heaven! As he who in mercy waits to be gracious shewed, and brought me to do his will in those despicable things, my sight was such that I saw Men as Trees; and by following the same Director came to see things as they were; Men as Men, walking on their Feet. – it is too much neglected by the wise master Builders. – it is despised by reason of the meanness of its appearance; but yet remains the chief Corner stone, elect and precious to them that believe – How desirable it is that all who are seeking might turn in hither, to this more sure word of Prophecy, which shineth as a light in a dark place, until the day dawn, and the day-star arise, that will shine more clear unto the perfect day - By taking heed hereunto have found the will of God consist in many little things, which I once in my own Wisdom had despised; but now do love, because they have produced to me that precious Pearl, the World with all its Wisdom can neither purchase nor comprehend; finding that Truth fulfill'd, "they that are faithful in a little shall be made Rulers over more." – they were the little Foxes that spoil'd the tender Vines, Where great things may not be admitted, little ones will needs creep in, so then destroy the tender Grapes. – I am far from charging any; but trust I live in that which thinketh not nor worketh any Evil; but wisheth the Salvation of all.

I fully believe it is the Goodwill of our heavenly Father, that thus engages me so freely to impart these simple Truths, - when I have looked a little to the outward, remembering to whom I was speaking, these things have appeared as Cities with great and fenced walls, to the discouragement of the honest mind, for which they were never to enter the Land of Rest; but as the Lord in great Mercy and wonderful Loving kindness is pleased to draw me inwardly; to look with Singleness of heart, in duty to him, and my peace with him, simply to impart things as they come, which I hope are not to thy discouragement, but rather to the bearing up of the hands that are at seasons ready to hang down, take courage then; be valiant for Truth; look not at the outward appearance of things, but keep inward with and to the Lord. - Had the spies looked this way they would not have discouraged the People at all. – But as there is a waiting for and a trusting in him, who hitherto has preserved us, he will bring us to possess Cities with great and fenced Walls, and to subdue every gigantic appearance, that wou'd oppose his own seed, from dwelling in houses they have not built; inheriting Vineyards they have not planted; and Wells of living water which they have not digged, springing up to Everlasting Life - This is the portion of all the faithful, weary Travellers, through the wilderness unto the land of Rest.

It's cause of humbling to my Spirit, what or who am I, that I should thus address myself, to one, whom, I do so far prefer before myself? – If I may still remain thy sympathizing friend, in Labours; in Exercise of mind; in conflicts of Spirit; his Will be done;

if not, I shall remember thee as the Spirit maketh way – So think may now conclude, desiring as we grow in Years we may grow in Depth, as it is needful for our Preservation. – I trust and hope the Father of Mercies will be pleased, to bring safe in and through the deeps, where the Foundation must be laid, of those that do stand firm and unshaken, when Storms attend and Tempests Blow; that he in his Wisdom may see meet to overtake: so think once more to bid Adieu. – from one who wishes thy present and eternal Welfare as my own.  
Leeds – 1779.

Copy of a Letter from P: Barclay to her husbands daughter by a former Wife.

Dear Nanny

In our conversation the other night I took notice of what thou said'st concerning myself, but was not then disposed to answer thy inquiries, but shall now tell thee, that if at any time thou hast observed in me any Inclinations to that which is good; I assure thee it is altogether owing to the great Goodness of God, whose divine Power reached to my Soul when about Eighteen years of Age, which hath wonderfully changed my mind, thoughts and affections, they having before been engaged in the pursuit of outward Objects and worldly Toys, are now inclined to seek God and heavenly things, in the which I find the peace of God to rest upon my Soul, which is so great and unexpressible a good, that it by far transcends all the uncertain and perishing enjoyments of Life, which at best are mixed with grief and trouble, but the Possession of divine things are solid and unchangeable, and fits the Soul for everlasting happiness, gives some assurance of the being in favour with God, and a well grounded hope of an admittance into his glorious Kingdom of rest, when time to us here shall be no more, these things, dear Nanny, I had a mind to intimate to thee having observed that thou art of an enquiring disposition, which is the way to improve thyself in knowledge, therefore I would rather encourage it than otherwise.

Now that which I would recommend not only to thyself, but also to thy Sisters, to whom thou may'st give the perusal of this piece, and to whom I shall now address myself as well as unto thee, an Observance of the same good Spirit which is near you, being in you, which teacheth as never man taught, and will be a sweet companion, a comforter when under Afflictions, and a wise counsellor on all occasions, these things I write, not from hearsay but from a certain experience in myself, for which I thank my God, and hope shall always be preserved in a humble sense of his goodness, and in a constant dependence on him which is the safety of the Soul, and its my earnest desire that you may come to be partakers of these eternal Truths, of which thou knows, I have frequently endeavoured to give you some Idea; But as God is the truest enlightener of the mind, and the circumstances of human Affairs make us continually liable to separation, which will then leave you to yourselves, therefore I would once more recommend you to an observance of the inward teachings of Gods Spirit, which is always with you at all times, and in all Places, and then whatever your stations in this Life may be, you will be preserved innocent, and enabled to walk in the Paths of virtue, in the midst of a tempting and troublesome World of which as yet you know but little, - there is one or two things more which I would just mention and then draw to a conclusion, which is First, to be very careful of entertaining a slight notion of the Publick Worship of God, but always preserve an awful sense of that great duty, and when assembled endeavour to guard against the Wanderings of the mind, which is very apt to be diverted with diversities of objects, but fix your thoughts upon God alone and quietly wait for his Divine Power to soften your Spirits which alone can enable you to perform true and acceptable Worship to him, and which will very much strengthen you against the stumbling blocks, which may arise from the Indifference, which seems to appear in the youth of our Society, which I'll allow are no small discouragement, - but then remember that we are all to answer particularly for ourselves, and not for another; therefore in my opinion it greatly behoves us all to take care of ourselves in

an affair of so great consequence and I doubt not as Doctor Tillotson has finely sett forth, that an early Piety is the most acceptable to the Almighty. – Time glides swiftly and insensibly on, and we have a near example how uncertain it is, and if we do not make use of our time in youth, we may not live to see middle or Old age – how ought we then to prepare ourselves for a sudden change from which we see the finest Flowers are not exempted. – Secondly, I would advise you to spend some of your leisure hours in reading of the Scriptures, Grandfathers Apology, Tillotsons Sermons, and such kind of Books, which are wrote by great and wise men, therefore can be no disparagement to your Judgements to be conversant with them, and it will not only improve you in the knowledge of divine things, but very much encourage you in a religious course of Life, and I assure you, they will leave a far greater satisfaction on the mind, than the reading of those Books which young People are so generally fond of, - Perhaps you'll say must we not have anything by way of diversion, but always be intent on grave subjects? – to which I answer that in my opinion a great mind will find far more noble and agreeable entertainment in the contemplating of divine and solid Truths than being employed in Falsehoods and impossibilities, which leave wild and confused Ideas on the minds of young Persons, which not only diverts them from the Observance of divine things, but often prove a great disadvantage, even in the Affairs of this Life, and then the necessary cares of our Families with a little agreeable conversation is sufficient diversion for any sober mind, especially when we consider, how short the longest of our time in this world is, and that each moment we draw our Breath we know not but that it will be our last. These things I present to your serious considerations, and desire you will accept them as the greatest Token of my Affection

P: Barclay

#### Time

The Loss of Time is much,  
The Loss of Truth is more;  
The Loss of Christ is such,  
As no man can restore.

#### Copy of a Letter from Jane Burrow to John Schofield

Otley 3<sup>rd</sup>. mo. 8<sup>th</sup> 1781

Friend John

My mind has often been united to thee in a degree of that Love, that binds together the Lord's Children, and it seems my place to send thee a few Lines, just to give thee a hint what is in my mind concerning thee. As it has pleased divine goodness in mercy to make thee sensible of his gathering arm, and to let thee see that Law written in the hearts of his Children, to be above the Law of Moses, or any rules laid down by man, be they ever so consistant with what may seem to be both Scriptural, and in the Eyes of human understanding right, as this has been I believe thy happy experience, have oftens desired thou might never withdraw thyself from under the direction of him, who has thus made himself known to thee; and remember that obedience is the way for not only a continuance of this Light, but an increase thereof, but in this day the Lord is calling a People in this Nation that will be obedient; my People shall be willing in the day of my Power, is the Language of the Scripture of Truth, and altho' we see with mourning many that for a while run well, and then fall back to that old superstition, yet the Shepherd of Israel will see of the Travel of his Soul and be satisfied, and blessed are those whose obedience keeps pace with knowledge, there are many that like the

wise men of the East, have heard the Gospel sound and followed the Star until it stood still, but when this should have been their lot, which seems to me to be coming to a silence of all Flesh, and laying all our former attainments, at the feet of that inward instructor, there has been a stepping forward into what is presented by the watchful Enemy, and appears to be religious duties, and here is lost the sight of that which would enable such, to see the wonders of the Lord in the deeps, may these few hints be opened to thee my friend, and a patient abiding the turning of the mighty hand upon thee be endured, that thou may be of the number that sees the will of the Father, and doeth it is the desire of thy wellwishing Friend

Jane Burrow

Wrote by Christopher Wilson 30<sup>th</sup> of 6<sup>th</sup> mo.1759

Whereas I Christopher Wilson of Graysculters in the County of Cumberland, have through divine goodness been favoured with the Blessed visitation of divine Truth, not only to myself for my own Reconciliation to Almighty God, but he hath opened my heart at times largely to preach the Gospel glad tidings to others; and I had a sufficiency to live comfortably upon (from my Father) with a prudent Industry, yet have been drawn by Little and little into trading to foreign parts, and the Lord hath not (I have seen) blessed my endeavours, yet in hopes of regaining what I have lost, have ventured out again with the prospect (as I thought) to regain; and still have been blasted in all my designs, until I am distressed in body and mind, and wish it may be a warning to all friends for the future, not to launch out in such a manner, those in the Ministry especially, food and Raiment is enough, peaceful mind is better than all the World, if we could gain ever so much, to live in a cottage, eat bread and drink water, is much preferable to large dwellings in trade; Oh that you Ministers of Truth may take warning, and be content with what you have, a low state suits best a living Minister of Christ, to eat sparingly, cloathe just decently, to have the mind free from cumber and open to receive every impression of Truth, and free to run when he draws; he can bless beyond our expectation, he can open a way for you unseen, or blast all your endeavours, if you extend beyond what is prudent, or are bad examples to others. I now see my mistake, tho' acted with no bad design, having at first lost a little I then promised if I could get as much as to leave off where I began, I would be happy and content, with a full purpose to drop there and live quietly. But Oh one disappointment after another, one loss added to another hath brought me to this distress of mind, and now I conclude it will break my heart, that any body should lose by me, or that great Name I have endeavoured to Promote by expense of Body, substance, and all I was capable, Should be evil spoken off on my account; Oh all this comes near to me and rends my very Soul and weighs me even to the grave, wou'd the Almighty (whom I desire to serve) if I am stript like Job, but throw something in my way to leave me but food and raiment, it wou'd content me provided that excellent Name might Pass unstain'd; I condemn to thee (who ever sees this) and utterly detest my own proceedings herein and testify to all people I have missed my way, and yet I have some faith good Providence will not leave me destitute of the comforts of his holy Spirit, which I value more than all; and if I go to the grave with anxiety and distress of mind, I have a comfortable hope that the Lord will forgive me, and can I but pay every body their own, and leave myself neither Bed nor Bread I shall go down to the Grave in Peace; have the confidence the Lord will provide for my Offspring, and Oh! my poor Wife and tender Babes, may God be with you; but with increase of Goodness, let food and raiment content you, a Cottage and an easy mind is a Kings Palace to a virtuous heart. If my friends condemn me I submit to it, if it may but wipe of the reproach from Truth, I conclude with this unfeigned Prayer.

Good God; Bear up my drooping Spirits be with me in the night Season, keep me from despair, I have no trust but in thee, I have no pleasure but in thy heavenly Presence; a Cloud is come over every enjoyment; Pain Anxiety, and the gloomiest Prospects appear in every part

of the visible creation; Lord deliver me, Lord save me, Lord appear now for my help, 'tis now the needful time; thou delivered from the den of the Lions, and the three Children from the fiery furnace, and caused thy Son to walk with them in the midst of the flames, that they escaped unhurt; is thy Arm shortn'd, or hath space of time worn out thy Omnipotence; thou delivers out of all distress. Oh! put hooks on the Jaws of the great Leviathans that play on the troubled sea, and disdain all superiority, and Lord I'll submit to thy work, I'll follow thee what way thou ledest; but Oh! let thy Name be preserved by me, and not stain'd on my account, Open a way for me through the great deep to get clear on firm of Land, that no deceit no counsel but honesty and uprightness may ever be my guide, that whether it be to remove to America, or what way so ever make way thou art as strong as ever, Omnipotence stands at thy right hand, and unspeakable strength and Majesty at thy Left; that I may yet say by experience thou rulest in the Kingdoms of Men; Lord keep me in Patience, in Love, and in divine sweetness to conquer all my Enemies; Thine is the Kingdom Power and Glory always for ever for ever and ever, Amen, Amen, Amen.

#### A Dream or Vision

As I was upon my Bed I had this dream, I saw a great flood which was to overflow the whole world, and it arose very fast, even as it were the arising of a great River; and I saw the waves thereof very strong but it was bound on the right hand with a great high mountain, upon the side of which was a straight narrow path, and I walked along it in great fear to get to a City which I saw before me where was a refuge for all that would come there, and I was to pass over this great River or flood which was to destroy the whole world, and there was no man to help me, but some I saw going before at a distance and I followed them in great fear and trembling; for I saw myself in great danger of falling if my foot did but slip, into the river that was on my left hand; So after a while I came to a Bridge over this great River, over which I must go to the City of refuge, and it seemed not so broad as my hand, and as it were round with all, and not anything on either side to rest or lean upon, which when I saw I wept bitterly, knowing there was no other way to the City where safety was, which my Soul greatly desired to come into; and also seeing the water rise so fast that I knew not how soon every other place might be overflowed with the same, So that I assayed to go over the Bridge, with my Apparel that I had on at that time, but could not go therewith for it sometimes weighed me on one hand and then on the other, that I was in great danger of falling, then I slipt of my outward garments, and would fain have gone with the rest on, but could not, then I slipt of all but that which was next to me, for I was loth to go naked, but still I could not, then I wept sore because I must either go over naked or else perish and not come at the City where safety was; and this river grew very raging, and the waters did rise almost to the Bridge sometimes and I cried unto the Lord what shall I do it is impossible that any shall ever go over to this City unless thou help them, and I desired that he would help me and I would do whatever he would command me, and it was shewed me that I must strip of everything which I had upon me, and must go over naked with out anything, and when I had so done a hand helped me but I saw no man, and brought me into the City, where I saw many of my dear Friends who were come thither before, and had come the same way that I came and were all of them naked, then it arose in my heart that we were naked and were not ashamed, and then did the Lord fill our hearts with thanksgiving and our mouths with praises, to sing forth to his Name who lives for ever, and he crowned us with crowns more bright than Gold, and we were all filled with the Glory of that Power which is upon us in our good Meetings, and never more were we to know Sorrow or pain, but were compassed about with the glory of the most high who lives forever more. This I saw many years since, and it is now come to my remembrance and I penned it down for it was of great service to me when I saw it.

## Abstract of the Testimony from Brighthouse monthly meeting concerning George Haworth.

George Haworth of Carrhouse departed this life ye. 15<sup>th</sup>. of ye. 1<sup>st</sup>. mo; 1781, and was buried in Friends Burying ground at Shewbroad ye. 19<sup>th</sup>. of the same Aged about 85 a minister 50 years or upwards. This our esteemed friend according to the account Communicated to us by friends of Brighthouse mo; Meeting was educated amongst the Anabaptists and convinced of the Truth before he attained the age of 20 Years; and being obedient thereto he came under the refining hand and was prepared to receive a Gift in the ministry, in which he laboured with great Simplicity and innocence being acceptable therein where his services lay.

He visited friends in divers part of this nation with the Approbation of that mo; Meeting and was diligent in attending meetings for Worship and discipline in the neighbourhood of the place of his residence.

When the infirmities of old age grew upon him, and he was thereby much confin,d at home he was often brought into mourning on account of the low state of our Society; yet frequently expressed a perswasion sealed upon his mind that "Zion would yet Arise and Shine in her Ancient beauty." He was exemplary in Temperance and the Simplicity of his diet, being therein a Pattern of ancient Purity, which he recommended as needful from a full Perswasion that the Lord would visit this nation with deep Affliction in order to bring his People near to himself. A few nights before his decease he spoke of the glorious victory which he had obtained through Faith.

Copy of a Letter from John Bennett of Leighton in Bedfordshire to Benjamin Reeve a young man of the same town.

Dear Friend

I salute thee thus, because thou hast been brought very near to me at times of late, and that often, O how have my Soul travelled in secret Petitions and Supplications for thee and upon thy account, to the Lord who hath begun a good work in thee; However at least I cannot but hope so, because I have some room to hope, that he that was the cause of my spiritual Travel, and Exercise of my Soul upon thy account, hath begun his work in thee, for I think I may say in some degree as the Apostle Paul, said to the Galations, waving the Expressions a little, O how hath my soul travelled in Birth that Christ by his Power might prevail in thee, Oh sure this exercise never could be of my own seeking, for I think that I may say of late thou hast for some months past, continually been in my mind when Assembled with the rest of my Brethren for to wait for renewed strength to offer up a sacrifice acceptable to the Lord, and when the Lord hath been pleased to favour us with his Living Presence, O how hath Petitions been poured forth to the Father of Mercies upon thy account, by me that thou might be preserved in the fear of the Lord, and to be made to know more of his ways, and that thou mightest not be drawn from the knowledge of the Lord, by the perswasions of men, and to depend upon them for instruction in the things of God.

I may inform thee how my soul hath been engaged for thee many a time when my head hath been laid upon my Pillow O how hath mine eyes run down with tears, I have watered my Bed with Tears on thy Account while supplications hath been put forth to him, who is a God that heareth Prayer, that Prayer that he is the author of, O how hath my soul mourned in secret to him that saw me, when no other Eye hath seen me but the Eye of mercy alone; I have some room to hope that he hath heard my prayer, for I believe he ever will hear the Prayer of Faith.

On 1<sup>st</sup>. day ye. 24<sup>th</sup>. of ye. 12<sup>th</sup>. mo. last, being at our morning meeting, the Love of God being sweetly felt and stirring amongst us, my Soul was engaged in deep supplication, and with many tears, that the Lord would be pleased to draw thee with the Cords of his Love, and that thou mightest be brought to know more of the Lord and his ways, in this living sense of the goodness of God amongst us, our Worthy friend stood up in the fear

of the Lord, and under a sense of his Presence living amongst us, she dropt forth, or Preached, what I believe she had received of the Lord, the words she preached upon was these; if thou canst believe with all thine heart, thou shalt have the desire of thy Soul, these words was the words of Faith wrought by the Power of God to my Soul, and I verily believed the Lord heard the Prayer of my Soul, at that time, and I do verily believe the Lord will carry on his work in every Soul where he hath begun it, and if the work is marred or spoiled the fault is of ourselves, the Scriptures do abundantly evidence this, if thou search them with an impartial Eye, that Eye that is opened in some measure by the Power of God, thou may'st see them to be so, and also our own Experience doth abundantly testify to the truth hereof.

I may here give thee some account of myself in this case, but I cannot do it boastingly but in some degree in the fear of the Lord; I remember soon after I attended the Meeting of Friends, the Lord was pleased to make himself known to me by his Love warming my heart with desires to be one of his People, and he was pleased then to hear my faint supplications, he heard my Prayer and was pleased to make himself a little known to me, by the hammer of his Power, greatly breaking my before hard heart, O the Love and Mercy of God to poor returning Prodigal Sinners, to condescend to visit and teach them himself, the remembrance whereof doth now tender my heart, and my soul saith preserve thou me, and those who thou hast visited in a living sence of thy fear; for I may tell thee when I first went to the Quakers meetings I looked chiefly at Externals, for I according to what I then knowed of them looked upon them to be the truest Scripture People in every particular, and I now believe we are the truest Scripture People, of any People that I know of, and I believe thou wilt find us so, as far as thou canst read spiritually, for we look at that meaning that the Lord is pleased to give us by his Spirit, for we are sensible that a form, the very best of forms, without the Power is nothing, Tho' I believe these forms or things that we know are required of us by the Lord, are useful to some good end; We do not put on plain Clothes to appear Singular, in the Eyes of Men, this is not pleasant to the carnal mind, but because we believe we have been required of the Lord so to do, the natural man don't see no harm in pride but can with boldness plead for it, but when we come to see that we are carnal what painful work sometimes to be stripped of those things we see the Lord hath a controversy with, and as the work of the Lord is a gradual work, so we see ourselves by Little, and little, we see first one thing to be wrong and then another; O how have I been reprov'd by Remorse of Conscience, in my first setting forth in the way of Life, because sometimes I have not used the plain language, as thee or thou to a single person; he that is ashamed of me and of my words, of him shall the Son of Man be ashamed before his Father and his Holy Angels.

Having gone a little from the matter in hand, I return to the Lords first sensible visit to my Soul; as I kept to my first Visitor the God of Love, who is Love, and it was he that first Loved me, before I loved him, as I waited patiently upon the Lord for renewed strength I always found him to be near, and I have said in the words of the Prophet, it is good that a man should both hope, and quietly wait for the Salvation of the Lord, he sitteth alone and keepeth Silence, because he hath borne it upon him, I believe the Lord is near unto such, and I have found as I have been kept in my place in diligent watchfulness, that the Sacrifice of the Lord hath been, and now is, a troubled spirit troubled at the sight of Sin in us, a broken and a contrite heart the Lord doth not despise, and I then thought, sure any might feel the Love of God as I felt if they would but wait for it, for I then found the Lord always near to favour me with his Presence, at every time of need, But after a time the Lord willing to try and prove me, Called me to a work Powerfully called me by his word in me, for if ever I heard the word of the Lord, Powerfully in me at any time, I did then, and if ever I was in the Silence of all Flesh it was then, for I can tell from certain sure experience that there is such a state of mind attainable, as to have every thing in man that is of man silenced in him, and only the word of the Lord to be heard, this is a joyful state, and is I believe a foretaste of Heaven, O the Joy, the comfort the heavenly consolation that is experienced in such a state, no man that hath not experienced something of this, can have any understanding of what I say; but to proceed, Man doth not continue here, Flesh and Blood the natural part in us is contrary to the better part, and by giving way to the

work of the enemy, we fall from our attainments oftentimes, but the Lord who is all Love and Mercy, visits us again, and again, and oftentimes in our greatest experiences, the Lord then commands some work to be done by us, his Grace directing and assisting us, as was the case with me, and altho' I was willing in the day of divine Power, altho' I found the Spirit willing, I found the flesh exceeding weak, so weak that I could not give up in obedience to what was required of me, nor neither have I yet, but yet I hope I shall be made willing to be given up in obedience to his commandments, to what the Lord may yet require of me by his Grace assisting me; O its great work to be stript of selfishness, and selfish ends.

What is the consequence of disobedience, Blindness, and Darkness, sometimes thick darkness in the things of God, the times hath been since I have known the Truth, that I have brought myself into great darkness; For I never when I look at things in the right line and am able to trace them to the beginnings, I never can charge God foolishly, but the cause is in Self, to Avoid the cross, and this oftentimes brings darkness, great darkness that may be felt, and herein is this Scripture experienced; If one member suffer all the members suffer with it in the Line and Light of Truth, O how doth Scriptures agree and harmonise together, but none can see aright but that Eye that is opened by the Lord, I do not mean to frighten thee by this dark account but to caution thee, to take heed lest thou fall from what thou knew; My darkness was so great, and my spiritual senses so dull for a long time, that I was passed hope of recovery, altho' in such a state, I was very careless in the things of God; but now of late I have found the Lord gradually to draw near to me and again visit me, of Late, a careless creature; and now I plainly see it would have been just of infinite mercy, at that careless season, to have consigned me over to everlasting misery, this sence humbleth my mind at this time with desires that I may be preserved in a living sence of the Goodness of God, and also that all who know the Lord may be preserved; and that the Lord would be pleased to visit all those that are yet careless in the great work of their souls salvation and incline their minds to serve him; for it was the Lord that called me out from amongst the Lo heres, and Lo theres, after this manner; This is not the true place of Worship for thee, and knowing something of the goodness of the Lord, and terror for Sin and disobedience we perswade men, to Repent, and come and see how good the Lord is. I cannot help but remain thy wellwishing friend in the everlasting Truth

John Bennett

9<sup>th</sup>. of 1<sup>st</sup>. Mo. 1776

Postscript

I have often times thought (the first time that thou did'st come to our meeting, of late, was on the aforesaid 24<sup>th</sup>. day. of the 12<sup>th</sup>. Mo. at Evening) that thou was drawn by the cords of Everlasting Love, at that time to come and sit amongst us, almost even compelled, by the Love of God stirring in thee, a certain something making thee uneasy in the easy way, and spurring thee up to look further; O the Love of God that would and often times doth rouse the Sinner, and strive with the carnal Pharisee, in order to bring them to the knowledge of the Truth as it is in Jesus Christ, but this holds out a Cross, because it requireth obedience to the will of God, and Crosseth the carnal mind, this is the stumbling stone to them that fall, but unto them that are saved it is the Power of God.

The sight of thee at that time filled my heart with Joy, for I did not expect to see thee quite so soon.

Copy of a letter from Joseph May of Henley in Oxfordshire to his brother Edward May of Ampthill in Bedfordshire

Henley 5<sup>th</sup>. of 11<sup>th</sup>. Mo. 1780

My Dear Brother

Thy kind Letter to Father came safe to hand, which has afforded us much satisfaction, to find thou was at the time of writing in the Enjoyment of that inestimable

Blessing, health; which is one of the greatest Earthly blessings we can enjoy (tho' its little prized by some) and therefore we ought to be exceeding thankful to the great Author of all our mercies, for this so great a Blessing; and not suffer health and prosperity, to make us forgetful of him, who has been pleased in infinite mercy thus to Bless us. It has pleased divine Providence to bless me with a great share of this blessing most part of my Life, so that I think I may say, I scarce knew what illness was, and therefore knew not how to value health, but as I enjoyed health, I seemed to think illness afar off, and I forgot that there was a hand that was able to strike me in an Instant even to Death; which forgetfulness was a means, to take me of from my Duty to God and man, and led me into the Follies and vanities of the World contrary to the advice of my Father and Friends, and therefore much to their Sorrow and Affliction, and not only contrary to their good counsel, but also against the leadings of the Spirit of Truth in my own heart the dictates of which I was so unwise as to reject, the rejection of which brought me into a most sad Dilemma when it pleased Providence to strike me in his Wisdom, with the Rod of his vengeance and to make me sensible that I was acting in direct contradiction to his Will, made known to me, by the Monitor in my own Bosom. On the morning of 7th. day the 7th. of 10th. mo: it pleased Providence to cause a Violent Coldness to seize my body which was succeeded by a Violent pain in my head and side; which pains continued very bad till the Evening, when the pain in my head left me, but that in my side increased to a degree almost past bearing, until the next 4th. day Evening, all which time I hardly closed my Eyes to sleep; for it pleased the Almighty, not to suffer sleep to interrupt the great work he was performing for the Salvation of my Soul, which might have been somewhat retarded had sleep been permitted me. For it appears clear to me that this was the last time the Lord would strive with me (as it is said in Scripture "the Lord will not always strive with man") and therefore it also appears as clear, that these few days and Nights were allowed me to chuse under whose Banner I would fight, for it seemed as tho' all the pleasant things of the World were set before me; but it pleased Providence to raise in me a desire to be kept from partaking of them as they were severally presented to my view. Yet all this time I had not the least Apprehension of Death being so near, as it afterwards appeared to be. Which shews to a considerate mind the great Wisdom of Providence, for had my mind been impressed with an Idea of the near Approach of Death, my choice might not have been called free as we must rationally suppose that under these Apprehensions the mind would of it self wish not to partake of the pleasure of the World as being contrary to the Kingdom of Heaven; and therefore must conclude in this case it would have been rather Biassed, but in the state my mind was in I look upon the choice to be quite free, for as these things were set before me the objections to them, seemed likewise to be laid open, so that the two spirits seemed to strive which should reign in my heart. Therefore all I seemed to have to do was to chuse which Power I would serve, the Power of God or the Power of Satan. Thus it appeared that I was, as it were in the situation the Israelites were in when good Joshua speaks to them in these words "chuse you this day whom you will serve."

This was nearly the situation of my mind from the time of my being seized to the next 4th. day Evening when it pleased the Almighty, to suffer Death actually to seize my Body, and at the same time fully to convince me, that the reward or Punishment of everyone will be according to the deeds done in the Body; from whence Oh! dreadful thought! how shall I relate it, I found my deeds had been such that I had not the least hopes of ever seeing the Face of my maker, but on the contrary it was fully confirmed to me by Appearances which were presented to my view that I was just ready to launch into everlasting Misery, Oh what a situation was I then in, it is impossible, my dear Brother ever to relate the Agony of my Soul, I then lay in full expectation that my Soul would be released from its earthly Tabernacle before morning; but how horrid was the change like to be, I had no prospect of receiving the Answer of well done good and Faithful servant, but in the stead of this desirable answer could expect nothing but depart from me thou worker of Iniquity, Judge then my dear brother what Agony I then laboured under not of body (For my pain of body had then left me) No, No, my Pain then lay in my Soul; and so exceeding great it was, that if I could have the whole world, I

would not have the same to go through again; Oh! I cannot express the Agony my mind was then in, No it is passed the power of words to give the least Idea of it in comparison to it. But as I lay in this situation, I found I could not be easy to leave the World without opening the state of my mind to my dear Father, and likewise to endeavour to impress my situation upon the minds of my two dear Brothers, whom I had an opportunity to inform, of the reasons why I was then in that deplorable condition, and to desire that they would take warning by me and not run on in their own wills against all good advice as I had done, but think dear Brother what a tryal this was, to be obliged to give up to tell, that my conduct had been such, as to bring me to this most awful state; and also Consider what a desperate affliction it was to my Father; to hear of his Eldest Son being in such a situation and that too from my own mouth, Oh! I could then although my situation was as it was, I could feel for him I could sympathise with him; although Satan so far Possessed my heart, that I could scarce speak in a soft manner but it seemed as if I was almost obliged to speak in a harsh angry tone, altho' I strove all I could against it; but as I found strength given me to speak, I found a strong desire raised in me to lay my Petition if Possible before the throne of Grace, and likewise to be made sensible if possible that my Repentance was Accepted; when it pleased the Almighty to open the mouth of my dear Father and to convince me through him that my Prayer was heard, and that my past Sins were forgiven and my days would be prolonged, that I might have time to work out my Souls salvation with fear and trembling; Oh! Joyful message! A full assurance that my Sins were forgiven and my days would be prolonged! I think my dear Brother (if thou canst form an Idea of it) what Joy was then diffused into my Soul. – at this time the words of our dear Lord when on Earth came very lively into my Remembrance, where he says “That Joy shall be in Heaven over one Sinner that repenteth more than over ninety and nine just persons that need no Repentance.” – My Soul being (through the intercession of our dear Redeemer) thus reliev'd from the Bondage of Sin and Death, and having tasted a share of the heavenly Joy, I have such strong desires raised in me for the welfare of others, that I can but endeavour to set forth the great danger there is in delaying the one thing needful, and the necessity there is for every Individual to consider well what they are about, for the hour may come very unexpectedly, and then if our accounts are not ready what will be the consequence, the above I think clearly proves. – But my dearest Brother my desire for thy Welfare is more particularly strong, as being my nearest Relation except Father; and therefore I cannot but most earnestly desire of thee, to peruse these Lines with very serious attention, and consider who it was that was Entering the Gates of Hell, Oh! Terrible thought it was thy Brother thine own Brother that was in this situation this most Tremendous situation, Oh! My dear Brother consider of it, let it sink deep into thy Soul; and let it I beseech thee take deep root, so that thou mayest for ever be attentive and obedient to that guide that will lead thee in the paths of Truth; and Protect thee from the snares of the Enemy of the Souls of mankind. Do not suffer thy mind to be led away after the foolish Fashions of this wicked and degenerate world, but rather endeavour to get nearer to that plain Appearance, in which we have been educated; it is our duty so to do in obedience to the desires of our Parent, if we have no other obligation in ourselves, for we may remember what the Scripture saith Concerning disobedience to Parents for there it is ranked amongst the worst of Evils; Rom: 1:30. and therefore we ought to well consider what we do, before we in any degree act contrary to them. I have now to confess that my reason for changing my Appearance as I did, was only to shake of the cross; and please my own vain Appetite; and I found the more Liberty I gave myself in that respect, the more I wanted, and the stronger my desires grew after them things that were not convenient, and likewise that the difficulty to satisfy, increased in proportion. - Now our Saviour says “If any man will come after me, let him deny himself and take up his Cross and Follow me.” how then is it possible we can expect an admittance, into his Kingdom, if we are living in our own Wills, and pleasing our own Inclinations, when these are the conditions whereby we are to attain it, the denying ourselves and taking up our daily Cross. In another place our Saviour says as follows, “For whosoever shall be ashamed of me and of my words of him shall the Son of Man be ashamed, when he shall come in his own Glory and in his Fathers and of the

Holy Angels” Now what is it less than being ashamed of him when we endeavour to throw of the Cross, and are ashamed almost to be thought to be one of those People who are in a peculiar manner favoured of the Lord. Oh! My dear Brother let me again beseech thee in the Love of God, to consider thy latter End; look over the above again, and again, and let the thoughts of what has been my case be a means to stir thee up to diligence, and raise in thee to strong desires to be kept from them things that were so near being the destruction of thy own Brother; Suffer me once more to repeat it, thine own Brother; was thro’ misconduct so near Launching into Everlasting misery. Consider it is to all Eternity; for had I then dyed in that situation, it was impossible there should be any change, and therefore it more particularly behoves each one of us to work while it is called to day; least the night cometh wherein no man can work. – I would not wish to multiply words, but if possible would shew that I am in earnest, for I can truly say, I love thy Soul as my own, and therefore can but thus earnestly labour with thee, that thou mayest be exceeding careful how thy Time is spent; for the Almighty, who has all Power in his hand, is able at any time, to strike us dead; therefore it seems impossible if we have any regard for our own Souls, and believe this to be the case, that we should do an Action contrary to what we know to be right, as we know not but the next moment after we have done it a Period may be put to our Existance here, and how will it be with us then? Certainly I think the above will clearly shew. – And therefore suffer me dear Brother, to say once more, Remember it was thine own Brother that was in this Awful situation. Consider how near thine own Brother only one step from thyself. Think of it my dear Brother, I beseech thee, and let thy conduct be ruled according to the dictates of that Guide that is within thee, which is as the Scripture saith “Christ, within us the hope of Glory”. – I know not why I should be thus earnest, with thee in particular any other than that we are so nearly connected, the natural Ties of Relationship draw stronger towards thee, than to some others, for we are all one in Christ; there is no Respect of Persons with Christ. – And I think I may say I know the Love of God to be such, that it extends to mankind universally; I have therefore to desire that thou will take a suitable opportunity, to shew this to the young Friends in your Town; For I feel such strong desires for the Welfare of some who reside at Ampthill, (who I have too much reason to fear, are rather turning aside from the pure Witness in their own Bosoms), that I most earnestly desire they may know what a Situation I have been in; and have also to desire that they will seriously consider it and believe that I as much address them in it after thee as I do thyself, and I have their Welfare as much at heart. – Now my dear Brother and you my dear Friends, let me desire your Acceptance of these few hints in that Pure Love in which it is wrote, as you may be well convinced that I have no other Inducement than Pure Love thus to plead with you for the good of your Souls; and as I know my own inability to undertake so great a Task, so I have to intreat you not to consider it as my Production, but only to consider me as an Instrument, in the hand of him, who is able to turn the hearts of men as he pleases, through which he is striving with you by the dictates of his Holy Spirit; for it is an undoubted truth, that of ourselves we can do no good, and therefore if any good proceeds from us it must be by the means of the Holy Spirit of God within us. – It is said “the heart of Man is deceitful and above all things desperately wicked” and as this is the case how is it possible we should of ourselves do any good? – It is impossible. – Good and Evil is set before us we are to Chuse. Whether we will follow the good and refuse the evil, or follow the evil and reject the good; and as our choice is, so are we guided, by the good or bad Spirit; from whence it occurs. That our business is to chuse whom we will serve “Chuse you this day whom you will serve, and when we have chose to desire to know our duty, and to be enabled to perform it with a willing heart, for it is the willing heart that is acceptable to God.

Having thus pretty well eased my mind, I recommend you to the Lord, who is able to direct you, and will guide you in his Paths, if you are willing to be led by him; and remain with earnest desires for your Preservation your

Friend and Brother  
Joseph May

## The dying Testimony and Exercise of William Fisher concerning the Payment of Tythes

I William Fisher of Ross, in the County of Hereford, being weak in Body, but of a right Understanding in Mind, having been sorely afflicted in Mind and Conscience, since my late and present weakness, in my consenting to my Son's paying of my Tythes for me; which has been such a Terror to me, and has wounded my Conscience so, that I could not take my natural Rest; and has caused me to give out this Paper, as an Acknowledgement of my Condemnation for so doing; I desire all others, who profess the Lords Everlasting Truth, may take warning by me in this my known transgression, and bear their testimony more faithful for the Lord against the grand Oppression of Thythes; that so they may be more easy, and of a more composed and retired mind, upon a dying Bed, than I have been since the Terrors of the Lord have followed me, in giving way to that Delusion: The which, if it was to do again, I would not pay it for the whole World. I desiring, and often supplicating the Lord, in this Time of my Weakness, and before to forgive me for this my great Transgression in paying of Thythes. And I desire the Prayers to the Lord of all my true and honest hearted Friends and Brethren, that he would be pleased in Mercy to pass by and forgive me for this my Sin and Transgressions that I may obtain true peace with the Lord my Saviour. And now having great Satisfaction in publishing what is before written, do I subscribe my Name to this,

William Fisher

The 8<sup>th</sup>. day. of the 1 Mo 1708/9

Witnesses, Joseph Cowles, Jonah Cator, etc.

## Copy of a Letter from J: Thorp of Manchester, to F: Dodgson of Leek in Staffordshire

Dear Friend

In a degree of that Love wherein the living have Fellowship which neither time, distance, nor death, can interrupt nor dissolve, wherein such an unity and sympathy is experienced that at times we cannot help rejoicing with those who do rejoice; and weeping with those that weep. – In the renewed sense of this Love and Life hast thou of late often been brought to my remembrance, at which times there hath been raised and presented to my mind some remarks and observations which I think I have liberty at least, to offer to thy consideration. When that frequently deeply humbled and tried Servant of the Lord, the royal Psalmist was favoured with the renewed stream of that river whose source is the ocean of Everlasting love; whereby the whole heritage of God are at times watered and made glad; when his Feet was set on a Rock, that was higher than he, and a new song was put into his mouth, at these seasons he thought that his mountain stood strong, and said in his prosperity he shou'd never be moved, yet afterwards the Lord saw meet to permit that he shou'd be so far tried, that he concluded himself forsaken, and in this humbled plaintive language queries! “Will the Lord cast off forever? “Will he be favourable no more? Are his mercies clear gone for ever? Doth his promises fail for evermore? Hath God forgotten to be gracious, hath he in anger shut up his tender mercies?” Having thus in the heights and in the depths experienced preservation and deliverance, this righteous man was instructed to serve the Lord with fear, and to rejoice with trembling, and having witnessed the allsufficiency of the Almighty arm so repeatedly stretched out for his deliverance and protection, he was enabled to say “tho', I walk thro' the valley of the shadow of death will I fear no evil, for thou art with me”. And therefore when the Lord saw meet to hide his face from him and suffer fresh probation to attend him, we find him availing himself of that mercy he had so often experienced, “thou hast been with me in Six troubles and will not forsake me in the seventh”. – And tho' he felt deeply at times, and was greatly dejected yet his Faith was so strengthened in him who had raised him from the Sheepcote to be his Servant, and tho' his house was not so, God had made with him an everlasting covenant, ordered in all things and sure, that he wou'd thus address himself in

times of trouble and deep probation; “Why art thou cast down Oh my soul, and why art thou so disquieted within me? Hope thou “in God for thou shall yet praise him, who is the health of my Countenance and my God”. – Alas! Why should that wholesome discipline which consummate Wisdom, and goodness hath ever exercised upon those whom he hath ever made willing to bear every refining operation, and turning of his holy hand seem strange to any of us? Gold is tried in the Fire, and acceptable men in the Furnace of Affliction, and indeed if it became him, for whom are all things, and by whom are all things, in bringing many Sons unto glory, to make the Captain of our Salvation perfect thro’ Sufferings, if he was a man of Sorrow and acquainted with grief; is it not enough for the disciple that he be as his master, and the servant as his Lord. There are various causes of Sufferings, there are various baptisms, buffetings and tryals, our different designs of God upon us require us, or make it necessary for us to be brought under different operations; all the faithful in the several generations wherein the Prophets lived, were not brought under those particular, and for the present grievous Exercises which the Prophets were, in order to prepare them for the work, whereunto they were called, and unto which many learned Obedience by the things they suffered. – ‘Tis true the Judgements of the Lord are many times unsearchable, and his ways past finding out, who! says the Apostle hath known his mind, or been his Counsellor? Secret things belong to him, but things revealed to us, and our Children. But if all the holy Patriarchs, Prophets Apostles Martyrs, and confessors of Jesus, have like thy blessed Lord been Men of Sorrows and acquainted with grief, and entered the Kingdom thro’ many Tribulations, can we doubt whether the particular tryals, siftings and probations, which God only wise permitted or appointed unto them, were not unto every one of these, to whom he appointed them mercies? Mercies in disguise were they not made a means of preservation in his fear, made a means of bringing them nearer to trust more firmly in and rely more entirely upon the only refuge of the righteous in the times of trouble, have not all the afflictions of the righteous been thus sanctified? And will not the endless Hallelujah which these shall have to sing be unto him who hath redeemed their souls out of all adversity, and made their garments white with the blood of the Lamb? Many now as well as formerly, are the Afflictions of the righteous, and from different causes, different in their nature, and different in their degree, but they, tho hid from mortals, are all known to God, who careth for them, by whom the very hairs of their head are all numbered, and not one of which shall fall without him, he numbers all their sighs, and their tears are all sealed up in the bottle; why then should Zion say the Lord has forsaken me, and my God has forgotten me; “can a Woman forget the sucking Child that she shou’d be unmindful of the Son of her womb, yea they may forget saith the Lord “yet will I not forget thee, behold thou art engraved upon the palms of my hand, thy walls are continually before me”; no verily the Eyes of the Lord are over the righteous, his ears are open to their cry, however unmindful he may seem to be of the distresses and dangers which threaten us, when the tempest arises, and the enemy breaketh in as a Flood, yet in his own time, and that sure is the best time, he will arise and rebuke both the winds and the waves, and the enemy for their sakes, and by the effective word of his power, who speaks and it is done, once more say peace be still. – But shou’d it seem best unto him who is, wonderful in council and doth all things right to lead any in the line of the glorious process of his dear Son, shou’d the hour and Power of darkness be extended to the latest moments, shou’d the final cup and baptism be the most bitter, shou’d our dying words under these painful feelings be expressed in that most moving Language of the Son of God “Eli, Eli, Lama, sabathane”. – I shou’d have no more doubt of the righteous soul thus tryed, ascending from this cross on apparent dereliction, to an immortal crown of righteousness and mansion of eternal glory, no more doubt of these; than if I saw them ascending in the fiery Chariot of sensible, coelestial, Soul rejoicing favours. – But I know not how sufficiently to inculcate this most certain Truth, that the Children of God are never more under his most tender regard and notice, than in the season of their deepest humiliations, never is he more intimately present with them preparing and supporting under every operation; and directing, blessing, sanctifying every dispensation to willing humbled and subjected souls, thus is he carrying on his work, tho’ we see it not.

Oh! that thou might not be discouraged nor sink under the present exercise, nor murmur as some of old murmured, nor think the Lord delayeth his coming, but endeavour all in thy power to center in perfect resignation to the will of God, and then assuredly all things will work together for good, and for thy additional preparation to glorify his holy name, in time and in Eternity Amen, from thy real respectful Friend

J: Thorp

P.S

I do not forget my dear friend to whom I am writing, or my own infancy and weakness, tis with a feeling diffidence I address to thee this feeble offering, but as I said I thought I felt a least at Liberty, and if the Lord be pleased mercifully to bless it that the pure mind be thereby stirred up ever so little, his name be praised, but if I wrote ever so much, I shou'd fall short of expressing to the full the equal desire and Faith which I feel, that thou may, and that thou will in the Lords own time which thou art waiting for, yet have to sing for joy of heart as in the days of thy youth, as in the days when thou wast brought forth out of the land of spiritual Egypt J:T

Copy of a Letter from Elizabeth Morris of Peckham near Philadelphia to Samuel Neal.

My dear Friend

These lines if they reach thee are to the care of Thomas Gawthorp, our aged friend, who hath been detained amongst us much longer than was agreeable to his will, perhaps to see the Accomplishment of his former Prophecies, respecting those grievous tryals we are now bowed under, the weight of which are as complicated as grievous: Loss of substance the smallest part to some of us, who have happily embraced the doctrine of the Prince of Peace, I know the value of the Souls of Men. Then what must be our exercise, to see or know that many thousands are fallen by the sword, and many by the Pestilence, since the commencement of this unnatural War, which our infatuated countrymen have brought upon us, for all have to bear a part in the general calamity ever attendant on Wars. The English army is now encamped in and about this City to a great amount. The Americans are between this and North Wales, Chester County, and the Jerseys, in scouting parties, so as to prevent provision coming into the City, without doubt with an intention to starve us; many attempts to destroy the City have thro' mercy been signally frustrated, the last of which is too memorable to escape observation, After the reduction of the forts and other fortifications, which obstructed the passage of the English Fleet coming up the river, those Ships of War stationed by the Americans on this side of red bank, were at Gloucester point set on fire at the first of the tide, in order that when all in flames they might reach the city, we saw thirteen at one view floating towards us, all of which after discharging, some thousands of cannon and small arms that were loaded, and as the fire reached them went off with an astonishing explosion; may I never forget the merciful Interposition of all wise Providence in bespeaking a calm at the instant those engines of destruction were set afloat; not the least breeze to waft them along, nor was the tide sufficient; but one reached the City, and all her Guns went off towards the Jerseys, save two Balls that did no damage to any, thro' mercy my mind was preserved thro' all those alarming events as calm as the Elements at that season; the English are all safe in our River, the wharfs crowded with Topsail vessels, loaded with many Articles we were in great want of, which somewhat removes the painful fears of a famine, as every avenue to the City was cut off for some time, by the vigilance of the American army. who are now dispersed from some parts so that Provisions came in a frugal manner and very dear. Great was our tryals during the doubtful suspense whether the Fleet would get up or not as all our Provision that had been stored up against such an Event, had been taken away by force from the Inhabitants, save some little the owners had hid beyond the reach of search, all of which was insufficient to supply the wants of the People one Month. Great was our conflict of Soul,

yet comforted a little under a humble hope that the Lord had regard to them that trusted in him alone and dared not look to any other deliverer which I trust is the case with a remnant amongst us. who are daily bowed in Spirit before him whom shewed Mercy unto Nineveh, who repented at the preaching of Jonah, put on Sackcloth and Ashes and fasted, I would to God we were all thus wisely disposed under the heavy hand now stretched out against this land, once a favoured Land Peace and Plenty smiled upon us, with the addition of Dew from heaven, but alas! we walked not worthy of those manifold blessings vouchsafed to us for a series of Years, How has my mind been dipped since thou left us under an humbling sence that something heavy was as an impending storm hanging over us, which deprived me of my relish for the enjoyments of the things I possessed, which has appeared as Dross indeed or as a Shadow, no real substance in any thing below, I could not account for my feelings 'till now, when loss of substance teacheth us the uncertainty of visible enjoyments and clearly points out the advantage of laying up treasure in Heaven where no thief can break thro' and steal, nor moth corrupt.

I expect thou hast heard of the banishment of our dear friends for the testimony of Jesus; my brother Hunt is one of the number, who has some service amongst the People in the place where they are confined, whose hearts are more tender towards them than at first. Sometimes I think the hand of the Lord is in it for good, they are preserved in much Patience and Resignation to the severe tryals of separation from their near connections, in these difficult times when men of their abilities, have such an ample field to exercise them in. 'Tis too painful a subject to enter minutely into or could tell thee how greatly we of want them; not only in a society capacity but every way their good Offices might have taken Place; the language of lamentation is echoed from the numerous Poor. This instant a person came in with the agreeable news that large supplies of provisions are brought to town, Beef fell to 1s per lb today from 3s.6d. so shall drop the painful part of the subject, and thankfully acknowledge the favour of a renewed supply of outward food: I was just going to say wast thou to know our manifold sufferings, thou would'st pity us, but I need not I think, I often feel thy sympathy in relieving nearness, or being present in spirit, absent in body, confirming me in faith, that the Lords people are one in him, and tho' the bonds of union are strengthened by our suffering for his testimony, how long they may be continued is not for us to know, as secret things belong to God who reveals but in part his determinations concerning us, leaving room for the exercise of faith, the precious gift of heaven, which is the substance of things hoped for, the evidence of things not seen, may our Prayers for an increase of it reach the throne of Grace, as the day seems distant when the sword will cease destroying, as nothing yet is done decisive, nor is there the least disposition discernable on the part of the present Rulers to give up the point in question shou'd the destruction of the whole continent ensue, which perhaps may be the consequence of the struggle, our country where the army have been proclaims devastation and present ruins, many goodly dwellings consumed, Plantations laid waste, woods destroyed, and grievous desolation presents itself to our view. J: Dickinsons fine seat is in ruins, with divers others that way; something of that sort have happened this way which was very alarming to us, as not knowing how soon the flames might reach our dwelling, but as yet we are safe tho' without inclosures round our farm, nor have we any Horses left, I walk to meetings generally twice or thrice a week, where I often sit in great Poverty, understanding in measure what the holy Apostle meant, when he says he was in Deaths often. Oh, how I long for the dawn of the day when these dark clouds shall be dispersed a little.

I am not very superstitious, nor blind to objects singular in their nature, as signs and wonders have in former times been displayed in the Heavens, may recount to thee what I lately saw which I must term such. Our Servants a few evenings since came rushing into the parlour in great amazement, to tell us there was some strange sights in the Sky; we went out to be sure, and I attended to the appearance which was Indeed was singular; the clouds hung unusually low, and in clumps exceedingly black; in spaces between light reflected, which in some sort illuminated those clouds, giving them the appearance of garments dipped in blood;

it extended from North north West and towards the East over our house, the direction was from the west to the east in platts, the inhabitants of German-town were so alarmed, that divers of the lower class removed away, impressed with a fear that the Phenomenon (if I may so call it) protended some direful Catastrophe, each imagining it was more apparent over the parts they lived in, others less liable to believe call it an extra Aurora Borealis, which if it was it differeth in many circumstances from any I ever saw, in the first place all I ever attended to were in the Northern Hemisphere, and the light emitted rather faint, something like the tail of a Comet, this was seen in divers parts out of the common tract, and more like Blood or Fire. After mentioning the appearance shall leave the solution.

This I thought our dear friend T: G. would have conveyed to thee, but before I could finish it 'twas time to go to meeting, and so left the Pen; when I got to town he was just setting off in the Packet for England and of course I defer sending it by him, but the bearer Isaac Foster, a Friend we esteem for his sober conduct, is to sail tomorrow, and coming to take his leave of us, offered to convey it to thee, and perhaps will deliver it as he sails for Cork, who, if thou sees't, can inform thee of many circumstances relative to Friends, which I do not think prudent to commit to paper; Our Family are as well as usual, and my Husband and Son send their Love to thee; mine is to Friends as thou thinks proper, T: Harris in particular, and if I could say anything expressive of my unbounded affection to your Nation wou'd say it, but as things are as they are, it must suffice to say I am yours unfeignedly.

E: M.

The following Letter was wrote by a Soldier in Ireland, who being convinced of Friends Principles had laid down his Arms, for which he had received many Lashes and it apprehended wou'd have been condemned to Death had not some Friends interfered, and got him discharged; the Letter was wrote during his being in that painful situation, and addressed to Robert Dudley.

Dear Friend and beloved in Christ, tell the Fathers and Elders, and the rest of the Christians of the Church and first born of the Living God, of whom Christ is the head of that spiritual building that I desire their Prayers, for I stand in need of them, that I fail not in this my warfare; dearly beloved, I hear the Regiment marches to camp at the shortest notice, at which I expect to be tried by a general Court-Martial, and altho' they condemn the body, the Lord in whom we trust has given me that living witness, that he will save my Soul alive and receive me into that heavenly mansion, which he has prepared for all those that love his appearances, so unto the Almighty God be all Honour and glory given, who has revealed his Light and Life immortal, and is strengthening me to finish my testimony with Joy in Christ Jesus. Therefore my dear Friends, you that are without Bonds, or being in Prison I exhort you in the Love of God to draw near him by that Light of Grace in your hearts, until the perfect day appears that you may serve God in the Beauty of holiness, with Joy to your immortal Souls, so let your Spirits with mine in the Light and Spirit of Christ say Amen.

Copied by me ye 21<sup>st</sup>. of ye. 1<sup>st</sup>. month 1782. The original was without date but was wrote a few years before.

Copy of a Letter from William Coning to one of his Sons.

Dear Son

Thou has been of late very much the subject of my thoughts, with desires for thy welfare in this Life, but more so in that which is to come, but what will this do for thee if thou dos't nothing for thyself, which I greatly desire thou may'st, for by thy so doing in religious

matters, in laying up treasures in Heaven, thou wilt reap the fruits of righteousness, which no man can take from thee. – Now dear Son, it is a truth that thoughts are the first moving cause of both good and evil; then thou (with the rest of mankind who wants to be saved) should be very careful what sought of thoughts thou entertainest in thy heart, if they be good ones to encourage them, and on the other hand if they be bad ones to destroy them with all speed and strength that thou hast, lest they grow head-strong and so become thy master; I hope thou art sensible that thoughts are the first steps in opposite channels, and that good thoughts put into practice to do good works is the way that leadeth to everlasting life; and on the other hand that bad thoughts joined in with is the way to everlasting death. Now in order to make it more plain to thee, that thoughts are the first moving spring, to do or not to do either good or evil; if thou shouldst have a desire to go to a horse course or any place of vain Pastimes that is wrong it will be at first from a thought, and if thou do'st not discourage this thought the next step will be to set forward, then whatever happens thee in thy Journey to this place or when thou comes there if thou shou'd be lamed or killed, all this happens thro' the putting first evil thoughts into practice; and on the other hand, if thou shouldst have a thought or a strong desire to go to a meeting and dos't not cross this thought, but puts it in practice, so goes, and if when there, either by immediate or instrumental means, thou comes to be convinced in thy Judgement of the real beauty there is in the Truth, and the necessity there is to be daily concerned for thyself to have a portion in it, as no other can give thee one, and also sees by the true light the deformity there is in every thing that hath its rise from the corrupt will of the flesh, and so comes to abhor every thing that is evil in thee, and art willing to take up thy daily cross to all that is wrong, that thereby room may be made in thy heart for good to take place; now all this comes from the first thought being encouraged and put in practice. – Now I hope these few hints will convince thy judgement that motions or thoughts of the heart are of no small consequence, as many of them tend either to the greatest good or evil, to vice or virtue, right or wrong, Death or Life. Now the next is rightly to know when thoughts spring from good, and when they spring from evil, by reason some Men will neither call or acknowledge that to be good or evil which really is so, yet this is no reason why they are not really so in themselves, for Men having wrong thoughts makes no difference right and wrong being still the same. - Now this is a certain truth that no man can rightly Judge of good or evil until he comes to be good himself or at least desires to be so; but the great loss of mankind is and ever hath been, that they had rather be thought good than be at pains and trouble of the knowing the evil that is in their corrupt hearts, and set to work to have that root that sins spring from destroyed and taken away, and so room made in their hearts for good to take place, which wou'd furnish with right Judgement, both respecting themselves and others, but for want of knowing the beam first cast out of their own Eyes, or in other words the evil out of their own hearts, many evil actions have been committed, and the first step hath been a giving way to evil thoughts; thus the first cause of Christ being put to death was a gross mistaken thought concerning him, which proceeded from their evil hearts, notwithstanding they thought their own good and his evil, which shew very clearly their own hearts deceived them, otherwise it would not have been possible for them to have thought evil of him in whom there was neither any, nor any appearance of it, but far otherwise, for he was all good, and nothing but that which was good either to be seen or heard from him, and yet their vain thoughts surmised far otherwise, for they said, he was a Sabbath breaker, a Blasphemer, and an evil doer, so then they put their bad thoughts into execution so far as to crucify the Lord of Life and Glory, and perswaded themselves he deserved no better treatment than the vilest of Sinners so all had need mind what sought of thoughts they encourage and entertain in their hearts, against those that wish them well, for the souls enemy is the same and hath as much power to betray fallen nature with mistakes as ever he had, and to forge Lyes to pass with them for truth, and if he can but once do this then his end is gained, for then he can make them believe that good is evil, and evil good, so then Men's minds are perswaded thro' the enemy's working in their fallen nature, to shut out all that is good and to raise a cry against it because it doth not enter fellowship with the evil in themselves. It is a lamentable

consideration how hardly many thousands have taken advice from their well-wishing friends, who saw the great danger they were in, notwithstanding they thought themselves secure yet for manifesting more love to their Souls than they themselves had, they have resented their advice and counted them as Enemies, and all this for want of considering that Pride, covetousness and every lust, selfwilledness and every other vain delight have their rise from corrupt fallen nature, and will in time destroy the Soul, yet many are so in love with those evils that they are angry with any that would lend their assistance in destroying them: now if all wou'd but wisely consider that if they were beset on every hand with beasts or venomous creatures of any kind, that were like to destroy their body, how glad they wou'd be to receive help from any, yea even from those they had counted their greatest Enemies may we not justly say then O Foolish and unwise mankind, who do not stand open to every help they can receive towards the saving of their Souls, which are infinitely more valuable than their bodies; and Christ said that one was of more value than the whole world, but he no where said that one body was worth all the rest. Many of the young and rising generation and indeed some that are older suffer great loss by being more ready to spy faults in others, than to know their own, and much less to mind when they do them, for if all did but rightly consider their own Interest and advantage that would arise from having a part with Christ, they wou'd be very thoughtful then, lest while they were spying faults in others, they shou'd neglect any duty of their own that wou'd entitle them to an inheritance with Christ. Oh how my Soul hath mourned and yet doth mourn for the youth in this present Age, even for all but more so for my own Children as they stand in a nearer relation according to the Flesh. – Oh that the youth wou'd wisely consider how hard it must be to a Father or a Mother who has a Child that does not understand the danger there is of running into the water or fire, yet forces itself out of their arms and will go into them, this of consequence must affect parents who love their Children. –

Now I wou'd have the youth wisely consider and often ponder it in their hearts how much more it must affect parents, to see their Children thro' their disobedient and resolute humours, walk in the way that is agreeable to their fleshly desires whatever be the event, so wrest themselves from under the protection of Christ, because they will not submit to his reproofs, and so are left to walk in the will of their corrupt natures, which will in time lead into an open field of iniquity. – I do not see why any need be so afraid of taking up their daily cross, as it calls out of nothing but what we had better want than have in this Life, if we cou'd but once think so, and in many respects it makes the channel of life a great deal more comfortable in this world. I have writ these lines with great desires for thy present and everlasting welfare, and I would have thee read them sometimes and think of them often.

Copy of a Letter from John Helton to John Barwick of Leeds

Bristol 1<sup>st</sup>. mo: 11<sup>th</sup> 1778

Esteemed Friend

As I removed from Melksham some time since, and have been in a little silent retreat a few miles from Bristol, thy favour of the 1<sup>st</sup> Inst. did not come to hand 'till a few days since, I reply to its friendly contents first concerning myself, that the report is entirely without foundation, and how people professing Religion can first invent and circulate what they know to be falsehood, is to me a mystery, many and deep exercises have I been called to pass thro' for sometime back, but the Lord has indeed been with me, and to the praise of the riches of his Grace, I must say he has afforded such divine manifestations of his goodness and unspeakable consolations in his divine Light and love springing up in my heart, which has been a confirmation to me of his merciful acceptance, and approbation of the steps I have hitherto taken, I have indeed found the path of peace and rest and find myself so surrounded with his Love and presence that I find no room for doubts and fears; what the

Lord may call me to I wish to leave and be as a little Child to be led by and depend upon him, I want simply to attend to the voice of my leader and then I am certain I shall be guided right, to this divine light and voice within I earnestly intreat my friend not only to turn but strictly to attend to and be obedient to all its requirings, the cross is the way, the cross must be taken up, mark well I pray whether there is any starting from it, "if thine eye is single saith the divine master, thy whole body shall be full of light", when I stand in this light I can see clearly and judge all things, but out of it, there is nothing but painful doubts and reasonings, therefore at those seasons when thy mind is favoured with divine good thou wilt see thy Question satisfactorily answered indeed to me, the divine will sufficiently clear on that head; as I know their manner of Worship and the doctrines taught there, having a direct but fatal tendency to stop all growth in the divine Life, which thou art a witness of in declaring, "that connection no way profitable."

I sincerely salute thee in the love of our dear master, and cordially wish thy establishment in every fruit of righteousness and remain thy affectionate friend

John Helton.

P: S. J: T. has a frank for me, and I shall be pleased to hear of thy prosperity, when thou findest freedom.

Copy of a Letter from John Churchman to John Haslam of Handsworth - Woodhouse.

Settle Yorkshire 2<sup>nd</sup> mo. 8<sup>th</sup>.1752

Dear Friend  
John Haslam

Often have I proposed to write to thee but poverty prevented my intentions until now, our Friendship seemed to demand that I shou'd, if it were but just to let thee know that we are still in the land of the living as to bodily appearances; and are very desirous to be preserved in unity with all those that live not unto themselves, but are willing to die daily, that they may live unto him who died for them, of which happy number (I am satisfied) thou art; but alas! self has so many arteries by which it conveys nourishment to invigorate the natural will, and so many changes of raiment to cover and disguise himself, that sure I am no man by his own art and cunning can rightly know his mysterious ways of working, 'tis only the great Physician that can effectually destroy self by his Power, and illuminate the understanding that is single unto him, with knowledge to escape his snares as they watch in the light.

But dear Friend, I am often made to bemoan myself, on the score of unwatchfulness, being often thereby one way or other drawn aside, and if not wounded hindered in my Journey, so that I am often made to cry out in a sense of mine infirmities and weakness, let thy standard be always lifted up in me, and mine ears hear the alarm of war, and to say with that servant of old, teach my hands to war, and fingers to fight, let the holy Fire never go out, that Sin may be purged by consumption therein.

When I begun I thought not of entertaining thee with a detail of my Infirmities, but if thy heart shou'd be thereby warmed to remember us at such times when thou art made victorious; outwardly speaking I have seen many needy Children not less favoured at the pressing importunity of their Brethren.

We are now steering towards Richmond, by the way of Wensleydale, and intend going up the middle of the County to York, against the Quarter meeting, but I hope to hear from thee before that time. My companion sometimes doth very well, but has not quite left off sitting astride my neck. We heartily join in dear love to self and Wife.

John Churchman.

## John Churchman's Advice to a young Woman on the subject of Marriage.

I feel said he the anxious perplexed state thy mind is in, tho' there be no objection as to outward circumstances, and thy relations and friends are pleased with the proposal, yet as it is a concern of the utmost consequence it may perhaps seem difficult how to determine; (after some useful hints of his own experience, he proceeded) there are seasons, When the mind fixed in deep attention on the sovereign good is composed and quiet, totally uninfluenced by outward objects, where human consideration lose their energy, and we regardless of the sentiments of Men are only solicitous to gain the approbation of Heaven, and follow where he is pleased to lead, whether to do or suffer, in these awful moments calmly weigh it, and see how it then appears, whether it brings uneasiness and a cloud, or otherways, and let nothing prevent thee from acting accordingly, at other times think about it as little as maybe, it will only tend to puzzle and distract thy mind the more, never let Perswasions nor the bias of affection induce thee to depart from the sense or Judgement that is formed here; besure marry none but an Israelite; there is most assuredly to be met with by the honest enquiries that which can direct to a hairs breadth.

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## Copy of a Letter from Claude Gay to Jeremiah Waring

Jersey 12<sup>th</sup>. mo.14<sup>th</sup> . 1748/9

Jeremiah Waring

Dear Friend

This with my true respects and love to thee and the whole Family, is in answer to thine dated 10 mo. 23 last. I assure thee, that if anything in particular had attended me since my return into Jersey I wou'd not have been so reserved as not to make mention of it in my former. Surely the Christian demonstration of Love and Charity which many of my friends (and in your Family especially) shewed me while I was with them, wou'd have removed anything of Indifferency, if there had been any then remaining in me. – I confess there hath been a time when if it had been possible I wou'd have gone out of the light of every living Creature, and in the deepest mourning of my Soul, have remained there to my last moment, so weary was I of every thing visible. – But after that I saw I must abide where providence wou'd dispose of me, and love to my Friends which was not then lost, hath increased in me since; and while I was in France that dismal dark Country, the love of the Brethren, and the remembrance of them, often affected my mind with great tenderness, and blessed be the name of our most merciful God, I feel now and then a degree of that Love to affect my mind as it doth at this present time, and in that Love no unkindness or indifferency can remain tho' perhaps for want of better Understanding I might have given too much room to think so of me, as appears by thy gentle and sweet censure, but if in the time to come, I do such things again,

charge them rather upon my Ignorance, or want of thinking, than unkindness, and so pass them by without resentment, in that love which covereth multitudes of faults, which I believe to be the same, in which thy reproof of me is written. – Had our outward Circumstances been more pleasing to hear off, as well as the state of the Church here, it perhaps wou'd have put me upon thinking to mention these heads, before I was required of, but now to answer the kind desires specified in thine, here followeth a relation according to the best of my knowledge, not only how we are circumstanced (the things particularly desired of thee to know) but also some accounts of myself since I left England the last time. – Thou mayest have heard I was embarked in a sloop of Guernsey, for (as thou mayest remember) I was depending on some lines from the Jersey Captain, that I was to go with, and P:N's Family; they both disappointed me, and were gone when I came to Southampton, and I not being willing to miss the first opportunity, tho' it was somewhat against my mind to embark in the Ship, by reason of some objections I met with from the Captain, who told me he had no room in his Sloop, and had already too many passengers, or words to that effect, but I telling him I wou'd not go into a man's house against his own will; he replied that if I wou'd make a shift to lay in such a place as I cou'd find in the vessel, I might come and welcome, then we went on board. – When the custom officers left our Ship, they in words wished us several times a good passage; praying (in that self same spirit, in which they often before took the Name of God in vain, and in damning themselves in their common discourse) that God wou'd preserve us from our Enemies. – and I was so down with their abominable praying for us, and with the thanks the Captain and others returned to them, and to one in particular, that if I cou'd have got on shore again, I wou'd not have returned on board but waited for another opportunity. – The second night it seemed in my sleep, that I was with several men who had Woollen caps on, and tho' I seldom took any notice of my dreams hardly sleeping few nights without dreaming of one thing or another of no signification, however that I can perceive yet it affected me so when I awake that I cou'd have asserted we shou'd be taken, but I kept it to myself, seeing no service in speaking of it. – so we were taken the same day by the very same people, whose shapes and caps I had seen the night before. – When they fired at us I was under deck, and went up soon; I thought the Sea was a little ruffled, and we carrying as much sail as our little sloop wou'd bear, (I suppose to save us from them) the sea was upon one side of the deck, I think about half a foot high but I was kept from any Fear, and quite cheerful in my Spirit rejoicing in the consideration, and in measure in feeling that Power, that made the deep waters as a marvellous work, so that I was never so before while on the sea, but observing our People very busy to hide what they cou'd, I also went about to hide half a Guinea, knitting it in a corner of my Shirt, and was uneasy for it, so I took it into my Pocket again and was easy, they in a raving like Spirit, with words not fit to make mention of commanded our Captain to go to them with his commission, which I think he had thrown into the Sea, with many more papers and letters, but he went to them with another man and a boy, and soon after I think four or five of them came to us to command some (of which I was one) to get into their Boat, they was somewhat rude and uncivil; they first pulled of the coat of one of the passengers, taking him to be a Seaman because he had a pair of trowsers on, and they came also to pull of my great coat; which they covered the more because it was pretty good, but one of the Officers asking if I was a passenger, I answered Uoi, that is yea, he forbad them to meddle with me telling them and me, that they had no right to what I had, but so it was, the Officers wou'd have that wrong, right for themselves to spoil their prisoners, Officers and passengers. – When they came close to our Vessel, before we went up, one again offered to pull off my great Coat, and I seeing none of their Officers so as to know them I gave him my half Guinea to redeem my great Coat fearing more to catch cold, than loosing either Cloathes or money, and they offered no more to take it from me, till they were near ready to put us on shore. – About an hour or two after (as I think) they took a Welsh vessel, that made no more resistance than we had done; and they being many of them, with us and their own Crew, we were much crowded, especially in the night time. – We set sail the 3<sup>rd</sup>. day of the week from Southampton and on the 5<sup>th</sup>. we were taken; while I was in the privateer (I think it was in the 2<sup>nd</sup> night ) I came

very low both in body and mind, being under a concern of Spirit fearing greatly our arrival on shore, least thro' weakness or want of true guard, I shou'd say or act something against the Truth, in some Branches of our Christian testimony, and I was made to cry out unto the Lord for preservation, who in his eternal goodness (praised be his holy name) the same brought to my remembrance with great comfort, that promise recorded in holy Scripture, "fear not worm Jacob etc" It was not only brought to my rememb'ance, but applied to my state; O the remembrance of it gave me fresh occasion to be humbly thankful. – I can scarcely write, for I am melted with the remembrance of it, for we can surely say, our God is a God at hand, and a present helper in every needful time. – After that I relied on his protecting and preserving arm without any more fear of myself.- Before I was put on shore came a trial, for tho' they had twice a day used their superstitious form of Praying and singing together, I was then under deck so they took no notice of me. But the first day next when at Anchor, they commanded all to pray, and one of them kneeled down (as performing the Priests office) and all the rest had their caps and hats off, I being quite at the other end of the vessel, when he began I came just by him, and sat myself down upon a chest, keeping my hat on, and some of my Fellow prisoners bad me several times to pull it off, which he heard and observed, looking on me several times, during his and their Antichristian Prayer to God and Saints together, in an unknown tongue to most, if not all, that were aboard, but my Fellow prisoners were concerned lest my behaviour shou'd cause them some trouble. I asked one of them how he cou'd join with them since as he profest himself to be a Protestant, he denied them in their way of Worship when from them, he answered he wou'd have kept his hat on as well as me, but that yesterday when they prayed, one of them had given him a Box on the ears and made him pull it off. I told him if his Religion was not worth a little suffering he wou'd have done well to deny it, and they somewhat wondered that nobody meddled with me on that account, but were yet afraid I shou'd cause them some trouble when on shore, and they bid me pull of my hat when we shou'd appear before the commissary; I told them to mind their own business and not mine, yes said they, but you will be the cause that we shall all be put in prison. If it be so said I, I cannot help it, and they were angry with me, but I was quite easy. – Before they put us on shore, they called us into the Captains Chamber in order to search us, and I was the alone man of us (as far as I know) that had not his shirt pulled off, but they took everything I had except that, they offered me some old Cloathes to keep myself warm (as they said) and I told them that if they took all my cloathes from me I wou'd rather go quite naked on shore, than to have anything from them, then they said amongst themselves, let us take only his great Coat since he will have nothing from us, which they did and left me no shirt but that I had on, and tho' I lodged after with many lousy People, and cou'd not shift myself, yet I was as clean of any vermin, as when amongst my Friends, who took great care of me while with them. I reproved them for their Antichristian demeanour, and they acknowledged it was as I said, but without any seeming repentance. They returned me my Certificate from Friends, and some Letters I had with me and other papers, when we were in the boat in order to go on shore, somebody behind me from the vessel took my hat from me, and put me a Cap on, which I feeling, I took it off, and threw it upon the deck, saying if thou wilt have my hat thou may'st, but I wou'd have none of thy caps, and he that had taken my hat was reproved by others and they gave it me again. When we came on shore we went to the Commissary's, but found only his Wife, and I do not remember, that any Question was asked, only to the Captain; we had a mean publick house for a Prison, but I and some more had Liberty to go out only we were desired not to go without telling them where, in case the commissary shou'd send for us. It was a little place called Charberg, in the Province of Normandy, I had a little work and a Taylor in the place lent me a pair of Scissors, 'till I cou'd buy one. – There I came acquainted with a young Man from Bristol, of Friends extract, and still had a respect for them, and was gone no other way from them but into the World, and confessed to me, he had been entangled with the vain fashions and customs in the world. – And some time after we went from Charberg to Dinan, and he was one of our company, he behaved to me with great respect and kindness, he having a little money offered me some of it, I took none of it from him save a

piece commonly called in England a shilling, for which I did some work. In the road we came to be more and more acquainted, and when we came to Dinan we lodged together, and were bedfellows, and lived in common, our allowance being given to us at Dinan. He as Captain had larger allowance than I but I did some work so that was a ballance. There I had not only Liberty to go out, but also to chuse my lodging, and to walk in and out of Town; upon the road we were in danger of our Lives in crossing into a ferry boat, by some horses and mares that were in the ferry boat, and threw many of us down, but thro' mercy we received no hurt. – When we came to Dinan, we went with our guide to the commissary, and as the commissary began to speak with me, an Englishman of our Company pulled off my hat, and threw it down saying, that I ought to be ashamed to be in such a place, with my hat on; but he had nothing for his seeming respectfullness to the place, save a sharp reproof from the interpreter, who was civilly coming to take my hat from the ground, but I did it before he was at it, and put it on again, and as I needed no Interpreter to the commissary, he went by the Fire with some Women related to the commissary and told them we were very honest People, but had no respect for any, no Priest or Minister amongst us, neither any Baptism or Communion. – So when I had done answering the Commissarys questions, I went to them, and told him, that his Representation of us was wrong, for said I, we pay respects, we have Ministers, and Baptism, and Communion amongst us etc, etc, and he replied not to what I said. – When the Commissary had done with some others, he spoke to me again, not in the way of his office as commissary, but asking questions of us as a People, and a single answer ended each question, without any reply that I can remember. – From the commissary we were sent to the Governor who directly granted that we shou'd not be confined, as well as the commissary had done. – But four weeks after, many more Prisoners coming from other places, we were called again before the commissary for to chuse the common seamen from the Officers and put them into the castle. – The interpreter came to our lodging and said he was sorry to tell me, he was ordered to see me with the rest to the castle, I told him I was ready to go with him, No, said he, I wou'd not have thee to the Castle by no means, 'tis a poor lousy place, let us go together to the commissary, and I wou'd rather bind myself for thee, I told him that was kind of him, but wou'd not give him the trouble, neither cou'd I accept that another shou'd be bound for me in such cases, for it wou'd make my word insufficient, therefore I wou'd rather go to the Castle; but he insisted upon me going with him to the commissary, which I had nothing against, and the other passengers of our Company, desiring their Liberty, we went together, and the Interpreter said to him, Monsieur, here is a Quaker, who is a passenger, I believe you may leave in town, and not send him to the Castle, no said he, not he for the Castle, let him be in Town, so I was written down for the Town. I acknowledged their kindness when I went away. While the young Man beforementioned remained at Dinan we sometimes sat together in silence, as I did alone at Charberg, and two or three times I had a few words with him, by way of testimony, and when he went away it was all of a sudden in the morning without having any notice the day before, so I wrote a few words to thy Father in a great hurry and a few to another place. – A few days after we were called before the commissary for our discharge, who then put many more Questions to me, which with their answers are (as well as I remember) as follows.

Com: What shall I give you for to salute me?

Ans; What meanest thou by that?

Com: To pull of your hat, and say Sir, I am your humble servant?

Ans: If thou had'st a world and wou'd give it me, I wou'd not do it

Com: If you shou'd do it do you think to be damned for it ?

Ans: It is not the Question to know whether I shou'd be damned for it, but whether it wou'd be a Sin or not

Com; What Sin cou'd there be in that?

Ans: Without speaking about the hat, to Lye is a Sin,

Com: Have you never told any Lye?

Ans: I am not upon confessing my Sins, that is not the Question, but whether we must speak Truth or Lye.

Com: You do well to say no Lye, but do you not pull of your hats when you come to your Assemblies?

Ans; As we do not pull of our hats to any mortal, much less to wood or stone (with this I perceived he was struck) so when we come to our Meeting places we salute neither the walls nor the seats, for Images we have none, we deny them, but when some of us is concerned in a publick praying we all take our hats off, and this is the reason we do not so to any mortal, because its an outward demonstration of our worshiping our Maker, and as to what Worship we have, 'tis the Worship described by Jesus Christ himself, in the Spirit, and in the Truth etc. – Many People that were in the same room said, this is very good, then he said, there hath been a Quaker before, but he pulled of his hat to me, I replied how dost thou know that he was one of the People called Quakers? Yes said he, for he said tho' it is not our custom to do so yet I will do it to show my respects to you, I answered that he was but very little of a Quaker, if so at all; but however (said I) I am not to answer for another mans deeds, when I have no share in it, neither am I to imitate against my conviction, but said he, suppose I command somebody to take it off, for I have such a power, for this is a Kings place, and I act on his behalf; if any body taketh my hat off, without I bid him 'tis none of my act; I heard he said to the Interpreter he had no mind to do it. Then said he take your Money, for we were to receive Money to pay our Quarters. When he had done with us all, he sent us away with their common manner of saluting, and I said to him I wish thee well.

I have omitted, that while I was at Charbourg, not thinking but I might have been detained a Year or more, and remembering the circumstances of Friends in Jersey. I wrote a Letter to Friends of the meeting for Sufferings, directed to John Sims and sent it by way of Holland; now since my return here, I have met with no opposition from the Magistrates, but as to outward circumstances, 'tis but low, as to me, I have not only wanted business of my trade, but also have had some illness, of which I am not now quite free, and I am indebted about 2 Guineas since my arrival; and John Lee Captain I think) is worse than me in that respect, for he cannot do anything of any signification towards a livelihood being afflicted in his sight, and in danger of losing one of his Eyes, full of Rheumatism, and hath an inveterate loosness. They have but a little to trade with and they have a large Family, being seven together, by what I can learn, there is yet more due to them than they owe, but as far as it appears, it is in bad hands for recovery. – As to the state of the Church, thou may'st learn that in our Answers to the Yearly Meetings Questions. If I have omitted any particular or any Friend wou'd hear off please to let me know it, I intend to do my endeavours to satisfy my Friend or Friends, so concluding as I have begun with true respects and love to thee and the whole Family, desiring thee to give my love to any enquiring Friends in thy freedom.

I remain thy Friend and well-wisher in the Love of Truth.

Claude Gay.

P:S. I wish the instruction contained in the two good Books you sent us, may take deep root in all of us, surely here is a need of it; but am not without hopes, that at one time or another things may be better than they are now. Once more my love to friends without forgetting my intimate Friend J: F.:Vaumorel. – It was not of the young man mentioned, the Commissary spoke of to me (he did no such thing, that I saw while we were together) but of another that had been there before.

C: G.

An Account of a Journey into the Islands of Guernsey, Sark, Alderney, Jersey, high and low Normandy, and part of Picardy in France.

By Claude Gay.

A little before our Yearly Meeting in London 1775, as I was going one third day from London to Plaistow, to our week-day meeting, without any thought whatever, I was Favoured in Plaistow Lane, with the sence and feeling of good in an extraordinary manner, beyond any thing I had ever experienced before; my heart was tendered and joyful as in the Lords presence, tho' I saw nothing nor heard words for some time, when these words were brought to my remembrance "all things will work together for good, to them that love God" on the remembrance of which my heart was still more deeply affected, but I was not hitherto apprehensive of any particular duty required of me, only before the withdrawing of that comfortable sensation my inward view seemed to be directed to one of these places, as if I had seen it with the Eyes of my Body, and an impression was made upon my mind that I was to go and visit some of those places, to which I was freely given up and resigned, and I only waited for the proper time which then seemed to me not yet come.

From that time 'till I imparted it to Friends, which I suppose was Ten or Eleven months after, I had it in my view almost every day, if not quite, and as I was graciously and mercifully kept all along resigned, and willing, I witnessed the saying of Christ, "my yoke is easy, and my burthen light". So that I was not weary in waiting for the time, but liked my burthen.

One first day, as I was going to Barking in order for Meeting, the snow was so deep, that I fell into a ditch, where I thought I shou'd be smothered, but thinking on my Journey, hope was raised that I shou'd not be quite smothered, but preserved to accomplish it, so I was thro' mercy, but was too late for that meeting, and as there was no other that day I was the more sorry.

When I apprehended the time drawing nigh for my setting out, I thought to have acquainted our Friends with it, before I mentioned it to my Wife, and if they shou'd not approve of the same, she would know nothing of it, but that appeared to me not the right way of proceeding: so I acquainted her first with it, to which at first she dared not say anything for or against it, but left it entirely to Friends and me, yet a day or two after, she told me of her own accord without my asking, that she had considered it and did believe my concern was right, and wou'd have me go, as soon as I shou'd see meet etc,etc,

The next step I took was to inform the Elders of our meeting with it, and my fellow-labourers in the exercise of the Ministry, besides two Friends in London, both members of the Meeting of Ministers and Elders; those five friends I had a mind to acquaint with it, to prevent their being surprised at the hearing of it publickly.

Next, I laid it before Friends at the second day morning meeting, not to have their immediate concurrance but that if any one had any advice to give me on the subject, they might have the opportunity of doing so, and also in case any Friend or Friends shou'd have some drawings to those parts they might have been informed of a Companion; tho' I did not expect nor desire it, yet it wou'd have been acceptable. I let the said Friends know our monthly meeting was to be the next day, but I did not purpose to lay it before that Meeting, 'till the next month, in order that if any friends shou'd have any word of advice before I proceed farther, they might have an opportunity to perform that Brotherly duty.

Having heard nothing of dissatisfaction from any one, I proceeded to lay it before our Monthly Meeting, which appointed some Friends to prepare a Certificate to be signed at our next monthly meeting, and when I had so done I thought I shou'd be quite easy, if friends shou'd not approve of my going, for it was with me for that month, as if I had not had the concern before, except that I had some hope that if friends shou'd concur with the proposal, the feeling of the concern wou'd return when I received the Certificate, so that I was for that month in a quiet passive and waiting state on that account; but when Friends were signing or ready to sign it, the sence of that duty returned upon me as I expected. The next thing I was to do was to lay my concern before the Quarterly Meeting, and to present there my certificate

from our monthly meeting, for that purpose which I did, and that meeting appointed some friends to draw up an indorsement to the same, to be signed at an adjournment two weeks after, which was done accordingly. In the mean while I went to pay a visit on our friend John Griffith, in company with another Friend, our said friend J:G. told me in the course of our conversation that when he heard of my concern it did him good, and all that he said to me on that subject was encouraging; so that I took my leave on him with a thought I shou'd see him no more in mutability, tho' he was then better than he had been, and not without some small hopes of being at the next Yearly Meeting. When I returned I attended the aforesaid adjournment, and the next week proceeded on my Journey. Besides what Friends thought proper to furnish me with; our Friend John Fothergill gave me an unlimited Letter of Credit, which I had no occasion to use, having more than was sufficient without it.

The first day following I was at two meetings in Barking, after the last took my leave of my wife in that love which outward separation for the performance of duties does not lessen; and came towards London, lodged at Stratford, as our friend Michael Cobham's as I had often done before, and have often done since my return, and still continues so to do.

I appointed no meetings in England, but was at those which were held in course in my way; so second day morning, I was at the Meeting of Ministers and Elders, third day at the Peel, fourth day at Wandsworth, fifth day at Esher, sixth day at Godalming, seventh day was at no Meeting but went from thence to Alton, where I was at both meetings on first day, Second day went thro' Winchester from Alton to Rumsey, lodged at our friend Joseph Merryweather being conveyed in a friendly manner from one place to another. I was at Rumsey Meeting, I have forgotten the day it was held, but being informed there was then no vessel at Southampton ready to sail for any of those islands, I staid over first day and was at a meeting at another place with our friend J;M. on the second or third was conveyed to Southampton, and think I was there but two or three days before there was a Ship ready to sail for Guernsey, in which I took my passage; we had fair Weather, were but one night and two days upon the waters.

When I came to Guernsey I met with a Person born and brought up amongst Friends, he had married a Wife, who had some love and esteem for the Society, but as there is no settled meeting of Friends in the place, she went sometimes to the worship of the Country, but he did not, and I was informed he had refused to take an Oath in their court, and had been admitted to his affirmation; I boarded chiefly with them free cost, whilst I was in the island but lodged elsewhere, where I paid for my lodging and what I had.

The first thing that appeared to me in the discharge of my duty in the place, was to hire the largest room I cou'd get to have a meeting in, which I did but the chief magistrate having heard of it, sent for me, and I went to him; when I came nigh the house, it sprang in my heart to salute it in this manner, "let the peace of God rest upon this house;" which I did with my hat in my hand, but lest they shou'd have apprehended the putting of my hat to be some conformity to their ceremonies I informed them of the contrary; and after I had put it on again they seemed not at all offended, either with my plain speech or with my hat, though theirs were off.

The chief magistrate told me he had heard of my intention of having a meeting: therefore he sent for me in a friendly way to advise me to desist, for it was contrary to their law, and that he shou'd be sorry to act, as he station wou'd necessarily require; I acknowledge the kindness of his warning but let him know at the same time, I did not intend to desist; but if in the course of the discharge of my duty; I should fall under the penalties of the laws, I was ready to submit to such penalties, rather than be unfaithful, but he effectually prevented my having any public meeting the day I had hired room for, by forbidding the man to let me have it, and to have attempted to have met in the street, wou'd have been as in Petticoat Lane London it being so very narrow; and it seemed to me to let it rest 'till I had been at the other two Islands, so I met that first day only with the family of that Friend I boarded with.

In the course of the week, I hired a sailing Boat to carry me to Sark, lodged there at a private house of a sober cleanly People, where I was a few days, and had an unexpected meeting at a

publick house, I thought I had but little service if any in the place; however at my return felt sweet comfort and peace.

When I came back to Guernsey, I took the first opportunity of a Ship for Alderney. I was obliged to lodged there at a public house. The man was willing to let me have a room for meetings, provided I cou'd get him leave from the Governor, I went therefore to the Governors house, but he was then at Guernsey, his Son who was deputy Governor in his absence received me civilly, read my Certificate, and spoke well of the order of Friends in that particular, but told me he could not give me leave to have any meeting, that such thing had never been in the Island before etc. At last he told me his chief Jurisdiction was over the Soldiers, and wou'd have me apply to the magistrate, and if the magistrate gave me leave he wou'd not interfere, and that if he shou'd see the magistrate he wou'd speak to him himself. As I was enquiring for the magistrates house, somebody pointed him to me with the finger telling me there he is; I went to him, told him my business, he told me the deputy-governor had spoken to him; but such a thing never was before in the Island; at last he told me he wou'd neither give me leave nor forbid me, and as I wanted no further leave I thought that I wou'd satisfy my host; but I then considered his room wou'd be too small; I chose to have a meeting after their Worship was over, that I might have the more People, so I had a meeting in a large Yard like an Orchard, amongst the Company the Priest of the Parish was one, who was not willing to come in his Priestly dress lest he shoud intimidate me. The People behaved soberly and attentive, after I had spoken a little I felt in myself a stop, and the Priest apprehending I had done, bid his Parishioners mind what they heard and mark their profit of it, when he had done I spoke again a little while, and having put on my hat to withdraw, he came in an affectionate manner to take hold of my hands. - I had in that Island which was but one Parish, three Meetings out of doors, and three within; those out of doors were appointed, and I spoke French in them, those with indoors were occasionally and unexpected, and among English People or such as understood it, so I spoke English in them. When I apprehended I was pretty near clear of that Island, I went to lodged at the harbour, about three-quarters of a mile from the Town, that I might not miss the opportunity of returning to Guernsey; I lodged at a Widow's house, born and brought up in our society in England as I was informed; and tho' she had not the mark in her speech of one of us, and that she had been prevailed on to be sprinkled about a year before, which they call being baptised, she still retained a love and value for friends, and I had freedom to lodge and board at her house, but not without paying for it, tho' she had rather I had been with them at free cost. The few days I was there, the Priest whom I have mentioned before came to see me every day and sometimes twice, thou' down the hill over shoes in the sand about three-quarters of a mile, and he invited me to his house; while I was in town; he asked me several Questions concerning us, our Principles and manners, and seemed to be satisfied with the answers I gave him, I think I was twice at his house, his Wife seemed to me to be a harmless inoffensive Woman, cleanly but modestly drest, she appeared to me to be one with her husband in making me welcome. Several others invited me to their houses, who seemed desirous to be further informed concerning our Principles and Practices. Whilst I was in Alderney, a Friend from Bristol whose name is Matthew Wright came to Guernsey; and I was glad to see him at my return, I believe he was of good service in the cause I was engaged in. Before I went to the two before mentioned Islands, I had an inward view of the situation of the souls of the inhabitants of Guernsey in general, and I was going to speak of it walking; but I was made sensible it was to be put by for the present; and on my return from Alderney, I was inclined to write it, and get it printed, which I did in the French tongue, of which here is a translation.

#### To the People of Guernsey

My Friends of both sexes.

As I was passing along your great street one market day, I saw with the Eye of Faith your souls, as being of the Blood of the redemption of Jesus Christ, my heart was lively touched, penetrated and tendered with the sense of it even into Tears; wherefore I beseech you, in the

name of this divine Saviour, do not defile those souls; so dear and precious, by any wilful Sin, and among other things, do not take the holy name of God in vain; for the Lord will not hold guiltless whoever taketh his Holy name in vain. - God is willing to save you, why should any of you be willing to lose and destroy yourselves? Give attention to it. Abstain from drunkenness, and from every excess, and even from every appearance of evil. Love one another as Jesus Christ hath loved you.- Apply yourselves to the witness of God within you, and in your submission and your obedience to his holy discoveries and manifestations, he will do much more for you, than all you cou'd hear from me or from any body else; - and altho' it is in the Love of the Gospel that I invite you to come and taste how good and merciful the Lord is to all those who return unto him with whole purpose of heart, nevertheless, I am but a poor Instrument, who stand as much in need of his Preserving help in the hour of temptation as any of you. - But this witness of God, is his word, the word of Life is able to save your souls - Amen

Guernsey 1<sup>st</sup>. of the 7<sup>th</sup>. Mo. 1776

Claude Gay

Before these lines were printed, if not before they were written, as our friend M. W. was to go nigh the chief magistrates house, I desired him if he had freedom in his mind to call there and inform the magistrate that I shou'd be glad to have another opportunity with him, before I left the place, if he wou'd be so kind as to send me word what time wou'd be most suitable to him. What discourse passed between them I cannot tell, but the friend informed me that the magistrate had then no objection to my having a meeting or meetings in the Island, so I had a Meeting the next first day in the room which I had hired before, but tho' it was a large room, the largest I had seen in the place, yet it proved too little by much; for the part of the street next to the house and the passage from the street to the room which is a pretty large one, were so crowded with people that cou'd not get in, that it wou'd have been difficult for me to have got out of the room after the meeting, tho' the people behaved not amiss, and none offered any rudeness that I saw, only in the entry some pushed now and then to get in; but the Governor of Alderney being at that meeting took me by the hand, and led me along not only thro' the room, and passage but also a great way into the street 'till we were out of the crowd; Some of the people that cou'd neither see nor hear me were displeas'd, and some desired me to have an Meeting at a large place where the inhabitants that bear arms are some times reviewed and exercised, I had not seen it, but have been told it is a fine large place surrounded with Trees. I told those that desired me to have a meeting at that place, I cou'd not engage, I rather thought I shou'd not, but if I shou'd apprehend it my duty I wou'd give them a timely notice. - and notwithstanding I gave them no expectation, I was informed that the branches of the trees were ready to break for the multitude that were upon them; and the place quite crowded not only with People on foot, but also on horseback; so that it appeared really dangerous to be at it, and I was told the Governor of Guernsey and the chief magistrate were there; when I heard of their having been there, I concluded to go and see them, that they might not think I made a diversion of the People. The Governor received me courteously and he told me tho' I had been there he thought it not possible I shou'd have been heard, that he had seen many People together before but never so many at once; he offered me Breakfast, but I excused myself, by telling him I had already breakfasted, and we parted very friendly.

From thence I went to the chief magistrate, who received me pretty much as the Governor had done, after a little discourse together, and having desired me not to resent his first opposition to my having a meeting in the place, he told me I might stay in the Island as long as I shou'd think proper, and act in every thing as I shou'd apprehend it my duty, and that he was not afraid I shou'd do them any hurt. he offered me a glass of wine but I excused myself by telling him I seldom drank between meals.

Several other persons invited me to their houses, and to partake of what the house wou'd afford particularly an officer at whose house I was three or four times; he invited me to go to the Castle with him, which I did, he had a desire I shou'd preach to the Soldiers, but I had nothing to say to them by way of preaching, he showed me all the places of the Castle but I

took but little notice of them; We dined at the house of an inferior Officer who was a religious man in his way, so were several of the Soldiers.

I had been at the Printers to desire him to print me as many copies of that call to the people as he could for one Guinea, but he not being at home, his men printed me fifteen hundred. - And our friend M:W. having with me translated it into English, he had two Thousand of them printed at his own charge, for the same money, afterwards I had two Thousand more printed in French for one Guinea, some of them were sent to the two Islands where I had been, some were reserved for Jersey, wherein is no Printer, but the greatest number were dispersed in Guernsey.

Our Friend M:W. was not only of service in that particular, but he paid also for the room I had hired for the meeting. - And as I mentioned that many Persons in Alderney seemed desirous to be further informed of our Principles, and doctrines, I wrote to some friends to send me some of our Books there and gave a direction how. Apprehending myself clear of Guernsey, I took Shipping for Jersey, and our said friend saw me on board, wherein we took leave one of another.

Arriving in Jersey, I found two sober fatherless Sisters, Daughters of one John and Margaret Lee Captain who with their Mother sit in silence every first day about the eleventh hour before noon, 'till about one, with their door open to any one that will come and sit with them. I did sit with them whilst I was in the Island with a good degree of satisfaction; and did not see any other particular thing I had to do there, except dispersing some of those papers I had brought with me, and hearing of a Woman in the Country who was in great distress concerning her Salvation I found a drawing in my mind to go and see her, the poor Woman was so much wearied out that she had not strength to come from her garden where she then was, to her house, tho' but a few yards distance, but some chairs were brought out, and after we had sat a few minutes, I said to her and about ten or twelve others present, what came upon my mind, and it seemed to me I left her better.

When I left England I hitherto knew no other way, but if I shou'd live; I shou'd return to Southampton, the same way I came when clear of those Islands, but when I awaked one morning in my cabin, I was made sensible I must come back by way of France; therefore before I left Guernsey, I took there the value of Five Guineas upon a letter of credit, which Friends had given me to the amount of £100, upon a person in the Island, I lodged in Jersey pretty near the house where the three Women beforementioned lived, and they having Robert Barclays Apology in Latin which was of no use to them, I took it and gave it to a young Frenchman who lodged at the same house I did, and had been educated for the Priesthood, amongst the Papists in France. He was come to the Island, as I was told only to see it, before receiving orders from the Bishop for that purpose, and he was near returning home. I gave two Guineas to the Woman Friend for my board whilst I was in the Island, not because I had not freedom in my mind to partake of what they had, far from it; but had the money which I then had been properly my own, I wou'd have given them a great deal more for tho' neither of them made any complaint to me yet I perceived the two Sisters were obliged to work both early and late, to maintain themselves, their mother and an insane Brother; the mother having enough to do, in taking care of the house and her insane son. their usual employment was plain work, chiefly for shopkeepers, which was but a poor price. and as they appeared to be diligent and industrious, I advised them to undertake mantua making, but they let me know they could not for want of a little money to begin with, which I mentioned to a few Friends since my return they have raised £20, which I have been informed by a thankful Letter they have received and I believe about £10 or £12 more would be acceptable and sufficient to put them in a more easy way of getting their bread.

When I apprehended I was to return, I did, the two Sisters came with me about four or five miles, and I was moved to kneel down upon the shore, before the taking our leave one of another; I wou'd have them to return to town by daylight, and went back with them about a mile, I thought I shou'd have returned soon enough for the ship, but when I returned I saw the ship was under sail, as if I had missed my passage, however I thereby avoided being tossed up

and down upon the waters, the sea being so rough, that they were obliged to return into the harbour in the morning, tho' we sailed again, and arrived at Quartret in France before dark. - The next day in the morning I proceeded on foot to Caen, put a letter for England into the post by the way and on the second day of my travels, in a fine large road, I came to a place where there was water in the middle of the road so deep, that tho' it was clear I cou'd not see the bottom; the sides seemed to be very dirty, but that which I took I apprehend not to be a Bog, 'till I was in it, wherein I thought I shou'd have expired; for I had several stumbles in it over head. Then I thought whether I had omitted something, and particularly whether I shou'd not have been at that place where the People of Guernsey desired me to have a meeting, and a text of Scripture came before my view, viz "come, or pass into Macedonia and help us" but as I desired to know it seemed to me not applicable to my case and I was satisfied I had not admitted going there thro' any unwillingness of my own, nor thro' any human fear, but solely for want of feeling a motion of drawing to it. I was made easy on that head, then I looked whether I had not gone too far whether I had not exceeded my commission in one thing or another, but nothing appeared to me of that kind, I submitted to the will of providence, if it was my lot to end my days in that Bog, being sensible that the Lord knows best what is best for us on all occasions; then a hope was raised when I was very much spent with struggling, and ready to faint; and a couple of men who came by another way on the other side of the Bog, looking behind them saw me, and came to help me out, the greatest danger then seemingly being over, one took me by the hands, the other pulled up with a crooked stick I had, my wallet from the mud; and they both lead and helped me to a public house that was near. When I came to the house somebody offered me some Cyder, but as I was in a good sweat, I thought it was not proper for me then, so I called for some Brandy, which was the only dram I drank in all my Journey; and when I had drank it I was led up one pair of stairs, where, after having stripped myself, I laid down in a clean Bed, and had a comfortable nap. Mean while some People of the house washed my Linen, and cleaned my Cloathes, I suppose as well as they cou'd; when I had had that nap, I called for my Cloathes, and tho' far from being dry I put them on as they were, and came downstairs; then I saw some service in having been detained in the Bog etc. - For the man to whom I had given R:B's Apology was there, with a Lawyer to whom I spoke a few words, which by divine help had such a reach that when I came to a place I told him I was going to, I received a Letter from him, expressing his satisfaction in our short discourse, told me that he had had R: B's Apology but half a day, that he regretted he could not follow me, and how glad he would be to embrace me in England. When I had satisfied the People of the house for the trouble I had given them, I proceeded on foot for Caen in Normandy, where I had a few opportunities in conversation with some People, saw one of the Sons of the deceased Friend in Jersey, he was in France endeavouring to get an Estate (which his father had forsaken on a Religious account) provided, as he told me, he could get it without turning Papist, for the Estate had not been as I understood, forfeited to the Crown, but some distant relations were in the possession of it. - I told him what I thought proper on the subject.

There was then amongst the Protestants some hopes of an act of toleration etc. so on that account it would have been very imprudent for me to have in the mere freedom appointed any meetings. I rather found a restraint than a drawing to it, but spake freely of our Principles as occasion offered. and I never met but with one man that was angry with me for saying ta and toi, thou and thee to him, but tho' he threatened me he did not strike. I had at Caen two thousand Copies printed of the same I had printed at Guernsey, and disposed of some there; and took the rest with me to dispose of them as I should seek occasion; I gave one to a man who having read it, came to me again, and begged some more, telling me he kept a Coffee house, and purposed disposing of them to service. - After the papers were printed, and a few disposed of in Caen, I took a place in the stage to Rouen, I gave one to the man to whom I paid the earnest, and when I came to get in, he told me before the other passengers, that I was to have the first place, for I was the first that had taken a place, I acknowledged his care, and informed him every place was equal to me, and that I would not have any incommoded on my

account; he told me his Wife had a great desire to be favoured with one of those papers for herself etc. So I gave him one or two more. - We were commodiously ten persons in the Coach besides outside passengers, we rode but about ninety miles in three days, in which time our conversation rolled chiefly on religious subjects, especially one day which was one of their holy days in which they said some of their prayers and sung, to which erroneous performances I could not conform, but in a calm manner testified against them. It was then a time of their Jubilee wherein they pretend that upon some performances, and confession to a Priest they get the pardon of all their sins, tho' ever so numerous; and they would have perswaded me to have got the advantage of the Jubilee, to enter again into their Church; but I told them, my Jubilee was the mercy of God in Christ Jesus, who saved his people from their sins, and that the confession of our sins to man, was to be as much as possible as extensive as the offences had been, and their confessions to a priest was not properly a confession, but a secrecy made to a man that was not to declare it to any one; and as to enter into their Church, I shou'd first be perswaded it was the Church of Christ, which I believed not, but that it was a very extensive sect and full of errors etc; they seemed to hear me without anger or passion, and as I had given to each one of my papers, one told me he would put it into a frame, and place it in his closet, and being come to Rouen, we parted friendly.

From Rouen I proceeded on foot for Calais, after I had dispersed the greatest part of the papers I had with me; some people told me I should sell them and not give them away, and some wou'd call me in to take some refreshment as I was dispersing them going out of town, but I inclined not to stop any more than I could help. - I don't recollect how many days I was from Rouen to Calais, but I suppose them to be about eighty or ninety miles distant from each other; and nothing particularly happen to me on that road. - Being come to Calais I had but one of those papers left, which I gave to a man that begged hard for it. - I was obliged there to get a Pass which cost me a small matter, before I cou'd embark for England, which I think was one sixth day in the afternoon: People were generally gone or were going to Bed when we arrived at Dover, and the water not being high enough to go close to the Key; I had amongst some other small difficulties, to get on shore over a plank, which I thought both long and narrow, and dared not trust to be led by the hands; but made shift by crawling upon my hands and knees, leaving my bundle to somebody else; and being landed I was both glad and thankful. The houses being shut up I gave a man sixpence to come and shew me our friend Richard Lowe's, and tho' I knocked long and hard, nobody answered, so I told the man we must see if I could lodge at an Inn; but I thought of calling the friend by his name, which I did, and knowing my voice, did not let me call twice, but quickly opened a window, and told me he wou'd soon let me in, so I dismissed the man: his Wife also got up, and they both received me with the mark of true christian friendship, as it was rather late, I wou'd to avoid giving trouble have laid down upon any Bed or couch, and without taking anything 'till the next morning; but I saw it wou'd have been giving them more trouble; the Friend told me he heard my first knock, but some people having several times made him get up in order to divert themselves, he now took no notice of knocking after they are in Bed.

Being thro' the mercy of Providence arrived safe in England, and with the comfort of Peace in my Bosom; I did not hurry home, but stayed to be at the meetings of the places I came thro' so I was at two meetings in Dover the first day after my arrival, to one at Rochester in the course of the week. - The first day following was at Croydon Meeting, after which I proposed to the Friends present to have another Meeting which was agreed to, and I hope it was satisfactory in general, if not to all. - I came on second day in a stage to London, and tho' it was half an hour past Eleven o'clock when we came to Grace Church Street, I went up into the Chamber, where I was once more glad to see the Faces of those Friends I used to meet with. - The third day I was at our meeting in Plaistow, and in the afternoon came to our habitation at Barking, being the conclusion of that Journey, and for which I desire to be preserved in humble gratitude, well knowing, it is not myself who has been my own preserver.

Claude Gay

Copy a Certificate from the Mens Meeting at Cork in Ireland, on behalf of our friend Edith Lovell of Bristol, who had performed a religious visit to friends in that the Nation, and was shipwrecked in her return.

To Friends of the Mens and Womens Meetings in Bristol.

Dear friends

Your certificate bearing date the 23<sup>rd</sup>. of 7<sup>th</sup>. Mo. last on behalf of our beloved friend Edith Lovell, and was handed to us by her and read in our Monthly meeting, and since receiving the sorrowful tidings of our said Friend being shipwrecked on her passage homeward: We feel our minds engaged to convey to you some account of her labours whilst among us.

And therefore may inform you that soon after her coming here from Dublin, a visit to the families of friends in this City came weightily before her, in obedience whereto we believe she freely resigned her will, and gave up chearfully tho' with diffidence and fear, but as she proceeded we doubt not but she felt the reward of Peace and was favoured with such an evidence of divine support as sustained her therein. - In several Families, as well as in most of the Publick Meetings she travailed in silence, fearing to open her mouth, without the putting forth of the heavenly Shepherd who is mouth and Wisdom tongue and utterance to his Children, whom he sends forth in his service; and in some of the visits, best help evidently attended to the Awakening and impressing the minds of individuals we hope to lasting advantage.

When the weight of her service was over, and she felt her mind clear, she was earnest to return home and took the opportunity of a vessel bound from hence to Bristol.

We sympathise with you and her family in the loss of so valuable a member of our Society, and in the awful manner of it, but as the ways of the Almighty are unsearchable and past finding but, we have no right to say "why hast thou done so."

We remain your affectionate friends, signed in by order and on behalf of our Mens meeting held in Cork the 5<sup>th</sup>. of the 2<sup>nd</sup>. month 1782 by

Richard Allen Clerk

Copy of a Letter from Joseph Milthorp to friends of Pontefract Monthly Meeting.

Dungannon in Ireland 16<sup>th</sup>. of 6<sup>th</sup>. Mo: 1759

Dear Friends

Pursuant to divers of your requests mays't know that after 15 days imprisonment wind Bound at Liverpool, and I hope some good service in friends meeting there, we took Shipping about 10 at night on the 18<sup>th</sup>. of 5<sup>th</sup>. Mo; and after having been on our passage twice Boarded by men of Wars Boats we landed at Dublin about 8 in the morning on the 22<sup>nd</sup>. Instant: Where I soon found the Cross of Christ my Master was got there before me, which I submitted to bear as patiently as I could, and having passed thro' all the meetings in that large and Populous City without once Opening my mouth for the space of one Week, the morning before we left them in a Meeting of Ministers and Elders I spoke what was on my mind freely. We then took our course above 60 miles Northward before we came to a meeting which was a small but a good meeting to me, and since that time I have frequently tho' not in every meeting, had the Testimony of Truth to bear, sometimes in much weakness which hath greatly humbled my Soul at other times in such a degree of Power as that my inward man hath been both comforted and encouraged. and tho' in this poor and dark and almost dead part of the Nation my business has chiefly been to call Sinners to Repentance and to point out to them the first steps of the Christian Progress, yet towards the conclusion of my testimony I have several times had a word of consolation to drop to a poor bewildered traveller who is Journeying lonesomely along Zionward, and this hath made a small Remnant near and dear

one unto another. We have visited all the meetings down as far as Colrain and the day before Yesterday came (18 Irish miles) to Toberhead about 3 in the afternoon; we wanted our Dinner but found nobody in the house but poor old Madge without stockings or shoes as the Women mostly go here, She gabbed at a great Rate, I knew but little she said only the Family was gone to a Burial, but I sought about and in a Cupboard found some Cheese and what we call tharf cake and fell to eating, the Woman of the house came in, and boiled us some Eggs and gave me some Milk to drink and told us the Corps were coming by. Upon which I felt Truth spring in my heart and I soon found another kind of meat to eat. I proposed to my companion what if we take our horses and go to the Burial he refused till I begged of him only to accompany me but he punctually denied me, but urged me to go, so I took my stick and walked after them about a mile to the Burial Ground with an aching heart. When we came there they had no Grave to put the Corps in, but such a Company at a Funeral did my Eyes never behold, divers Women in divers parts of the ground laid themselves down at full Length upon the Graves of Persons who had been long dead and made such an howling noise as I had never heard anything like it. I was deeply bowed in my mind, and having learned the Name of a Publick friend I inquired for him in the crowd, till I found him, I told him I was much surprised at such confusion, he said it was usual amongst the Natives, and said if a Person had anything to offer it seemed impossible! he said If I begun to speak they would soon listen, I told him I were informed that he were a Publick friend and if he had anything on his mind I would stand by him, he said he was not qualified, I told him I was but a young Minister and was in great fear to speak, then the poor man said as the Company was so large it might perhaps be best to let all alone; so I turned away to go to my Lodging, but Truth arose again and I got upon a high Grave and called with a loud voice to that confused multitude that if they would be still they might draw near, and putting of my hat I stood silent and they gathered about me as rank as they could stand; Thus was I surrounded by a strange People one of which Faces I had never seen. O the Bowing of my poor Soul at that time; But the dread and Power of Almighty God filled my heart and in that I begun to speak to them; and after some time they became as so many Lambs before me, and the Lords Power so far Bound them that I did not behold so much as a light countenance amongst them, and thus was I raised in my Spirit above them I think for near the space of an hour and when they drew off I thought there might be betwixt two or three Thousand People. I then walked away with an humble but thankful heart, many came to our meeting next day where both companion and self had a good Time amongst them.

We are now in Dungannon in the most agreeable Friends house we have yet met with and how we shall fare at Charlemoat meeting to morrow the Lord only knows, only things seem to open at present as tho' a great part of the service may fall to my Share than I expected when I left you; but the Lords will be done in all things saith my soul, And now dear Friends though my Exercise at present seems a little new to me yet it hath not separated you from my remembrance, but I am frequently visiting divers of you in your habitations sometimes by day and sometimes by night with sincere desires for all your growth and Preservation in the Truth, humbly hoping that when it is well with you my Preservation also may be remembered by you and therefore with the Salutation of endeared love to you all, but more particularly to Friends of Wakefield Meeting, I bid you in every good sence Farewell Farewell

Joseph Milthorpe.

Copy of a Paper that was fixt up in different parts of the Town of Rochdale in Lancashire at the time of holding the Northern Yearly Meeting there in the year 1782.

Manor        At the Court Leet of our Sovereign Lord the King and the Court Baron of the  
Right        Honourable the Lord Byron Baron of Rochdale for his Manor of Rochdale held  
of            at Rochdale the Eleventh day of April 1782  
Rochdale

This Court doth order the several Constables within this Manor do give their attendance upon the 16, 17, and 18 days of April Instant at the place set apart in the Town Meadow by the People called the Quakers to Assemble in for the Purpose of Divine Worship and see that the Peace be kept in the strictest manner. And in order that no Person may plead ignorance in case they should transgress against due decorum and not behave themselves as becometh peaceable and quiet Subjects; They are to take Notice that proper Example will be made of such as do offend against good behaviour, And the Masters and Mistresses of Families are particularly desired to have a Vigilant Eye over the Behaviour of their dependents during the above time

James Holland  
Steward

To the Quarterly and Monthly Meetings of Friends in London and Middlesex.

Dear Friends

Being engaged in the Love of Truth, and from an Apprehension of duty, or to pay you a Religious Visit, agreeable to the Recommendation of the Yearly Meeting in 1776, and having attended the Monthly Meetings, and laboured therein, as Understanding and Ability were afforded, we find a concern to leave with you some account thereof.

We have reverently and thankfully to acknowledge, that in this solemn service, we were favoured with the Presence of the Master of our Assemblies, the Good Shepherd of the Sheep who is ever mindful of his Flock, seeking to save such as are in danger of being lost, to bring back such as are gone astray, and to lead all who attentively hear his voice, into the Pastures of Life where they may know true feeding and lie down in safety.

We believe that in all the meetings Friends were generally very diligent to give us their company, received our visit with much readiness of mind, and a patient attention to the Advice and Admonition delivered.

Before we enter on the Answers to the Queries permit us to make a remark, or two, on the manner of answering them, for altho' there might be no design to conceal things that were amiss, and a care appeared to say nothing but the Truth, yet the whole was not so fully disclosed as the case required: By such means the principal end of answering the Queries is in some measure defeated, for whilst the favourable side is placed in full view, that which stands most in need of help, is often too briefly mentioned and sometimes wholly omitted.

It also gave us some concern, to find that these Queries are answered but once in a Year, owing perhaps to the Multiplicity of other affairs, yet as the present state of the Church evidently requires more frequent, and close inspections we propose to your consideration, whether there might not be a service, in reading of the Queries twice in a Year in your Youths Quarterly Meetings, in order to remind your members in general, and the Youth in particular, of the several important duties, to which these Queries relate, and to give Ministers and Elders, and other concerned Friends, seasonable opportunities, of exciting to a due observance of them, in the Love and Wisdom of Truth.

The following Answers to the Queries comprise, as nearly as we can recollect the state of your several Meetings.

1<sup>st</sup>. Meetings for Worship on first days are generally well attended in the forenoons, some of the afternoon meetings not so well; No afternoon Meetings in the Country except the evening Meeting at Plaistow. Most of the week day meetings are small in proportion to the number of their members, Many Friends do not duly observe the hour appointed, both on first and Week days. In most meetings there is some Appearance of drowsiness, and in one Meeting of restless Behaviour, Meetings for Discipline are, in general better attended than formerly, though still small in proportion to the numbers who might reasonably be expected to attend them.

2<sup>nd</sup>. Love and Unity are generally pretty well preserved, Tale bearing and detraction appear to be discouraged.

3<sup>rd</sup>. A good degree of care remains with many Friends by Example and Precept, to train up their Children, in a Godly conversation, in frequent reading the Holy Scriptures, and also in Plainness of Speech, Behaviour and Apparel, but great remissness in these duties is sorrowfully evident in others; and it doth not appear that Friends in some meetings have exercised due care in admonishing such.

4<sup>th</sup>. One instance of unfaithfulness by receiving Tythes, in one meeting great unfaithfulness by paying Tythes, Priest demands and those called Church Rates, in the other meetings Friends are pretty generally clear, but it does not appear that all the unfaithfull have been admonished, by an Appointment from their Monthly meetings.

5<sup>th</sup>. Most of the members of the several Monthly meetings are careful to avoid vain sports, places of Diversion, Gaming, and necessary frequenting of Alehouses and Taverns, Excess in drinking and Intemperance, Some instances in several Monthly meetings of Intemperance, which are under Friends care, and in some Meetings of frequenting Places of diversion. In one meeting it appeared that Endeavours had been used to reclaim their members from such practices.

6<sup>th</sup>. It does not appear but Friends are generally just in their dealings, and punctual in fulfilling their engagements, the few exceptions are under Friends care.

7<sup>th</sup>. Care is taken to advise, and deal with such as appear inclinable to marry contrary to the Rules of our Society, and also respecting Certificates.

8<sup>th</sup>. In some of the Particular meetings, no Overseers are appointed, and in all the other Meetings, two, or more, men friends are deputed to take the oversight of them, but there are not any Women appointed to that service. Care is taken when anything appears amiss, that the Rules of our Discipline be put in Practice.

9<sup>th</sup>. Records of Sufferings, Marriages, Births, Burials and Meeting houses, are duly kept; No notice taken in any of the meetings, but one respecting charitable donations.

Dear friends

As from the foregoing account many deficiencies, appear and being fully perswaded that every deviation from the path of holiness is owing to a disregard of the teachings of divine Grace manifested within, a measure whereof is given to every man to profit withall; We earnestly extort that every one, may be stirred up to a constant attention thereto, as the only effectual means of our Improvement in things well pleasing to God through Jesus Christ. - And as the publick Worship of the Almighty is an essential part of the first and great Commandment, thou shalt love the Lord thy God with all thy soul and with all thy strength, we intreat those who have been remiss in this indispensable duty as to neglect the due attendance of our Religious meetings, particularly on first day afternoons, as well as on other days of the Week, seriously to examine into the cause of this sorrowful declension by the Light of Truth, that they may be clearly convinced of every thing that tends to dishonour the holy name, to injure their own Souls, and to bring reproach on our Christian Profession. - For want of a close attention, and faithful Obedience to this most sure guide, the Love of many towards God, hath waxed Cold, the true Unity, and fellowship of the Spirit hath been departed from and the Love of this present world, and its perishing enjoyments, too much prevailed, whereby the minds of many have been so blinded, as not to perceive the necessity of training

up their Children in a Godly conversation, frequent reading the Holy scriptures, and plainness in speech behaviour and Apparel, nor are concerned to bear a faithful Testimony against Tythes, and other things inconsistent with the doctrines of Christ, nor careful to avoid vain sports, places of diversion and Intemperance duties incumbent on all who profess the blessed Truth, But many instances of degeneracy which are the sad effects of a departure in heart from the Lord, and his Law written therein, were pretty fully spoken to in the several Monthly meetings where these causes of complaint appeared; We do not find it in our minds to make much addition in writing, but leave the success of our labour with him who whose Blessing alone can make it effectual towards the Restoration of Primitive beauty, and reviving a Godly concern for the promotion of Truth and Righteousness. - May all those who have erred, and gone astray, be prevailed upon in this day of merciful visitation, to turn to the Lord with their whole hearts, that they may be healed, and that such as have turned their backs, upon our Christian Testimony against Tythes, and have joined with the Spirit of this World, in its manners, customs, and vain Amusements, maybe brought to see how inconsistent such conduct is with the Nature and spirituality of the Christian Religion, and that by their shuning of the cross they increase the Afflictions, and Sufferings of their faithful Brethren.

And may the dear Youth, deeply ponder in their minds the things which concern their present and future peace, and duly prize the many great and precious privileges they are favoured with, humbly applying for divine Wisdom and Ability to make a right improvement of them in order for their furtherance, and establishment in a course of pure Obedience to the requirings of Truth; may they be diligent in reading the Holy Scriptures, and such Books as may be instrumental to convince their Understandings, and settle them in the firm belief of our Christian Principles, and carefully shun all such writings as have a tendency to alienate their minds from the purity, self-denial and simplicity of our holy Profession; so may they be qualified to fill up the stations of our Worthy Elders, who are gone and going to their everlasting habitations, that from one Generation to another it may be said of us as of Israel formally, who is like unto thee O People saved by the Lord? for to what People hath he given such statutes, and Ordinances, and Testimonies for their Preservation, from the corrupt ways and customs of a World which lies in Wickedness; and in an especial manner, by revealing the Law of the Spirit of Life in Christ Jesus, which alone can set free from the Law of Sin and Death.

May the Elders among you be strengthened in a faithful discharge of the important trust committed to them, taking the Oversight of the Flock not by constraint but willingly, neither as being Lords over Gods Heritage, but be good Examples in all things, that when the chief Shepherd shall appear they may receive a crown of Glory, which fadeth not away. - We were thankful to find a considerable number of living members amongst you, with the help and Unity of whose Spirits we were much comforted. May these be preserved stedfast, and unmovable, always abounding in the work of the Lord.

Finally Brethren; whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things pure, whatsoever things are lovely, whatsoever things are of good Report, if there be any Virtue, and if there be any Praise, think on these things.

We Salute you in the Love and Fellowship of the Gospel, and remain your Friends and Brethren

London 25<sup>th</sup>. of 2<sup>nd</sup>. mo: 1778

Henry Wilkin,  
George Boone,  
Robert Walker  
Isaac Sharpless,  
Jeremiah Waring

## Copy of a Letter from Martha Routh of Manchester to her Brother and Sister

Manchester 6<sup>th</sup>. mo: 27<sup>th</sup>. 1782

My Dear Brother and Sister

I expect you have before this time had the sorrowful intelligence communicated by Cousin Gibbins, respecting our dear Nephew; an event that yet very deeply affects my heart, and had not divine compassion been extended as a strong Tower around my poor Tabernacle I think it scarcely could have sustained the shock.

The information being given by a secret intimation in my own mind when nature was far spent having sat several Meetings which lasted near seven hours, but before I proceed, may first say our Worthy Friend Robert Valentine from America came here the seventh day before the permitted tryal, and found his mind drawn to lodge with us, a favour we had no expectations of: He attended our meetings on first day to the strength and comfort of the "poor in spirit". He is advanced in Years and rather feeble in Body but I think it may be truly said of him that he is strong in the Lord and in the Power of his might. Had a heart tendering season in the evening, under our Roof (many Friends been present) in which he was led into fervent supplication, for the youth present, as also for his Children in a distant Land, that they might continue to be the Lords Children. - Next day we set out for Warrington, when he took a tender leave of dear Tommy, we went sooner than usual to attend the Funeral of a friend from Kendal who died on a Journey of Business at Whitchurch in Shropshire and brought hither: So that many are the Permitted events, though trying to us, in Divine Wisdom for the instruction of us who are left behind.

To return now to the former part of what I was going to mention, that a friend coming into our Womens Meeting with some Papers for us to sign, said he thought it might not be amiss just to mention, that our friend Robert Valentine who had intended to proceed forward was, on farther consideration most easy to return back to Manchester: No sooner had he spoke than an unusual sadness like a dart struck through my whole frame, so that it was with difficulty I sat till the business was done, and then could not refrain telling my Aunt something had fallen out at Manchester since we left it yesterday, which is the cause of Roberts going back; she tried to put it from me, believing it was only a turn in his own mind, that he did not feel quite clear of us, but the intelligence in my Soul waxed louder and louder, that before we were well out of the Meeting Place the voice said plainly thy Nephew is dead! I then told my Aunt again, who seeing me very sorrowful, said my Dear do not afflict thyself so, but have Faith and Patience until enquiry can be made, I said my dear Aunt I do not Afflict myself, but am distressed and not without a cause, I then looked inward to see if he was removed by any kind of fit or accident in the warehouse, but the answer was, "no he is sunk in the deep Waters." I turned into a Friends house and sat down in as much stillness as I could, but in greater Agony of Spirit, which the Friend of perceiving queried if anything was amiss. I told her my Nephew was dead and the way it had been permitted, she seemed much astonished for she knew him well, but was willing to hope it was not so, and try'd to comfort to me, but I could receive none 'till another intimation was sounded in the ear of my soul; Be not overmuch troubled he is taken from the evil to come and is entered into Rest and Peace; Nature then got some relief by tears, which were soon renewed by my dear Husbands coming in, who was then informed of the event and deeply affected therewith. - We got home that Evening in a Carriage and found the remains of our adopted Son, laid out a fair Corpse excepting a little setting of blood in his face, being found with his head downward in what is called a Whirlpool near the usual place of Bathing. Our beforementioned friend and many others that were standing around him, I trust felt such a time of Solemnity as will not easily be forgot, when Robert was drawn forth in Testimony in which he had to express from divine Authority, "Sorrow not my Friends, for I feel an evidence that it is well with the Young Man." And O! my Dear Brother and Sister, what cause have we to be thankful that we feel the continuation of this evidence, and that it so bore up my mind when following him to the meeting that I did not drop one tear, but in the Solemn sitting was (I trust) influenced with

power from on high to bear an honest Testimony on the behalf of the deceased, in which I had to express I was not ashamed to acknowledge, he had a strong will and undaunted courage which might be some apparent cause of his now being a corpse and the Permission of it might by some be stiled an untimely end, but I durst not call it so, nor even say but with resignation, Why is it thus Permitted! for I had fully to believe in the ordering of unerring Wisdom he was taken from the evil to come and entered into everlasting Rest, for which he was in a good degree prepared, in being preserved in innocence of conduct and conversation, so that I never heard an unguarded expression drop from his Lips; for though as I before hinted, he had a strong will, and also an inclination to have followed others, in some little imitations of dress, but I found it my duty to remove their first appearance as the little Foxes, so that I had cause to hope the tender Vine was not hurt thereby, and I felt an earnest engagement of mind, that all who had children or the care of Youth, might thus watch over them for good, the reflection of which afforded great Peace in the time of deep tryal etc.

Thus much was called for from me, after which several Living Testimonies were borne, as also under our Roof in the Evening, many of the Youth being present, whose hearts were greatly tendered.

Our loss of him will be great, but as we have cause to believe his gain far greater, desire resignation to the divine Will.

#### A Caution to friends by Hannah Earnshaw 1782

Dear Friends

Finding an engagement of mind to make a remark of what has of late appeared to be my duty (to leave to your solid consideration) which for some Years at times has weighed upon my mind, but not with any inclination to write or say anything of this kind until this present time, which I would rather have omitted had I been easy, and especially when I considered the advice that from time to time has been Recommended, and the little impression that it appears to have; it seems to me but like water spilt upon a stone; yet I must cast in my small mite. - In that Love that wishes well to all mankind do I address you who are Parents of Children that you would not put upon your Children Gayer Apparel than yourselves do wear, nor allow them any more liberty in dress, while under your Tuition, or in your Power to restrain them; then neglect of this care in some Parents appears to be very great; there are some as to their outward appearance Plain as becomes the Truth, yet they do bring up their Children in a far different manner to themselves, I do not know how such can be clear in the sight of God, or in the discharge of their duty which they owe to their Offspring when they are so far deficient herein; and not only so but pleads for them, and calls them plain that are Printed or Painted of several colours upon their Backs; how they can truly call them plain I know not? What is the way Broader now than it was for our Ancestors, is not that Spirit the same now that it formerly was; which led our friends out of such things, will it lead them back again; have we not the same Father, or is God changed? He is the same yesterday, today and for ever, the changeableness is in man which seem as if he was for making Paths of his own to walk in, or seeking as it were to climb up some other way, the same in Scripture is accounted a Thief and a Robber; but Christ said I am the door; by me if any man enter in he shall be saved.

Be not conformed to this World but be ye Transformed by the renewing of your minds.

It is with me to recommend to Parents and Heads of families the Serious consideration of our Profession, (viz) to be led and guided by the Spirit of Truth, and whether we be living up to the dictates thereof yea, or nay; for our Profession is an high and holy calling, then we ought to live a Self-denying Life, Holy unblameable in all manner of conversation, not Fashioning ourselves or Children according to the vain customs of the

World, but in Plainness and Purity as becometh the Truth we Profess; shunning all manner of Superfluity.

Touch not, Taste not, Handle not, with the Worlds ways in their Salutations or otherwise, in that which is inconsistent with the Principles of Truth.

Wherefore come out from among them, and 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. 2 Cor: C: 6.v:17.

Oh! That all was thus cleansed and sanctified from the defilement and Pollutions of the World; then would they have clean hands and clean hearts, and know a drinking of the river that makes glad the whole Heritage of God. If they did but witness these things experimentally, then they would not object and say, we can see no harm in such and such things; and that they are young, and some greater Liberty must be allowed them; to such I answer that if they did live up to that Principle of Light as they ought to do they would see things clearer than they do, and their Understandings would be more and more opened, to discern betwixt the Precious and the vile; Truth ought to be the same rule for the young as for the old, and if there was a single waiting upon pure Wisdom for Instruction there would not only be a coming up answerable thereto themselves but a concern of mind in a more faithful discharge of their Duty towards their Children and Servants also.

Hannah Earnshaw

Tottis 11<sup>th</sup>. Mo; 1782

Copy of a Letter from Hannah Earnshaw to Joseph Wood containing some Account of her late Sister Sarah Earnshaw deceased.

Tottis 1<sup>st</sup>. month 1783.

Dear Friend

I take this Opportunity to visit thee with a few lines in this my lonesome Condition, as I find an inclination to give a hint or two in the Remembrance of my dear Sister, who is now removed from the Troubles and Temptations which we are liable to meet with, while in a these Earthly Tabernacles.- Many have been the deep exercising seasons which she has passed through and especially a little before she was seized with her last illness, as she many times said to me, I know not what is the reason or cause of it being thus with me, but one time when we had been conversing together of each others states, She cheerfully said if it be but for my own Refinement, that I may come forth more pure than Gold seven times tried; and after her illness came upon her, she appeared at times as one going a pleasant journey, and expressed that she was eased of the hard exercise that had been upon her, and also the favourable sittings we had had together in our Week-day meetings; which to me at that time was admirable; so there's no doubt at all with me but that she is Eternally happy; altho' it is our great loss to part with such one in whom there was such a near Unity both in Body and Spirit, which often affected us both when we parted but for a few days, and now much more so when separated in this soluntary condition: Yet when I turn my mind inward and endeavour to get near unto that which is able to bear up and support under every Probation, I have been measurably helped beyond my own expectation, and Especially when my Dear Sister lay ill, but two or three nights before she died, when I was in Bed and had been in a little slumber, and awakening lying still for some time, desiring that the Lord would enable me to give her up, which I could not do of myself; on a Sudden all manner of Sorrow and Trouble was wholly taken away at that time, and such a serene calmness overshadowed my mind as I am not able to express; and I also saw there would be no cause to mourn on her account, and for several hours I did enjoy such divine comfort; that I believe had I remained in this state, I should not have been sensible of the want of anything; and it appeared to me, that she must enter into that glorious Rest, which I had a foretaste of; and in the parting

moment was as an Anchor to my mind which bore up my Spirit at times in a wonderful manner, or I believe my feeble Body could not have subsisted, and the day she was Buried when I was still in myself and most resigned, I was as if out of the Body in a quiet habitation.

May I ever be preserved in a humble Acknowledgement of his mercies and favours, that the Enemy with his Alluring Baits and snares be not suffered to draw away the mind from off the spiritual Watch, the which my poor Sister had a sensible feeling of, as will appear by the following short Ejaculation, which was found writ in her Pocket Book.

"Oh! That I may be, from Sin and Death set free !

Oh! that I may be delivered from the Enemy of my Soul, who at times is striving to captivate my poor never dying Soul, and I believe at this time, he has been striving to draw my mind away from the purer part, but I desire that I may be enable to stand stedfast, in that little knowledge that the all wise Being is pleased to give me; that when the Finishing time may come I may be prepared to meet the great Judge with Joy." Which desire I fully believe was answered.

The fervent Travel of her Spirit was not only for herself, but also reached to the Youth in a particular manner, that they might be Preparing and Prepared to meet the Bridegroom, that when he came they might have their Lamps trimmed ready to enter in with him; and that they might not be following the vain customs and Fashions of the World in decking and adorning these Outward Bodies. - As too few in this our day are willing to follow her Example, in Plainness and a diligent Attendance of Weekday meetings as well as other days; but are loving Liberty and gratifying their carnal Inclinations in those trifling perishing Amusements that take up the mind which should be exercised in a spiritual Warfare against this potent Enemy, that when this short thread of Life is spun we may have an Admittance into the Mansions of Eternal rest and peace, is the Earnest Breathing of thy Afflicted Friend.

Hannah Earnshaw

To George the third, King of Great Britain and the Dominions thereunto belonging.  
The Address of the People called Quakers.

May it Please the King

The peaceable principles of Christianity, which tend to promote the temporal and eternal happiness of all mankind, under the event of Peace peculiarly grateful to us thy faithful subjects, the People called Quakers; and we rejoice, that, as the Father of thy People, thy mind is relieved from the painful anxiety that must have accompanied their destruction or distress; for when we reflect on the dreadful calamities and the great effusion of human Blood, which ever attend the prosecution of war, we deeply lament, that any of the Professors of the Christian Religion should continue in a Practice so inconsistent with the doctrines of Christ, the Prince of Peace. We trust however that in the appointment of divine Wisdom, the time will come, when nation shall not lift up sword against nation, neither shall they learn war any more. And it is the fervent wish of our hearts, that a zeal for the discouragement of vice, immorality, and dissipation, and for the promotion of righteousness, which exhalteth a nation, may spread and increase amongst the inhabitants of thy dominions.

Impressed with a thankful sense of the religious privileges which we enjoy under thy government, and attached as we sincerely are in duty and affection to thy Person and family, it is our earnest Prayer, that the Arm of the Almighty Power may establish thy Throne in righteousness and Peace.

Signed by a committee of 78 Persons.

To which his Majesty gave it the following Answer.

"I always received with pleasure, your assurance of duty and affection to my Person and family; and do so particularly upon the event of Peace. You may be assured of my constant Protection, as your uniform attachment to my Government, and peaceable disposition and conduct are highly acceptable to me."

Copy of a Paper found in William Payne's Desk of Newel Grange at his decease.

The end of Man's Creation is the Glory of God, and his own happiness, and herein the Loving kindness and mercy of a Gracious God is evidently manifested, that in the connection of these two requisites, he has made our duty to him the utmost Pitch of rational delight. - "Now I conclude any one in the right Exercise of their senses, would endeavour after the attainment of so desirable an end, of which happiness I would give a short definition in the words of the Psalmist, Viz! "Blessed is the Man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor hath set in the seat of the scornful, but his delight is in the Law of God and in his Law doth he meditate day and night". Now my Friends as these are the conditions of happiness, I would recommend to us an examination how far they are applicable to ourselves. If we weigh ourselves in the Balance and are found wanting; let us let the time passed suffice, to have walked after our own hearts Lusts, and resolve with full purpose of heart for the future to double our diligence to make our calling and Election sure; for our Death is sure and the time of it uncertain, and the preparation for it absolutely necessary, insomuch that we ought to be always ready, that whenever it shall please the Almighty to remove us hence, we may receive the Answer of well done good and faithful servant enter thou into the joy of thy Lord.

He departed this life ye 22<sup>nd</sup>. of the 12<sup>th</sup>. month 1768

A paper wrote by Emanuel Brook 1782

It hath been on my mind for some Years to write something that the Lord hath shewed me; he shewed me many things; but I shall write of that thing I think most needful in these Days.

When I came among Friends the Lord was good and condescending to my weak condition; and he convinced me concerning Apparel, and what sort of Apparel his People should wear; he shewed me so clear as if I had seen two living men pass by me in different Apparel, and different in behaviour, very much; the first all outward splendour and greatness in the sight of men, the second not regarding men; but his Eye turned quite inward, and fixed stedfast, on something inwardly, where he had his comfort from; this similitude or likeness of things being confirmed to my inward senses in these words (viz) thus far shall the second Temple exceed the former in Glory; Now I came to know how the Kings Daughters were all glorious within, Likewise I saw how the Gold was covered, and when it was to be seen in the Second Temple; Now this Pattern being seen I call to mind what was said to Moses, see thou make all things according to the Pattern shewed thee in the Mount, when I compare this Pattern with some called friends, they are a great way off, both in Cut and in colour; Notwithstanding this I have seen more Friends that have been Baptised and truly taught of the Lord, that hath been even the very Pattern both in cut and in colour, but Oh! the great Degeneracy there is now seen in dress, Oh! how hath Pride got in little by little, Oh! these little Foxes that have crops our Vine and keeps it a dwarf. I say again Oh! these little Foxes, how got they in at the first, well in my opinion, one way they got in was thus, some called Friends not coming to the

Truth, and others departing from the Truth; such as these fell in Love with themselves saying, what shall we Eat or what shall we drink or wherewithal shall we be Cloathed; we have not Truth to cover us; something we must have to cover us with; Now these are not sensible what hurt they do to themselves and others, some may say what hurt do I do to others well I will tell thee what hurt thou doest to others, thou art for being an Idol, thou art for robbing God; Thou may say How can I rob God, give me leave to tell thee; thou Dresses thyself Proudly, Gaudily, and would have others to admire thee and thy Gaudy Dress, as thou admireth thyself and thy dress, thus going to Meetings and in the very place where People is met to Worship God, there would thou be adorned for thy Pride; an adoration is Worship, so thou would be Worship'd for thy Pride; this is the way thou robbest God in, thus the hearts of the simple; and their Eyes being set on thee are thinking how they must imitate thee at the very time when their hearts should be given up to God, and adoring him: Thou Proud Woman that bringeth in these little Foxes, and falls in Love with Paints and Pictures, and for an excuse makes Pride Cheap, may be saying thus, my little Daughter is very fine, pointing where it is very fine, it Grandmam gave it this Painted Tippet, or this Painted frock; so thou art in love with it and teacheth thy Children to be the same before they can speak plain. Now the Daughter being grown brings in her excuse thus, this Painted Gown I have on, was a Remnant of my Grandmothers, and she gave it me, She keeps a Shop and hath such things at times; here Pride comes in Cheap again, so whilst some Shame remains there is some Excuse for Pride, it coming in cheap, but it seemeth almost to be as the saying is, (Shame and me have ran round the Whin and I have out run it) So now a days the Old Woman can come to Meetings in her Painted Gown? what and no excuse, yes, yes, a very plausible one too, Saying, I thought nothing at having a Painted Gown, but I happened to be in such a Shop and see this Paint and thought it a pretty civil thing for an Old Woman, because you see it hath a dark groundwork, now I say these civil things because of their dark ground work are too common in these days; Some may say? Dost thou speak all against Women, is no fault in Men? Yes, but Men gets something by this Pride, yea what doth the Master of the Family get that indulges his Family in such Pride; he thinks Perhaps he gets honour, by turning out his Wife and his Daughter in their Paints, and his Sons in their deep Dyed coats, now I will tell you what I think such a Master of a Family is likely to get? what; well Pride leads to Idleness, and Idleness leads to Shifts, and Shifts arising from Pride leads to Break Indebted to their Neighbours, too often it proves so in these days; Oh! Formality, I have seen thee in thy great appearance before men; and how thou swellest thy righteousness before Men; and in the sight of Men, but Oh! be not so big, for thou art a Mother and knows it not; thou bringeth Births into the Church and understandeth it not, Oh! thou Mother Formality, thee and thy Births make up a Monster, for thou before Men walkest orderly, and thou bringeth a Birth into the Church that walketh out of all good order and form; thou Mother, Formality it is thee that hath brought in the Painted Gowns, the Curled locks, the Attired hair, the Measled Face, Dyed with strong drink; and the many little Foxes that have been brought in by thee, thou Mother, Formality.

Now the great Question is? How must formality and her Births be rooted out of the Church, that so cunningly is brought in; Friends this is an hard Question, but I am willing to give my Judgment in this weighty affair; there is a wise Prince must begin this great work, a Prince of Peace, and he will prove a Wonderful counsellor to such as comes leaning on him out of the Wilderness, of Lo he is here or Lo he is there; for I say the Gold is within the second Temple; Seek it not without; The Glory is there, Seek it not elsewhere.

Now this Wise Prince can give sound Judgment whose the living Child is, yet in these days the murderer says the living Child is mine but lyeth; now this wise Prince must have men fitted by his own work and operation, who can work in refined, and in unrefined, such as Aholiab and Bezaleel, Bezaleel signifies the true Ministry, and Aholiab sound Judgment in the Discipline, these two must go hand in hand helping one the other, or else Formality will not be rooted out of the Church; this Bezaleel the true Minister and Aholiab sound Judgment in the Discipline, these two must be as is spoken of in the latter end of Ezekiel, in one of these see a Mans bone unburied there must be a sign set by it, 'till this Aholiab this Son of a Woman

of the daughters of Dan, lay hold of it and Bury this Bone, this part of Man must be laid in the dust, if any part of Man would be at work in the Church, Bezaleel and Aholiab will bury it in the Dust, and make nothing of it, but the fruits of Old Adam; and the Old man cannot stand before Bezaleel and Aholiab, for these will be Baptised and fitted for the work of the second Temple, to work in Silver, and in Gold, in Brass and Iron, and Stone, and in cutting of Wood, and in engraving as it were with the Point of a Diamond; Now when the Second Temple comes to be cleansed little by little, by these two, then will some know what the Gold of the Temple is

Emanuel Brook

Delph 4<sup>th</sup>. Month 1783

Some Account of the late Robert Pryor, Son of Robert and Elizabeth Pryor of Baldock in Hertfordshire being chiefly his own expressions, committed to writing by his Brother, John Pryor who attended him in his last illness.

He had been visited with an heavenly visitation which he happily joined in with. For some Months before his Death his usual state of health seemed altered, and signs of Infirmary appeared which continued to increase upon him and at length terminated in a settled decline.

One day talking to me about his Will he said some might think he had given a great deal away from his Children, but he was more afraid of them having too much than too little, as he had seen great Riches do much hurt especially in our Society, he wished his Children to be brought up plain and that the Boys might be put Apprentice to sober honest friends. One time on taking leave of his Son Robert who had been up to see him, he desired him to be a good Boy and to speak the Truth, to keep to the plain Language; and not to associate with the bad Boys but chuse the best of them for his companions.

At another time he said Brother I hope I do not repine, though I am afraid lest I should, I have my low times lest it should not be well with me, sometimes I think it may be the Enemy that strives to disturb me, speaking of his being resigned to the will of Providence he said, What signifieth whether I die now or twenty years hence, though if I look back my time appears to have been very short. One day he said, Dear Brother do not be too anxious after the things of this World, for my inordinate desire to accumulate wealth has been a heavy Burden to me, no one knows what I have suffered on that account. Again his having been solicitous after the world had made him but a Dwarf in Religion, and that if it had pleased the Lord to have spared his Life he thought he should have found it his place, to have endeavoured to be a more useful member in the Society, and to have expended more of his Income in charitable uses. And further said, that the Love of money and an inordinate desire after Wealth had pierced him through with many Sorrows. One afternoon his Nephew J: F. came to ask him how he did, upon taking leave after sitting some time in Silence, he desired him to keep constantly to meetings, to love friends company and not to launch out into the Vanities of this World, nor associate with those who were likely to draw him aside, thus he hoped he would make a good man, and be a comfort to his Father and Mother, reminding him that there would be an end which would overtake us all, and that we ought always to be prepared.

One time, going to Bed he desired me to shut the door, saying it was on his mind to supplicate which he did on his Knees, begging the Lord not to leave him but to be with him in the trying moment, and grant him a safe and easy passage into his glorious Kingdom, hoping he would accept his late Repentance which he trusted was sincere, though upon a dying Bed, the next morning as I stood by his Bedside about the tenth hour he spoke to me as follows.

Brother I have been in a quiet sleep, and had a comfortable vision, I thought I had a foretaste of that glorious Kingdom where all is peace, serene, and quiet, such a prospect as I had never before seen, and such as no tongue can express the glory of that Kingdom.

At another time expressing the satisfaction he had in my being with him he desired I would not leave him when the event happened, and requested to be buried in a plain way, and to be carried into the Meetinghouse, as he had seen the use of those Meetings. One morning asking if he was free from pain, he answered he felt only violent Oppression that when the Lord pleased to release him he believed he was ready but hoped to wait the appointed time with Patience, he added he was as clear in his Intellects as ever - What a favour; and that he was permitted to get home, and settle his affairs was a great favour; but above all was that which he saw in his Vision.

He said it appeared clear to him that the less Friends talked about news, and interfered in Politicks the better, he thought they did not belong to them, he used to read the Newspapers when at Bristol to divert himself, but left it off finding his time better employed in reading the Scriptures, On taking a little refreshment, he said what a favour it is thus to be waited on, and to have everything that this World can afford, to alleviate or still the pains of the Body, We have so much the more to be accountable for.

He desired me to give his love to several particular Friends; also the friends of Baldock and Hitchin. One Evening upon my asking him how he did, he said he laid pretty easy, and was quiet in his mind, he thought he had a well grounded hope that all would be well with him; that if it should please the Lord to take him into his glorious Kingdom that night, what a happy change it would be; and asked me if I had anything more to say to him, if so I had better say it and the next morning he repeated the same adding that it was probable he might not long be capable of speaking, of which I inquired if he had anything further upon his mind, he answered not that he knew, but said again on my asking how he did, that he was quite calm in his mind, though he found hard work.

One evening he said he did not know what to think of that night, that he had Prayed so often to be released he was ready to fear lest he had offended, he should be very thankful to be released from his sufferings, yet hoped he could say as that good man J:S had expressed in Prayer at his Bedside, "Thy will be done Lord in Earth as it is done in Heaven" after this he continued remarkably still, and calm with much serenity in his countenance and taking little, but appearing wholly fixed on the greatest of all Objects.

On the 7<sup>th</sup>. day before his decease he noticed those about him more than he had some days before, and his Sister coming in the Afternoon whom he had often expressed a desire to see, he told me what a favour he esteemed it, to be permitted to live to see all his near friends which having then done it seemed as if he had every wish gratified. He continued in the same calm composed state of mind, growing weaker and weaker, yet sensible to the last having his desire granted of an easy passage, I have no doubt into that glorious Kingdom of which he as mentioned he had a foresight.

He departed this Life at his house in Budge Row the 16<sup>th</sup>. of the 7<sup>th</sup>. Month 1782 aged about 37 years and after a solemn Meeting was interred in Friends Burial grounds at Bunhill Fields the 21<sup>st</sup>. of the same.

## Epistle to all little children

I have it upon my mind to write a little Epistle unto you children who have not yet become acquainted with the voice that called Samuel in his younger days, I would advise you to feel the presence of the Lord near that he may shew you in the Light of Christ Jesus the way to everlasting Life, remember what the Apostle saith. "I rejoice greatly that I found of thy children walking in the Truth, I have no greater Joy than to hear that my Children walking in the Truth".

Sunderland. First day  
28<sup>th</sup>. 4<sup>th</sup>. Month 1782

T: Richardson  
not quite nine years old.

Suffer the little Children to come unto me, and forbid to them not: for of such is the Kingdom of God. Mark C:10. v: 14.

To the Monthly and Preparative Meetings of Women Friends of the County of York and to the Elders, Overseers and active Members thereof.

Dear Friends

Under a renewed sense that divine regard is near for our help, we feel a solicitude for the increasing Purity and strength of the living Members in the Body, and that more may be added to the numbers; and under this engagement the Faithfulness of Overseers in each meeting, has appeared to us one great step towards the Prosperity of this work.

We find that in some Meetings there are none under the appointment, and we fear that in some, where they are, there is not that single Eye to the cause of Truth, and Honour of God which enables us to speak the Truth to our Neighbour and our Friend, and for want of this true Charity (for Charity is the Love of God) the Life of Religion declines, the Tares of the Enemy increase, and in some places total desolation threatens the Professors of Truth.

An Overseer implies a Watcher on Zions Walls marking the inroads of the Adversary, and these being bound to the Law and the testimony dare not but give a certain sound in time of danger and therefore dear Friends let it be your care to appoint only such for the service whose Zeal for the cause influences their own conduct and appearance amongst men and renders them of a good savour manifesting at least an holy concern that they and their Families may serve the Lord, and we believe if such will resign themselves to this important office, and seek for heavenly Wisdom therein that their work (with those who are already filling this station) will prosper, and they enabled so to watch over the Flock, that they cannot see a Sister or any of the Youth swerve from the Testimony or mix with the Spirit of the World in any of its attacks, or any root of Bitterness springing up without faithfully warning them, or privately ministering advice, and if their repeated labours prove unsuccessfull, then in the Authority of Truth to lay such cases before the Preparative Meeting, that so Judgment may be laid to the line and Righteousness to the Plumline, and Zion measurably become redeemed thereby. - We are sensible that in many Places things are so low, as much to resemble the state that Israel was in, when there was neither sword nor spear found amongst the People, but they went to the uncircumcised for Help, and yet we believe the Lord will regard the faithful exercise and honest labour of his People, and so add to their strength as that in his own time the Enemies of Truth will be scattered before them.

We also recommend, that friends in their Meetings for Discipline will have a watchful Eye towards such as are under the preparing hand for use, and we believe that Benefit will arise in some places by changing their Clerks, and in the wisdom of Truth bringing those more generally into service without respect to Age, or outward circumstances, not doubting but such as may have properly filled that Office, will feel a satisfaction in

putting these forward, and assisting them, by which means the sense and weight of our Discipline wou'd increase, and Friends become more and more united therein.

Signed in and by order and on behalf of our quarterly Meeting held at York the 26<sup>th</sup>. and 27<sup>th</sup>. of the 3<sup>rd</sup>. Mo: 1783

By Mary Birkbeck  
Clerk this Quarter.

### A Triple Plea 1783

Law Physic and Divinity  
Where at Jar, could not agree  
To prove their right, which of all three  
Should have the Superiority

The Law pleads, it preserves mens Lands  
And keeps their goods from ravenous hands  
Therefore of right, challengeth he  
To have Superiority.

Physick prescribes receipts for health,  
Which men prefer before their wealth,  
Therefore of right challengeth he  
To have Superiority.

Then steps up the Priest demure  
That of Men's souls takes care and cure  
Therefore a right challengeth he  
To have Superiority

Let Judges Judge this triple Plea  
Then Lawyers shall bear all the sway  
Let Empericks their verdict give  
Physicians most of all shall thrive.

Let Bishops be Judge in this case  
Then Priests shall have the highest place  
Let honest sober wise men Judge,  
Then all these three away must trudge

For let men live in Peace and Love  
The Lawyers tricks they need not prove  
Let men forbear excess and riot  
They need not live by Physick's diet

Let men attend what God doth teach,  
They need not care what Priest doth preach  
But if Men fools and knaves will be  
They shall be Ass rid of all three

T: C.

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No. 4

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The Testimony of Friends of Allondale Monthly Meeting in Northumberland concerning  
Cuthbert Wigham

Blessed are the dead which die in the Lord from henceforth yea saith the Spirit that they may rest from their Labours and their Works do follow them Rev: 14 and verse 13.

Of which number we hope and believe our worthy deceased friend Cuthbert Wigham may be justly included; Justice to his memory as well as a desire that a double portion of that Spirit by which he was led out of the land of spiritual Egypt and out of the house of Bondage, into the glorious liberty of the Sons of God may rest upon the succeeding Generations induceth us to give forth this short Testimony concerning him. He was Educated in the way of the Church of England, and was in his Youth addicted to Youthful follies, and some gross Evils, but it pleased God who is rich in mercy towards poor Sinners to call him by his Grace, and reveal his Son in him whereby he was convinced of and received the Blessed Truth as it is in Jesus about the year 1734.

Being now brought under deep Judgement, for his transgression now sensibly feeling of Viol of Gods wrath poured forth upon the seat of the Beast, he durst no longer follow on his old course and ways of living, no longer durst he associate with his old companions but joined in Society with the despised People called Quakers, and several of his Neighbours being about the same time convinced of the Truth, he was made Instrumental of settling a meeting in Cornwood in the year 1735.

About a year after his conviction a dispensation of the Gospel was committed to him to Preach in which he laboured faithfully according to the ability given, his ministry was not of enticing words of mans Wisdom, but in the Power and demonstration of

the Spirit, often had to magnify that Power that had redeemed his soul out of that terrible Pit of Everlasting darkness, and having known as he often expressed the Terrors of the Lord for Evil, was earnestly engaged to warn others to take heed to their ways lest they should bring themselves under such terrors as he had felt. His Wife was convinced not long after him, and tho' she was not called to the Publick ministry, yet she was a Preacher of righteousness being a Woman of an Exemplary conduct, given to hospitality, her heart and her house was open to receive and entertain the Lords Messengers freely, and freely administered relief to the Poor and needy, a meek humble minded Woman saying sometimes I can do but little for the Truth, but Oh! that I may never do anything against it, and as she was generally beloved so was her Death generally lamented by those that knew her both friends and others.

Our dear friend witnessing that peace of mind which the world can either give nor take away in giving up in obedience to the Cross of Christ, was Zealously concerned for the good of others, that they might also become acquainted with it for themselves, and might know it to be the Power and Wisdom of God to the Salvation of their Souls. In the year 1753 he took a journey on foot our friend John Pattison along with him, with the approbation of the Monthly meeting and travelled to several towns and Villages where no friends inhabited, and had many meetings amongst a People who were very much Strangers to friends and their Principles; this Warfare they went at their own charge being made willing to spend and to be spent for the sake of the Gospel of Christ Jesus and for the good of Souls.

He also visited friends meetings in Cumberland divers times as also in the County of Durham, and some parts of Yorkshire, divers times likewise in Westmorland and in some parts of North Britain, at the Yearly Meeting at Edinburgh, and had meetings in his way at several places where no friends reside. He was also several times engaged in visiting families in all which engagements we have cause to believe he had good services, he was careful not to move till he felt the motion of Life to stir him up to his duty, the solemn awful retired frame of mind in which some of us have seen him sitting in meetings, has been instructive to some of us when very young convinced, in that day when a People was gathered in this corner from the Lo heres, and the Lo theres to the Shiloh of God. His arms was open to receive all in whom any tenderness appeared let their station in the World be high or low. - After the Death of his beloved Wife he met with some Exercises and cross Occurrences in his own family which grieved him much, yet he was favoured to outlive all his Sorrows, and tho' through Age and Infirmity of Body his natural faculties was much impaired, yet we trust his mind was redeemed out of all Evil, and he was brot. to the Innocency and Simplicity of a Child and being perfectly sensible of his approaching dissolution he seemed to meet it with cheerfulness saying "I will wait in Patience until my change come, Oh it is a fine thing to be in readiness." And indeed the Patience and resignation which appeared in his countenance, Evidently denoted the calmness and serenity of his mind, he affectionately took leave of his friends that came to see him the last day of his sickness which was only the fourth, as not expecting to see them any more. One friend who had formerly lived Servant in his house and was convinced, She taking her leave of him he said, "Farewell, may the Lord be with thee and keep and preserve thee" thus in the sweet innocent state of a little Child he finished his course and doubtless is centered in Everlasting rest. He departed this Life in the evening of the 9<sup>th</sup>. of the 2<sup>nd</sup>. Month 1780 and was buried the 12<sup>th</sup>. of the same, in the Burying ground which he gave to friends in Cornwood soon after a meeting was settled there near his own house. In the 77<sup>th</sup>. Year of his Age a Minister for 43 years.

The Testimony of Scarborough Monthly Meeting against Abel Chapman, Jonathan Sanders, Thomas Linskell, John Walker, Isaac Stockton, John Chapman, Wakefield Simpson, Ingram Chapman, George Galilee, Joseph Clark, Hannah Chapman, Rachel Ward, Jane Chapman all of Whitby and Sarah Gott of Scarborough.

We the Society of the People called Quakers, have ever professed the necessity of a strict attention to the teachings of the Grace of God, and the doctrines of the Gospel, and thereby been united in the belief of certain Principles, in particular against offensive and defensive War, as inconsistent with the Peaceable Kingdom of Christ. Yet many members of this Meeting, disregarding these divine teachings, have contrary to our Professed Principles, Armed their Vessels for defence, and some few taken out, or been concerned as Owners of Letters of Marque.

On which account this meeting for several years past, as well as during former wars, hath in conjunction with divers friends under appointment of the Quarterly Meeting, repeatedly visited those who have thus violated this our ancient Christian Testimony, in order to bring them to a due sense thereof, and after much labour and forbearance, by Minute in 8<sup>th</sup>. Mo. 1781, and 1<sup>st</sup>. Mo. 1782. declared that, the aforesaid Able Chapman and Jonathan Sanders, being concerned in Letters of Marque, as well as Vessels armed for defence, were unfit to be employed in any service of the Church, or their collections to be received, and by subsequent Minute of this Meeting, in the 7<sup>th</sup>. Mo. last, the rest of those aforementioned, with several others concerned as owners of Armed Vessels, were put under the like censure, and as those of Whitby had in a collective capacity refused to be visited any more individually, the following Paper of tender Admonition and counsel, was also given forth, and copies thereof ordered to be delivered to such of them concerned as were willing to receive them; Viz.

To the members of Scarborough Monthly meeting concerned in armed Vessels. Notwithstanding the repeated Labours which have been personally bestowed upon you, we feel our minds engaged to treat with you in this manner, and in the first place briefly to set before you some of the Grounds of our Testimony against Wars and Fighting. Our Lord said to Pilate, "if my Kingdom were of this World then would my servants fight" and he doth not only disallow offensive war but defensive also; for when Peter in his masters defence cut off the High Priests servant ear, his Lord rebuked him, and told him that they who use the sword shall perish by the sword; thereby pointing out not so much an external manner of Death as the necessity of those Lusts from whence Wars and fighting proceed, being slain by the sword of the spirit, that so a fitness may be experienced for an Inheritance in his Kingdom who came not to destroy mens lives but to save them.

The Holy Prophets also who foresaw the coming of this Gospel day largely prophesied of the peaceable effects thereof, and the primitive Christians in their own experience could declare that the Weapons of their Warfare, were not carnal but spiritual, Having therefore these Doctrines and these Promises, we esteem it our duty to bear Testimony thereunto, and the more so as we believe the day is approaching when these Prophecies will be more fully accomplished; and how can our hearts endure or our hands be strong, if we desert a cause so precious, if we turn aside from a work under which so many have patiently laboured. Wherefore we are sorrowfully affected under a sense of the Blindness which has happened to some part of our Society, and although you have been from time to time instrumentally laboured with that you might be brought to see your own states, and situations with the Consistency of our Christian testimony, in this and many other respects, and that from a right conviction you might be engaged to bear the same, yet we are sensible it is only by the Power of Truth, operating in your minds, and your obedience thereunto, that this work can be rightly effected, and therefore we are engaged to turn your minds unto this Power, that thereby your spiritual eyes may be opened, and you favoured to see and pursue those things which belong to your everlasting peace, before they are hid from your eyes.

Nevertheless we trust that there are some amongst you, who are sensible of the importance of our Testimony, and are at times favoured to see the Rectitude thereof, and we

wish in a particular manner to press upon these the necessity of their acting according to the light received. Look not at others nor yet at your own weakness, but look unto the Lord in whom is everlasting strength, and consider that it is by being Obedient to the present manifestation of duty, that ability is received to press forward in the Heavenly race, and to attain greater Degrees of Light, strength and Purity, but if these whose minds have thus been enlightened, will not be obedient to the Heavenly Vision, but are consulting with Flesh and Blood, and preferring their temporal interests to everlasting Righteousness, and the reward thereof, these will receive the greater condemnation.

We also think proper to inform you, that it is our sense and Judgment, that many concerned in armed Vessels as expressed in a minute of this meeting, should be disqualified from acting in Meetings of Discipline, as they cannot be rightly helpful therein and also that their contributions for the service of the Society be refused, as the Gain thus acquired, may justly be deemed unrighteous Gain, and what is thus contributed, is or may be the price of Blood. And we sincerely desire that further steps of dealing may become unnecessary, by your acting from the convictions of Truth, consistent with our Christian Testimony, in order thereunto we intreat you to turn unto the Lord with full purpose of heart.

All which labour from time to time having been ineffectual, to the reclaiming of the said Abel Chapman, Jonathan Sanders, Thomas Linskell, John Walker, Isaac Stockton, John Chapman, Wakefield Simpson, Ingram Chapman, George Gallilee, Joseph Clark, Hannah Chapman, Rachel Ward, Jane Chapman and Sarah Gott, from a practice so repugnant to our peaceable Principles, they continuing therein to the end of the war, and being so incapable of consistently supporting the other Branches of our Christian Testimony, we find it incumbent upon us, for the maintaining these Principles, which we as a People most assuredly believe in, and for the clearing of our Society from the charge of a conduct so contrary to our Profession, hereby to testify against and disown all those above mentioned, from being members in communion with us.

Nevertheless it is our sincere desire, that they may by regarding the dictates of Truth in their own hearts come to an unfeigned repentance, and by a conduct consistent with our holy profession, and all other means in their Power, condemn their transgressions, so as to be fit to be reinstated members of our Society.

Given forth from Scarborough Monthly Meeting held at Whitby, the 9<sup>th</sup>. of ye. 5<sup>th</sup>. month 1783.

Read in our Preparative Meeting held at Wooldale the 6<sup>th</sup>. of the 6<sup>th</sup>. month 1784

The state of our Evening Meetings coming under the consideration of our last monthly meeting, it appeared to be the sense thereof; That for the future we should give an account in our Answers to the Queries, how those meetings are attended, and were any who were conveniently situated, neglect the attendance thereof, that they should be visited and laboured with. It is therefore earnestly recommended to such friends and particularly those who are heads of Families to be good Examples in this respect themselves, and as much as in them lies labour to stir up those who are under their care, to diligence in so great and necessary a duty, As it must be of a bad savour in our respective neighbourhoods, to see some part of the body Assemble together, whilst others are paying or receiving visits, and the families of such spending their precious time, (which when over cannot be recalled) in unprofitable company. And in order that the said advice may be more effectually put in practice it is tenderly desired that when friends dine at such houses where they are thus situated that they would not tarry so as to prevent the families from a due attendance at these meetings at the hour appointed, for tho' the company of our friends may be very desirable, yet ought not by any means to prevent us from presenting our bodies before him who hath declared that if we love anything more

than him we are not worthy of him, unto whom we must certainly be accountable for the neglect of every religious opportunity put into our hands.

A Testimony from the Monthly Meeting of Pontefract in Yorkshire, concerning Ann  
Broadhead

We cannot give much account of this our dear deceased friend before she came to reside within the compass of this Monthly Meeting which was about the year 1727; save only that we Understand, She was one whom divine Providence was pleased early to visit, fitt and prepare, for a Minister of the Everlasting Gospel, and was drawn forth in the love thereof to visit the meetings of Friends in several of the Northern Counties; But since her abode with us, Her concern lay chiefly in her own and some few Neighbouring meetings; She was a diligent attender at meetings for Worship and Discipline; and in the time of Silence therein Her countenance was both awful and weighty; In the exercise of her gift, She was clear solid and lively; She was a Nursing Mother in the Church; and more especially to those young in the Ministry; was one of a tender and affection Spirit, and charitably disposed, often visiting and sympathising with those under Affliction; Her mild and innocent deportment and conversation, corresponded with the doctrine she Preached, which engaged Friends Love exceedingly towards her; She was a pattern of plainness and humility, self with her being of no reputation.

The indisposition of Body which occasioned her Death, was of a long continuance, attended with great Pain (which she endured with remarkable Patience) that for some Years before her decease, she was much confined at home, Yet her strong desires to be at meetings, made her sometimes struggle hard with those Infirmities she laboured under, Insomuch that at times, the meeting she belonged to was favoured with her company, altho' in much weakness yet she was strong in the Lord, and in the Power of his might, by which she was enabled to bear several living and Powerful Testimonies to the Truth, which made lasting impressions on the minds of some who are yet left behind.

Towards the conclusion of her time, She gave good advice and great encouragement to some that visited her, especially the youth, Her earnest desire being they might not only be brought to the knowledge of the Truth, but also come to witness the Power thereof to establish them in Righteousness and Holiness of Life. - She departed this Life on 1st of the 6<sup>th</sup>. mo: 1763, and on the 4<sup>th</sup>, of the same was Interred in Friends Burying ground at Wooldale, and we doubt not but she now enjoys the reward of her faithful Labours, Her Soul being at Peace with God in his Kingdom, where the Righteous rest and sorrowing is no more; Aged 78 a Minister near 50 years.

Signed in and on behalf of Pontefract Monthly Meeting held there 8<sup>th</sup>. of 3<sup>rd</sup>. mo: 1764

By John Broadhead  
Edward Dickinson  
Henry Dickinson  
Samuel Empson  
Joseph Milthorp  
John Clarkson  
William Leatham  
John Walker  
Joseph Burn  
John Brown

Elizabeth Clarkson  
Elizabeth Leatham  
Margaret Dickinson  
Hannah Burn  
Mary Burn  
Jane Brown  
Mary Booth  
Amelia Walker  
Hannah Burn

On the Death of Samuel Bleckley a favourite Boy who died of the smallpox at Ackworth ye.  
11<sup>th</sup>. of ye. 1<sup>st</sup>. Mo. 1782 in the 14<sup>th</sup>. year of his Age.

That mind is sure to taste of better woe,  
That places joy in anything below  
For joys must still be interposed by cares  
During our passage thro' this Vale of tears  
At Ackworth school there was a blooming Youth  
Who shone distinguished in the paths of Truth  
Soundness of Judgement and ingenious taste  
Convinced the virtue ripening in his Breast  
These signs of goodness made the hopeful Boy  
The Parents darling and a teachers joy  
But ah how soon the flattering prospects fail  
For favourite Beckley's bid to the World farewell  
How transient are our hopes how soon they cease  
For favourite Beckley closed his eyes in peace  
But tho' hee's bid all earthly things adieu  
Yet shall his noble acts be kept in view.  
His memory will still live forever dear  
And he shall be remembered with a Tear  
Oh May the Youth his bright example prize  
And keep his noble acts before their eyes  
Pursue with diligence the road he lead  
And keep his memory living tho' hee's dead  
Oh let this Language rise within each breast  
Thy will be done we know thou judgest best.  
M: G.

Copy of a letter from a Ministring friend to Joseph Yarbury a young man under  
convincement.

London 10<sup>th</sup>. 12<sup>th</sup>. 1776

Dear Friend

My friend John Whitehead being lately at my house about business, when that was finished we fell into very agreeable conversation relating to serious matters, in the course of which he inform'd me of a Letter he had received from thee, which I soon found was acceptable to him, having received a very favourable impressions concerning the author, which lead him to a short narrative of thy religious progress; Whilst he was speaking, I felt a considerable degree of Brotherly love to flow in my heart towards thee, which induced me to request a sight of the Letter, and at the instant felt an inclination to address thee with a few lines. But before I enter into the matter I have in view, I wou'd premise that I had my education in the Church of England was religiously inclined from a child, and as I grew up Zealous for the forms thereof, was confirm'd by the Bishop, and from that time forward partook of the Bread and Wine very frequently with great Zeal and integrity. I received these Symbols with a fervent desire that they might really administer that spiritual nourishment my soul hung'red and thirsted after; But alas I found that they were indeed but outward and visible signs, the inward and spiritual Grace, I mean the abounding of it was greatly wanting; for when temptations presented my mind being more in the form than the Power I became an easy Prey to the common adversary; I then found by a woeful experience that the large Promises made for me at the font availed not, that was not the Baptism which really saveth, it

reacheth no farther than that of John (see Acts Chap: 19. verses: 2 and 3) the Baptism of Christ was wanting to entitle me to eat his Flesh and drink his Blood; for as he himself declared except ye eat the flesh of the Son of man and drink his blood ye have no Life in you, who so ever eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day. Here is the great difference betwixt the Baptism of John the Servant who with his administration was to decrease; and the Baptism of Christ who baptised with the Holy Ghost and Fire, and was to increase of whose Kingdom and Government there shall be no end. Now feeling in myself that notwithstanding my diligent attendance at the communion Table the substantial part of true Religion was wanting, I mourned greatly, not then understanding the excellent counsel contained in our dear Lords words which I had often read viz: the Kingdom of Heaven is within. I now began to see that I was indeed seeking the living amongst the dead, seeking that spiritual Life in the dead forms which my soul was in travail for, but was to be found within. The Woman that lost her piece of Silver swept her own house in search of it, and when she found it she called to friends and neighbours to rejoice with her, so was it with me; for when it pleased the Lord to reveal his Son in me his Spiritual Life which is the Light of man gave me indeed to partake of the hidden Manna by which I experimentally knew the meaning of his Gracious words. Viz. This flesh is meat indeed, and my Blood is drink indeed, I was zealously concerned that others might partake with me; but to return to my narrative, when my mind was thus far illuminated, as to see that I was seeking the living amongst the dead, I grew dissatisfied with the Religion of my education, and the Preaching of her Ministry became quite burthensome to me, because the Gospel Power which comforts the true believer, and tends to build up in the most Holy Faith was greatly wanting. Now I mourned as a Dove that has lost her mate, and to speak in the Scripture phrase became for a time as a Pelican in the Wilderness and as a sparrow on the house top; and having thus far traveled through the Religion of my education and found it to be a form of Godliness without the Power, it then became a duty to me according to Apostolick advice, to turn away from it; then the Query in my heart was wither shall I go? I besought the Lord with many Tears to send forth his Light his Truth and to shew me the way in which true Christians ought to walk; and in this conflict it was clearly discovered to me that the Principles of the People called Quakers were most consistent with true Christianity; and the Doctrine they Preach'd was the doctrine of the Gospel evidently attended with the Power of it, and that the faithful amongst them was the true Sheep of Christ whom he led by the still waters into the green Pastures of Life; When I was favoured with the intelligence, the Cross then appeared as a great mountain, I could have join'd myself to any other denomination without taking up the Cross; and perhaps not be so obnoxious in the view of my Relations who were very Zealous for the forms of the Church of England; I foresaw that if I join'd myself to the aforesaid People I must assuredly lose the countenance of my friends, but more especially of a Rich Uncle who with the tenderness of a Parent, supported me from a Child, gave me my education and from whom I received many tokens of his intentions to do great things for me; Here for a time I felt great conflict in my mind; the World and the love of it was still alive in me; I soon found that this Life to the world and the countenance of my friends must be crucified and slain; and if I saved this life I shou'd never attain to that life which is hid with Christ in God; Whoever so save with his life shall lose it said our Dear Lord, but whosoever shall lose his life for my sake and the Gospel shall find it, and again whosoever he be of you that forsaketh not all that he hath he cannot be my disciple. Now having for a time sat down counting the cost I was favoured with help to give up my all for his sake, and joined the Society in the Twentieth year of my age in sincerity of heart; and was received by that part of it were I dwelt in true Love. When this was known to my kindred I was soon made to feel the weight of their resentment, and my Rich Uncle sent me a very short letter expressing a high disapprobation; soon after he made his Will and left out my name, so it remained at his decease, but to the praise of our great Lawgiver, he hath fulfilled to me as he will to all others in the like circumstances his gracious Promise, to seek first the Kingdom of God and his righteousness and all these things shall be added unto you. It was foreign to my intention to give thee a history of this sort, when I first put pen to paper,

but as I found it flow'd in upon my mind, and the Lords gracious dealings with my Soul reviving fresh in my memory, I thought it would not be right to suppress them. But before I conclude this narrative I take the liberty further to acquaint thee in part, with the continuation of his gracious dealings with me. Soon after I join'd friends my mind became more and more enlightened, many passages in holy writ where now opened in my understanding that in time past tho' often read were hid from me; by which I was greatly confirm'd that my joining with friends was of the Lord. I was wholly given up (as I thought) to follow the Lamb whitherso ever he goeth, and was ready to say with honest well-meaning Peter tho' all men be offended in thee yet will not I. Again I am ready to go with thee both into Prison and unto Death. Now the Lord was pleas'd to bring upon me a close tryal of my Faith and love, for since my joining Friends seldom a day passed but I was favoured with divine enjoyment as an earnest of that inheritance which will never end, and is laid up for all those that Love the Lord Jesus Christ in sincerity. By this I was greatly encouraged to give up in obedience to every apprehended duty; there the common adversary, that subtil serpent transformed himself into the appearance of an Angel of Light, took upon him to be my guide in religious duties, led me into strange imaginations and perswaded me to believe that the Lord had a wonderful great work for me to do, and that I was to be a very eminent Instrument in his hand to turn many Thousands from Darkness to Light, and set me a Preaching before I knew in experimental Religion my right hand from my left; forgetting the words of the Lord to Peter, viz when thou art converted strengthen my Brethren. Thus this subtil serpent lead me up into great presumption and here I remained for a time full of a false joy; but the Lord my God who knew the integrity of my heart, disappointed my Enemy, and did not suffer him to have his end upon me, but was pleased to reveal his righteous Judgments mix'd with mercy in my Soul, brought the day of Jacobs trouble upon me, a day of darkness and not light, that day of the Lord which the Prophet speaks of that burns as an Oven (inwardly) and all the proud and all that did wickedly in me became as stubble; all my exhortation and presumption was laid low, the filthy rags of my own Righteousness was burnt up; now the true saving Baptism of the Holy Ghost and fire was begun in me, it was indeed as if some strange thing had happened unto me, and here I remained under this fiery Baptism for many weeks, all my stock of Religion which I had been gathering from a Child was now consumed, my old Heaven passed away, and I could say with the man of God of old "surely against me hath he turned, he turned his hand against me all the Day. Also when I cry and shout he shutteth out my prayer, he hath filled me with Bitterness, he hath made me drunken with wormwood, and thou hast removed my soul far off from peace; I forgot prosperity and I said my strength and my hope is perished from the Lord." Now I found that there was no help in Man, for no man could speak to my condition, but Christ my Saviour, who in his infinite mercy led me into this fiery Baptism, that I might be sanctified thereby and be made meet to partake of the dainties of his house; eat his flesh and drink his Blood; that is be entitled to the glorious privileges of a living member in his true Church be favoured with the comforts of his blessed spirit, and to experience my inward man to be renewed thereby Day by Day. Now I feelingly understood the words of our Lord and Saviour, "whosoever shall not receive the Kingdom of God as a little Child he shall not enter therein." When it pleaseth the Lord to reduce me by his Power to the state of a little Child and lighten his hand which lay heavy upon me (for he hath declared by the mouth of his Prophet that he will not contend forever lest the Spirit fail before him and the soul that he hath made) I was gradually brought out of the furnace and began to feel the good effects thereof, the liftings up of the light of his countenance upon me, so far as my then Infantile state was able to bear it; Now I could say not because I read it but because I felt it, that "it is the Lords mercies we are not consumed because his compassion fails not. "for the Lord will not cast off for ever, but tho' he cause grief, yet will he have compassion according to the multitude of his mercies".

Now I could speak unto others from my own experience in the Language of the Prophet, "come and let us return unto the Lord for he hath torn and he will heal us, he hath smitten and he will bind us up, after two days will he revive us, in the third day he will raise us up, and we

shall live in his sight. Then shall we know if we follow on to know the Lord his going forth is prepared as the morning, and he shall come unto us as the Rain, as the latter and the former Rain unto the earth." Thus has it been with me and many others who have received the Truth in the love of it, as it is in Jesus; and by keeping little and low in our minds having the eye of our minds unto the Lord, and to the Guidance of his heavenly Grace, we have been enabled thereby to grow therein "to follow on to know the Lord," and have seen his goings forth to be prepared as above mentioned and his coming in to our Souls as the latter and former Rain unto the earth, we have been led thereby in the way of true Righteousness and into the midst of the path of Judgement which caused our souls to inherit that which is the substantial part of true Religion, and is beyond all Forms without life and Godliness; hereby we have abundant reason to say by living experience with a Servant of God of old, that the Judgments of the Lord our true and Righteous altogether, more to be desired than Gold, yea than much fine Gold, Sweeter also than honey and the Honey Comb: moreover by them is thy servant warned and in keeping them there is great reward. I now may inform thee that in general thy Letter was very acceptable to me. It is now about Forty years since I was convinced of the way of Truth, and in the course of so many years have often been in the furnace as above described, and have received unspeakable benefit thereby; had not this been mercifully the case with me, it might have happened to me as it hath done to some others, who have come in amongst us by convincement but not sufficiently counting the cost, and unwilling to die by the Cross, tho' they walked orderly for a time, yet having saved that Life which should have been slain, they become like the unsavoury Salt; and if the Salt have lost its savour wherewith shall it be salted? it is thenceforth good for nothing but to be cast out and to be trodden underfoot of Men, so was it with some of these in my time. - It is my desire thou may be preserved and enabled to possess thy soul in patience, that patience may have her perfect work in thee; that thou may be made willing to drink of the cup that Christ drank of and be Baptised with the Baptism he was Baptised with, according to thy measure; become one of his companions in that Tribulation which worketh Patience as already described, and Patience experience and experience Hope; This is the hope that is well founded, and maketh not ashamed of confessing Christ before Men, because we feel his Love shed abroad in our hearts. I was pleased with thy remark respecting the Sons of the Morning, the morning of our day as a People; Those noble Worthies were men of Faith and by it obtained a good Report; That powerful Arm of the Lord that made a way in the Sea and a Path in the mighty Waters in the Days of old, eminently attended our faithful predecessors in the blessed Truth; many of whom could say with the Royal Palmist by my God I ran through a Troop by my God I leaped over a Wall. I have often lamented for many of their Offspring, for I cannot but love them for their forefathers sake; But the Lord will have a People that shall serve him with uprightness; and if the offspring of those his faithful servants will reject their own mercies, there is no doubt with me but he will call in those other Sheep that are not of this Fold; but let that be as it may, it will be our safety who have been in times past as Aliens to the common wealth of Israel to keep low; and if we that were of the Ollive tree that was Wild by nature be mercifully grafted into the good Ollive tree, and be favoured to partake of the Root and fatness thereof; let us then beware of being high minded nor presume to Boast ourselves against the branches, for We bear not the Root, but the root us; and tho' some of the natural Branches may be broken off for a time, yet God is able to Graft them in again, and indeed divers instances of this sort I have seen in my time, and I am not without hope but that some which now remain at a distance and at present cannot submit their necks to the easy yoke of Christ, and to his light Burthen; will be prevailed with by the power of divine Love. And I may inform thee (which I doubt not will be pleasing to thee) that there is now in this Metropolis an hopeful generation of youth of both Sexes in our Society; some of whom I am fully perswaded are under the forming hand for future service; who being in part washed from their pollutions in the River of Jordan, the River of Judgement will in due time bring up their memorials from the bottom thereof, and be engaged to publish with the voice of thanksgiving, and tell of all the wond'rous works they have seen there: There is an living hope springs in my mind that the

Lord will cloath with power as with a Garment and in the Authority thereof send them forth as into the Highways and Hedges and in that power of divine love compel the people to come away from the many things to the one thing needful, and with them partake of the feast of fat things which the Lord hath prepared for his People in his holy hill of Zion, and drink of that Wine which he hath mingled: that they may forsake the foolish and live, and go in the way of Understanding, that Christ our Saviour our King and Lawgiver may Reign whose right it is from Sea to Sea (as was Propheesied of old) and his dominion may extend from the River unto the ends of the Earth, unto whom be honour and power everlasting Amen.

I was about to make an Apology for the length of this letter which is more than two thirds longer than I first expected, but as it has proceeded from that Love which fervently wisheth thy Perseverance in the way of Righteousness, and establishment in the truth I forbear believing it will not be deem'd impertinent.

I remain thy Affectionate tho' unknown friend. J: W.

Copy of a letter from Mary Brook to D: H. In Answer to a Book sent for her perusal entitled proper refreshment for a Weary soul.

Esteemed Friend

I received last Summer from Neighbours. - thy letter in answer to mine with a Book recommended by thee for my perusal, most of which I have carefully read, but with more attention than satisfaction, while I was much surprized and grieved to find such doctrine recommended by a Professor of Quakerism, as proper refreshment for a weary Soul. For if the subjects of the several tracts be true, all pretensions to the revelation of Jesus Christ with Power in the Soul as a Quickening Spirit, and as a present life giving Redeemer, sanctifier and Preserver, as also a leader and commander; with every pretension to internal real holiness of heart from the precious work and operation of the Holy Spirit must be a groundless imagination, if I understand this author right, consequently thy profession and mine a dangerous deception; and also the Apostles advice to hold the mystery of Faith in a pure conscience must be altogether impracticable: Therefore if thou believes this Authors Testimony and doctrine (which appears to me cunningly devised fables) why dost thou profess thyself a Quaker; and if all dependence on inward sensation of Holiness and heart engaging influence be setting up another Christ than he who was crucified by the Jews, as this writer suggests and is thereby robing him of his Glory, then not only the Quakers but also the Apostle Paul was equally guilty, when he concluded that Christ in believers was their hope of Glory, and declared that if any man have not the Spirit of Christ he is none of his; and also tells us in positive terms that he himself was Crucified with Christ, nevertheless lived in the Body, yet not I (said he) but Christ liveth in me; I should naturally conclude from those words that the power and heavenly nature of Christ prevailed in Paul over the carnal, Earthly and sensual, and that from this experience wrote his hope of Glory; he elsewhere charges the corinthians with seeking a proof of Christ speaking in him, but instead of telling them according to Kellys doctrine that this would be setting up a false Christ, he positively declares to the confutation of such suggestions, that except Christ was in them also they were reprobates; and how could anything more naturally lead to ascribe due honour and Glory to Christs personal merits without us, as the divine nature prevailing within us; As for my own part I only wish to walk by its heavenly influence, because I never knew the precious worth of the Sacrifice of Christ as the propitiation for the Sins of the World, till I knew a supernatural power illuminating my understanding and drawing me to the knowledge of the Son of God in Jesus Christ; indeed how vain are all our attempts till this treasure be found in our Earthen Vessels, which I believe is the alone solid ground of our Faith and hope, Therefore I cannot agree with the author thou hast recommended, because in my Judgment he disregards this, and leads the imagination to form ideas of what Christ has done without us, to the subversion

of that which is necessary to be done in us, even to be washed sanctified and Justified in the name and power of the Lord Jesus Christ, and by the spirit of our God, which must be a real and not an imaginary washing of a Christian, as a living Branch in the true Vine; yet I am of his mind in decrying all pretensions that are not real for I think a counterfeit Christian the greatest enemy to Christ, and therefore think thou must be highly to blame if an Antinomian to profess thyself a Quaker; I will freely write without either desire to please, or offend, yet be assured I have no inclination or qualification, for controversy, believing I should only manifest weakness in attempting it, therefore I should much rather shun it, yet as I hope to keep close to what I have tasted, felt and handled of the good word of Life reveal'd in my soul, believing nothing else can give me clear evidence of my acceptance with God, through Jesus Christ; so I hope steadily to bear witness to its Efficacy and virtue, knowing that all bare imagination without corroborating experience is like building on the Sand, and therefore I have found no comfort in reading the Book thou sent me, that appears solid enough to satisfy a truly weary Soul, as thou imagin'd I might because I apprehend a soul deeply distressed at the discovery of the prevalency of Sin over it, and the separation it must consequently produce betwixt this immortal part in us and the lovely Author of our being, wants solid vital powerful comfort, even such as ariseth from the Lords creating a clean heart and renewing a right Spirit within, for how can any doctrine afford adequate satisfaction to a Soul thats unfeignedly weary of sin and transgression, unless it proposes some immediate effectual relief, sensibly operative in the distressed part; where the Apostle personating every awakened sinner, asketh from the deepest sensibility of anguish, saying who shall deliver me from this body of sin and Death, what comfort could an imaginary supposition afford in such a case; if he sincerely hated the law of sin in his heart abhorred and its dictates, what relief could he have felt from being told his Salvation was finished many hundred Years before he was Born; would not this Query very justly arise from what cause then springs my painful condemnation, why, and by what Power am I thus distressed, I cannot fly from it or conceal myself in a secret Chamber from its penetration: In such a case what less could satisfy or comfort a wounded spirit than the same experience which the great Apostle met with through the law of the spirit of life in Christ Jesus making him free from the Law of sin and Death, from whence arose his painful sense of weakness; and earnest desires after deliverance, but from the operation of his Holy Spirit which convinceth the World of sin; for we cannot justly suppose that they proceeded from any Power of his fall'n nature, because this absurdity must there appear, that unregenerate nature may war with, and cry against itself, or Satan may be supposed to be zealously concerned to destroy his own Kingdom, therefore it must consequently be allowed these convictions must arise from a Holy supernatural influence of a divine Power in the Soul; and then it must be clear that God is calling such visited souls, to renounce the hidden things of darkness, for what else can an earnest inquiry after deliverance mean, but that being delivered we might be at liberty to walk in newness of life, otherwise how could perfect justice accrue in the most sensible manner to those who are supposed to appear continually before him in a state of Justification, presented without spot or wrinkle in the righteousness of another (not imparted) but imputed for how could such be sharply accused by the Holy Spirit in their Consciences for that which divine Justice had acquitted them of when the Great Redeemer suffered, where can be the Justice of putting Laws in force against criminals for whom compleat and perfect reconciliation hath been made without anything being required on their parts; even so much as the acceptance of Grace offered, or faith in its virtue; how can infinite goodness distress those with insupportable grief, when Salvation was compleated before they were born; can unalterable justice much less infinite mercy afflict unnecessarily a poor helpless creature of whom he has no obedience to require; I think this reason is sufficient, to conclude that the reproof felt in the Conscience of every sinner demonstrates that there is something more to be done in him than is already done, to compleat his Salvation; and this is not reasoning from supposition but from matter of fact; for certain it is that every sinner is Judged and condemned in his own Conscience: Therefore if any person was to tell me under such a pressure of grief that my Salvation was finished long

before I was Born, notwithstanding I felt my state to be so carnal, sold under Sin and myself under heavy condemnation for the same, and also the testimony of Holy Scripture saying that sin shall not have dominion over me because I was not under the law but under Grace; what reason could I have to believe a Testimony so contrary to the real feelings of my own heart, which painfully condemned me; for how could I think myself acquitted by the searcher of hearts whilst my wounded conscience cried against me; could I believe God was well pleased with me whilst his spirit condemned me; its true such a self pleasing notion might amuse my imagination, but if my malady was real and my grief deeply afflicting, what durable consolation could such vain imagination afford; was a person full of wounds and Bruises and putrifying sores to be told that these maladies were already healed in the sight of God, notwithstanding his insupportable pain, could this any way relieve him whilst his wounds continued bleeding and his pains increasing, must he not first receive the healing Oyl and searching wine into those wounds, the precious love of God shed abroad in his heart through Jesus Christ, before he had any good ground of hope: The relief must be sensibly imparted and communicated from a well grounded hope that Christ within is the most certain hope of Glory, for without controversy his divine heavenly nature prevailing within and binding the strong man armed and spoiling his goods, is the strongest evidence to the Soul of its Interest in his meritorious sufferings and Death on the cross, therefore what is to be known of God in this important matter is and must be manifest within, Consequently much depends as to the souls future happiness on the Regenerating work of the Spirit of Christ within; how then can a close attention and firm dependence on this change in the Soul be setting up another Christ, when it is allow'd it is only his power that can affect it. On the other hand if Salvation be so perfectly finished that neither Faith, Repentance, nor Regeneration, wrought in the Soul by his divine Power is necessary to compleat it; if Christ has so repented for us as to make it unnecessary for us to repent, or has so triumphed over Satan and all the powers of darkness in his own person as to make it unnecessary for his spirit to overcome those powers in us; then why are all that race of Adam more or less convicted for Sin in their consciences, and stand condemned under a fearfull looking for of Judgment; why does a superior sin condemning power distress them, if Almighty goodness acquits them, upon the consideration of what another has done for them, without any regard to what may be done in them; why has he placed such a witness in the Conscience to cry powerfully against the unrighteousness of men, yea it many times sharply accuseth for the most concealed iniquity: Is the Justice of God satisfied for these sins before the Soul believes or in any way turns to the hand that smites it; if so whence ariseth these painfull and almost intolerable conflicts, do they arise spontaneously without mans seeking for or desiring; from whence ariseth the secret ardent wish for deliverance, and the deep sense of Creaturely inability to deliver, yea from despair itself, till Jesus Christ be revealed within, speaking, with such Authority as to silence condemnation and discover the Lamb of God who taketh away the sins of the World, as he leadeth the Soul to walk not after the flesh but after the spirit and dictates of his own Life giving presence, for saith Christ my Sheep hear my Voice, and thus is fulfilled that comfortable Testimony that greater is he that is in you than he that is in the World; and thus we understand that the Apostle meant when he said he travelled in pain for the Galatians 'till Christ should be formed in them; Doubtless he never once thought that such information with a suitable dependence on it was setting up a false Christ, for if he had what could induce him to travel in pain for such a work to be accomplished in believers, much less to transmit such sentiments to succeeding Ages, for what could he mean by Christ being formed in them, but the divine nature being imparted and governing them, and where this is the case there is no Condemnation to them that are thus in Christ Jesus; who have the strongest evidence of true fellowship with the Father and with the Son by partaking of the Riches and fullness of that good Ollive into which by Regeneration they are ingrafted, according to the power that worketh mightily in them; this must surpass all imaginary unions as much as the substance exceeds the Shadow, or a vital participation excells an imaginary one, and in my Judgment such members must more naturally Glorify the head by ascribing all honour and

Preheminence to him; than those who only from the strength of unsubjected imagination conclude from what they read, that all is finished that is necessary to be done for our Salvation; and therefore Faith, Repentance, and good works are altogether unnecessary; For must not the Soul that partakes of the nature of the Fountain, more naturally ascribe and manifest due honour to the Fountain than that which has only heard of its virtue and assented in the imagination to this report, so consequently must the disciple who partakes of the divine nature attribute more Glory to the merits of Christ than those who decry as deep hypocrisy; every pretension to inward real holiness; for must not a Child more naturally feel a nearness and love to its parents because it partakes of the same nature, than those who are Strangers to this nature, equally so must the soul that is born again love and honour him from whom it received its nature, because he dwelleth in them and walketh in them and is truly their God and they his People; and tho' its possible for designing Men under pretensions of this Union to turn only from the nature of Bears, Swine, and Tigers, to that of Serpents and Vipers, as thy Book so justly remarks of superficial pretenders to inward holiness, yet I may safely say none ever dissembled or learnt such artifice from Christ being formed in them, therefore the believing in and depending upon the manifestation of Christ within can never be the cause of it, and if not the cause then not to be disregarded as an insignificant Fable, because deceivers may pretend to walk by it. Our Gracious Lord said "he that follows me shall not walk in darkness, but shall have the Light of life;" which light I unfeignedly wish thee to walk by, to the full enjoyment of the Kingdom of God; and as the Apostle exhorts let no man deceive you, so I also intreat let none deceive thee, no not the most spacious Antinomian, but first prove the purity of the Grace of God which appears to all men in the Conscience and walk humbly by its pure quickening counsel in every degree of self-denial before thou concludes it insufficient to give the true knowledge of God, and conform thy Soul to the true Image of Christ; prove its virtue to the greatest extent of Practice and then if thou finds it insufficient to give solid comfort to a weary Soul, thou wilt have reason to reject it as such; but it is exceeding unjust to ascribe insufficiency to a principle which we have never followed or prov'd but partially. Thy letter informs me thou has long look'd upon dress as a childish toy: But perhaps thou did not consider, if it be a toy in the hand of the Enemy, it may engage thy attention to unprofitable things, and hinder thee for Redeeming thy time whilst the days are evil; but I do not wonder at thy looking upon dress in such a light, if thou art an Antinomian, in whose belief good works cannot forward nor evil ones hinder the Salvation of the Soul; yet as it is possible such may be deceived as those who steer without a Pilot, thou may'st do well in considering whether the winking at and nourishing of pride, which was the Sin of fall'n Angels may not cause the Soul and its intelligent faculties to be chain'd under Darkness until the Judgment of the last Day; but whatever thy sentiments may be, this I am sure of, that when I wrote to thee I supposed thee to be one at least that believed the same doctrine which I profess to believe, and therefore only attempted to shew the inconsistency of thine and thy Wifes appearance therewith: But if thou art not of these sentiments we profess, thou only strengthens Kellys reflections and charges of hypocrisy by professing a belief in the possibility of internal Righteousness, whilst in thy Judgment thou utterly rejects it as a delusion; this is the serpent described by Kelly whose beautiful colours deceive the hearts of the simple: Therefore let me admonish thee to repent of this thy Hypocrisy and may conclude with saying, I am at present a Quaker from Principle, even from a power - one that makes me wish to live more and more consistent with that power, which teacheth to deny all ungodliness and the Worlds Lusts, as also to live Righteously, Godly, and Holily in this present evil and unbelieving World: And as I believe this principle and the doctrines of it leads more directly to Glorify Christ in all his divine Offices than any other profession under the Christian name, therefore humbly hope to abide by them; and wished thee to embrace the same from a Conscientious perswasion of their reality, and remain with love to thy Wife and Self thy truly well wishing Friend

Mary Brook

## To Friends of Kinmuck Monthly Meeting in Scotland.

Dear Friends

As in our travelling along we have frequently felt our minds covered with an earnest engagement for your preservation and a sense of the love of our heavenly Father towards you which engaged us to pay you a visit, we are drawn in the renewed extending thereof to Salute you with a few lines and according to the ability received to strengthen the little life amongst you that the Elders being gathered to the true place of feeding, the middle aged arising may become men and women of valour for God and the youth having Examples set before their eyes of a steady circumspect walking seasoned with divine virtue may be engaged by the efficacy of the same holy principle to succeed their Parents and in the faithful in all ages in carrying forward the Lords work and in his name which is his Power setting up their Banner.

But dear friends as there are many impediments which have hindered us as a People both in this Land and in yours from advancing in our spiritual Progress and encreasing our strength in the Lord let us enquire into the cause whence they have come and to what they will tend, for if we had kept to the sure Foundation and in all things considered ourselves the followers of a crucified Lord rather than nominal members of a Religious Society and been concerned to walk even as he walked the snares of the Enemy would not have prevailed to have led so many captive into a strange land because against the Rock of Ages whereon we might have been built the Gates of Hell shall never be able to prevail; but for want of keeping an eye open to this preserving Power a spirit of indifferency hath crept in and whilst many have slept Tares have been sowed which as they spring up have had a tendency to stifle the good seed those tender impressions and reproofs of instruction which would have prepared our spirits and have bound them to the holy Law and Testimonies of Truth, thus strength hath been wanting to maintain the Discipline of the Church in that purity wherein it was first established, and a door hath opened for increasing liberties hence hath ensued a mixing with the spirit and customs of the world, that those who have not been taught the same doctrines but are looking upon us may Query, where is your God seeing that though we profess to be led and guided by the spirit of Truth our fruits differ not from theirs but the cross is removed out of the way. As one deviation from the path our predecessors walked in conformable to the precepts of Christ painfully affected our minds both when our lot was cast amongst you and since we felt not easy without renewedly observing that as in the promise of a restoration to Israel it was said I will turn to my People a pure Language and knowing that this Gospel day is still more glorious than that, if we did but live in the light thereof, which would clearly discover to us the corrupt source of flattering Titles and seeking to gratify the vain mind of man, how can we without sacrificing the principle of Truth which leads and guides into all Truth, give up that pure Language to which our Forefathers were turned, and adopt the unsound words of you to a single afresh the Son of God and putting him to open shame by thus denying or refusing to bear person, and call the Days of the week and Months by heathen names, and those our Masters and Mistresses who are not really so, forgetting the command to call no man Master is not this returning to the night of Apostacy and in our dealings and converse with men crucifying his Cross and testimony to the World. We believe there are a number amongst you who by example have been trained in a Deviation from our holy profession, and these we tenderly address and exhort to feel after the influence of that holy Spirit for themselves which leads its followers in the same path however remote from outward help their situations in Life may be, for the peculiar privilege of these is, they need not that any man should teach them but as this same divine anointing teacheth them all things, and though you may have but few to strengthen your hands by their example and sympathy with you in your honest endeavours to break down the partition wall, which the enemy has raised to prevent your advancement to the perfect day of God yet be not dismayed in your labours but remember the fervent Zeal of our predecessors in the Truth how they endured the persecutions of that day and how with unconquerable fortitude and resignation to the Lords

will they steadily pursued the path of true self denial and fought the good fight of Faith, and if we in this day of deep declension, look to the Rock of our strength we cannot fail to find that it is a day that calls for diligence and that whatever pointings of duty we are favoured with, Our preservation depends upon a faithfulness thereto. Beloved Friends be ye engaged to see what it is that keeps you in a state of weakness and prevents your feeling the strengthening and consoling influence of the Spirit of Christ that so you may be enabled to remove the impediment out of the way, be faithful to the Lord and stand in the Authority of his Truth that endeavouring to rule your own houses well and to have your Children in subjection with all gravity, you may know his baptizing power on your spirits in your assembling together, and your secret prostrations and fervent breathings will be acceptable to his holy Eye, and blessed by his bountiful hand and in your Meetings for Discipline you will likewise be seasoned with the salt of the covenant, and by your honest endeavours to keep the camp clean from all disorderly walkers you will grow stronger and stronger, and your minds become united together in the Bond of true peace. Thus may it please the Lord to operate upon your spirits and to influence the Youth amongst you to a watchful attention to their thoughts, their words and Actions that being preserved from mixing with those who would draw away their minds from the discoveries of Truth and center them in the corrupt Language and changeable customs of the World they may prefer a religious awfulness upon their spirits and seek for that pure fear of the Lord which is the fountain of Life preserving from the snares of Death and securing a safe hiding place in the day of trouble. With satisfaction we acknowledge that we felt whilst with you, that the hand of the Lord hath been at work upon the minds of the youth and that some of these have submitted thereto to whom our spirits were and are led into near sympathy and filled with an earnest desire for their preservation and progress in that good work which is begun in their hearts; Be encouraged beloved friends to hold on your way and more fully to submit your necks to the holy yolk that thereby you may be made willing to suffer for the cause of Truth and though you may not have many Examples and helpers in the Lord yet being engaged to dwell near the root of divine Life and seeking of strength therefrom you will feel the progressive dispensation of the Heavenly visitant and grow in stature from the state of Children to young men in the Lord, Let our situations be what they may and our outward advantage ever so great we are abundantly convinced that whoever experience an inheritance in the Truth and an establishment therein, they must purchase it for themselves, learn to live on Manna of their own gathering and know from whence all their fresh springs proceed; And now Dear Friends the fervent desire of our spirits is that you may be stirred up to a renewed sense of the declension of the present day, and under it be engaged to seek for strength in every good word and work that being cloathed with a Zeal according to knowledge for the prosperity of Zion and the enlargement of her Borders you may become established as a City set upon an hill having the Light of the Gospel day upon your dwellings

We remain your Affectionate friends Mary Proud  
Sarah Grubb

Benfieldside in the County of Durham  
The 6<sup>th</sup>. of the 7<sup>th</sup>. month 1782.

P: S

We desire that the foregoing after having been read in your Monthly Meeting may be also read at the close of a First day meeting for Worship in each particular meeting constituting the same and that any friend who chuses to copy it for themselves or family may have the privilege.

A Testimony from the Monthly Meeting of Kendal in Westmorland concerning our Friend  
Jane Crosfield deceased

Our friend Jane Crosfield whom it hath pleased the Almighty to call from works to rewards, was the Daughter of our Friends James and Mary Rowlandson. She was born within the compass of Swarthmore Monthly meeting in Lancashire in the year 1713 and married our friend George Crosfield of Preston Patrick within this Meeting in the year 1746.

She appears to have been reach'd unto in the early part of Life by the merciful visitations of Divine Love which being suffered to operate on her mind, Inclined her to pursue the Paths of virtue and Piety, and gradually enabled her to overcome those natural inclinations which tended to lead her out of the simplicity of the Truth.

Her Affections being thus loosened from the World and the Fallacious pleasures and friendships that are in it, and fixed in the pursuit of heavenly enjoyments, She became fitted and prepared for service in the Church and received a Gift of the Ministry about the 26<sup>th</sup>. or 27<sup>th</sup>. year of her age.

Being faithfully exercised in the Gift she had received, she witnessed a growth and enlargement therein, and under the constraining influence of the great Masters Love, was frequently drawn and engaged in mind whilst in the strength and prime of Life, to leave her outward habitation and connections, and to visit her friends in various parts, having visited Friends in Scotland, and in several provinces of America, in Ireland three times, and in many parts of this Nation repeatedly in which Christian exercises we believe she was enabled to labour honestly in the Line of Gospel Ministry, and made instrumental to the help and encouragement of many.

When at home and of ability of Body she was a constant attender of our Meetings for religious Worship and Discipline and weightily exercised therein for the arising of the pure seed into dominion and often in the opening thereof, favoured with a living Testimony amongst us to the Edification and comfort of the Faithful and well inclined, and to the seasonable reproof and admonition of the careless and Backsliding. - She was also often engaged in Visiting the Families of friends and had considerable service therein, being Qualified to administer close and Pertinent counsel and advice to their various states and conditions. In much tenderness and Affection she was anxiously concerned to labour with the rising Generation that they might devote their early days to the Lords service and come up steadily at all times and in all places in that Plainness and Simplicity of Dress and Address which Truth ever leads its faithful followers into, and not Balk their Testimony by a Temporizing conformity to the Prevalent Fashions and manners of the World which expose to many dangers and tend to alienate the mind from its best Interests, and we believe her manifold labours in this respect were blessed with good Effects upon the minds of several of our Youths.

Her Conduct and Conversation amongst mankind corresponded with her Doctrines which as a Minister of Christ she was concerned to deliver, She being an exemplary Pattern of self-denial Moderation and Christian simplicity, and much distinguished for her Hospitality and openness of Heart. She filled up the several relative Duties of Life with great Propriety, having been a Loving Wife, a tender and Affectionate Parent a kind friend and a helpful Neighbour.

A Life thus spent in usefulness endears her Memory to us and the sence of her upright Labours and Zealous care for the good of the Church remains deeply impressed on our minds. - We are sensible of the great Loss we sustain by her Removal from us but are much satisfied that our Loss is her gain and that She is gathered to her Rest in the Lord.

She departed this Life after a short Illness at her own house the 2<sup>nd</sup>. day of the 2<sup>nd</sup>. month 1784 much lamented by her friends and others and was Buried in friends Burying ground at Preston Patrick aforesaid the 5<sup>th</sup>. of the same Aged about 71 Years and the Minister about 44 Years.

Signed in and on behalf of our said Monthly Meeting held at Kendal the 2<sup>nd</sup> day of the 4<sup>th</sup>. Month 1784 by 51 friends

From our Quarterly Meeting held at Wycomb for the County of Bucks ye 1<sup>st</sup> of 4<sup>th</sup> Mo. 1783  
A short Testimony concerning our dear Friend Mary Brook

She was born at Woodstock, in the County of Oxford, her Fathers name was Brotherton, by Profession of the Church of England, she was brought up with her Aunt at Warwick, a strict Presbyterian but mostly afterwards lived with her mother at Hooknorton and frequented the Public Worship, untill it pleased divine Providence to visit her, and let her see that the life she led was inconsistent with the duty of a Christian; (being very fond of dress and Pleasure) which brought her into great distress, under which she earnestly requested of the Lord, that he would be pleased to shew her what she should do to obtain peace of mind; after some time it was manifested to be her duty to become one of the despised People called Quakers, which seemed almost as bad as death, but tho' she would have abundantly preferred any other Society, yet after many hard struggles she yielded to attend their Meetings, was convinced of the Truth, and joined in Society with friends about the year 1753, not long after she appeared in the Ministry very acceptability, and was married in the year 1759, to our friend Joseph Brook of Leighton Buzzard, Bedfordshire; she was an Affectionate Wife, tender Mother, and sincere friend, of exemplary Life and conversation. She was a true and faithful labourer in spirit for the resurrection of that divine life and power which is the crown of all our Religious assemblies; her testimony was living and sound, delivered in demonstration of divine Authority, like a skilful Workwoman, and true servant of Jesus Christ, waiting to be renewedly endued with Power from on high, by which she was directed to divide the word aright; her exhortations were attended with that baptizing Power which is the evidence of a living Ministry, whereby divers were convinced of the Truth. She did not travel much yet visited London with the parts adjacent in the years 1766, 1771, 1776. Warwickshire and Northamptonshire in 1768, Oxfordshire in 1770; In 1775 she found her mind strongly drawn to visit York Summer Quarterly Meeting and some few meetings in the West Riding.

It was a great delight and comfort to her when she perceived Truth prosper in any way, but on the contrary when any who had been thoroughly convinced grew cool, and lost their first love, falling back into the vanities of the World, Oh! it was to her matter of very great grief and Sorrow, which with other Afflictions broke her (natural feeble) constitution. She was seized with the violent Histericks in the beginning of 1781 which continued to the last with very short intervals; towards the end of last summer a Parrallitick disorder affected her speech, so that at times she could not express her mind intelligibly; her maladies increasing her strength gradually declined; on the 24<sup>th</sup>. of the 9<sup>th</sup>. Mo. in the night, she lost the use of her right side, most part of the time lay pretty easy, and seemed sensible. She departed this life about 6 o Clock on first day morning the 10<sup>th</sup>. of 11<sup>th</sup>. Mo. 1782 very calmly, without Sigh or groan. Her body was decently interred in friends Burying Ground at Hogstyend, the 14<sup>th</sup>. of the same, after a large and very solemn Meeting of friends and others, where divers living testimonies were delivered, in which the Power of Truth she loved, and zealously strove to propagate was evidently manifested; Aged about 56 a Minister for about 27 years.

Signed in our said Quarterly Meeting

Ann Stevens	Eliz'th. Stevens	Will'm Chandler	Joseph Brook
Sarah Stevens	Lydia Johnson	Thos. Bailey	John Grant
Alice Seymour	Sarah Rakeshaw	Thos. Edmonds	Thos Wheeler
Ann Stevens	Mahitable Fage	Will'm Johnson	Thos. Ball
Jane White	Eliz'th. Bevington	Will'm Toms	Thos. Finch
Hannah Chandler	Rebecca Lane	Rich'd Hunt	Jos.h Gibbs
Sarah How	Mary Green	Will'm White	Thos. Wheeler Jun.
Joanna Edmonds	Mary Stevens	James Stevens	Will'm Coles
Sarah Ecles	Mary Cowdry	Jos. Jackson	Thos. Earwin
	Rebecca Stevens	Richard Littleboy	Joseph Coles
	Thos. Harding	Joseph Rickman	Edward May

Benjamin Payne

Daniel Bunker  
John ImpeyRobert Eccles  
Thos. Windleburrow

One ..... Fox an Englishman and one of the People called Quakers, being Partner with some other Persons at a Ship which during the last War took a French prize; When the War was ended went over to France from a sense of Duty and by enquiring found out the Owner of the said Vessel and return'd him his money back, which being put in the French Gazette, he received the following Letter, during his stay at Paris.

Nismis 1<sup>st</sup> April 1785

The Quakers of Congenious Calviston

To the virtuous Fox  
Friend Fox

The Testimony which thou hast just given to France of thy inviolable attachment to the true Principles of Christ and of thy pacific humanity which has engaged thee to pour the cup of Benevolence upon thy Enemies, has yielded joy and satisfaction to Brethren who are thy Friends altho' separated in this World at 150 Leagues from thee.

It's a little flock of about an hundred persons who risen again to the Celestial Life by their faithful Obedience to the divine Spirit; are all united in heart and Fraternal Love and Charge me to Witness to thee the Tenderness which thou hast caus'd; the esteem and affection, inspired by thy proceeding.

These are not mortal praises that we have here offered thee, for thou hast done nothing but obey the voice of thy Interior Light, thy Reward is in thine heart; Worldly Sectaries admire thee and wonder at the deed of which they are not capable; But as for us who think like thyself, never Worshipping but in Spirit all our Consciences are reunited to approve this stroke of kindness which thou has discovered, in accomplishing that divine maxim of Christ. If thine Enemy hunger give him to eat; if he thirst give him to drink; and avenge not yourselves Rom:12:14.

Altho' thy countryman were the Enemies of France, thou and all Friends called in contempt Quakers have never ceased to regard us as Brethren. No virtuous Fox thou wast not our Enemy and hast part in our Prayers and our Sighs; the vivifying Breath which conducted thee into our Country has Penetrated to the Bottom of our Souls to excite us more abundantly to fulfil the good works of which thou hast just given us an Example; Continue Dear Friend with an intrepid Courage and an incorruptible zeal the beautiful work which thou hast thus begun; Let not the innumerable Vices of a corrupted Capital, be suffered to wound the purity of thy Faith, Escape victoriously all the Snares that numbers of People will spread for thy Integrity: Consider in the midst of a depraved crowd (who will examine very narrowly all thy Actions, to weaken the eminent virtue from whence has preceded thy kindness and so lay waste in the Eyes of men the admiration with which thou hast dazzled them) that thou makest not one motion, which is not observed by the supreme Being, and that all thy Actions in undergoing the Rigorous scrutiny of Malevolence, must inspire every Spectator either with the greatest Contempt or the greatest respect for our Religious Principles, Perhaps Friend Fox thou wilt tax us with Presumption in being so bold as to exhort thee in this manner, without being acquainted with thee; But our Consciences which are reunited constrain us to do it; and we Obey implicitly its Voice; as a sincere Testimony which we offer to thee of our esteem and of our tender affection.

Dear Friend Fox thou bearest the Name of one of our Venerable Founders, as dear to our hearts as that of William Penn, and we all hope that the spirit that enlightened his Soul, will always direct thy conduct to render thee yet more respectable to Mankind. - Thy first Testimony has much contributed to Fortify the courage and the Faith of our Pacific Society;

and in the first Effusion of our Souls, they are all reunited to testify to thee the sincere Affection which thou hast inspired us with, and the Love which thou hast renewed in us for all our Brethren, amongst whom thou wilt always have a distinguished rank and Seign Dear Friend to enlighten us with thy Knowledge, and impart to us what may be interesting to the Felicity, wherein we shall always take a most affectionate part. Altho' we are here the Object of hatred and Contempt of the Catholics and Protestants, we rejoice in being hated and despised for the sake of the Name of Christ who foretold it us Matt:10.

We answer their Injuries only by kind words and good Offices; and are daily thankful for the happy toleration that the clemency of a Virtuous Monarch and the kindness of his Minister have deign'd to grant us for a long time. - We hope Incessantly that our Fidelity to the Orders of the Sovereign, our respect for those whom he appoints to govern his People; Our Love of our Brethren and our Sentiments of Peace which have always led us to condemn Wars as the fury of Tygers and Lyons, and the ancient Revolts of the Protestants as an abominable Rebellion against the Divine Will, and the Principles of Christ, and the exact Obedience we have always faithfully preserved to all the Sovereigns that God has granted to us; will perhaps one day incline this benevolent Father of the People with Eyes of Indulgence and humanity; Submissive Children who respect and cherish him; and engage him no longer to exact from the small number of Tremblers who will live under his Laws, to traduce their Consciences in drawing Lots to carry Arms of War which its so expressly forbidden us ever to make use of "do good to thine Enemies and resist not him that strikes thee" Matt. 5:39.

O thou our Worthy Friend who has just fulfilled this divine Precept on our behalf receive with kindness every mark of our esteem and of our Love as the motion of a sincere true heart which is desirous of doing the little and which exerts daily all its Efforts to imitate thee. All our Friends embrace thee and desire with ardour the satisfaction of receiving News from thee which they demand as a faithful Testimonial of a sincere Friendship. If thou Judge us Worthy of an Answer Direct to us To M. Masolur Son Surgeon at the Post Office at Nismis. We all wish thee Peace and Felicity

Marignau Jourdan-le-Conte,  
De Lord Masolur Son,  
Benezito,

To the truly worthy Society of Gentlemen called Friends etc.

Gentlemen

By reading your Book entitled a caution to Great Britain and her colonies, concerning the calamitous state of the enslaved Negros; We the poor oppressed, needy and much degraded Africans who are here met, desire to Approach you with this Address of Thanks, with our inmost Love and warmest acknowledgement, and with the deepest sense of your Benevolence; unwearied labour, kind interposition and laudable attempts which under God, you have made towards breaking the Yoke of Slavery and to administer a little comfort and ease to Thousands and tens of Thousands of very grievously afflicted and too heavily burthened Negroes.

Gentlemen could you by perseverance at last be enabled under God to lighten in any degree the heavy burden of the afflicted, no doubt it will in some measure be the possible means of saving the Souls of many of the Oppressers, and if so sure we are that the God whose eyes are ever upon all his Creatures, and always rewards every true act of Virtue, and regards the Prayers of the oppressed will give you and yours those blessings which are not in the Power of mortals to express or conceive, which we as a part of these captivated, oppressed, and Afflicted People most earnestly wish and Pray

Presented by Gustavus Vasa and seven others the 21<sup>st</sup>. day of October 1785.

## A Remarkable occurrence

About the begining of the late troubles in America, before any of the Armies had been in Carolina, A Negro man named Pompey who had lately been brought from Guinea and could hardly speak plain English (being then in the capacity of a slave to Joseph Patterson a Friend belonging to the Monthly Meeting of Deep-river in North Carolina) had one night a Dream or Vision wherein he saw a very wonderful appearance which he understood was Christ, who commanded him to go among the People called Quakers and caution them "to be still." In the morning Pompey appeared uncommonly affected and Queried of his Master "what Christ was" which Joseph endeavoured to explain to him as well as he could; the Negro then related in a very weighty manner what he had seen, and the message he had received, desiring liberty to go among friends and publish it; which made such an impression on the mind of his Master and some other friends who were present, that it was thought best to leave him at Liberty to perform what he believed to be his Duty, and a Friend mostly accompanied him in the service; So he went from House to House and Visited near all the Families of Friends belonging to the Monthly Meetings of Deep-river and New-Garden, and also such meetings as fell out in the course of his visit. When he came to a house he would have all the Family called together, and after they were collected into stillness, he would arise take off his hat and in an Awful manner delivered his Message in these words "Friends be still Christ must be Honoured".

Copy of a Letter from one of the people called Methodists to a Friend of Wakefield

April ye. 24<sup>th</sup>. 1786  
Lupset-Gate

Dear Sister in Jesus

The last Sabbath day I could not but admire the plainness of your speech, and the amiableness of a Christian spirit that I thought shone in your conversation; It drove me in some Degree to be more earnest with the Lord that he wou'd make me a Christian in deed and in truth - - So to give vent to my serious and earnest contemplations I write you a few lines which comes from a Stranger to a Stranger in the flesh, yet I hope Brother and Sister in the Lord; - When your meeting was over and I came to calm deliberation, the Language of my Soul was this, O why should not the Children of God be united together on earth in Christian fellowship, why such various conceptions, why such different modes in Worship, since we all fight for one crown and run for one prize; but a second thought stept in and hush'd the inward agonies of my mind; (that if we continue to the end) there will be a day when we shall be reap'd in the bundles of Life and sing Praises in Glory without any Discord or one jarring string O! that we may hold on and hold out unto the end, and tho' we agree not in our opinions on earth yet if we land safe we shall agree to Praise God in Glory, and while we are launched out on this tempestuous sea, O! that we may make the best of our way to the blessed Heaven of eternal rest, for my own part I am but a babe in Christ, but I trust in some degree on my Journey to manhood, so while your Ship steers stoutly o'er this rugged Ocean, I with my slender frigate will (thro' the Grace of God) scoon gently after, till they both gain the Port. - I mean not nor I hope in the least desire, that you should serve God in my way, but that you should quit your Conscience by serving God in the way that he is pleased to lead you, only this, that you be an Israelite in deed and in truth, which at present is the thirst of my soul, O that I may continue to drink and ever be dry till I drink it fresh from the throne. Amen

Matthew Tomlinson

P:S.

You may perhaps wonder at my boldness, to write to you which I never to my knowledge in my life before beheld and perhaps never may again, it was with some deliberation I wrote for

fear Satan should have a part in the lot, knowing the weakness of youth, I find Satan very busy with me, but the ground of my view is this, that it may be to the Glory of God, and the good of your soul. - God is Love. -

I could have wish'd to have ask'd you more, concerning the experience of your soul in your way of Worship; but I had very little time with you, neither could I make so free for fear of offence, knowing I was a stranger to you, and you to me, so I parted with you half satisfied.

#### The Answer

##### My Friend

I am glad to find thee of so candid spirit willing to be inform'd of the right way, but as it was with me so it may be with thee many fears and Jealousies may attend thy enquiring mind, but be assured of this that if thine eye be single he that has been the guide of many will also be a guide to thee, yea he will I believe if thou attend unto him, be as a Lanthorn unto thy feet and a Light unto thy Paths to guide thy soul into the way of Peace.

My Friend with respect to the gracious dealings of the Lord to my soul I have abundant cause to praise his most holy Name for I think I may safely say he has inclined my heart to seek his face even from my very Childhood by following me with his secret reproofs for Sin and disobedience in my own heart and to which reproofs I hope thro' his Grace I have endeavoured to take a little heed unto, and he who has been pleased to have an eye over me for good, since my return unto him was graciously pleased to annoint mine eyes with his divine eyesalve whereby I have been enabled in some degree to see into the emptiness of all outward profession without an Interest in the Blood of the Redeemer; Oh! then a cry was raised in my mind to the Almighty when but young in Years, and oftentimes was my spirit drawn to supplicate the Lord after this manner O Lord I pray thee lead me by a way that I know not and in paths I have not known the remembrance of which is at this time very sweet to me when I consider how he hath inclined unto me and heard my Prayer for when my soul was as it were confused amidst the many that were crying Lo here is Christ and Lo there, some thats the way, some this yet I remained in great fear less the right way I should miss even then did he condescend to take me by the hand and causing me to step aside out of the noise and hurry of the multitude he secretly whispered in mine ear, To obey was better than sacrifice and to hearken than the fat of Rams, from whence I inferred there was something communicated to man to hearken unto according to the words of the Apostle Paul where he saith God hath given to every man a measure of his spirit to profit withall; my Friend it is as we take heed to this everliveing word in the secret of the Soul that we shall be led more and more out of the dark regions of an evil and perverse nature and by his marvellous light which he will not fail to give to the seeking soul I say by this we shall be able to discern more fully of the things which do appertain to his Kingdom and thro' his divine assistance let us be found doing according thereunto, for whosoever looketh into the perfect Law of Liberty and continueth therein not being a forgetful hearer but a doer of the word that man shall be blessed in his deed; so to the word of his Grace I commend thee with my own Soul with fervent desires to the Almighty that he may be pleased to lead us on and perfect what is lacking in us to the honour of his name who is worthy of all praise and adoration saith my Soul

Ann Thorp

John Pemberton after several visits to the City of Londonderry, he at last found a strong concern, accompanied with a Perswasion of duty to pass through the principal streets of the said City cloathed in Sackcloth, which after deliberate consideration and having previously and weightily expressed to several Elders whose advice he requested that he believed it his

duty to go again to Londonderry, and that he apprehended something singular would be required of him there, they encouraged him to faithfulness - to one Elder (our ancient Friend James Christy) who accompanied him, he more particularly opened his mind some weeks before he accordingly performed in the 4<sup>th</sup>. Mo. 21<sup>st</sup>. 1784 being the time of their Assizes and on a Market day without any molestation from the Inhabitants. In passing through the streets he expressed himself nearly in the following manner. Repent Repent O all ye inhabitants of Londonderry and of this Land while the Lords mercies are continued to you. - - A number of People gathering about him at one of the Gates of the City after repeating the foregoing words he expressed that it was a great cross to him as a Man to appear in the singular manner he did but believed it was required of him to be as a sign to this People and if the highly favoured People of this Land did not humble themselves and manifest greater Gratitude to the great Author of all blessings and live in greater humility and devotedness to his fear it was easy with him to Permit tryals to overtake them as he permitted tryals and chastisements to overtake the inhabitants of his Native Land, for their Sins and ingratitude, for great favours had been conferred on them as well as on this Land.

Taken from Pontefract Monthly Meetings Answer to the 5<sup>th</sup>. of the Yearly Meetings Query 1787.

Two Publick friends deceased since last year viz.

Mary Dickinson widow of Enoch Dickinson of Thurlstone who departed this Life at Thurlstone the 1<sup>st</sup>. of 8<sup>th</sup>. month 1786. and was buried in friends burial ground at Lumbroyd the 4<sup>th</sup>. of the same Aged about 82 Years, having had a few words in meetings about 60 years.

She was of an innocent Life and conversation, an Affectionate Wife, a peaceable neighbour, generally beloved by those who knew her, and hath left a good report behind her.

Henry Dickinson of Strines who departed this Life at his own house on 17<sup>th</sup>. of 9<sup>th</sup>. month 1786 and was buried in Friends burial ground at Highflatts the 20<sup>th</sup>. of the same aged about 76 Years a Minister upwards of 36 Years.

He was (as we have often has heard him declare) favoured with the powerful visitations of Truth when Young, and by yielding obedience there unto, his mind became weaned from his former companions, and those childish sports and Pastimes in which he had much delighted, and was led to seek after and love retirement and a diligent reading of the Holy Scriptures; About the fortieth year of his age he came forth in the work of the Ministry acceptably; He travelled not much abroad but was a diligent attender at our own and neighbouring meetings even when under great bodily affliction.

#### Joseph Woods Testimony concerning John Broadhead

This our dear deceased friend was born at near Retford in Nottinghamshire, and educated in the way of Truth as Professed by us the People called Quakers, his Father dying when he was young, his Mother took him with her up to London, where they settled, here being exposed to unsuitable company he left friends meetings and attended the national Worship, and living in several great Mens houses in the station of a Footman, he was very much led after the vain customs and Fashions of a degenerate of World, and into some of the vices thereof; but the Lord mercifully was pleased to follow him by his secret reproofs, and becoming uneasy with this course of Life, he left the City in the nineteenth year of his age, and came and put himself as an Apprentice with his Uncle Thomas Roberts of Wooldale, soon after which being at a Meeting at Highflatts, a friend was led powerfully to declare concerning Esau selling his

Birthright for a mess of pottage, which appeared unto him so applicable to his state, that it made deep and lasting impressions upon his mind, from that time he became a diligent attender of our Religious meetings for Worship and Discipline a good Example therein in an awful reverent waiting for the resurrection of divine Life, a Pattern of plainness, humility, and self-denial; and having experienced the Judgments and mercy of God to his Soul he was constrained to tell unto others what the Lord had done for him, he came forth in the work of the Ministry, very acceptability in the twentieth year of his age, and laboured therein according to ability received in our own and neighbouring meetings to the comfort and edification of friends, he was also drawn forth in the Love of the Gospel, in the company with other friends to visit several places where no meetings had been before held, in some of which opportunities he had extraordinary service, the effects of which I hope may be seen after many days; he greatly loved and delighted in the company of Faithful friends, his heart and his house (after he had one) was open to receive such; I have travelled much with him, and always found him to be a truly tender, affectionate and sympathizing companion, nearly sympathising with me in my deepest exercises, he was naturally of an open cheerful disposition, and his Qualifications as a man inferior to few, which being sanctified by divine Grace rendered his company both desirable and instructive; he was generally beloved both by friends and others, and his Death much lamented; I cannot but mourn at the loss of so hopeful a Youth, yet sorrow not as without hope believing that our Loss is his eternal Gain, and that he was rightly prepared for so sudden a summons from time to Eternity. He attended both our meetings at Wooldale on first day the 20<sup>th</sup>. of 5<sup>th</sup>. month 1787. and after the meeting went over to William Earnshaws of Tottis, where he supp'd, got home about 10 o.Clock, and went to Bed as well as usual, after sleeping about an hour he woke extremely ill, said not much the disorder soon depriving him of the use of his speech, but warn'd those who were present "Not to set their affections on anything here below;" The last words he spoke which was about 1 o.Clock second day morning were "Not my will but thine O Lord be done" he continued under great affliction of body until betwixt 2 and 3 o.Clock in the afternoon and then seemed to lie pretty easy for about 3 hours, betwixt 5 and 6 in the evening he quietly resigned his Breath, going away without Sigh, Sob or Groan; Aged about 22 years and 8 months a Minister about 3 years, his Body was decently interred in friends Burial ground at Wooldale the 5<sup>th</sup>. day following the 24<sup>th</sup>. Inst: After which a large solemn meeting was held which was remarkably own'd by the presence of him who yet remains to be the Crown and Glory of our Assemblies.

Some of Account of the Exercise of John Bottomley of Shelley in a time of sore sickness.

John Bottomley was descended from Parents professing the Truth, and after he grew up to mans Estate was favoured with a Religious turn of mind, and some Years after apprehending he was call'd into the work of the Ministry he suffered much for disobedience but after many deep Baptisms he was brought into a state of willingness, and gave up in much fear and trembling to drop a few words the first time in our weekday meeting at Highflatts ye 19<sup>th</sup>. of ye 2<sup>nd</sup>. Mo. 1790 in the 31<sup>st</sup>. Year of his age. Soon after he felt a desire on his mind to attend the Meeting at Lumbroy'd requesting me to accompany him, we went William Taylor going along with us the 21<sup>st</sup>. of the 3<sup>rd</sup>. Mo. were he appeared twice and After meeting Din'd at Thomas Earnshaws of Judfield and came to George Chapmans of Penistone for Tea were he was suddenly taken very ill, being seized with a kind of shivering fits and afterwards with strong Convulsions which soon reduced him into a very weak state so that his removal was daily expected for a week or more during which time he lay in a sweet composed frame of mind as if waiting for the solemn summons yet his exercise was great on account of the Professors of Truth that they might be Professors thereof, and being eminently overshadowed with divine good the states of those who came to visit him was in an admirable manner

opened and spoke unto with an audible voice when so weak that in conversation he was many times difficult to understand. He was oftens led to labour closely with Parents that they might be good Examples to their Children, having known the want of this himself; and unto the dear Youth who came to visit him, he was drawn forth in much Gospel Love intreating them to mind the day of their visitation and not let it slip over their heads but come up in faithful obedience to the manifestations of Truth that so they might be favoured with true Peace of mind as he was on a sick Bed; but his concern was very great for the welfare of one young man whom at his request we sent for but he was not willing to come; The next day his concern return'd upon him with that weight that he apprehended if he was removed and nothing done it would be laid to his charge; accordingly he got a friend to write what was upon his mind, leaving a strict charge with William Taylor to read it to him if he could get an opportunity. The following is a Copy of the Letter vis

Penistone 3<sup>rd</sup>. Mo. 23<sup>rd</sup>. 1790

Beloved friend  
Enoch Dickinson

Being exceeding weak in body, but of sound mind and memory; and above all favoured with the presence and power of my dear Lord and Master, whom I have been concerned to serve, Praised be his Name. In this state thou was brought before the view of my mind yesterday, accompanied with strong desires to see thee, and having an opportunity I sent for thee of mine own accord, not that any person put such a thing into my head therefore suffer not the enemy of thy poor Soul or any of his Servants to deceive thee. Now when I had done this it appeared to me that I had done my duty and was clear, altho' thou refused my request, but this day my concern for thy welfare hath return'd upon me and I do not feel that I shall be easy without getting a friend to write and inform thee what the Lord hath shewed me concerning thee. I have seen that he hath mercifully condescended to call unto thee and visit thy poor benighted Soul, but thou hast trampled his precious Visitations under thy feet, that his Love is still extended towards thee and O that thou may be prevailed upon to join in therewith and no longer forsake thine own mercies by following after Lying Vanities; for if thou knew dear friend how sweet the Love of God is, and how it supports when on a bed of Affliction thou would not think it hard to forsake all and follow him: Therefore hear the call of the Lord through an afflicted Servant who knows not whether or no he may ever see thy face more in mutability and Obey, that so thy Soul may live, but if thou wilt not hear; It hath appeared to me that not many more calls will be extended, that thou will be left unto thyself to fill up the measure of thine Iniquity, and thy portion will be with the miserable forever; I sincerely desire this may not be the case but that thou may hear the word of the Lord through one who can say in a very weak state of Body that he is good and that his Love is my support, who feels a Travail upon my Spirit for thy welfare in time and in Eternity and who hath now fully cleared myself of thee and do declare that no other person hath had any hand in this message from the Lord unto thee further than writing it at my request. Farewell

John Bottomley

Before William Taylor had an opportunity to read it to the young man he came of his own account to see him when he came in John was so low that we could not tell what he said without our ear was close to his Lips, but in a heavenly frame of mind. After a short time of Silence his mouth was opened to all our admiration, audibly to declare what the Lord gave him; Enoch was tendered so as to weep aloud, after he had appeared twice for the space of near half an hour he bade him Farewell and then laid quiet and still most of the night. It appear'd indeed to be a time of extraordinary Visitation to most who came to see him but especially the Youth. He oftens said he believed his being there was by the direction of Providence and express'd the sweet Peace he felt in that house and that if he was removed all would be well Death being disarm'd of his Terrors, but I hope he is raised again for a good end for those who are prepared to die are fit to Live as he oftens said and indeed abundance of

comfortable expressions dropt from him that it was a pleasure to be in his company. Tho' he oftens said it was hid from him whether he should recover or not sometimes he lay for several hours and could not speak in some of which seasons O the sweet melody that run thro' him to the tendering of the hearts of all present some of whom acknowledged they never heard the like before After one of the seasons he said unto me "there's none can sing the Lord's song but the redeemed of him" and truly he appear'd to be redeem'd from all evil even as a shock of corn fully ripe ready to be gathered into the Mansions of eternal Glory, but after eight days sickness we perceived a change in the disorder and from that time he began to recover; and altho' I was six nights out of the 8 without putting of my Clothes yet I could not but acknowledge that when I reckon up the days of my affliction I'll leave those 8 out of the number I spent with him at this time

Joseph Wood

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## A short account of the Life and Death of John Littlewood

He was the Son of Elizabeth Littlewood, by Sir John Lister Kaye Bart. of Grange-hall near Flockton, and was born at Joseph Batty's of Millshaw in Holmfirth, and from thence removed with the family to Maythorn, he was brought in useful Learning at the expence of his Father, with the Priest of Cumberworth, and for the convenience of attending School was removed to Joseph Brooks of Haddenley where he remained until he was betwixt 14 and 15 Years of age, about which time he was desirous to go Apprentice and his Father allowing him not only to chuse a Trade but also a place, he fix't upon a Clothier and my Fathers house, accordingly they apply'd to us but were refused, but upon a second application my Father consented, his Father engaging to find him all necessaries and to give a small premium with him. Soon after he came to our house he manifested an inclination for piety and virtue, and being in a good degree convinced of the Truth, constantly attended our religious meetings, notwithstanding the scorn and derision of his former acquaintance who shewed great dislike thereto, and used many arguments to dissuade him from it but in vain; At length they made use of this invention, telling him that if he continued to attend meetings his Father was determined to send him to America, This seem'd to give him some concern, and caused him to weep, but upon enquiry of some of the family and understanding there were friends there he seem'd more easy, saying let him send me where he will, I'll go to meetings if I can find any that I can get to; Thus for sometime he continued to manifest his love to the Truth by his obedience to discoveries thereof, but the unweari'd enemy of our happiness following of him by his Temptations so far prevailed as to draw him from that state of inward watchfulness in which

alone his snares are discovered, and giving way to unprofitable company his zeal for the attendance of meetings abated, and at length he began to frequent the Steeplehouse again, yet always appeared to retain a great Love to faithful friends, and shunned feasting and vain sports, behaving himself as a faithful apprentice towards his Master, not serving him with eye service, towards the conclusion of his term, there appeared to be a renewed concern upon his mind for the salvation of his Soul, and he became a diligent attender of friends meetings and I believe was oftens rightly exercised in spirit therein and became in some measure acquainted with that Worship which needeth not the aid of words. At the expiration of his time his Father gave him Three hundred pounds with which he set up business for himself and Boarded some time with cousin Benjamin Walker of Paddock near Shelley and afterwards with my Brother Samuel Wood; A little before he was 22 Years of age he was seized with something of a Rheumatic complaint which increasing upon him, made walking to him difficult; the Summer following he went to Crigglestone in order to try whether a water in that neighbourhood would be of service to him but was so poorly that after tarrying a few days he sent for a man and horse to fetch him home, he got as far as our house on second day evening 30<sup>th</sup>. of the 6<sup>th</sup>. Mo. 1789, and was so ill as not to be able to proceed any further and expressed his apprehension that he was not likely to recover. He had a very poor night and early next morning desired a man might be sent for to settle his affairs, which being done he expressed he now felt himself quite easy respecting these things and appeared very much resigned whether Life or Death signifying several times to me and others his belief that if he was now removed it would be well with him, and earnestly desired that his Body might be Buried amongst friends, his last disorder was a Feaver and his pain exceeding great which he bore with remarkable patience, my mind was many times much refreshed as I sat by him which was a confirming evidence to me of his preparation for so awful a change. On the 11<sup>th</sup>. of ye 7<sup>th</sup>. Mo. and 7<sup>th</sup>. of the week notwithstanding the Apothecary had always expected his recovery, it appeared evident his dissolution was near and betwixt 9 and 10 o Clock he quietly finished his course Aged about 22 Years and 11 months, having been for several hours before, that he could not speak but appeared quite sensible, looking earnestly at us, and shaking hands with all our family present, taking a solemn and Affectionate Farewell, having often express'd in the course of this illness, the particular regard he had for us all; and that during the time he lived with us he had endeavoured to do his best for us in every respect which now appeared satisfactory for him to reflect upon. His body was decently interred in Friends Burial ground at Highflatts the 2<sup>nd</sup>. day following being the 13<sup>th</sup>. Inst. after which a Solemn Meeting was held which was in a very eminent manner overshadowed with divine good to the tendering of the hearts of most if not all present; several living Testimonies were born therein to the Truth and our friend William Earnshaw had publickly to declare that he felt a clear evidence attending his mind that the Spirit of the deceased was centered in eternal Glory.

Having for many years observ'd that from an increase of friends our Burial ground at Highflatts was much too small, and that great inconveniences attended the friends of these parts Burying at Wooldale many being prevented from attending those meetings from the length of the way, which are oftens solemn profitable seasons, a sense of this having long lain with uncommon weight upon of my mind I inform'd our Preparative Meeting thereof in the year 1789 requesting them to consider about an enlargement. The Meeting appear'd unanimously to concur therewith, and appointed a Committee of friends to purchase a sufficient quantity of ground on the Northside of the Meetinghouse and get the same inclosed which was completed in the year 1790, when it was agreed that for the future the corps of the deceased should be interred in Rows as they happened to die not only that more might be buried therein but to prevent the disagreeable practice of taking up Graves too soon, William Taylor, John Bottomley, Thomas Earnshaw of Judfield and William Dickinson of Thurlstone were appointed to call upon friends for their Subscriptions for defraying the expence, who

proceeded with so much zeal in the cause as not only to collect the sum laid out but many Pounds more which were added to the Meetings Stock. The following is a List of the friends apply'd to and what each contributed towards it viz.

	Highflatts division	£	s	d
Elihu Dickinson Clothier	of Highflatts	2	2	0
and 1 days work with Team				
Enoch Dickinson of	Do	0	0	0
Martha Haigh of	Do	0	1	0
Samuel Haigh of	Do	0	1	0
and 1 day labour				
William Haigh of	Do	0	1	0
Samuel Haigh Junr. of	Do	0	0	6
Elihu Dickinson Tanner	Do	2	0	0
and 1 day work with Team				
Mary Dickinson of	Do	0	2	0
Hannah Dickinson of	Do	0	1	0
Judith Dickinson of	Do	0	1	0
John Dickinson of	Do	0	1	0
and 1 day labour				
William Dickinson	of Boghall	0	10	6
and 1 day labour				
Joseph Haigh of	Do	0	1	0
and 1 day labour				
Joseph Haigh Junr. of	Do	0	0	6
Benjamin Haigh of	Do	0	0	6
Henry Dickinson	of Strines			
Tobias Mallinson of	Wood	0	10	6
and 1 day work with Team				
Joseph Mallinson of	Do	0	3	6
Samuel Wood and Son	of Newhouse	1	1	0
and 1 day work with Team				
William Taylor of	Do	0	2	6
Samuel Jepson	of Birdsedg	0	2	6
Samuel Wood	of Haddenley	0	5	0
John Firth	of Lanehead	1	1	0
and 1 day work with Team				
Martha Radley	of Shepley	0	1	0
Phebe Haigh	of Bankbottom	0	1	6
John Bottomley	of Shelley	0	2	6
Benjamin Walker	of Paddock	0	7	0
Joseph Walker of	Do	0	10	6
William Dyson	of Woodhouse	0	2	6
Hutchinson Dyson of	Do	0	2	6
Judith Dyson of	Do	0	1	0
Mary Stead	of Siver. Ing	0	2	6
Benjamin Stead of	Do	0	5	0
Anthony Kinsley	of Skelmanthorp	0	5	0
Joseph Stead	of Toppett	0	5	0
Ann Beaumont	of Denby	0	1	0
John Chapman of	Do			
William Chapman of	Do	0	1	0
Joseph Priest of	Do	0	5	0

## 5. 4

John Priest of	Do	0	2	6
		£11	4	6
Wooldale division				
		£	s	d
Sarah and George Broadhead				
	of Meltomhouse	0	10	6
Sarah Broadhead Junr.of	Do	0	1	0
Daniel Broadhead	of Mearhouse	0	2	6
Benjamin Broadhead of	Do	0	2	6
John Wood Broadhead of	Do	0	1	0
John Roberts	of Tottis	0	10	6
John Beaumont of	Do	0	10	6
Edward Dickinson	of Wooldale	0	2	6
Joseph Brook of	Do	0	5	0
John Brook of	Do	0	2	6
Sarah Brook of	Do	0	1	6
Mary Brook of	Do	0	1	6
Thomas Roberts of	Do	0	5	0
William Earnshaw of	Do	0	2	6
John Clay of	Do	0	2	6
Elizabeth Roberts of	Do	0	1	6
Mary Roberts of	Do	0	1	6
William Earnshaw of	Do	0	2	6
Hannah Earnshaw of	Do	0	0	6
Sarah Gouldthorp of	Do	0	0	6
Matthew Broadhead	of Newmill	0	1	0
Matthew Broadhead Junr.of	Do	0	1	0
Joshua Broadhead of	Do	0	0	6
Elizabeth Broadhead of	Do	0	0	6
Joseph Woodhead jun.	of Fulstone	0	0	0
		£	s	d
Godfrey Woodhead of	Do	0	10	6
Joseph Bottomley of	Do	0	1	6
John Cooper of	Do	0	1	0
John Earnshaw	of Shepley-Woodend	0	5	0
Joseph Broadhead of	Do	0	1	0
Ann Broadhead of	Do	0	1	6
Jonathon Bottomley of	Do	0	2	0
Joseph Bottomley of	Do	0	2	0
Thomas Bottomley	of Thursteland		2	6
William Bottomley of	Do	0	2	6
Mary Bottomley of	Do	0	0	6
Sarah Bottomley of	Do	0	0	6
		£5	1	0
Lumbroyd division				
George Chapman	of Penistone	0	6	0
Martha Woodhead of	Do	0	2	6
Thomas Earnshaw	of Judfield	0	3	0
Mary Sanderson	of Middup	0	1	0
Thomas Earnshaw	of Langsett	0	2	6

Jonathon Green	of Thurlstone	£	s	d
		0	0	6
Benjamin Dickinson of	Do	0	5	0
William Dickinson of	Do	0	2	6
James Dickinson	of Folly	0	1	0
Joshua Earnshaw	of Bellroyd	0	2	0
Joshua Dickinson	of Ing-Birchworth	0	0	0
		£1	5	6
		£	s	d
	Highflatts division	11	4	6
	Wooldale division	5	1	6
	Lumbroyd division	1	5	6
	Total	£17	11	6

#### An Account of the sickness and Death of my Sister Rebecca Wood

In the 7<sup>th</sup>. Mo. 1789 my Sister Rebecca Wood began to be poorly, and being soon convinced that her disorder was a Consumption, a necessary concern appear'd to be upon her mind that she might be rightly prepared for the solemn approaching change. In the 12<sup>th</sup>. Mo. following our friend Gervas Johnson from Ireland being on a religious visit to the Meetings of Friends in these parts, came to see her, and had an opportunity in which he was eminently drawn forth in the everlasting Love of the Gospel of Christ to the tendering of the hearts of most present, expressing the near sympathy he felt with the afflicted, the sense he had of the many baptizing seasons she had to pass thro' and having been favoured to see into the purity of that rest which the Lord hath prepared for his People, the many doubts and fears which attended her mind lest she should not be enough refined to enter therein, but he in a very encouraging manner had to declare his belief that the Lord would not remove her hence before he favoured her with a clear evidence of her acceptance with him. Our friend William Earnshaw had also satisfactory opportunities with her several times, and one afternoon John Bottomley came to see her when in a kind of solemn retirement together he had the following encouraging sentence to drop "When thy dissolution cometh the gates of heaven are open to receive thy Soul;" several others weighty friends visited her to their and her satisfaction being glad of the company of such, and frequently said she wanted no other, her mind appear'd to be in a good degree wean'd from the transcendent things of this Life and her Will resigned to the divine Will, signifying that notwithstanding she was now placed in a situation that she might in all appearance live comfortably and be more at leisure to attend religious Meetings yet she was made willing to leave all, and tho' she said she loved us yet she had rather be in the Kingdom of Heaven; and several times express'd her hope and belief this would be the case when her change came. She continued gradually declining until the 6<sup>th</sup>. day of the 5<sup>th</sup>. Mo. 1790 when we went to Bed she appeared no worse than she had done for some time before, The nurse and our servant maid being with her, about half past 11 the maid came and desired me to get up I immediately arose and went into the Parlour where I found her set up in Bed exceeding poorly. She desired to be helpt up and signified she apprehended she was going; they got her into a chair and we sat down together, after some time she looked earnestly at us one by one as if taking a solemn Farewell, and then she shut her eyes and after breathing in a few times more expired about half past 12 o Clock on 6<sup>th</sup>. day morning ye 7<sup>th</sup>. of ye 5<sup>th</sup>. Mo. 1790 Aged 24 Years and four Months; Her Body was decently interred the 2<sup>nd</sup> day following the 10<sup>th</sup>. Inst in friends Burying ground at Highflatts being the second laid in the new piece of ground

there; a large and solemn Meeting was held on the occasion which was crown'd with the Life giving presence of him who remains to be the Glory of our Assemblies, in the fresh springing up of which many living Testimonies were born to the Truth to the comfort and edification of many

Joseph Wood

Copy of a Letter from a Clergyman in Yorkshire to Patience Brayton of New England in America delivered unto her when on a religious visit to friends in these parts in the 2<sup>nd</sup>. Mo. 1787

Friend

That Love that thinketh no evil and rejoiceth in the Truth, constraineth me to say that the exhortation on Wednesday evening was suited to my case or state. I am humbly thankful God hath not left me without his witness in my heart, and also that he hath inclined you to point me out, may I humbly and patiently wait his time of deliverance and follow by Faith his fiery and cloudy pillar through this howling wilderness. I have (I humbly hope) preached Jesus Christ but not in your Society, and hope in a good measure with a single eye to the Glory of God, but having been lately exercised with many and severe Tryals from the professed Church; have been led to retire more inward to commune with my own heart and be still, I see my own Ignorance my will Worship my forms and Modes and Gospel Schemes, my unfeeling prayers and often unseasonable preaching, without spirit and life as only arising from a carnal mind which is enmity with God, and the imagination exalting itself against him. From six years of age I have tasted at seasons of divine Love and favour, but must lament I have too often lost the savour of his precious Truth, O' may it be so no more many times like Israel of old have I been delivered and as often like them have I provoked him by distrust yea he hath chastized me and I have been like a Bullock unaccustomed to the yolk. O' that I might be so moulded into his heavenly Image as daily to say experimentally thy will be done; he indeed renewed his Love to me that evening, and since he hath caused his Grace to distil as the Dew, and hath given me to know that in his own time and way he will lengthen my cords and strengthen my stakes and cause me to break out on the right hand and on the left. I feel my Spirit melting while I write this, with the tenderest love and affection towards you that minister in the word; and towards your Society. I Joy in your Joys, and I should sorrow in your sorrows, did I but know them. Pardon me if I go so far in saying that I have seen in my mind what the Lord will do in his own Time. AntiChrist will fall with all his power, and a pure primitive Church (perhaps like thine) will arise out of its ruins, for in the evening time it shall be light, and that shall shine brighter and brighter into the perfect day; I have been burdened with the weight of an awful fearful apprehension that the Lord God hath a controversy with us as a Nation laden with Iniquity, his hand hath been and will be stretched against us, if we do not repent and turn to him with all our minds. O! Friend I know by many years experience (though I am but a young man) that if you are faithful to reprove publicly and privately you will suffer persecution, perhaps even among some of your own wholehearted People, for all are not Israel that are born of Israel; but continue you faithful unto Death and you know who hath said he will give you a crown of Life. I conclude may the peace of God be in your heart, and may you be stirred up to thankfulness to him in your Spirit on my account, and may all that heard you that evening if he so will meet to praise him for ever, as to me at a suitable season; Thy People shall of be mine and I will live and Die in their communion and among them (if I can and the Lord please) be buried, thy God shall be my God and to his Graces I am a great Debtor. When you find freedom in Prayer remember your affection Friend

W. F. .

A Testimony from the Monthly Meeting of Nottingham concerning our well beloved Friend  
Mary Leaver

She was born at Newhill.grange within the compass of Balby Monthly meeting in Yorkshire the Year 1720, her Parents when John and Ann Payne under whose tender care and pious example she had the advantage of a religious education, and was also favoured with the humbling visitations of divine Grace in her younger Years, and she being faithful thereunto was called to and Qualified for the work of the Gospel Ministry, her first appearance therein was about the year 1753; and on her Marriage with our Friend John Leaver we were favoured with her company to reside amongst us. She was endowed with a good natural capacity, her ministry was lively and edifying she was frequently concerned to stir up the lukewarm to religious duty to make a right use of their Time and Talents received and to revive in their remembrance the uncertainty when that awful period be that each must give an account thereof and receive a recompense according to their works, she united with the honest hearted in inward exercise, and often had a word of encouragement to such, and the poor in Spirit which was refreshing and comfortable, Her service in the Womens meeting were very acceptable. She was exemplary in her Life and conversation also in attending religious meetings both on first and week days when health of Body permitted; and careful to observe the hour appointed, she loved retirement, but found it her duty at different times to visit Friends in most Counties in this Nation, and in the Year 1773 divers provinces in North - America and by account received her service amongst them was very acceptable. Some time after her return, she met with a trying dispensation, her three Daughters being removed from her by Death in the space of a few years, all of them grown up to Womans estate and hopeful, which affliction we believe she bore with becoming resignation to the divine Will; Her last illness was but short, part of which was attended with considerable pain and sickness which she was favoured to bear with truly Christian patience, as appears by some of her last expressions to one of her near Relations the evening before she departed, alluding to her painful time of sickness she said "I am content" to which he reply'd "thats a favour" she said "a great one" afterwards adding "it has brought me upon thinking every way that I feel no condemnation I am easy." She was mostly favoured with her understanding 'till near her conclusion, and quietly departed this life the 15<sup>th</sup>. of the 12<sup>th</sup>. Month 1789 and was interred in Friends Buring ground at Nottingham the 18<sup>th</sup>. of the same, aged about 69 Years a Minister about 36 years.

Copy of a letter from Mary Leaver to her Daughters found after her decease without date.

My dear Children

As you are now going to leave us for some time which will deprive me of having opportunity to advise you respecting your conduct, I feel an anxious solicitude of heart for your present and future welfare and that you may be preserved in an humbling sense of the goodness of a merciful Creator in not only favouring you with good and natural capacities, but also with a comfortable competency of the good things of this Life, which certainly are Blessings which call for humble gratitude at our hands, who are unworthy of his favours which we so liberally partake of. Oh may we be faithful stewards of his manifold gifts not only in Temporal but spiritual things is my sincere desire. And that you my dear Children may abide under the influence of a holy fear of offending him from whom nothing can be hid, who knoweth the secrets of all hearts and marks the footsteps of the Children of men and knows their wanderings, and is acquainted with our inmost thoughts before whom we must be called to give an account even for every Idle word in the day of his Judgments. Therefore my dear Children my Spirit is often bowed in secret at the footstool of divine mercy on your account when favoured with access thereunto that you might know the God of your Fathers

and pious ancestors who were Valiant in their day for the glorious cause of Truth on earth; and so patiently bore a lot of suffering on account of their religious Principles, counting all things as loss and dross and dung that they might win Christ. and as Solomon was addressed by his Father David in the same language I address you that you may experimentally know the God of your predecessors and serve him with a perfect heart and a willing mind who will assuredly be found of such who seek him in sincerity while those who forsake him will be cast off for ever. Remember the many favoured opportunities we have had at sundry times when we have sat together with friends who have visited us, when your hearts have been melted into tenderness by the Visitation of divine love, in which an acceptable offering hath been prepared, this is a desirable state for in the tenderness the heavenly plant takes root and by being cherished brings forth fruit to the praise of the great Husbandman who is glorified in that his followers bring forth much fruit. I have often to look back with humble gratitude to the time when I was outwardly separated many Thousand miles distant from you, how near to my mind my nearest connections were brought by the good remembrancer and how I felt that Love which many waters cannot Quench to defuse itself over my mind and flow toward you with Ardent longings for my own and your preservation and welfare that we might meet again in mutability and return our grateful acknowledgements to the preserver of men in permitting us up to meet again.

May we never forget his loving kindness in that time of tryal is my ardent wish and now my dear Children I well know you are not strangers to an inward principle which will instruct you in the way ye ought to walk I intreat you in the aboundings of heart felt and tender affection to attend diligently to the voice of divine wisdom which when you come to retire into true silence, speaks in the secret closet of your heart and informs you what to do and what to leave undone which is a light that shines in the dark place to which I would recommend you as an unerring guide that will lead into all Truth, a teacher indeed that cannot be removed into a corner; but is a secret witness of all we do or say, and therefore be careful not to stifle conviction or silence the reproofs of instruction which is assuredly the way to life, that by forsaking those things of what kind soever they be which you have felt reproof for in secret you will feel peace of mind and thereby stand approved in the sight of him who sits as a refiner and Judge in the heart to purify it and make it a Temple fit for the Minister of the sanctuary to take up his abode in. Be careful what company you keep and likewise what Books you read let not I intreat your precious time be taken up in reading romances which has a tendency to draw away the mind from more profitable meditations, and leaven too much into the spirit and nature of such who have been the authors of such hurtful things, I don't accuse you of the practice of these things but only caution you against them, I would recommend to your perusal the sacred writings of the Old and New Testament, in which are many bright examples of early piety worthy your imitation likewise Wm. Penns Advice to his Children with other profitable Books of different Authors. I would not be understood by this to forbid reading History or the other sort of Books that is not of a hurtful tendency. Be careful to guard against that disposition which would prompt you to a compliance to the Fashions of a vain and unstable world which ever will be inconsistent with the practice of a true Christian who must experimentally know Self to be mortified by the crucifying power of the Cross of Christ and our Will to be brought into subjection to his Will by which you will be enabled to bear with Christian fortitude the seasons of Probation and Tryal which you may have to meet with in this World. And here I think it may be needful to revive in your remembrance what I have often recommended in days past viz. When you lie down in your Beds before you close your eyes for sleep look into the actions of the day; 'Tis my practice and is a means of rectifying mistakes and keeping things in good order. And lastly my dear Children remember your dear Sister who is now removed from us let her example excite in you a holy resolution to follow her footsteps and forget not her concern for your welfare and affectionate advice when on her dying Bed. let these things sink deep into your minds and consider her pious expressions and happy conclusion which is worthy to have a place in all our Remembrance that our end may be like hers, and our minds enrich with a holy and lively

confidence that when we put off this tabernacle of clay we shall be received into the mansions of pure felicity where the wicked cease from troubling and where the weary are at rest is the ardent prayer of your Affectionate Mother

Mary Leaver

A short account of the conviction of Phebe Haigh and her happy conclusion mostly from her own mouth by Joseph Wood

The memory of the Just is blessed of which number I believe Phebe Haigh Widow of James Haigh of Heighmoor house was one; her maiden name was Bates, and as I have understood was educated in the way of the Church of England, After her marriage with the aforesaid James Haigh they lived together without any sense of religion, or fear of him in whose hands are Life Breath and Being seldom attending any place of Worship, but spending their precious time in vain and ungodly conversation, until the Lord was pleased to visit her with great indisposition of Body so that for many years she was not able to go out of doors without help nor even walk over the floor, in which time of affliction a concern was raised in her mind for the welfare of her immortal Soul; and strong were her cries unto the Lord that he would be pleased to direct her in the way that was well pleasing unto him; and as she was concerned to wait upon him he was graciously pleased to incline his ear and Answer her humble petition; It being audibly sounded in the secret of her heart "Go to the Quakers meeting" This at first appeared to her impossible from the long and heavy indisposition she lay under, and caused her much reasoning; But in her the Lord hath wonderfully manifested that miracles are not ceased, neither is anything impossible with him; The word remaining powerfully with her she in the Faith thereof made ready and with some difficulty got to our week day meeting at Highflatts contrary to all human probability for her to accomplish being 3 miles from her habitation were being directed to the Light of Christ in the secret of her heart as the way and means appointed of God for the restoration of mankind she readily embraced the truth and by coming up in obedience to the discoveries thereof, experienced a thorough renovation of heart, and the Lord being pleased to heal her of her infirmities both inwardly and outwardly, and forgive her much, she loved much, manifesting her love by her obedience, being a very diligent attender at our religious meetings not Suffering the concerns of this Life to hinder her on first days week days, and tho' she appeared rather weakly and deformed in Body occasioned by her long illness, yet she travelled on foot to many neighbouring meetings and to the northern Yearly Meeting at Rochdale, Her zeal was indeed truly exemplary the lively exercise of her Spirit instructive being visible in her very countenance, and her innocent Life and conversation adorn'd her profession. Soon after her conviction her husband was removed from her by Death, leaving her with a large family of children and considerably in Debt, which through their industry and the Blessing of Providence they were enabled to discharge to the satisfaction of her creditors. She was not only called to believe but to suffer for Christs sake, the spoiling of her goods in bearing a faithful testimony against an hireling Ministry. The last first day she was at Meeting a friend was led to declare from 2 Kings C: 20. v: 1. Set thine house in order; for thou shalt die and not live. Which was appli'd to her the 3<sup>rd</sup>. day following she was taken very ill, and on 5<sup>th</sup>. day sent desiring to see me, I went and had a precious opportunity with her. She commemorated the Lords goodness and mercy to her that he had not taken her away in her iniquity, but given her space to repent, that he had blotted out her transgressions and cast her sins behind her back, and now covered her mind with sweet peace, and that Death to her was disarm'd of its terrors. She also signified her near Unity with friends and tho' she was not accepted into membership having been afraid of being too forward yet was united in Spirit with the living, and desired her Body might be laid in friends Burying ground. She also gave much weighty counsel and advice to her Children desiring them to keep to meetings and live near the Truth and then she knew by living

experience the Lord would bless them every way. I visited her again on the 6<sup>th</sup>. day evening and found her in a sweet heavenly frame of mind, being full of Love Peace and Joy in the Holy Ghost. On first day afternoon I went again accompanied by several friends, we found her so weak as not to be able to speak yet her countenance bespoke the sweet serenity of her mind. She continued without any visible alteration until evening and then quietly resigned her Breath ye. 23<sup>rd</sup>. of ye. 1<sup>st</sup>. Mo. 1785 Aged about 54 Years, her Body was buried the 4<sup>th</sup>. day following ye. 26<sup>th</sup>. Inst. in our Burying ground at Wooldale, after which a solemn Meeting was held which was eminently overshadowed with the Power and Presence of God, many living Testimonies were born therein to the Truth and one Woman was convinced that day which was as a seal to the finishing of this servant of the Lords Testimony, whose immortal spirit I believe is gathered amongst the spirits of the just of every generation who are made Perfect thro' Sufferings.

An Account of the Subscriptions for the Rebuilding of Highflatts Meeting House in the Years 1754 and 1755 which cost £89:3:0

Highflatts division		£	s	d
Joseph Firth	of Shepley Lanehead	9	0	0
Hannah Firth	Do	1	11	6
Edward Dickinson	of Highflatts	8	8	0
Uriah Brook	Do	0	10	0
John Wood	of Denby	5	2	0
Sarah Wolfinden	of Netherdenby	3	0	0
Tobias Mallinson	of Wood	7	10	0
Samuel Wood	of Newhouse	7	10	0
Caleb Marsden	of Birdsedge	7	10	0
Henry Dickinson	of Strines	1	11	6
William Radley	of Shepley	0	10	0
Joseph Walker	of Paddock	0	10	0
		£ 52	13	0
Wooldale division				
Samuel Greenwood	of Tottis	9	3	0
Willian Earnshaw of	Do	0	15	6
John Broadhead	of Wooldale	1	10	0
Caleb Broadhead of	Do	0	10	6
Joseph Brook of	Do	1	11	6
John Parkin of	Do	0	5	0
Ann Cartwright of	Do	0	10	6
Robert Broadhead	of Mearhouse	1	11	6
John Broadhead	of Meltomhouse	1	11	6
Joshua Broadhead	of Ridings	1	11	6
Joseph Woodhead	of Fulstone	1	11	6
Abraham Beaumont	of Deershaw	1	1	0
John Earnshaw	of Shepley Woodend	0	10	6
Jonathon Bottomley of	Do	0	5	6
Abraham Bottomley of	Do	0	5	0
Thomas Bottomley	of Thursteland Woodend	1	11	6
John Webster	of Mount	1	0	6
		£ 25	6	0

		£	s	d
	Judfield division			
William Wade	of Penistone	1	1	0
Godfrey Woodhead of	Do	1	1	0
Thomas Earnshaw	of Swinden	1	1	0
Enoch Dickinson	of Thurlstone	1	1	0
Jonathon Green of	Do	0	5	0
Joshua Earnshaw	of Judfield	0	10	0
		£ 4	19	0

	£	s	d
Highflatts division	52	13	0
Wooldale division	25	6	0
Judfield division	4	19	0
A Private Collection afterwards	0	17	0
Ebenezer Jackson of Farfield Mg	5	8	0
	£ 89	3	0

An Account of the Subscriptions for Building the Meetinghouse at Lumbroyd in the year  
1763 which cost £69:11:3 and a half

		£	s	d
	Highflatts division			
John Wood	of Denby	1	6	0
Joseph Beaumont of	Do	0	4	0
Joseph Priest of	Do	0	1	0
Henry Dickinson	of Strines	0	17	6
Tobias Mallinson Junr.	of Wood	1	15	0
Tobias Mallinson Senr. of	Do	1	16	0
Samuel Wood	of Newhouse	1	15	0
Joseph and Samuel Wood of	Do	0	1	6
Joshua Marsden	of Birdsedge	1	1	9
Caleb Marsden of	Do	1	1	9
Joseph Firth and Son and Daughter	of Shepley Lanehead	2	1	6
Hannah Firth of	Do	0	15	6
William Radley	of Shepley	1	7	0
Joseph Walker	of Paddock	0	3	0
John Hobson	of Shepley Lanehead	0	4	0
Elizabeth Brook	of Highflatts	0	8	6
Daniel Brook of	Do	0	10	6
Elihu Dickinson of	Do	1	2	0
Ann Dickinson of	Do	0	0	6
Joseph Shaw of	Do	0	10	6
William Stead	of Siver Ing	0	4	0
		£16	16	6

Wooldale division		£	s	d
Daniel Broadhead	of Mearhouse	1	1	0
Robert Broadhead of	Do	0	10	0
Rachel Broadhead of	Do	0	3	0
John Broadhead	of Meltomhouse	1	0	0
James Radley of	Do	0	2	6
Samuel Greenwood	of Tottis	2	0	0
William Earnshaw of	Do	0	9	0
Martha Ellinson of	Do	0	5	0
Abraham Beaumont	of Deershaw	0	7	6
John Earnshaw	of Shepley Woodend	0	10	0
Jonathon Bottomley, Senr of	Do	0	4	0
Abraham Bottomley of	Do	0	8	0
Jonathon Bottomley jun. of	Do	0	5	0
John Bottomley	of Thursteland Woodend	0	2	0
William Bottomley of	Do	0	5	0
Joseph Woodhead	of Fulstone	1	8	6
Godfrey Woodhead of	Do	0	4	6
Joseph Haigh of	Do	0	2	0
Joseph Broadhead	of Wooldale	0	6	0
John Broadhead of	Do	1	11	0
Thomas Roberts of	Do	0	9	0
Mary Roberts of	Do	0	1	0
Caleb Broadhead of	Do	0	18	0
Joseph Brook of	Do	2	0	6
Esther Broadhead of	Do	0	4	0
Sarah Broadhead Junr. of	Do	0	1	0
Joshua Broadhead	of Ridings	0	10	0

£15      7      6

Judfield division		£	s	d
Joshua Earnshaw	of Judfield	1	0	0
Sarah Earnshaw, Senr. of	Do	0	1	0
Joshua Earnshaw Junr. of	Do	0	4	6
Elizabeth Earnshaw of	Do	0	1	0
Sarah Earnshaw of	Do	0	3	0
Godfrey Woodhead	of Peniston	3	13	0
Sarah Woodhead of	Do	0	2	6
Enoch Dickinson	of Thurlstone	4	3	0
Benjamin Dickinson of	Do	0	7	0
Thomas Dickinson of	Do	0	7	0
Sarah Dickinson of	Do	0	3	0
Hannah Dickinson of	Do	0	1	6
David Dickinson of	Do	0	1	0
Jonathon Green of	Do	0	15	0
Samuel Green of	Do	0	1	0
Dorothy Green of	Do	0	1	0
James Dickinson	of Folly	1	11	6
Thomas Earnshaw	of Langsett	1	9	0
John Sanderson	of Middup	6	5	0
Thomas Earnshaw	of Swinden	2	2	0

		£	s	d
William Earnshaw of	Do	0	2	6
Esther Kay	of Thurlstone	0	1	6
		£ 22	16	0
	Raw division			
Robert Kaye	of Lane end	0	12	6
Richard Brook	of Raw	0	6	0
		£ 0	18	6
	Highflatts division	16	6	6
Wooldale do		15	7	6
		£	s	d
Judfield do		22	16	0
Raw do		0	18	6
Burton Mg		1	19	0
Wakefield Mg		2	0	6
Pontefract Mg		2	0	6
York Quarterley Mg		5	5	0
A Friend of another Mg		2	2	0
Another Friend		0	5	0
		£ 69	10	6

An Account of our Subscriptions towards the building the Meetinghouse at Parrack in the Year  
1770

		£	s	d
	Highflatts division			
Henry Dickinson	of Strines	0	5	0
Elihu Dickinson Tanner	of Highflatts	0	10	6
Elihu Dickinson Clothier of	Do	0	5	0
Tobias Mallinson	of Wood	0	5	0
Samuel Wood	of Newhouse	0	10	6
Caleb and Joshua Marsden	of Birdsedge	1	1	0
Joseph, John and Mary Firth	of Lanehead	3	3	0
		£ 6	0	0
	Wooldale division			
Jonathon Bottomley Senr.	of Shepley Woodend	0	10	6
John Earnshaw of	Do	0	2	6
Joseph Woodhead and Sons	of Fulstone	0	10	6
John Broadhead	of Meltomhouse	0	5	0
Samuel Greenwood	of Leeside	2	2	0
Henry Lister	of Tottis	1	1	0
William Earnshaw of	Do	0	3	0
John Broadhead	of Wooldale	0	5	0
Joshua Broadhead of	Do	0	5	0
Joseph Brook of	Do	0	6	0

		£	s	d
Joshua Broadhead	of Ridings	0	3	0
		£ 5	13	6
	Highflatts Division	6	0	0
	Wooldale Division	5	13	6
		£ 11	13	6

Subscribed for the relief of our suffering Friends in America in the year 1778

		£	s	d
Joseph Firth	of Lanehead	3	3	0
John Firth of	Do	1	1	0
Elihu Dickinson	of Highflatts	1	1	0
Elihu Dickinson Tanner of	Do	2	2	0
William Dickinson of	Do	0	10	6
Joshua Marsden	of Birdsedge	1	1	0
Tobias Mallinson	of Wood	0	10	6
John Mallinson of	Do	0	5	0
John Wood	of Denby	0	10	6
Samuel Wood Senr.	of Newhouse	0	10	6
Samuel Wood Junr. of	Do	0	10	6
Joseph Wood of	Do	0	5	0
Joseph Beaumont	of Denby	0	5	0
Samuel Haigh of	Do	0	3	0
William Stead	of Siver Ing	0	10	6
Henry Dickinson	of Strines	0	10	6
Benjamin Walker	of Paddock	0	3	0
		£ 13	2	6

		£	s	d
	Wooldale division			
Joshua Broadhead	of Wooldale	0	10	6
Joseph Brook of	Do	0	10	6
Thomas Roberts of	Do	0	5	0
William Haigh of	Do	0	2	6
Joseph Haigh of	Do	0	2	6
John Chapman	of Leaside	0	10	6
Godfrey Woodhead	of Fulstone	0	10	6
Joseph Woodhead Junr. of	Do	0	5	0
Joshua Broadhead	of Ridings	0	10	6
William Jepson	of Fulstone	0	2	6
John Earnshaw	of Shepley Woodend	0	5	0
Jonathon Bottomley of	Do	0	7	0
Joseph Haigh	of Epton House	0	3	0
Daniel Broadhead	of Meltomhouse	0	5	0
William Earnshaw	of Tottis	0	5	0
John Beaumont of	Do	0	1	6
Daniel Broadhead	of Mearhouse	0	10	6
		£ 5	7	0

	Lumbroyd division	£	s	d
Benjamin Dickinson	of Thurlstone	0	4	0
Godfrey Woodhead	of Penistone	0	10	6
Sarah Woodhead of	Do	0	2	0
John Sanderson	of Middup	0	10	6
Thomas Earnshaw	of Langsett	0	2	6
		£ 1	9	6
	Raw division			
Robert Kaye	of Lanehead	1	11	6
John Brook	of Raw	0	10	6
Emanuel Brook	of Delph	0	10	6
Joshua Brook	of Longroidbridge	0	10	6
		£ 3	3	0
Some not members		£ 0	11	6
		£	s	d
Highflatts Division		13	2	6
Wooldale Do		5	7	0
Lumbroyd Do		1	9	6
Raw Do		3	3	0
Some Persons not members		0	11	0
	Total	£ 23	13	6

An Account of the Subscriptions for Rebuilding the Meetinghouse at Wooldale in the year 1782 and 1783, collected by Elihu Dickinson and Godfrey Woodhead

	Highflatts division	£	s	d
Joseph Firth	of Shepley Lanehead	8	17	6
John Firth of	Do	8	11	6
Thomas Firth of	Do	1	11	6
Elihu Dickinson	of Highflatts			
Clothier		8	15	0
Ann Dickinson of	Do	2	2	0
William Dickinson of	Do	1	12	11
Elihu Dickinson of	Do			
Tanner		8	11	0
Henry Dickinson of	Do	0	5	0
Joshua Dickinson of	Do	0	5	0
Joseph Haigh of	Do	0	3	0
Samuel Wood	of Newhouse	3	12	0
Joseph Wood of	Do	1	3	0
Jeremiah Smith of	Do	0	7	0
Tobias Mallinson	of Wood	3	12	0
John Mallinson of	Do	0	15	9
George Mallinson of	Do	0	5	0

		£	s	d
Benjamin and Joseph of Paddock		1	14	6
William Stead	of Siver Ing	1	15	6
Joseph Stead	of Toppett	1	14	6
Samuel Wood	of Netherdenby	1	18	0
Henry Dickinson	of Strines	0	17	6
John Dickinson of	Do	0	7	0
John Chapman	of Low Cumberworth	1	14	0
John Wood of	Do	1	1	0
Mary Radley	of Shepley	0	10	6
Ann Green	of Moorroidnook	0	2	6
Benjamin Stead	of Siver Ing	0	7	6
Samuel Haigh	of Denby	0	2	6
William Dyson	of Woodhouse	0	5	0
		£ 62	19	2

	Wooldale division	£	s	d
Joseph Brook	of Wooldale	8	4	6
John Brook of	Do	0	9	6
Joshua Broadhead of	Do	8	10	5
Sarah Broadhead of	Do	0	15	6
Thomas Roberts of	Do	4	19	0
John Roberts of	Do	0	15	9
Elizabeth Roberts of	Do	0	7	6
Mary Roberts of	Do	0	7	6
Sarah Roberts of	Do	0	7	6
William Haigh of	Do	0	15	6
Susanna Haigh of	Do	0	7	6
Godfrey Woodhead	of Fulstone	8	5	6
Joseph Woodhead Junr. of	Do	4	19	0
Joseph Woodhead Senr. of	Do	0	16	9
William Woodhead of	Do	0	5	0
Hannah Knowles of	Do	0	15	9
John Horsfall of	Do	0	15	0
Arthur Jepson of	Do	0	5	0
Samuel Jepson of	Do	0	7	6
Joshua Broadhead of	Do	0	5	6
John Earnshaw	of Shepley Woodend	4	2	0
George Earnshaw of	Do	1	11	6
Jonathon Bottomley of	Do	1	3	0
Susanna Bottomley of	Do	0	7	6
Esther Robertsof	Do	0	7	6
Abraham Bottomley of	Do	1	1	0
John Bottomley of	Do	0	3	9
Joseph Bottomley of	Do	0	2	0
Elizabeth Broadhead of	Do	0	10	0
Joseph Broadhead of	Do	0	1	1
Daniel Broadhead	of Mearhouse	2	16	6
Benjamin Broadhead of	Do	0	4	0
William Earnshaw and daughter	of Tottis	2	16	6

		£	s	d
John Beaumont of	Do	3	5	0
Hannah Beaumont of	Do	0	7	6
John Haigh	of Epson House	1	13	6
Joseph Haigh of	Do	1	13	6
Sarah Broadhead	of Meltomhouse	1	1	0
George Broadhead of	Do	0	7	6
Ann Broadhead of	Do	0	5	0
John Broadhead	of Wooldale	0	1	0
John Kirk	of Holmfirth	0	12	0
Mary Bottomley	of Thursteland Woodend	0	5	0
Martha Bottomley of	Do	1	1	0
John and Thomas Bottomley	Do	0	8	0
		£ 68	8	11
	Raw division			
Robert Kay	of Lane end	4	2	6
John Brook	of Raw	1	1	0
Richard Brook Junr.	of Raw	0	13	0
Joshua Brook	of Longroidbridge	0	15	6
James and Emanuel Brook	of Delpth	0	15	6
		£ 7	7	6
	Highflatts Division	62	19	2
	Wooldale Do	68	8	11
	Raw Do	7	7	6
	Joseph, Robert and Thomas Firth of Huddersfield	3	3	0
	A Friend unknown	0	16	6
	Henry Jacksons Legacy	10	0	0
	Interest on the same	1	7	0
	Total	£ 154	2	1

An Account of our Subscriptions towards the Meetinghouses at Leeds built for the accommodation of the Quarterly Meeting when held there; collected by Joseph Wood and Thomas Roberts in 1788

		£	s	d
	Highflatts division			
Elihu Dickinson Clothier	of Highflatts	4	4	0
Elihu Dickinson Tanner of	Do	4	4	0
Thomas Dickinson of	Do	0	2	6
Samuel Haigh of	Do	0	2	0
John Firth	of Shepley Lanehead	2	12	6
Benjamin Walker	of Paddock	0	7	6
Joseph Walker of	Do	0	13	6
Samuel Wood and Son	of Newhouse	1	16	6
William Taylor of	Do	0	2	6

		£	s	d	
Tobias Mallinson	of Wood	0	10	6	
Joseph Mallinson of	Do	0	2	6	
John Dickinson of	Do	0	2	6	
William Dickinson	of Boghall	0	5	0	
Henry Dickinson	of Strines	0	2	6	
John Chapman	of Denby	0	10	6	
William Stead	of Siver Ing	0	5	0	
Benjamin Stead of	Do	0	2	0	
Samuel Wood	of Netherdenby	0	10	6	
William Dyson	of Woodhouse	0	2	6	
Hutchinson Dyson of	Do	0	2	6	
Joseph Stead	of Toppet	0	5	0	
John Bottomley	of Shelley	0	3	0	
		£ 17	9	0	
Wooldale division					
Thomas Roberts	of Wooldale	0	5	0	
Joseph Brook of	Do	0	10	6	
Joshua Broadhead of	Do	0	5	0	
		£	s	d	
John Roberts	of Springhouse	0	10	6	
John Beaumont	of Tottis	0	12	6	
William Earnshaw of	Do	0	6	0	
Daniel Broadhead	of Mearhouse	0	10	6	
Godfrey Woodhead	of Fulstone	1	3	0	
Jonathon Bottomley	of Shepley Woodend	0	3	0	
John Earnshaw	Do	0	5	0	
		£ 4	11	0	
Lumbroyd division					
George Chapman	of Penistone	0	13	0	
Thomas Earnshaw	of Judfield	0	3	6	
Joseph Priest	of Bellroid	0	5	0	
Benjamin Dickinson	of Thurlstone	0	2	6	
		£ 1	4	0	
Raw division					
Robert Kaye	of Lane end	2	7	0	
Highflatts division					
		17	9	0	
Wooldale	Do	4	11	0	
Lumbroyd	Do	1	4	0	
Raw	Do	2	7	0	
		Total	£ 25	11	0
Additional Highflatts division					
Elihu Dickinson Clothier		1	1	0	
John Firth		0	10	0	
	Highflatts	19	0	6	
		Total	£ 27	2	6

Copy of a Letter or petition given by the Wife of Almus Alicaun to Governor Hastings praying for her Husband who was seized upon and put to death for political purposes in India.

To the high and mighty servant of the most powerful Prince George, King of England, the lowly and humbled slave of misery comes praying for mercy for the Father of her Children, may the Blessings of thy God ever wait on thee, may the sun of Glory shine around by head and the gates of honour and happiness be always open unto thee, and thine, may no sorrow distress thy days, may no grief distress thy nights, but may the pillow of peace bless thy cheek, and the pleasures of imagination attend thy Dreams that when length of years make thee tir'd of earthly Joys, and the curtain of Death gently close around the last sleep of human existence, may the Angels of thy God attend thy Bed, and take care that the expiring lamps of Life shall not receive one rude blast to hasten its extinction; Oh hearken then to the voice of distress and grant the petition of thy servant, spare O mighty Sir, spare the Father of my Children, the partner of my Bed my Husband my all that is dear, consider O mighty Sir, that he did not become rich by Iniquity, but that which he possest was the inheritance of a long line of flourishing Ancestors, who in those smiling days before the Thunder of Great Britain was heard on the fertile plains of India, reaped their harvest in quiet, and enjoyed their Patrimony unmolested, think, O think, that the God whom thou Worshippest, delights not in the Blood of the Innocent, remember his own Commandments, thou shalt not kill, but obey the order of Heaven, give me back my Almus Alicaun, take all our wealth, strip us of our Jewels, of our Gold and of our Silver, but take not, take not away the life of my Husband, Innocence is seated on his Brow, and the milk of human kindness flows gently around his heart, let us go wander thro' desarts, let us become the tillers and labourers in those delightful spots of which we were once Lord and Master, but spare, O mighty Sir, spare his Life and let not the Instrument of Death be lifted up against him, for he has committed no crime. Accept our riches with gratitude, thou hast them at present by force and we will remember thee in our Prayers, and forget that we were ever rich and powerful; My Children the Children of Almus Alicaun send their petition for the Life of him who gave them Life, they beseech from thee the Author of their Existence, by that humanity which we have been told glows in the Breast of European loveliness, by the tender mercies of Englishmen, by the maternal feelings of thy great Queen whose numerous Offspring is so dear, the miserable Wife of thy prisoner beseeches thee, to spare her Husbands Life, and restore him to her Arms, thy God will reward thee, thy Country must thank thee, and she who now petitions will ever pray for thee, if thou grantest the humble prayer of thy humbled Vassal.

This petition was delivered by the unhappy woman to the great Man, who after he had perused it gave orders that Almus Alicaun should immediately be strangled and those orders were immediately put in execution.

An Account of our Subscriptions for the Meetinghouses in London in the Year 1791 collected by Elihu Dickinson and Godfrey Woodhead

	Highflatts division	£	s	d
Elihu Dickinson Clothier	of Highflatts	2	2	0
Elihu Dickinson Tanner	of Do	2	0	0
Joseph Wood	of Newhouse	0	15	0
William Taylor	of Do	0	2	6
Tobias Mallinson	of Wood	0	6	0
Joseph Mallinson	of Do	0	2	6
John Firth	of Shepley Lanehead	1	4	0
John Chapman	of Denby	0	1	0

Joseph Stead	of Toppet	£	s	d
Benjamin Walker	of Paddock	0	2	6
Joseph Walker of	Do	0	4	0
Anthony Kinsley	of Skelmanthorp	0	12	0
		0	2	6
		£ 7	14	0
	Wooldale division	£	s	d
George Broadhead	of Meltomhouse	0	5	0
Thomas Roberts	of Wooldale	0	5	0
Joseph Brook of	Do	0	10	6
John Roberts	of Tottis	0	10	6
John Beaumont of	Do	0	4	6
Godfrey Woodhead	of Fulstone	0	10	6
		£ 2	6	0
	Lumbroyd division	£	s	d
George Chapman	of Peniston	0	5	0
Thomas Earnshaw	of Judfield	0	6	0
		£ 0	11	0
Highflatts	Division	7	14	0
Wooldale	Do	2	6	0
Lumbroyd	Do	0	11	0
	Total	£ 10	11	0

#### A short Testimony concerning my father Samuel Wood

He was an affectionate Husband, a tender Parent, a kind Relation, a good Master, a peaceful Neighbour, a sincere and honest Man, just in all his dealings, and concern'd to fulfil his engagements with punctuality, endeavouring to do unto all men as he would they should do unto him, and was generally beloved by all who knew him

He was gradually declining for some time before his decease, had very little pain or sickness which he would sometimes mention with thankfulness and favoured with a remarkable easy passage. He departed this life ye. 19<sup>th</sup>. of ye. 4<sup>th</sup>. Mo. 1791 3<sup>rd</sup>. day of the week about 2 o Clock in the afternoon and was buried in friends Burial ground at Highflatts the 7<sup>th</sup>. day following ye. 23<sup>rd</sup>. Inst. Aged about 71 years and a half; A large and solemn Meeting was held on the occasion which was crowned with the presence of the Power of God to the tendering of the hearts of many, and many Testimonies were borne therein to the Truth.

#### A memorable Instance of divine guidance and Protection

Being an account of some extraordinary circumstances which attended James Dickinson and Jane Fearon both of Cumberland, when on a religious visit to Scotland in the early part of their labours in the Gospel related by themselves when each about 80 years of age to Sarah

Taylor when she was about 18 Years old; the one assisting the other in recollecting the circumstances as they related them to her.

It was on the Borders or some part of that Nation they were travelling with a person whom they had procured for guide to a Town they proposed to reach that night; which being a very long stage and the rain heavy, Jane growing exceeding fatigued wished much to have taken up short of the Town, if a suitable place had offered, which they guide assured them there was not, but being extremely wet and weary, and coming up with a good looking house, James rode up to it and asked if they could have lodgings and necessary accommodations, they were told they could, when they determined to stop there; which when the guide saw he appeared very averse to; but finding they would alight he bid them Farewell saying they had no further need of him; and evidently left them with regret, having remonstrated strongly against their calling there at all before they went up to the house but did not to speak in the hearing of the family; on their alighting they were shewed into a little room with a fire in it, which opened into the Kitchen or common room where the family dwelt, their horses were taken care of and their wet things put to dry and apparently were likely to be pretty comfortably accommodated. A Posset was made for them and a cold meat pie brought for their suppers, but on their first sitting down in the room they both grew very uneasy, which (however not knowing how the other felt) they each determined to keep to themselves; till at length Jane said that her apprehensions were so great and her opinion of the family so bad that she fully believed the pie to be made of human flesh, which however James thought was scarcely the case, saying he eat of it and thought it good. As they sat Jane observed three very ill looking men come in and in low voice tell the Landlady they had good horses; she answered Aye! and they have bags too, James uneasiness increasing, his mind became closely engaged to seek for the cause and for divine counsel how to move; and under the exercise was favoured to believe that if they kept close to that, and closely attended to its pointing, they should be preserved, and way made for their escape, on which he inquired about their lodgings saying they had to write and should want Candles and propos'd to retire soon; when they were showed into a chamber on the side of a yard with two Beds in it, but without any bolt to the door, but observing a form or bench in the room, try'd and found by setting one end to the door it would just wedge in between it and the foot of one of the Beds; On their being thus shut into the room, Jane sat down on one of the Beds, and manifested her distress by wringing her hands and saying she believed they would never go out of that house alive, on which James sat down by her and told her to be still, that he had been under equal distress of mind from their first sitting down in the house, but that under that exercise and seeking for best help, his mind had been favoured by that which never had deceived him, to believe if they carefully minded its pointings, they should be directed how to escape, on which they sat in perfect stillness for some considerable time, attentively waiting for best direction, when at last James told Jane, the time for them to flee for their lives was now come, and having on their first coming into the room observ'd a door opposite to that they came in at, and on opening it found it led to a pair of stone stairs on the outside of the house next to the road, believed that was the way for them to get off: he bid Jane put off her shoes as he also did, and softly opened that door, when they perceived by a light thro' a chink between the first stone and the house a woman sharpening a large knife (supposing it intended for their execution) going softly down the steps and on the road till out of hearing of the house; they then went as quick as possibly they could, he desiring Jane to run, taking her arm to assist her in getting forward, after getting about a quarter or half a mile from the house under the heavy rain they discovered a sort of Hovel or Cot where they try'd to rest themselves, there being some hay or straw left for the cattle, but found by the painful impression renewed on their minds that this was not safe, then notwithstanding excessive weariness and Jane being ready to sink with discouragement, James urged the necessity of their exciting themselves under the firm hope that they should be preserved, and they went forward as fast as they could till they came to the side of water the course of which they followed to a bridge, over which they attempted to pass, but felt a

restraint when they had got to the middle of it, on which James said that was not their way, so turn'd and went forward keeping down the course of the water when they had pursued about half a mile further the water increasing greatly in breadth, James D: stopt and told Jane they must cross at that place which exceedingly alarmed Jane having given way so much to discouragement, that she cou'd scarcely lay hold of hope that they should not totally sink under their present situation; and she told James that she apprehended if they went into the water they should be drowned. But he endeavoured to cheer her reminding her of the evidence he had had of their preservation if they kept a steady eye to best direction, which he believed had led them this far, and that their way was thro' the water at that place, and that he believe they should get safe to the other side; whereupon with the hold of his arm she ventured and they got safe through. Walking some distance they came to a sand bank, here sitting down James said to Jane, I am not yet easy, we must go further, upon which Jane Fearon said Well, I must go by thy faith, I know not what to do. Then going on a little further found another sand bank wherein was a cavity where they sat down; after they had sat here a little while James said, I am now easy and believe we are perfectly safe, and feel in my heart a song of Thanksgiving and praise. Jane replied I am so far from that I cannot so much say the Lord have mercy upon us; when they had been there about half an hour, they heard the noise of some people on the opposite side of the river, upon which James D: finding Jane F: alarmed, and thence fearing they should be discovered softly said to her, our lives depend upon our Silence. Then attentively hearkening they heard them frequently say "Seek 'em Keeper," and believed they were the men they had been with at the house accompanied with a Dog. That the Dog refusing to go over the bridge, had followed the scent of their feet along the river to the place where they crossed from, when stopping the People again repeatedly cried "Seek 'em, Keeper" which they not only heard but saw the People with a Lanthorn. They also heard one of them say they had there cross'd the river, upon which another replied "thats impossible unless the D...L took them over, for the river is brink full" After wearying themselves a considerable time in their search, they went away and James D: and Jane F: saw them no more. When daylight appeared they saw a man on a high hill at some distance looking about him every way. They continued quiet in this retreat till sometime after sun rise, when upon taking a view of their situation, they discovered that under the first sand bank from whence they removed, they might have been seen from the other side of the river, and that the place they continued in shaded them from being seen from the opposite side, which they had been insensible of, as they could not make the observations the night before. Upon considering what they shou'd do to recover their horses saddlebags etc. James D: said I incline to return to the house but Jane F: proposed their going to a town in order to get assistance to go with them to the house to which James D: observ'd, that the town from whence assistance was likely to be procur'd was about 10 miles off, that they were Strangers, their reasons for taking such precautions in returning to the house, implied a high charge which they might not be able to prove, that thence occasion might be taken to throw them in prison, by magistrates more disposed to seek occasion against them, than to search into the cause of their complaints or redress their wrongs. Jane F: still hesitating, James said I still incline to return to the house fully believing our horses, cloathes etc will be ready for us, without our being asked a question, and that the People we saw last night we shall see no more, the other said I think I dare not go back. James D: said thou mays't Jane, safely for I have seen it in that, that never failed me; upon which they return'd to the house, and found their horses standing in the stable saddled, and their Bags upon them, their cloathes dried and laid ready to put on, and saw no person, but one old woman sitting in a nook by the fire side, whom they did not remember seeing the night before, They asked her what they had to pay discharge it and proceeded on their Journey. About 2 Years after (I believe it was) that James Dickinson being travelling the same way in Truths service, passed the place where the above house had stood, but found it was pull'd down and totally destroyed, which on coming to the Inn at the town they were going to when they took up there on account of the heavy rain as before mentioned, he enquired what was become of the People, and the cause of the house being so in ruins, when

he was told that a little after he and Jane were there, some travellers who had been observ'd to go there to lodge where missing, and it having been long under a very bad name and the People strongly suspected of murdering many who had gone there The neighbourhood arose with a general consent and beset the house, taking up the People, and on searching the house and its environs found the bodies of the above with those of many others, in different states of decay, who had evidently been murdered, and I think some parts of the bodies wanting, with a great quantity of cloathes supposed to have belonged to them on which the People were tried, and I think five of them executed and the house rased to the ground.

A remarkable circumstance concerning John Richardson related to Mary Awmack of York by himself.

John Richardson of Yorkshire travelling in Scotland in the service of the Gospel, accompanied by another friend, and a young Woman whose name was .... Barclay intending to come into England thought it a suitable opportunity to come along with them. They stopt at an Inn intending to lodge all night, and were all put into a room to lodge (except a young lad servant to the young Woman who lodged in a place on the side of the stairs) but as they were apprehensive of some danger they endeavoured to make the door of their room fast, by placing such things as they had in the room against it. After they were retired to rest some persons came to the door, and wanted to be in the room, they were asked who they were and what they wanted, they pretended they had some company come and that they wanted some Linen out of that room. John Richardson told them that nobody should come into the room whilst they were there, they pressed hard against the door and made it crack but finding it fast they left it. After some time John Richardson rather inclined to sleep, felt as it were the point of a knife or spear to pierce his side which perfectly awakened him, with a clear intimation now was the time for them to flee for their lives, upon which they all arose immediately and got ready, John telling them the danger he apprehended they were in, upon which they concluded for John to stay with the young Woman and as his companion was the stoutest man he should go and get the horses ready, so he went and called up the lad and quickly got ready and came and called them out, a woman who was in Bed hearing them up called to them saying what were they going away so soon they told her they had a long way to ride and must be going, and asked her what they had to pay, she told them 40 which in English money was 3s:4d which they left with her, and in the Kitchen was an uncommon great fire large enough to roast the biggest ox and altho' they went as far from it as they could and the room very large yet it was ready to scorch them as they passed by it. They mounted their horses quickly and felt a necessity to ride fast until they came to the side of a water which they believed it right to ride into, tho' they knew not that it had a bottom, which they did, and John Richardson said after they entered the water he felt as tho' a Burden fell from his shoulders.

On the Death of that worthy Elder and faithful servant of Jesus Christ Joseph Jackson of Gildersome who departed this Life ye. 16<sup>th</sup>. of ye. 12<sup>th</sup>.Mo. 1770 by Joseph Brown of Lothersdale

Now mark the Perfect, for their end is Peace  
 And they from all afflicting trouble cease  
 And various crosses which they them annoy  
 And their reward is everlasting joy  
 And tho' the messenger of certain Death  
 Has caused dear Joseph to resign his Breath

Yet tho' his earthly Tabernacles Dead  
His spirit is to Heavenly mansions fled  
Where there is rest and endless joys in store  
And peace and happiness for evermore  
For blest are they whose Death is in the Lord  
Who having walked according to his Word  
Their glorious works shall crown their happy end  
Such was the Life of this deceased friend  
Whose faithful labours for his God did raise  
Him lasting monuments of Heavenly praise  
The fields are white and the harvest great is true  
But yet such faithful labourers are few  
Then let us to the Lord of harvest Pray  
To send forth more, for its high time of day     Finis

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A small tribute to the memory of my beloved friend Abraham Cudworth

The memory of the just is Blessed

As I believe this our deceased friend was one who is by a clear convincement of the principle of Truth, and coming up in obedience to the manifestations thereof, attained unto that state of purity and holiness which fits and prepares for an inheritance amongst the saints in light; I feel an inclination to write a few lines concerning him, that others may be encouraged to believe in the light and walk in the same that so they may come to have fellowship with God, and one with another, experiencing the Blood of Christ to cleanse from all sin: He was the son of John Cudworth and Martha his Wife of Crigglestone in the Parish of Sandal magna and County of York. who lived upon a small Estate of their own there and kept an Inn, was born ye. 19<sup>th</sup>. day of the 12<sup>th</sup>. Mo. 1757, and carefully educated by them in the way of the Church of England, who also gave him according to their circumstances a liberal education in learning, and when arrived at a suitable age put him Apprentice to a Staff maker with James Hirst of Lower Denby; during his Apprenticeship the Lord was secretly at work with him by his holy Spirit, altho' he knew not what it was, that inwardly reprov'd, and many times brought sadness over him in the midst of mirth, so that when he has gone with others to places of vain diversions with an expectation of taking pleasure therein he was mostly disappointed, and from the sorrow which took hold of his mind, has left such places and return'd home, being ready to conclude nobody else was like him, for he could find no satisfaction in anything. After he had serv'd his time he return'd to his Parents at Crigglestone, and set up for himself in business when going one day to a Neighbours he there met with some friends Books, by the reading of which he became convinced, that, that which he had long felt striving with him was no other than the spirit of God a measure or manifestation of which is given to every man to profit withall, and that the way to attain true peace of mind was in being faithful to the discoveries thereof; and as he became thus concern'd he was favoured to see the emptiness of all outward forms and ceremonial observations, and strengthened to leave them, and sit down with friends in their Meetings at Wakefield to wait upon the Lord in silence who was many times pleased to break in on him and enable him to worship him in spirit and in Truth, about this time I contracted an intimate acquaintance with

him and we frequently wrote to each other, we also walkt together to our Quarterly Meeting at York, in which Journey his company was to me both acceptable and edifying; He attended friends meetings diligently about one year, during which time he met with much opposition from his Parents and others, who by their continued importunity at length prevailed on him to discontinue his attendance, and again frequent the National Worship; and notwithstanding he was acting therein contrary to his known duty, yet the Lord was mercifully pleased to follow him and by his secret Power preserved him from gross evils, frequently convincing him that whilst through unfaithfulness he was ready to perish with hunger there was bread enough in the Fathers house and to spare, which he at times was led to remember with desires to return. In this time of backsliding he married Mary Fitton a young Woman from Thorns near Wakefield. After they have been married several years The Lord was pleased to visit him with sickness brought him very low, so that none expected his recovery, and at the same time to extend a fresh and powerful Visitation unto him, by which he was renewedly convinc'd of the situation he was in, and the necessity there was for all those who would be Christs disciples to leave all and follow him, without which none wou'd be favoured with that Peace which he gives to the obedient soul. At this time which was in the spring of the year I found my mind drawn to pay him a visit, not having seen him for a long time past, He was very week in body and low in mind, but loving and glad to see me, expressing with many tears, that if the Lord would be pleased to spare him and raise him up again he would through his assistance be faithful to all his requirings whatever was the consequence; which petition he was graciously pleased to answer by restoring him to a good degree of health, altho' he was always after tender and could not endure much hardship. Soon after my mind was in a particular manner engaged to go on a certain day to the Meeting at Burton and that notice should be given thereof to the seeking People in and about Crigglestone; this was a great tryal of faith to me, I was young in the Ministry, had never had such a concern before, and was much afraid lest the Truth should suffer thro' my weakness; however as it remain'd with me, and became a burden too heavy for me to bear, I acquainted some friends therewith, who not only expressed their Unity but encouraged me to faithfulness, and took care to inform the inhabitants beforementioned thereof; I went at the time in company with my valuable friend George Chapman; when we got there we found this our deceased friend and his wife with a great many other seeking People with them, I ventured to sit down with my companion in the Gallery, exceeding poor and low, but after some time Truth arose for our help and we were favoured with a memorable opportunity together; I being largely drawn forth amongst them in such a manner as I never before experienced, to declare the way of Life and salvation, labouring to turn the attention of their minds from the many things to the one thing needful even unto Christ within the hope of Glory; several were this day convinc'd, and received strength to make public profession of the Truth, and others confirm'd in the Faith to the enlargement of the Wakefield Meeting considerably; From this time this our Friend and his wife attended our religious Meetings diligently, and after a while at their own request was admitted into membership with us. This summer he removed with his family to Painthorp were his heart and house was open to receive and entertain friends; and having known the value of the Truth, his concern was great that others might come to experience it for themselves; and many friends were concern'd in the Love of the Gospel to appoint Meetings at his house which were large and eminently favoured; Indeed he was one who was concern'd for the promotion of truth and righteousness on earth, exemplary in his deportment amongst men, adorning the doctrine he profess'd, being of a meek and quiet Spirit, his words few and savoury, oftens retiring to the Gift, from whence he derived strength to fight the good fight, keep the faith and lay hold on eternal Life; these virtues endeared him to many of us who are left behind; by whom he lived beloved and his Death lamented, yet not without hope, believing that our loss is his everlasting gain. His last illness was long and tedious which he bore with exemplary patience; being about 16 weeks very poorly 8 of which he was confin'd to his Bed, during which time he gave much weighty counsel and advice to many who came to see him, exhorting them to prepare for their final change as they had an instance before

their eyes in him of the uncertainty of the time; signifying to some his entire resignation to the divine will; and full assurance of eternal felicity hereafter, which mercifully accompanied him in his time of bodily weakness, notwithstanding he experienced at times seasons of withdrawing, yet added he who hath been good to me all my life long forsakes me not in the needful time; saying he died in the Faith, in peace with God and all mankind; and nearly the last words he spoke were, Sweet Jesus receive my Spirit, soon after which he quietly resign'd his breath ye. 7<sup>th</sup>. of ye. 9<sup>th</sup>. Mo.1793, about 7 o Clock in the evening and was buried the 10<sup>th</sup>. of the same in friends Burial ground near Wakefield, Aged near 36 years, a large and solemn Meeting was held on the occasion which was eminently overshadowed with divine good and divers Testimonies were borne therein to the Truth in which I believe he lived, walked and died.

Joseph Wood

The respectful petition of the Friends of the Christian Society called Quakers Delivered to the National Assembly 10<sup>th</sup>. of 2<sup>nd</sup>. Mo.1791

Respectable Legislators

The French Nation having chosen you its Lawgivers, and your minds being disposed to give her wise Laws, our hearts have been livelily excited to solicit your justice and beneficence on behalf of the Society of the peaceable Christians to which we belong.

You know that there exists in several parts of Europe and North America, a great number of Christians distinguished by the name of Quakers, who profess to serve God according to the ancient simplicity of the primitive Christian Church; There are in many Towns and villages of Languedoc a number of Families attached to this primitive Christianity. Several families came from America to settle at Dunkirk under the auspices of the former Government, on an invitation given to the inhabitants of the Island of Nantucket, with a view to extend the French fisheries. These Islanders have proved by their success that they merit your favour, and the same exertions will cause them to continue to merit it; but interests far more exalted bring us this day before you.

In an age, wherein light hath made a rapid progress, you have discovered that Conscience (the immediate communication of Man with his Maker) cannot be subjected to the power of Men. This Sentiment of Justice hath inclined you to decree general liberty to all Worship. This is one of the most excellent decrees of the French Legislation, you have given a great Example to those nations who still persecute religious opinions, an example we hope they will follow sooner or later. It is to this spirit of Justice we apply for liberty peaceably to follow certain principles and Maxims which the great Society of friends called Quakers have invariably supported since their earliest origin. One of these Principles hath drawn upon us severe and unavailing persecutions. Providence has strengthen us to bear them without using violence: It is this principle which forbids us on any pretext to take up arms and to slay men, a principal agreeable to Holy Scripture, Christ having said "Return not evil for evil, but do good to your enemies." May the Lord grant that this principle be universally adopted, all mankind would only then be one family and brotherhood united by mutual kindnesses; You are convinced of this, ye generous Frenchmen; ye have already begun to reduce it to practice, ye have decreed never to imbrue your hands in the blood of conquest. This step leads you - it leads the whole World towards universal Peace:

Ye will not then look with hostile eyes on the Men who hasten the coming thereof by their example, and who have given proof in Pennsylvania that vast establishments can be set up and supported without military forces or the effusion of human blood.

Subject to your laws we only claim the liberty of being here as in other places, Brethren to all mankind and not to be obliged to arm our hands against any, England and the United States of America, where our Brethren are in far greater numbers than in France, have

suffered us peaceably to enjoy this grand Principle of our Religion, without looking on us as useless members of Society.

We have still one request more and we hope you will not refuse it us, because it flows from those principles of Justice which you revere. We have preserved in registering of our Marriages, Births and Burials, the Simplicity of the primitive Church, our Maxims forbid us forms which are useless, yet it is a rule amongst us to prove these events of Life in a due order: We request that our simple Register may be sufficient to legalise our Marriages and Births and to prove our Burials, making a Declaration of them before a Magistrate.

Finally, we request to be exempted from all Forms of Oaths, Christ having expressly forbid them in these terms, "Ye have heard that it hath been said by them of old time - Thou shalt not forswear thyself, but shalt perform unto the Lord thine Oaths; but I say unto you, Swear not at all (or in any manner) but let your yea be yea and your nay nay". Wise Legislators, you are perswaded as well as we that the Form of an Oath adds nothing to good Faith, that it adds nothing to the declaration of an honest Man, and that it does not deter perjurers; You agree that the Oath is but a peculiar mode of expressing a declaration; We hope you will not refuse to hear us in ours: It is that of our common Master, it is that of Christ. We hope that none will accuse us of wishing to evade the great intention of the Civic Oath. We are ready to declare we will abide faithful to the Constitution which you have established - We cherish and respect it, and our intention is to conform to its Laws in all their purity. On the other hand, if our Words, if our Judicial Depositions are not found conformable to Truth, we submit to the punishment due to false Witnesses and Perjurers.

Would you hesitate respectable Legislators, to lend a favourable ear to our Petition. Cast your eyes upon the History of our Society: In the Countries where it hath been established, more than a century hath elapsed without our ever being found concerned in any Conspiracy against the Government. Our strict Morality forbids us Ambition and Luxury, a strict and domestick watchfulness over each other tends to preserve us in the practice and manner which our Lord hath inculcated by his doctrines and example. This Precept hath made us active and industrious, thus our Society accords with France in this point. Giving us a favourable reception you invite Industry, who now seeks those Countries where the honest industrious man is not apprehensive of seeing persecution destroy in one quarter of an hour, the fruits of an hundred years labour.

Now that France is about to become the Asylum of Liberty, of an equality of Rights, of an happy fraternal union; that she is uniting to these sources of prosperity, a liberty for every individual to follow his Conscience in its intercourse with the Supreme Being, since she is so happily situated by Nature, what advantages shall she not derive from those of our Society who live in less favourable Climates, as soon as they shall know that you grant them the same civil and religious liberties which they enjoy in England and in the United States of America.

Such is the respectful petition which our hearts have been excited to offer you, for the peace of our brethren of France and the Prosperity of a Country which is dear to us. We hope that in the midst of your great exertions to renovate this empire and multiply the sources of its happiness you will extend over us and our offspring your justice and beneficence: Thus shall you deserve a requital from our Creator and the love of all good Men.

Signed            Jean Marsillac    Benjamin Rotch            William Rotch

#### The President's Answer

The Quakers who have disclaimed persecutors and tyrants could not address themselves to any Lawgivers with more confidence than to those, (who the first in France) have reduced to laws the rights of Men. And may France, when renovated, may France hereafter in the very bosom of peace, whose interests she will always hold inviolably dear, become also another happy Pennsylvania.

As a philanthropic System your principles demand our admiration, they remind us that the original of each Society was a family united by its manners, its affections, and its wants and without doubt the most sublime institutions would be those, which creating a second time the Human Species, bring it back to this first and virtuous Origin.

The examination of your Principles considered as Opinions, concerns us no more. We have declared there is a property which no man wishes to make common; the movements of his Soul, and the transports of his mind. This sacred Inheritance places Man in a Hierarchy more exalted than social State. As a Citizen he adopts a form of Government; as a thoughtful Being, he has no Country here but the Universe.

As religious Principles, your Doctrine shall not be the object of our deliberations: The Communion of every Man with the most High, is independent of all political Institution. Between God and the heart of Man, what Government dares to interfere.

As social maxims your claims ought to be submitted to the discussion of the Legislative Body. It will examine if the forms that you would observe to prove Births and Marriages, give authenticity enough to this filiation of the Human Species, that the distinction of properties render indispensable, independent of good morals. It will examine if a declaration the falsity of which would be subject to the penalties established against false witness and perjurers, would not in reality be a false oath. Estimable Citizens, you have already taken the Civic Oath, which all men worthy to be free have looked on rather as an enjoyment than as a duty; you have not taken God to witness, but you have attested your Consciences; and is not a pure Conscience, a cloudless sky? Is not this part in Man a ray of the Divinity.

You say again that an Article of your Religion, forbids you to bear Arms and to kill, under any pretext whatever. It is, without doubt, a fine of philosophic Principle, which he who holds forth in some measure deifies Humanity; but consider whether Self defence, and that of our Neighbour be not also a religious duty - You would then have to sink under tyrants! Since we have acquired liberty for you and for us, why will you refuse to preserve it.

Your Brethren of Pennsylvania if they had been nearer savages, would they have not let them destroy their Wives, their Children, and their old Men, rather than repulse the Violence? and stupid Tyrants, ferocious Conquerors, are they not also Savages? The Assembly will discuss all your demands in its wisdom, and if ever I meet a Quaker, I'll say to him; My Brother, if thou hast a right being free, thou hast a right to hinder thyself from being made a slave.

Since thou lovest thy Neighbour, do not let him be destroyed by tyranny; that would be to kill him thyself. Wishest thou for Peace? Well, its weakness which causes War. A general resistance would be universal Peace.

The Assembly invites you to assist at its Council.

Copy of a Letter from Thomas Cash to M; Olerenshaw Minister of Mellor in Derbyshire in Answer to one of his respecting the General Meeting held annually at Low Leighton

Morley 15<sup>th</sup>. of 8<sup>th</sup>. Mo 1794

Friend Olerenshaw

I received thy kind Letter and considered its friendly contents, and don't in the least Question the Truth of thy account respecting some of the Peoples behaviour after our Meeting at Low Leighton, yet I hope many hundreds make a better use of the opportunities; I believe it was thought by several there were more than two Thousand People at our last, and very likely if the Meeting was to be held more privately some of the well inclined might not have information thereof.

And if some for want of due consideration call it the Quakers Wakes thou wilt allow its an improper term; Alas! The wicked whilst they remain in their fallen degenerate state will do wickedly.

The Almighty knows we have nothing in view by appointing such Meetings, but his honour, the Peoples good, and peace to our own minds, we Covet no Mans silver, nor Gold, or Apparel, but our own hands minister to our necessities, and we sincerely desire as the Lord in his tender mercy is pleased to afford ability, to warn them that are unruly, comfort the feeble minded, support the weak, and to be patient toward all Men.

Esteemed friend the spirit in which thy Letter was wrote is truly satisfactory to me, and I believe if thou stands fully and devotedly open to future convictions, thou wilt not be hired by Man nor set of Men to Preach to them, but having in adorable mercy freely received, so freely to give. For the more our minds are humbled and baptized by the contriting Power of Truth, and the more willing we shall be to labour with our hands for our own necessities.

With desires that every blessing may attend thee in time, with a preparation for an happy Eternity I remain thy sincere friend

Thomas Cash

#### Daniel Collier by Joseph Wood

Yet a little while is the light with you; walk while you have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth

John C: 12. v: 35.

As I have apprehended there may be a service in leaving to posterity some remarks of such of my acquaintance as have thro' their diligent attention and Obedience to the Grace of God, been preserved in a religious course of Life, and been an honour to the Truth they profest, that others may thereby be encouraged to receive and believe in the same principle of Light and Life which comes by Jesus Christ; so I believe it may be equally as serviceable to leave some remarks concerning those, who thro' unwatchfulness have suffered the light in them to become darkness and so have been walking they knew not where, that others may thereby learn to hear and fear, lest they also fall in the hour of temptations; and by forsaking the true light follow him whose work is to deceive and who can transform himself into an Angel of Light; of which number we have reason to believe Daniel Collier was one, He was descended from Parents Professing the Truth and educated in the way thereof, and at a suitable age put Apprentice to Tobias Mallinson of Wood, during his apprenticeship, tho' naturally of a singular temper he demeaned himself pretty orderly was a diligent attender at Religious Meetings spent much of his leisure hours in reading and writing religious pieces, so that he not only became a pretty good scholar, but many friends entertained a hope of him becoming a useful member of the Society; He lived at Wood after he was loose from his Apprenticeship until he married and then settled at Cumberworth in a few years his Wife died leaving him one Son I think near two Years old; Friends for sometime lent him some assistance, and by giving him a share of the Legacy Money until his son was grown to years sufficient to take care for himself, and then being healthful they declined it; But he let in a murmuring and repining disposition; and not liking industry and being highminded would gladly have lived upon the labours of others which when not gratified therewith, he begun to slander in a private way, at first a few individuals not considering that those who privily slander their neighbour the Lord will cut off. Notwithstanding the Lord followed him by his Judgements mixed with mercy, and brought him very low in his mind in which state he acknowledged to several friends that the Lords hand was heavy upon him for persecuting and railing against those who were innocent and warn'd some to guard against the like snares of the enemy, adding that if he had been as diligent to search his own heart as he had been to seek for faults in others he had not been thus afflicted; It appeared to many of us to be a time of renewed visitation to him, but alas! For want of abiding patiently under the Judgements of the Almighty because he had sinned; and laying as with his mouth in the dust if so be there might

be hope, he run out with his exercises to others, and so got from under the Lords chastisements before the devouring nature was slain in him, and like the Dog return'd to that which he had vomited up, and as every visitation neglected hardens the heart, so he appear'd more hardened than before giving himself wholly up to a self-righteous Ranting spirit; many friends out of compassion visited him and laboured abundantly to make him sensible of the errors of his ways but in vain he persisting in railing and abusing friends in General with his tongue and so far was his understanding darkened as to tell those who thus in love visited him that the Almighty had spar'd his Life for this end; and as evil men and seducers (saith the Apostle) shall wax worse and worse deceiving and being deceived so it was with this poor deluded man for when he could not obtain his ends of some whom for a season he had deceived by his specious pretences, but found that they began to discover the spirit he was of, he then unmask'd himself and begun to make public disturbance in our religious Meetings at Highflatts particularly when any friends were concern'd in Testimony therein, and frequently in his going and returning from thence, sung whistled and shouted with other ridiculous behaviour all which friends bore for a long time with patience except continuing their private admonitions unto him until he grew so proud and exalted in his mind that he told them he would not hear them speak and as the solemnity of our Meetings begun to be much hurt by his rude and wicked behaviour and unsavoury expressions therein; the Overseers wrote him a Letter of which the following is a Copy, when he read it he appear'd much disturb'd and getting a stick with a white Cloth ty'd upon the end thereof came (as he had frequently done before) and stood before several of our friends houses calling and abusing us who had never done him any wrong nor so much as thought him any ill, all which we bore without so much as speaking to him or taking any notice of him apparently. The next first day he began in the early part of the Meeting in his usual ranting manner when Friends ordered him out and prevented him coming in again that day; this appeared to have a good effect upon him so far as to prevent his making such disturbance in our Meetings not having spoke therein since at the writing of this which was several months after, yet he continues his rude and wicked behaviour in going and returning as well as at other times and is also grown very abusive to his neighbours whom he hath formerly had in great esteem. May all those who have been visited with the day spring from on high beware of an exalted spirit; and Watch daily unto prayer for preservation that so the Lord may not withdraw himself from us, and leave us to follow the counsel of our own wills; is the earnest desire of my mind at this time

Joseph Wood

#### Some Account of Daniel Collier 1794

Highflatts 10<sup>th</sup>. of 8<sup>th</sup>. Mo. 1794

Friend Daniel Collier

As we are under the appointment of the Monthly Meeting to oversee the conduct of the members of this meeting, and that our Meetings are conducted in an orderly manner; and as thou art not willing to give friends an opportunity to speak with thee, we apprehend it to be our duty to communicate a little to thee after this manner, and as we do sincerely desire thy welfare, we would request that in the reading of these lines thou may be still and cool in thy mind and give them a solid consideration, Thou has frequently said that thou art no ways disordered in thy mind, and as such we address ourselves to thee, with strong desires that thou may be favoured to see the inconsistency of thy conduct with the profession thou art making; by making such disturbances in our religious meetings as is a shame in any congregation collected together for the purpose of worshiping the Almighty; and which hath given friends great uneasiness; Now we fully believe that the enemy of souls may set one to seek out faults in another so as to keep them from their own proper business, may thou guard against his transformations, and endeavour to demean thyself at all times, and more especially

in our religious Meetings in a becoming manner, or otherwise stay at home. But if thou art not willing to comply therewith, may in a few words inform thee we shall use some Authority to keep thee out of our Meetings, as we are determined not to have the solemnity of them broke in upon by thee as they have been of late, believing that we have suffered thee to go on too long, not being willing to give thee offence, and hoping that by our patience and forbearance thou might have been favoured to see thyself. We are thy well wishing and long forbearing friends whatever thou may think of us.

Elihu Dickinson  
Joshua Earnshaw  
William Dyson

George Chapman  
William Taylor

#### Letter from John Dickinson of Sheffield to the youth

John Dickinson was the Son of Thomas Dickinson of Sheffield, who educated him in the Truth as professed by us the People called Quakers, when he was young he was favoured with many precious visitations, and whilst under the good hand appeared to be solidly thoughtful but at other times when drawn aside by his vain companions took great liberties, until at length throwing of all restraint gave himself up wholly to youthful pleasures notwithstanding the repeated admonitions of his friends and Relations and enlisting himself for a Soldier was disown'd by the Society; whilst in the Army the Lord was pleased to visit him by his Judgements bringing him under great affliction of body, so that being unable to do what was required of him he was discharg'd and return'd to Sheffield where he belonged, his afflictions remaining upon him and increasing he was at length put in the Workhouse there, where thro' indisposition he was quite confin'd to his Bed and never likely to be able to stand any more, in this time he was favoured to experience a state of true Repentance, and after Laying patiently under the Lords hand for his manifold transgressions to experience a time of forgiveness with him; and Friends of Balby Monthly Meeting having visited him and being satisfied of his sincerity reinstated him into membership in the year 1794, in which year his mind being concern'd for the welfare of the arising youth and that they might be preserved out of the snares of the enemy which he thro' disobedience had fallen into, wrote the following Letter unto them all, one time as he sat up in Bed, tho' in an exceeding weak state; I think after friends had taken him under care and removed him from the Workhouse to a Relations.

Dearly beloved Youths

Feeling as if I could not be easy without saluting you with a few lines in hopes of guarding you against the many evils that we poor Mortals are apt to fall into with slighting the reproofs of him who would be our inward Guide, who is the Bishop of Souls, I am desirous, if I could, of giving you a right feeling of what my poor soul hath undergone thro' Disobedience; the World is large, and there is great Worldly store in it, but had any of you it at command I believe had you both in sight, and feeling you would freely part with the World to be free from the other; to be reprieved to serve him, who would have preserved me from it, had I been willing to have borne the Cross; but having wearied the Lord with my great Transgressions from time to time, he at length visited me with this great affliction, being wonderful in his mercies to my soul in not cutting me off in all my unrepented sins.----- I now was forced to take to my Bed, and thinking to look inward for a little consolation, I found my heart like adamant stone, and my adversary there, with all kinds of poisonous darts that were most disagreeable to my feelings, from day to day, from month to month, nay I may almost say from year to year, that what my afflictions, and what the odious language of the enemy, I many times thought, and was almost ready to conclude that I was for ever lost.

Day by day I poured out my complaint before the Lord, but feeling to gain no ground (the adversary approaching at those times as well as others) my feelings my pen cannot write, nor any Tongue utter; 'till at length the Lord in his wonderful mercies was pleased to look on my afflictions and give me some small Tokens of his great mercy and Love to those whom he hath not utterly cast off; of which I had some small hopes that I might be one. A time that I hope will never be forgotten by me, if permitted to keep my reason, with this small strength I pursued on my way with all my might making diligent search with my spirit, and feeling after him with all my heart, in whom my soul has had great cause to rejoice: I followed on from day to day, and tho' many gloomy days have passed over my head and I have been exposed to many sore storms from mine own corrupt nature, and from the adversary which does not forget me, yet would you my dear Friends feel with me of the sweets of the mercies, and tokens of the forgiveness of God, as I have already felt, you would join me in giving thanks to him that liveth for ever, who I hope will not forsake me until he has washed me from all unrighteous feelings, and caused me to pass thro' that, that will cleanse me from every thing that is of a contrary nature to his blessed Truth; and Oh! My dear Friends may this tribulated path of mine (thro' disobedience) warn you from ever the least slighting the motion or reproofs of him who is or would be our great Director and would support you under all your tryals and crosses in this self denying path which all have to tread before they can arrive at their souls salvation. ----- And under a feeling sense of what my poor soul has gone thro' I can the more earnestly treat with you, and invite you to give up with all your hearts and minds and the Lord will help you under every trying dispensation that may attend you. And one thing I entreat you to be very careful to obey your Parents in every motion or requirings, especially those who have a tender feeling on your souls account, for to do this is greatly required by the Lord.

Put not of the least of the Lords mercies 'till another day, by doing so, the God of your salvation may leave you to yourselves, so that by it you may fall from one thing to another 'till you fall a prey to the adversary. The Lord will not always strive with Man. I think in the scriptures it is mentioned, Today if you will hear my voice, harden not your hearts as in the provocation in the wilderness of a People, which thro' disobedience the Lord said should not come into his rest. - It is not thro' any great strength that I am arrived at that I am able to direct some of you for many times I scarcely know by my feelings whether alive unto God or not. And dear friends be exceeding careful of chusing your company, making use of little as you can of the company of those who are not Friends, for I can assure you there is great danger in it, more a deal of than some of you may have a sight into. Bear in mind a day that is to come which will burn as an Oven, and Oh my dear Friends that the word of the Lord may come to abide in you and me as a consuming Fire, and a swift witness against every thing that is of an evil nature, untill it has thoroughly purged us from all that would hinder our souls salvation.

I think I can say in Truth this I would rather than all the enjoyments in the World; you may receive these lines from one who in Body and mind is now suffering for my great transgressions and disobedience in long resisting the directions of divine Providence, and the advise of my Parents and best of my friends

From your well-wisher

John Dickinson

A copy of a Letter to Charles Smith with some remarks concerning him by way of  
Introduction thereunto.

Dated 5<sup>th</sup>. Mo. 24<sup>th</sup>. 1795

The following Letter was wrote to Charles Smith a young Man of about 19 years of age (the son of John Smith of Bankbottom near Shelley) who was favoured with divine visitations

when young and join'd Himself in Society with the Methodists where being taught that regeneration was an instantaneous and not a gradual work which state he apprehended he had attained unto; so that instead of humbly waiting for further manifestations of the divine will concerning him, and strength and ability to come up in obedience to the same, he lived upon former experience, ease and indifferency of mind prevailed; and being only superficially washed, in a short time like of the sow he return'd to wallowing in the mire, leaving the Methodists connection and joining his former vain companions in those things which he once saw to be evil; yet still the Lord left him not but was mercifully pleased to strive with him by his Spirit and at times brought him to a serious consideration of his state; several of his neighbours being in some degree convinced of the Truth he at times attended our Meetings with them and frequently went to their houses and read in friends Books with which he appeared affected and would sometimes say if he was to continue to read therein he should certainly become a Quaker which he had a great fear of; knowing that he should then become a derision to his former companions and that his Relations would entirely stand at a distance from him; It was about this time which was near a year ago that I first saw him standing in a pensive state of mind by the road as I was returning from Huddersfield market we just spoke to each other as I passed by and he called me by my Name which I wondered at not having the least knowledge of him; but I had not gone far before an unusual exercise came over me on his account accompanied with a concern to go soon and pay him a Religious visit, which I found upon enquiry of one of the beforementioned friends such an opportunity might have been easily obtain'd at their house; from whom I also first understood who he was, and what was his Name; but alas this appeared so hard to me that I did not give up thereunto; and none but the Lord alone knows the Sufferings I passed thro' for my disobedience; I continued at times under deep distress on his account for 9 or 10 months frequently enquiring after him and flattered myself that I should some time or other meet with him accidentally and then if anything was required of me to say to him I could do it without any body knowing; and I several times did meet with him after this manner and spoke to him and once conversed a pretty long time with him yet never knew that it was him until after we were separated at length my exercise grew so heavy as frequently to hinder me from sleeping in the night, and then I went over to James Wilkinson one of the friends beforementioned who was under convincement, (this was in that the forepart of the last month) and acquainted him a little how it was with me and the concern that was on my mind to see the young Man, he inform'd him thereof and the first day after in the afternoon he came to my house and we had a memorable opportunity together and I got thoroughly relieved from a burden which had long lain upon me his state and condition was remarkably opened and spoke unto, he was tendered and dissolved in a flood of tears, and a time of extraordinary visitation it was to him the opportunity ended in Prayer and Praises to Almighty God for his mercies and that we might be enabled to walk worthy of the continuation thereof. After which he told me that the language of the Almighty unto a People formerly had been deeply impress'd on his mind in the opportunity. Jos: C: 24. v:15. Chuse ye this day whom ye will serve. After this he more frequently attended our Meetings and several times came over to our house where we had some other satisfactory opportunities together, he once told me in conversation that Phebe Haigh a young Woman who was convinced and joined our Society some years ago; was as a bright shining light in a dark night and observ'd that when he was in an enquiring state of mind he frequently went to her house and took notice of her innocent life and circumspect conversation which with her diligent attendance of Meetings on First and Week-days had a great reach upon him; I remark this with a view that it may be a means of stirring up some, who may read it, when I may be laid in the silent Grave; not to rest satisfied in the profession but be concerned to have the Truth in profession; that so they may be good examples unto those who may be enquiring the way unto Zion with their faces thitherward that their Lights may shine before men; that those who behold their good Works the product of living Faith may be made to magnify the divine Principle we profess. As I was returning from our Monthly Meeting at Pontefract in the present month I met with him at Anthony Kinsleys of

Skelmanthorp were I called to drink Tea; It happened that our friend Martha Teall was come to see them that afternoon; after Tea I felt she was under great exercise of mind and closing into solemn silence her mouth was soon opened, she address'd herself particularly unto him told him she neither knew who nor what he was but her Spirit had been humbly bowed before the Lord on his account it was a time of high favour she was remarkably opened into his state, and counsel and admonition in the Power and Authority of Truth was plentifully administered unto him, myself and Leah Kinsley having to unite in communication as Truth opened our way: What effect these late extraordinary visitations may have upon him time will determine; but this I am well assured of; the Lord will be clear and those who have or may discharge their duty will be clear and if he perish these extraordinary favours will add much in the balance against him; Having known myself the slippery paths of youth, the dangers and temptations attending that time of life, and how hard it is for flesh and Blood to take up their daily cross and follow Christ in the way of his leadings; and having seen how many who would have been favoured have turn'd aside either in the Winter season or on the Sabbath day, or when hard things have seem'd to be required on them; or some of whom I have seen the indignation of the Almighty poured forth a concern came upon me to write to him a letter of which the following is a copy

Beloved Friend  
Charles Smith

I hope that thou will excuse the freedom I take in writing to thee, when I inform thee, that nothing short of a sense of duty could have engaged me therein; my mind hath gone through a large share of exercise on thy account both before I knew thee personally and since; I have been I believe baptised in spirit into thy state and condition, and have seen the unutterable Love of God in mercy extended towards thee in order if thou art willing to be as passive clay in his hand to form thee unto himself a vessel that shall shew forth his praise I have also seen the mysterious workings of Satan seeking to frustrate this work by endeavouring to perswade thee, that thou art yet young and may take a little swing in pleasure that it may be soon enough for thee to be Religious when thou art further advanced in years: but O my friend believe him not he is a Lyar; the Lords time is not only the best but the only time; for experience hath taught me that no Man can turn to the Lord in their time, but it is in the day of his power that his People are willing; which day I am fully perswaded thou hast been mercifully favoured with, in which a power of choice hath been afforded thee whether thou would give up to serve the Lord, or follow after Lying vanities and forsake thine own mercies; and O! that this day may not pass over thy head, for it hath many times run through me of late, when I have been concerned before the Lord on thy account: Because I have called and ye refused; I have stretched out my hand, and no man regarded, But ye have set at nought all my counsel and would none of my reproof ; I will also laugh at your calamity and mock when your fear cometh. O! That this may never be thy deplorable state, but that thou may prize this the day of thy visitation, and be willing to become a fool for Christs sake for there is no other way to be truly wise; If any man will be my disciple he must take up his cross and follow me; this is confessing him before men and if thou art thus willing to confess him, he will confess thee; but if thou deny him, If thou refuse to open unto him when he knocks; If thou refuse to follow him when he is mercifully pleased to point out the way, when his light shines upon thy Tabernacle, he will then deny thee at a time when the glory of this world will be stain'd in thy view, and when thee and all mankind I believe would be glad to be owned by him: Methinks whilst I am writing I feel the call renewed: Come out of Babylon, come out of those things that keep thy soul in a state of bondage; If Christ wash thee not thou hast no part in him; If thou does not experience a being cleansed from sin thou can never inherit the Kingdom; altho' thou may say and truly; I have eaten and drunk in thy presence and thou hast taught me in the street of my heart, yet if thou art not thoroughly separated from thy sins but art keeping those things alive that thy natural inclination is most prone unto, the Language unto thee will be, I know thee not depart from me thou worker of Iniquity; and how awful will

the prospect be if thou should see Abraham, Isaac and Jacob, and all the Prophets and faithful servant of Jesus in the Kingdom of Heaven and thou thyself shut out; Now consider of these things I intreat thee and be not deceived God is not mocked if thou art sowing to the flesh of the flesh thou wilt reap corruption, but if unto the spirit of the spirit thou wilt reap life everlasting; and remember that unto that man that knoweth to do good and doeth it not unto that Man it is a sin; now I am fully convinced that this knowledge is not a wanting in thee and an increase thereof would be witnessed if faithfulness to manifest duty was yielded unto; if there was a concern to improve by the gift bestowed, for unto every one that hath thus improv'd shall be given and he shall have abundance; but unto him that hath not shall be taken away even that which he hath. Now my friend as these Truths are wrote in Gospel Love, I earnestly desire that they may have some place in thy mind, that so the day of thy visitation may not pass over thy head and thy portion be appointed with the unbelievers to all eternity: Give up thy heart unto him without any reserve who will never accept of a part of the whole; Be willing to forsake thy former vain companions, and give not up thy strength to Women, I cannot help expressing that I greatly fear thou suffers loss this way: Marriage is an ordnance of God, and he alone ought to be sought unto for instruction in so great an undertaking; and not run after young Women in their own wills, which hath laid a foundation for repentance unto many, and caused them to have sorrowful putting on through time: Remember Sampson the strongest Man, who giving way to his natural inclination, out of the Lords counsel, after a daughter of the Philistines; not only lost his strength thereby, but also his sight; consider this seriously: I would not write one word if I knew it from under the dictates of the Holy Spirit of Truth, and beware lest by entangling thyself with any out of Gods counsel, and before thou have a sense that the thing proceedeth from the Lord, thou lose thy little strength, and the things that belong to thy peace be forever hid from thine eyes. Beloved Friend many are the temptations of the righteous, but the Lord delivereth out of them all; and I believe he will deliver all those, whose eyes are preserved single unto him, and with the temptation will make way for their escape: May thou be of this number is what my Spirit travels for, that so thy feet may be established upon Mount Sion never to be moved; So wisheth and prayeth thy faithful and affectionate friend

Joseph Wood

After I had sent the former Letter I felt quite easy for a while but observing him more negligent in the attendance of Meetings and hearing that he frequented vain company and places of diversion, I found my mind concerned to write to him another of which the following is a Copy.

Newhouse 6<sup>th</sup>. Mo.14<sup>th</sup>. 1795

Respected Friend  
Charles Smith

It is with considerable reluctance, that I again set pen to paper to write unto thee; greatly fearing that the labour heretofore bestowed hath been far from having the desired effect upon thy mind: But on considering the word of the Lord unto the Prophet formerly, I was brought into a state of willingness once more to communicate what Truth make open? Son of man, I have made thee a watchman unto the House of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his Life, the same wicked man shall die in his iniquity; but his Blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy Soul. and O! that it may prove such a warning to thee, that thou may no longer harden thy heart against the reproofs of instruction which are the way to Life. For he that being often reprov'd, hardeneth his neck shall suddenly be destroyed, and that without remedy. What a pity it is then, that thou whom I believe the Lord hath in an abundant manner favoured, should trample his mercies under thy

feet, and cause him to pour forth his indignation upon thee; For tho' he is a merciful God, yet his Spirit will not always strive with Man, and if he should cease striving with thee, thou may then like Esau seek carefully a place of Repentance with tears and not find it; but I believe he hath not yet left thee unto thyself, for methinks the language comes before me. How shall I give thee up, Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? And O that his long suffering may lead thee to repentance, that so thou may experience thy sins to go beforehand unto Judgement, for if they follow after they will most assuredly sink thee below the Grave. Many sorrowful instances I have known, in my time, of such as have been highly favoured of the Lord; who for want of taking up their daily cross have lost their good beginnings, and fallen under the Lords displeasure, one of which appears to be my duty to revive unto thee. A certain young Man with whom I was intimately acquainted; and who in the early part of his time lived a vain and ungodly Life, but being favoured with a powerful visitation from on high and closing in therewith, a great and visible change was wrought in him, but Alas for want of keeping in a state of humble watchfulness which leads unto Prayer for preservation and strength to come up in obedience to the manifestations of duty; he stumbled at the cross and when hard things appeared to be required of him like the young Man in the Gospel turn'd away sorrowful; and altho' he was never guilty afterwards that I know of, of those things which are generally called Gross evils; yet a lukewarm and indifferent state of mind prevailed, and his zeal for the Lords cause abated. Nevertheless the Lord for a season was pleased to strive with him, immediately and instrumentally; but he persisted in that state, until he was pleased to visit him with sickness, which in a short time terminated his existence here, in the very bloom of Life and flower of his age: I was invited to attend his Burial, went mournfully thither, and as I followed him to the Grave sorrow sat on my countenance; a solid-looking man entered into conversation with me, I asked him if he had seen the deceased in his illness, he told me he sat up with him the night he departed, and related to me: "that when he went in he asked him how he did? he answered very poorly and should certainly die before the usual time of rising at morn, but added my peace is not made with God; he continued sensible but very weak, so as not to be able to turn himself in Bed until about 3 o Clock in the morning, when on a sudden he gave one of the most dismal shrieks he ever heard, and leaped upon the floor, crying out all is on fire; he took him in his arms and laid him upon the Bed, and he immediately expired." My mind was deeply affected with the relation, and I earnestly desire that thou be so impressed therewith that such a state may not be thine. Thus saith the Lord of hosts consider thy ways? consider what will be the consequence of rejecting the calls of divine wisdom? consider the danger of joining hand in hand with the wicked, for the lord declares these shall not go unpunished? What will thy ungodly companions do for thee, when on a dying Bed and a rolling pillow, what comfort will it then afford thee, on considering of that precious time which thou hast spent in the attendance of those places of diversion, set up for the purpose of promoting vice and immortality: O why wilt thou run into these things against the clearest convictions of Truth and destroy thy own soul: Flee them I beseech thee, and follow after righteousness, faith charity peace, with them that call upon the Lord out of a pure heart; I want not to turn thee from one form of religion unto another; I am not one of those who would compass sea and land to gain proselytes; but I long that thou might bow unto that Power which alone is able to put an end to sin in thee, to finish transgression, and bring in everlasting righteousness in the room thereof: Has not thou heard as in the cool of the day when thou hast been treading in the paths of folly and dissipation; Perhaps when thy head has been upon thy pillow, a language similar unto that which was uttered unto our first Parent when he had transgressed the Lords command, Adam Adam where art thou? What art thou doing? what will be the consequence of continuing in this state of rebellion? Turn thou at my reproof, and I will pour forth my spirit upon thee. Methinks I now feel my mind relieved of a burden which hath lain heavy upon me, I believe I shall now be clear, whether thou wilt hear or forbear; and if thou perish thou wilt one day know thou hast been faithfully warn'd: Unto God I would therefore leave thee, and to the Word of his Grace I would recommend thee; that

faithful and just witness in the secret of thy heart, which will never speak peace to thee whilst in a polluted state; may thou love it and refer to it; It would strengthen thee in the hour of temptation? It would teach thee as never man taught? It would enable thee to deny ungodliness and the worlds Lusts, to live soberly righteously and Godly in this present evil World: Then would thou be favoured with that hope, which is not like that of the Hypocrite which perisheth; but will be as an Anchor to the Soul when afflictions may roll upon thee, and enabled thee in thy concluding moments to triumph over Death Hell and the Grave: In much affection I conclude thy faithful and well wishing Friend

Joseph Wood

To Friends of the Monthly Meeting of Aberdeen

Edinburgh, 13<sup>th</sup>. of 9<sup>th</sup>. Month 1794

Dear Friends

In feeling the sweet influence of the love of God, which extends over sea and land I longed to address you. I had a hope of making you a personal visit accompanied by my beloved companion Mercy Ransom of Hitchin in Hertfordshire; but it has pleased the Lord to permit and I believe in Wisdom as are all his Dispensations my weakly Body to be so worn down by travelling thus far as to render me incapable of encountering the difficulties of going further North; and I believe I feel a liberty granted me, ye I trust from him who is the God of my Life, and who I trust accepts the will for the deed to address you by way of Epistle even as a tribute of Love, and a salutation from the fountain of all Grace and Consolation: And first my beloved friends I have to forwarn you of the wiles of Satan, how he is continuing to watch for our unwatchfulness and if possible break the strong Band of the Lords children called by him with a high and holy calling even the Band of Love, and when Love is perfected it casteth out all slavish fear of Man, all envyings, all evil surmises and we love one another as ourselves. Oh! this beautiful Union who can describe it as it is felt how sweetly doth it bind the Lords Children unto him their heavenly Father, and in him one unto another: but for want of abiding deep in the heavenly Gift even the spirit of our blessed Lord poured forth on all flesh in this Gospel day; too many I fear are sickly, and I have had a Godly Jealousy concerning some lest the work which the Lord has begun have been impeded: Tho' in the day of their espousals they were humbled under the power of the cross and held the preciousness of Truth as a blessing above all other Blessings, yea Crowns and Sceptres would then have been accounted as Things of no value, Oh! may none ever barter it away, as it must cost all something to purchase it, in the profession of the Truth may none of these ever sell it again, even should their Testimony require laying down their natural life for its blessed cause. Israel is to abide alone and not be numbered among the Nations; Oh! what a loss has it been in our Religious Society forgetting this command of the most High and mixing with the People too much which has produced weakness of hand in the Lords glorious cause. "To thy tents therefore Oh! Israel the Lord is thy Tent" But they who can gather into the divine Name and find protection, there must be Men and Women of upright hearts and clean hands these dare not when called upon but willingly go up to the help of the Lord against the mighty lest they should one day be made feelingly to partake of that bitter curse proclaimed by the Angels: Judges 5th.Chap: and 23rd.ver: to the disobedient and unfaithful to so high a command; And to you who are of the Lords little flock to whom he hath promised a Kingdom be not discouraged for he will bear these up and carry them by his mighty Arm of Power, for his Father is stronger than all and none shall be able to pluck them out of his Fathers hand tho' mourning at times maybe your Portion, and walking as with your hands on your loins, for very fear as Zion of old, but the Lord comforted in language like this "Sing O heavens! And be joyful and break forth into Singing O Mountains for the Lord hath comforted his People and will have mercy on his afflicted, but Zion said the Lord hath forsaken me, and my God

hath for gotten me, How gracious the affectionate Query! Can a Woman forget her sucking child, that she should not have compassion on the son of her womb? Ye she may forget, yet will I not forget thee. Behold I have engraven thee upon the Palms of my hands, and thy walls are continually before me. Thy children shall make haste; Thy destroyers that made thee waste shall go forth of thee." Great encouragement may the honest hearted desire from this passage in Holy writ. O that you honest travellers who go mournfully on your way may, be strengthened to go forward, and above all things that the Lords will may faithfully be done in you, and you be doers of his holy will whose will is our perfect Sanctification throughout Body Soul and Spirit which are his. Into his holy arm of Power I commit you with my own Soul; craving we may hold out under the varied dispensations measured to us in Wisdom, all in that Wisdom that cannot err! and when time here shall be no more have a hope that we shall join the just of all Generations to celebrate high Praises to him who has been our Lord and his beloved Son our alone Saviour by whom we must be offered up to the Father and receive the welcome Sentence of "Well done good and faithful Servant, enter thou into thy Masters rest."

Weariness of Body overtakes me, but I feel Peace in this small dedication; accept it as a mark of the continuance of the Fathers Love under whose notice some of you are for good and in his divine hand I desire to leave you and bid you Farewell

Deborah Townsend

N B A little after writing this Epistle she departed this life in sweet peace at Edinburgh

To Friends of the Pontefract Monthly Meeting.

Dear Friends

Having felt my mind drawn at times towards uniting with you, accompanied with desires that I might be favoured with a sense of my duty therein; and not run in mine own will, way or time, but patiently wait untill I should be favoured with a clear sense that it was the right time, to make application to be received a member of your Society: and being feelingly united in spirit with the living amongst you, I thought I felt something of a concern to make this application, hoping you will be favoured with a right discerning therein, which is the desire of my mind; and that I may come up in faithful Obedience to the manifestations of that light which as it is faithfully followed, will never I believe lead any astray: But it never appearing any cross to my inclination (since I was convinced of the Truth) to become a Member of your Society, I have been afraid lest I should be too forward; but as I hinted before, feeling some desires mixed with a degree of that love which unites the living members together; I thought it most safe to present these few lines unto you, and leave them to your serious consideration; hoping that I have thus far done my duty, I shall remain satisfied in been favoured with the answer of Peace.

John Pickford

Cumberworth Park  
6<sup>th</sup>. Month 18<sup>th</sup>. 1795

## Letter to Charles Smith

Newhouse 6<sup>th</sup>. mo. 26<sup>th</sup>. 1795

Respected Friend  
Charles Smith

Methinks my mind feels impress'd with a sense of duty, just to inform thee, that when I wrote to thee before, I had not heard anything of thy late loose and shameful conduct; but believe it flowed from that Spirit which searcheth all things, yea the deep things of God; and was intended by him as a faithful warning to thee, who has in an abundant manner manifested, that he willeth not the death of a sinner but had rather that all should return repent and live, by renewing his calls unto thee even when thou hast wilfully hardened thy heart against his reproofs; but I have been greatly afraid lest thou should reject the offers of his Love until he cease striving with thee and thou become a monument of his wrath: having remembered the language of the Prophet unto a People formerly, "If ye will not hear and if ye will not lay it to heart; to give glory to my Name saith the Lord of Hosts I will ever send a curse upon you, and I will curse your blessings." Also that of the Apostle, "the earth which drinketh in the rain that cometh oft upon it receiveth blessing from God. But that which beareth thorns and briers is rejected and is nigh unto cursing whose end is to be burned." Now weigh these truths seriously, and the more thou hast been favoured the greater will thy condemnation be if thou art not bringing forth fruit answerable thereunto; and break of thy sins by repentance, cease to do evil, learn to do well; lest thou fall into the situation of some described by the Apostle Jude: "Clouds (he saith) they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." I conclude with desires for thy welfare thy real friend

Joseph Wood

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Some expressions of Deborah Townsend of London in her last illness who died when on a religious visit to the Northern counties of England and Scotland at the house of our friend George Millers in Edinburgh

She arrived at Edinburgh on fourth day ye 10<sup>th</sup>. of 9<sup>th</sup> Mo. 1794 in much bodily weakness, she attended our Mo. meeting next day, in which she appeared in a lively powerful testimony, and had to express that the most high, who had drawn her in the love of the Gospel from her own habitation, had brought her to this place, and that she had to believe it was in divine appointment her lot was cast amongst us at this time, and altho' under the sensible feeling of much bodily infirmity, her mind was comforted in a belief that she was in the right place. On sixth day morning something opened to the view of her mind to send by way of Epistle to friends in the North of Scotland, with a tender sympathizing letter to our friend Elizabeth Wigham, which after solid consideration, she wrote with her own hand; it being then evident that what she did, she must do quickly; (for indeed there never was another interval, in which she could have done it,) after which she expressed herself as being fully released from any further service at this time.

Yet notwithstanding she attended our first day morning meeting, in which she appeared in a lively testimony, altho' unable to arise from her seat. She appeared also in the evening in the parlour; after expressing her sympathy and unity with her companion, she said, "I am indeed reduced to the weak state you see me in, yet I am willing to use the means proposed for my recovery, and if it should please divine providence that I should lay down my bones amongst you, I am content, I am not afraid of him who is called the King of terrors."

She suffered much bodily pain with great patience and often expressed being fully resigned to the termination of her present illness. She oftens expressed a grateful sense of her friends kindness who attended her, frequently saying, she had every thing she could wish for, and could have had if at home.

She said she had left all, she had given up all, and had no desire to see any of her family any more, unless it should please divine providence to raise her up again.

She said at times to those who attended her, you are like my own dear children, the Lord will reward you for all your kindness to me.

At one time she said to some friends siting in her Chamber. "I have been a feeble warrior, but never felt my mind more bound to the cause than now; should it please divine providence to raise me up again, I should be yet willing to go forth; for I have a sense that much trouble is coming upon the land: Terrible times are approaching, yea, even at the door,

though I may not live to see it, some of you young Men and young Women will be called forth to sound the Alarm.” A friend standing by her sighing, whom she particularly loved, she said, “why dost thou sigh child, I am going to a country where there is no sighing nor pain.” One day being in great distress, she several times cried out, “I want to finish, I want to finish.” At another time she was heard to say, these words, “O my Father my heavenly Father.” When a friend coming in to see her, she said, “I am going, I am going, to the land of love.”

The morning before she died, she said to a friend, “I thought to have gone of in the night, but I must wait, with patience until he say it is finished.”

Nature being almost exhausted she said little, but several times kissed those about her. The morning she died, being set up in bed, she said, “pray let me go.” and asked where she would go, she replied “to my heavenly Father”, and lifting up her hands, she said, “I fly! I fly!” Her struggle being now almost over, she said no more to be understood, but shewed her sense, a friend giving her a little wine, she kissed her, after which she laid down her head, and gently drew her last breath, about 9 o clock in the morning the 24<sup>th</sup>. of the 9<sup>th</sup>. Mo. 1794.

#### From Robert Barrow to his Wife

Ashley.River in South Carolina the 23<sup>rd</sup>. of 12<sup>th</sup>. Mo. 1696

Margaret Barrow

My dear Wife, bosom friend and Sister in the faith and fellowship of the Glorious Gospel Power, well! if thou be yet alive, thou may hereby know that I am also alive in the body, and in the Truth of God and testimony of Jesus, Blessed be the God of my life and salvation. And dear Wife its now a long time since I writ to thee and friends, the last time was in the last 2<sup>nd</sup>. month, wherein I gave you account of Robert Wardels sickness, Death and Burial. John and Rebecca Shaw my dear Children, whom I dearly love and often remember, when the Lord enlarges my heart, and prepares my mind I can and do, supplicate his Name, on your behalf, praying for your growth and prosperity in the blessed Truth, and that you may educate your children in the way they should walk, and be good examples to them. Remember my dear Love to all our Friends of the Quarterly Meetings of Westmorland and Lancashire, or any others that may enquire after me. My dear companion Robert Wardel lived in Jamaica but 15 days but I lived 20 weeks, and had not one days health was so burnt up with the scorching heat of the climate, I was always thirsty and feverish, had no stomach for meat and yet travelled to and again 200 miles, and kept meetings, after got to sea and was better, intending for Pennsylvania, we sailed along the borders of Cuba, and through the Gulph of Florida, afterwards a great storm of wind and rain arose, and drove us violently ashore on the coast of Florida, and Shipwreck'd us; tho' as it pleased God all our lives was preserved from the rage of the seas, Yet we came to be exposed to the hands of unreasonable men, that have no faith, they are the savage Indians, and Barbarians, known formerly to be men eaters, they looked upon us with arrogance and envious aspects being blood thirsty in their hearts, we expected every moment to be murdered, some Indians were eager to do it, and others of them were not, though the treasure and spoil they had from our Ship was valued at £5000 in money, plate, Gold, and many other sort of goods, nevertheless they fell on us and strip'd us of our cloaths, at first left us some torn linen, some hats and shoes, but travelling on the sea coast, as Indians pleas'd to convey us, we came to another place, were abundance of Indians Men, Women and Children gathered together to see us murdered, here they stripp'd every one old and young, as naked as when we came into the world, and gave them to the Boys and Women, that when we were killed the cloaths should not be blooded, so shouting about us, naked people, we were about 20 in number, one of them knocked a young man on the head, and others stopped him, then some of them made away out of the crowd, and put us from amongst them; and hastened us away upon the sea coast; I looked back and they were throng in dispute, some for

murdering, and some for not, so it pleased God to divide them, and he gave us our Lives for a prey. We were conveyed to the next Town, then some of those Indians gave us Matts to sit upon, and Fish to eat, we had had no food to eat for 3 days, except Berries and wild Grapes, and went naked without Hat, Cap, Shirt, Coat or shoes, seven weeks, which was in the 7<sup>th</sup>. 8<sup>th</sup>. and 9<sup>th</sup>. mo. and the sun hot, scorching in the day, and sometimes rain and great dews in the night, which made cold mornings, we were sore punished with muskettoe flies also nasty and lousy in our heads (we had nothing on our bodies that could lodge a louse) nor could we get a small toothed comb, in 250 miles travel, mostly lying on the ground, either in the Wigwams, or the woods, and the earth being full of flies and creeping things, I got no sleep, nor had any appetite for meat, only thirsty and drinking after an extreme manner. Well! after a while the Governor of St. Augustine sent a great Canoe near 20 Leagues to meet us, of which we were glad, being sorely tired, when we came to this great Garrison Town the Governor and most of the Soldiers, met us at the Shore, and we were dismal objects to look upon, he ordered all to come into his house, and gave orders to his servants to give every one of us a piece of Indian corn bread, Oh! I thought, it was the bravest that ever I had, we having seen no bread of any kind of corn for 7 weeks, then he said to his Neighbours I'll lodge such and such, so looked out the chiefest of the company to lodge with him, and we were all disposed of plentifully, they pull'd of the Raw Buck skin, and gave us such cloaths as they could spare, there was one of their Father professors sent me a linen shirt. So these Spanish Papists were kind to us, and after two weeks stay they sent us away, with a Captain and a Band of Soldiers, to the number of 26 well armed Men, for there was a wild sort of Indians between St. Augustine and Ashley River, we had difficult going Wind and Tide against us, lay mostly in the Woods, and all this while I was in a flux and purging, at length we arrived at Ashley River, as it pleased God I had great hap of a good nurse, whose name you have heard, a Yorkshire woman, born about 10 miles from York, her maiden name was Mary Fisher. She that spoke to the great Turk, afterwards wife of William Bailey, she is now my Landlady and Nurse, but a Widow of a second husband her name is now Cross.

I would not have my Wife, Children nor friends to take thought for me: tho' of late I have endured great hardship for want of nourishment and help; yet now the God of my life, who hath borne up my head when I was in distress, doth all along provide for me.

Suppose I die here it will not be for want of necessaries, or good provision, for I want nothing that is fit to be administered, either food or Physic, but have great want of sleep, I have been now above 13 weeks, in the violent purging humour, some say it is the Flux of the Liver, and then there is no cure, let it be as it please God! I am content! The sting of Death hath been removed from me many years ago, Glory to God who giveth faith and Victory.

Well friends! If I had not met with many of obstructions since Robert Wardell died, I had arrived in England before this time. My nearest and dearest Relations, with all my friends in Truth, I bid you all farewell in the Lord, whether I have opportunity to see you again or no, I shall remain your friend and Brother while I am

Robert Barrow

N B. I am tired with writing, this Letter hath been 3 days work, I am become very lean and poor of Body like an Anatomy, yet my heart is strong, and the Lord my God bears up my head. I have had a meeting every first-day and the Lords Power and presence is not a wanting. Glory to his Name over all.

He died at Philadelphia in Pennsylvania the 4<sup>th</sup>. of the 2<sup>nd</sup>. month next ensuing, as may be seen in Jonathan Dickinsons Book entitled Gods protecting Providence etc. etc.

## Some Account of the Religious experience of Phebe Dent of Lincolnshire

In the year 1695, and the 20<sup>th</sup> year of my age, it pleased God to afflict me with a sore distemper, which continued upon me half a year, and brought me very low both in mind and body; and I desired of the Lord, that he would restore me to my former health, and when he had answered my desires, in giving me strength (which was a thing very much admired, both by me and most that saw me, blessed be the name of the Lord for all his mercies) I still breathed and cried unto the Lord, and that very earnestly that he would cleanse me more and more, and bring me nearer unto himself, that the rest of my days that I had to spend, I might spend them in his fear, and to do his honour, and that I might feel and enjoy that in myself that I had often heard of in others; for tho' I was born of believing Parents; and had behaved myself pretty soberly, yet I had a new work to be wrought in me. for I was still in the flesh, I knew nothing of a spiritual birth, I lived by bread alone, I did not feel the word of God, tho' I frequented the Assemblies of the Lords People, and had often heard of Truth, yet, I knew not the ground of their profession, neither knew I what Truth was; but the sound of Truth was unto me as the smell of a sweet flower, that when the flower is gone, the smell is forgotten also, for want of centering down to the word in myself, but blessed be the Lord, things are better with me now, for at this time do I feel that white stone, wherein is the new name, and praises run in me; Altho' I was in great exercise for a long time; for the Lord sent his judgements upon me, because I had sinned against him; and I was like to Adam, for when he called upon him in the cool of the day, he hid himself among the trees of the Garden, because he knew that he was naked; and so was I fit to run among the Lo heres and Lo theres thinking to get peace so, but my inward teacher called me home; for I never saw of myself which way I should go; but I cried to the Lord being in great distress, saying, "Lord make known thy way to me," and there arose a voice in me, I am the way the truth and the life whosoever believes in me abides not in darkness." well then thought I, if he be the way, how must I do to know him; then after a time it arose "the way to know me is to depart from iniquity," and then I said in my heart, I would bear his indignation 'till his wrath was over, but still when judgment increased, I was often fit to despair, but it was often in me, "who trusts in Christ shall not despair," and "Zion must be redeemed thro' Judgment, and her converts with righteousness, and judgment must begin at the house of God;" with much more to my great comfort, and it would be often be in me, make clean thy conscience, hide thee there, and one time I was in great exercise, and I cried to the Lord, and immediately it went all away, and I in a sweet frame; then it arose in me, "Where are all thy accusers? go thy way sin no more, lest a worse thing come unto thee." and he inclined me to read the holy Scriptures, and he opened them unto me, that I understood the sense of them, which was as a book sealed before; and he brought to my remembrance how often he moved and called unto me, when I was a stranger and alien unto him, before I returned, or yielded to his call; and he was not only a God of Judgment but also a God of mercy, for I often said within myself, his judgments were mixed with mercy; because he often sent his heavenly streams of divine love, which comforted my soul, and I said to myself, surely he has followed me with his hands full of blessings, ready to bestow upon me, blessed be his power for evermore, says my soul, for he is near at this very time. In the 21<sup>st</sup> year of my age, the word of the Lord came to me, to look what he would shew me, concerning the house of Israel, or the People called by his name, which he had done much for, and raised up by his eternal son Christ; whom they then begun to forget, and to be at ease, and he shewed me that he had a great number of gathered churches, but, how few of them dwelt in him whom they profess. There were a smaller number who had borne his redemption, and those I saw sit sealed with his love, overshadowed by his spirit, and crowned with his glory; but the greatest number sat bound in the chains of death and darkness; under a formal faith and traditional practices; and he showed me that his glory was near to pass by many of these; Then I mourned before him for Israel, and prayed for the transgressions of the Sion; Then the word of the Lord came unto me, to cry aloud to the Churches, and say, "Awake, Awake ye dead of the house of Israel, and come to the Lord, that ye may have life."

Then I went forth, and delivered the message in many places; in most of the meetings in Lincolnshire, and in some of the Meetings in Yorkshire. In the same year as I sat waiting upon the Lord, in the Meeting at Gainsborough, these words in his Power ran thro' me; "O house of Israel? what is the reason that thy former songs of joy are ceased from thee? Oh cedar of Lebanon! what is the reason that thou dost not cast forth thy former sweet smell? I fear, O house of Israel thou hast forgotten thy ancient rock that gave thee water; I fear, O cedar of Lebanon! thou art gone from the root of Life; but returned again; O house of Israel! to thy rock; and thou Cedar of Lebanon! to thy root; that thou mayst receive thy former Life and live for ever."

Phebe Dent

Jonathan Colliers account of his Journey to Barnstaple in company with Joseph Rule and Thomas Byrd in the 9<sup>th</sup>. Mo. 1749 together with some circumstances relating thereto.

Some months before this Journey was undertaken, I had a remarkable Dream which I think proper to relate, I dreamed that myself and two other friends (who I then did not know) entered the Town of Barnstaple from the South Moulton Road, and were courteously received into a place representing a room in which was a little Table, and a chair for each of us to sit on was placed near it, there was a young man in the room who did not seem to take much notice of us, his appearance was very graceful surpassing any person I had ever seen, insomuch that I thought whether it might not be an Angel, he seemed to have in his hand a small brush, with which he was cleaning the room from all spots and filth, my spirits being at this time pretty much exhausted, as I thought with the fatigue of the journey, and apprehending my companions must be in the same condition, I spoke to the venerable appearance saying, young man, does this place afford nothing for the entertainment of travellers? He answered Yes, Yes. and immediately stepping away to the corner of the room, drew back a curtain and took from behind it a silver bowl the largest and most curious both for metal and workmanship I had ever seen, and set it down on the table before me, I apprehended it to be three parts full, I enquired of the young Man if there was nothing to dip out part of the Liquor with, he said I must drink out of the same vessel, on which I made a shift to lift it and drink a deep draught out of it, then set it down for my companions to make use of, saying friends, here is that which is both meat, drink and medicine, and everything that mortals stand in need of, so each of them did drink of it, on which I said, young man, from whence came this? he answered the great good and gracious Benefactor prepared and sent it as a free gift to the inhabitants of the town of Barnstaple, both bowl and Liquor, how came it said I that they have they not made use of more of the Liquor? his answer was because of their stupidity and ingratitude; on which I asked him, what was to be done with the remainder of it, he answered, that is intended for the inhabitants of Biddiford, for that they would put a greater value on it, and manifest themselves a more grateful People, are they said I to have the bowl also? He said no, that was to be again return'd to the People of Barnstaple, for that they in time would be sensible of their former ingratitude, and desire they might have the like favour; and then the bowl would be replenished with the same sort of Liquor, when they would invite the inhabitants of Biddiford to make use of it together with them, and then become so united in affection as one corporation. - After this dream, I had frequent thoughts of paying the inhabitants of the towns of Barnstaple and Biddiford a Christian visit, but did not see my way clear to undertake it, 'till a friend Joseph Rule was on a visit to friends in these parts, and even then I did not take any steps towards it in my own will and time, but waited until I was rightly led by the Providential hand, and altho' I seemed to be joined to one of the two companions in Joseph Rule and whom I also made acquainted with my concern during his being at Exeter, yet I was quite at a loss for the other, but humbly besought the Almighty that he would prepare a suitable one, and he was graciously pleased to grant my request, and to shew me

that my dear friend Thomas Byrd was that suitable one, to my spirit immediately united, and so close that I thought nothing could make a disunion; I had a sight of this while I was at Exeter and communicated it to my Sister in law Mary Williams, who proposed her husband writing to Thomas Byrd in order to make way for his going with me, but to this I could not consent, as I was to leave it wholly to the Almighty.

Being thus strengthened to undertake the journey I set out from my own house for Thomas Byrds house, and there met with Joseph Rule who was just returned from a meeting at Spiceland, where Thomas Byrd and his family had also been; Thomas had intended to have gone from thence to Minehead on some particular business and by appointment, but it appearing likely for a rainy evening, he again return'd to his own house with a design to set out early the next morning for Minehead, having appointed a guide to go with us before I came to his house. In the evening after some conversation I found freedom to relate the before mentioned dream, after which Thomas Byrd asked who the third man was, on which I said him whose heart the providential hand did take hold on. and prepare for the same, and I have since learnt from Thomas Byrd, that from that time his mind was uncommonly affected, insomuch that he could not help thinking about his going with us and had mentioned it in the night took his wife, who on meeting with me the next morning she told me her husband had some thoughts of going with us, on which I asked her if she was free to give him up, she said yes, with all my heart; I then enquired if she had received any information from Exeter about her husband going with us, to which she said no, this was a further confirmation to me that the concern was right, on our sitting down to breakfast I said I could neither eat nor drink until I told Thomas Byrd the state of my mind, which made him ask what it was, I said that my mind was between hope and doubt whether I should have thee for a companion to Barnstaple and Biddeford, being so taken up in business; Thomas immediately answered, this is the very thing I look for, so we prepared for the journey, and set out the same morning, and reached South Moulton that evening, and the next day got to Barnstaple, it being seventh day of the week.

We put up at an house of entertainment, and let the Landlady know that we were some of the People called Quakers, and asked her if she thought there was any probability of our having a religious meeting with the inhabitants that next day, to which she readily answered she believed there was, so we went with the Landlady to the Mayor, and made him acquainted with the reason of our coming, he enquired of us at what time we proposed to have the meeting, we told him the next day in the market place after their Publick worship was ended, he taking proper notice of it recommended us to another of the corporation, Who had been formerly Mayor, in order to obtain leave, on applying to him he received us very cordially, making no objection as to himself, but let us know that others must also be acquainted with it, and that the next day before Worship began would be the proper time to propose it, which he also undertook to do, and went with us to view the place, to see if it was fit for it, he was so kind to let us know if candles was wanted before the meeting ended they should not be wanting, so we set out for Biddeford the same evening, and the next morning had a meeting there with a few where I was favoured. But on my Journey back to Barnstaple was in a manner quite stripped and destitute as I thought of all divine enjoyment, and was not permitted to partake of any good, 'till I had been some time in the market place at Barnstaple, where after standing a while in silence, I ascended on a large block, and I believe near two Thousand People being gathered my mouth was opened to declare, that tho' I was a stranger to them as to the outward yet I had been made acquainted in a vision in the night season with their inward conditions, I had also to mention the duty and office of Magistrates, and tho' I am one naturally of Bashful countenance, yet providence so supported me at this time, that no fear was upon me, and opened to them what was on my mind in a remarkable manner.

After I had ended and was come down, Joseph Rule went upon the same Block, and tho' there was a little noise at first, yet, he had a good opportunity to the satisfaction of those present.

When Joseph Rule was ended and was come down, Thomas Byrd stood upon the Block for some time before he said anything, it being the first time of his appearing with a Publick testimony; when he was led to expostulate with the People, the motive which induced us to come there, and that it was no other but in love to their souls, and had to mention to them a passage that is recorded in Scripture, of our Saviour standing up in the last day of the feast, so the meeting ended to mutual satisfaction, the People behaved uncommonly kind to us, even refusing to accept any gratuity in bringing things necessary for the Meeting. And here I parted with my companions, they going to Minehead, it might be said of me as of old, for I went forth sowing many tears, but return'd with the sheaves of peace in my Bosom.

#### A short account concerning Joseph Bower by Joseph Wood

He was the son of Jonas and Mary Bower of Wooldale Townend in Holmfirth, and was educated by his Parents in the way of the Church of England; being early favoured with a serious turn of mind, he became a lover of sober and religious company, and instead of spending his time as too many do in the follies and vanities of life, endeavoured to improve himself in his leisure hours in reading and writing, so that he became a good example to the youth around him, being sober industrious and dutiful to his Parents, who joining the People called Methodists, he also became a member of that Society, But having a great love for friends he spent most of his leisure hours at our friend William Earnshaws were he not only greatly improved himself in outward learning but in those things more essentially necessary, the right endowment of the mind; Transcribing many religious pieces wrote by friends in which he appeared to take great delight, whereby he became more and more acquainted with the principles of Truth, and frequently attended our religious meetings at Wooldale more particularly on any Publick occasion such as Marriages Burials or when he knew of Strangers being there, and frequently express'd his satisfaction in so doing; Being I believe convinced in his judgment of the Truth, but Alas! Many come so far, but not being willing to take up the cross, and bear it daily continue amongst the Lo heres or Lo theres, where there is less cross or none at all, and so deprive themselves of that sweet peace the sure product of unreserved obedience, and an increase of that knowledge, which is the most desirable attainment in life and an Anchor to the soul sure and steadfast in the hour of death. Towards the latter end of the 12<sup>th</sup>. mo. 1797 and in the 17<sup>th</sup>. year of his age he began to be poorly, and was sometimes better, and sometimes worse, at times apprehending his change was near, and at other times ready to conclude he was in a fair way for recovery.

On the 29<sup>th</sup>. of the 8<sup>th</sup>. Mo. 1798 and 4<sup>th</sup>. day of the week, Our friend Mary Earnshaw the Wife of John Earnshaw of Shepley Woodend was buried at Wooldale; She was as hearty and did her work as usual the 7<sup>th</sup>. day of the week before, but was taken ill in the evening, and in about 24 hours time departed this Life. Being a friend in good esteem and generally beloved by all who knew her a great concourse of People, friends and others attended her Burial, and Joseph Bower was there. It was a remarkable open favoured meeting, the minds of the People being much humbled in consideration of this very sudden change. Towards the close thereof I had to stand up and say, My mind had been deeply impressed with a belief, that some present was near the close of their time, whose change as it appeared to me would be glorious, that he whom they had loved in early life, and been desirous to serve, would not leave them in the most needful time, but as he had been their morning light, so he would be their evening song, enabling them to triumph over Death, Hell and the Grave, or words nearly to this purport. When I came out of the meeting Joseph Bower was standing near the gate coming out of the Burial ground, as soon as I saw him it appeared to me, that he was the person unto whom the forgoing testimony did belong, I went to him and asked him how he did, he replied he had been very poorly, but was better, and thought himself in a fair way of a recovery, I enquired his name and where he lived which he told me; this was the first time I knew him altho' I

suppose I had seen him several times at this Meeting before, and understood afterwards he had known me several years. I din'd at Henry Swires and after dinner feeling my mind drawn in Gospel Love to visit the aforesaid young Man I communicated the same to Henry Swire and John Bottomley who accompanied me, When we got there he was laid upon the Bed, but being inform'd we were come to see him, sent for us into the Parlour, where we had a comfortable refreshing and encouraging opportunity together, in which John Bottomley and myself had each of us something verbally to communicate. Afterwards I had some private conversation with him much to my satisfaction, he signified to me that notwithstanding he had been thought a very circumspect youth, yet he now saw, that he had many times missed his way and expressed a desire that he might recover, that he might be enabled to live a more self denying life. He was very open and communicative, as much so as if we had been intimately acquainted many years, and we parted under the pure cementing love of Truth, which unites far beyond the strongest ties of nature. I went afterwards to see him three times, but could not perceive much alteration as to the outward, nor in regard to the state of his mind; being preserved much in the innocency, yet seemed desirous to recover, not so much I believe from the fear of Death, as that he might have an opportunity of bearing a more faithful testimony to the Truth, by his obedience to the manifestations of Gods holy spirit in the secret of his heart a measure of which is given to every Man to profit withall.

Altho' as he sometimes signified, death was a solemn awful change, which brought to my remembrance the language of the Apostle, 1 Pet: C: 4.v:18. "If the righteous scarcely be saved where shall the ungodly and sinner appear." If this change appear so awful unto those, who unto all outward appearance have been concerned to live a life of innocency and simplicity; what must the situation of those be who know no restraint to their passions; But are living in rioting and drunkenness, revelling and wantonness frequently calling for damnation upon themselves and others. O that such might seriously consider these things before it be too late, and submit to the operation of that divine Power which is able to cleanse them from all unrighteousness. As he grew weaker in body I understood he appeared more resigned and favoured in mind. A few days before his death he said O that People were wise, that they understood this, that they would consider their latter end, and the night before his departure he said to his Mother he had formerly had no apprehension that Heaven was so glorious a place as it now appeared to him. The next day about 2 o'clock in the afternoon, he met the solemn summons with great composure, being sensible to the last, quietly resigning his breath into the hands of him who gave it ye 23<sup>rd</sup>. of ye. 11<sup>th</sup>. Mo. 1798. Aged 17 years and about two Months, and was interred the 25<sup>th</sup>. of the same and 5<sup>th</sup>. day of the week in at the Chapel yard at Holmfirth; Being invited to his Burial I attended, and accompanied his corps to the Grave, a great solemnity appeared over the minds of the People in general; and altho' mine was burthened with the dead formality of the usual ceremony on these occasions, and the light irreverent manner in which it was perform'd, yet I was well satisfied in paying this last tribute of respect unto one, who tho' our acquaintance had been short, yet I believe was on a permanent foundation. Two days after I went to visit his Parents, whom I found very sorrowful for the loss of so dutiful a son, who as they said had endeavoured all he could to alleviate the sorrow they had had with his elder Brother, had an opportunity with them in which I had to express that I had no doubt of the eternal welfare of the deceased, and to recommend them so to live as that they might go to him, who could not return to them.

The Testimony of Pickering Monthly Meeting in Yorkshire concerning Elizabeth Priestman  
late of Malton deceased

This our esteemed friend was the daughter of Joseph and Rebecca Taylor, and was born in the suburbs of London in the year 1749 under their pious care; of which she oftens expressed her

thankful remembrance she was early impressed with the necessity of an attention to religious considerations.

In the year 1773 by her marriage with our friend David Priestman she became a member of this meeting; and coming under the operation of the refining Power of Truth, she was fitted for service, and after much conflict made willing to submit thereto; thus prepared she appeared acceptably in the Ministry, and became a zealous labourer in and for the promotion of Truth, diligently attending Meetings at home, frequently visited neighbouring ones; and at times, some more distant; and was often engaged in family visits, being unwearied in endeavouring to gather to the true fold; and we trust her honest labours were profitable to many.

She was of an affable disposition, and her general conversation pleasant and instructive. An affectionate Wife and tender Mother. Her attention to her children was pleasing and exemplary, early habituating them to silence; subjecting their Wills, and Instructing them to reverence, Fear and love their Creator. A kind neighbour, much given to hospitality; and the situation of the poor and distressed obtained her particular attention and assistance. With the near sympathy of her friends, under much bodily indisposition she, in the 11<sup>th</sup> and 12<sup>th</sup> Mo. last paid a visit to nearly all the families within the compass of Owstwick and Cave Monthly meeting, which she was enabled to perform to the peace of her own mind and to the satisfaction of friends. Her weakness increasing she with difficulty reached home, where in patient resignation she endured her disorder for about three weeks, when in much quietude she was removed from works to rewards, and her Sun appeared to set in Brightness.

Under an humbling sense of our Loss, yet a comfortable belief that it is her everlasting gain; we are engaged to give forth this memorial, in order to stimulate others to seek after and become subject to the same divine Influence, which supported this dedicated servant through many straits, and in the hour of sickness furnished her with that Peace which passeth the Understanding, and which she declared to be better than ten Thousand worlds. She departed this life ye 11<sup>th</sup>. of 1<sup>st</sup>. Month 1797, and was buried the 15<sup>th</sup>. of the same, in Friends Burial ground at Malton after a large and solemn Meeting; Aged near 47 years a Minister about 16 years.

Signed in and on behalf of our Meeting aforesaid held at Whitby, the 21<sup>st</sup>.of 3<sup>rd</sup>. Month 1797. By Fifty-four men and women friends.

#### Account of May Drummond 1797

May Drummond a friend of Scotland descended from a great family there, according to the worlds account, was convinced of the Truth when young in Years as professed by the People called Quakers at the time when her Brother was Lord Provost of Edinburgh, and joined herself in society with the said People soon after which she came forth in the work of the Ministry, concerning whom I have extracted the following lines from Thomas Chalkleys Journal viz. "While I was in and about London I was at eighteen meetings in that great city, at two of which I was with May Drummond, a virtuous young Woman who hath a good gift in the Ministry, and had a gracious Opportunity of declaring her convincement to our noble Queen Carolina (our great King George's Royal consort). The kind treatment, and good reception, she had with the Queen, spread so in city and country, that many thousands flocked to hear her, and more of the Gentry and Nobility, than ever was known before, to our meetings. I had some private conversation with her, which put me in mind of the Apostle's exhortation, where he adviseth the primitive Christians, that their words be few and savoury, and that they should be seasoned with Grace, for this great Reason, that they might administer Grace to the Hearers; and truly I thought there was the Influence of Grace in her conduct and conversation, whom I pray God to preserve in Christ to the end". She continued in the exercise of her Gift for many years, travelling much in this Nation to the satisfaction of

friends and was instrumental in the convincement of some. But being so much followed it was thought it had a tendency to lift up her mind from that state of humble watchfulness in which alone preservation is witnessed. For from the highest degree of popularity and applause she fell into the disesteem of her friends, and the Monthly Meeting of Edinburgh to which she belong'd disown'd her Ministry. What a Lesson this is for all who think they stand to take heed lest they fall; and that People should be careful where any are favoured with extraordinary Gifts not to extol the Instrument but look unto the Qualifier thereof, who hath declared he will not give his glory unto another nor his Praise to the workmanship of his hands, lest any should be instrumental of hurt to such, who however favoured are no longer safe than whilst they are preserved upon their Watch. After the Monthly meeting found it necessary to take the beforementioned step she without their concurrence attempted to travel in England in the work of the Ministry. Being a poor Creature like one formerly who after he had done as he ought not, thought to go forth and shake himself as at other times not knowing that the Lord was departed from him. When she got to London it appeared she was without Certificate whereupon the Morning meeting wrote to the friends of Edinburgh Monthly meeting to know in what situation she stood, from whom they received the following Answer. But altho it appears she lost her Gift and friends disown'd her Ministry, yet as I understand she continued a member of the Society to the end of her days and appeared to retain her love to friends, so that I hope she might be favoured to close in a good degree of Peace. I think a worthy friend told me that he was in her company in the latter part of her time and that he believed she was then near to that which is good, and hoped that her afflictions had a tendency to her refinement, and bringing her to a sense of the loss she had sustained by giving way to the applause of men.

To Friends of at the Morning Meeting of Ministers and Elders in London.

Dear Friends

We are sorry to hear May Drummond hath assumed to Preach in your meetings, it being quite irregular, she having no Certificate from us, and as you are desirous to know how she stands with our Meeting, we shall now acquaint you.

Most of the Friends of this meeting being quite burthened with her Preaching, and Praying, it appearing to them to be altogether dead, formal, and without the true spirit that can only make words efficacious, they could no longer bear with it without testifying to her their sense of it, so accordingly the Monthly Meeting appointed their Clerk to acquaint her with their sentiments concerning her public appearances, which was done in writing the 3<sup>rd</sup>. day of the 2<sup>nd</sup>. Month 1765 and then recorded in the Monthly meeting Book setting forth to her that her Preaching, and some parts of her conduct, gave us great uneasiness, and that we could not, at present, receive her any longer as a Minister, therefore requested she might not presume to offer her Words in our meetings until her doctrine and conduct shall correspond with the following Queries (viz)

Are all Ministers careful not to burden sensible friends of your own or other meetings, with words void of Life and Power, and do they keep sound doctrine and the form of sound words in their Ministry, and do none come abroad without the approbation of your own Monthly Meeting.

Are all Ministers and Elders careful to walk circumspectly and inoffensively in their lives and conversations, that the Truth be not reproached and dishonoured by their imprudent conduct.

This admonition she took offence at and absented from the meeting about six Months, and when she came back she sat in a seat below the Gallery, and she continued to come now and then upon the First day in the forenoon till she set out last for London, without troubling us with her words. So in a few words the sense of this Meeting is, that she is not at all fit to Preach, neither can we receive her as a Minister. As she is now with you, you must judge what is necessary to be done; so we conclude with this Salutation of our Love unto you, and remain your Loving friends

Signed in and behalf of our Monthly Meeting held at Edinburgh the 27<sup>th</sup> day of the 4<sup>th</sup>. Mo. 1766 by

William Miller  
Samuel Leeds  
James Macpherson  
John Spalding

Miller Christy  
William Wallace  
William Galbreath  
Robert Melvill

Some account of the Birth, education and convincement, of that faithful Minister of the everlasting Gospel, Thomas Raylton, found after his decease in his own handwriting.

I was born on the 30<sup>th</sup>. day of the 6<sup>th</sup>. month 1671, in Bowes in the North part of Yorkshire, and educated in the way of the Church of England: But, in the year 1685, being about 14 years of age, and then a scholar with one Richard Wharton, Priest of that Parish, and teacher of a free school in Bowes aforesaid, it providentially happened, that by the invitation of Francis Rightson, (one called a Quaker), at whose house a Meeting was kept, about two miles from the place of my abode, my Mother went to a Meeting there, and took me to ride before her, at which Meeting were two Ministers, namely, John Bowron and George Rook, the latter then living in Cumberland, but since in Ireland, being come to visit friends thereaways, by whose powerful Ministry and lively prayer, it pleased God to open my heart, and to let me see the vanity of this present world, of which, for my short time I had had some share, for which I had been often secretly smitten by the just Witness of God in my own heart; yet, for all that, I was pretty much a Stranger to it, and so was not sensible from whence it came, until I came to be affected with the Gospel, which I may say, was glad Tidings of salvation unto me; and from that day, I was joined in heart with those People that directed to Christ within, the Hope of their Glory. And altho' I have had many instructors in Christ since, yet I have not many Fathers, for the said George Rook who preached the word by the Gospel of Jesus Christ, was the Instrument under the Lord for my Convincement; for which I bow my knees and worship and thank the Lord for his Goodness hitherto.

Now after I was joined with those People, the very word of God more powerfully wrought in me, and shewed me, that I was to alter the course of my conversation, that was, to leave the corrupt life, and to shun evil company, and forasmuch as I was bowed before the Lord, and had given up my Name to serve him; I then saw I must walk in the narrow way, and leave the vain Compliments, the putting off the Hat, and bowing the knee to Man, etc. upon which I was soon taken Notice of, and complaint made to my Mother, of my neglecting to conform to these things, by the Priest, my then Master, who was moved at my behaviour, and I suppose intended at that time to have used the Rod, and having made preparation call'd me into him and said, I heard to day that thou wentest by Mr Bounshell and didst not pull off thy Hat, and bid good Morrow, adding what is thy reason for so doing? whether it is pride or Religion? Upon which I told him it was not Pride then he said it must be Religion, and if so, thou must not be whipt, and so laid down the Rod, but said he if for Religion, let me know why thou refused'st, and give me some President; so I told him I had been reading in the Revelations, and there I found, that an Angel showed John many things and that John said when I had heard and seen, I fell down to worship the Angel that shewed me those things, but the Angel said, see thou do it not, for I am of thy fellow Servants, and of thy Brethren the Prophets, and of them which keep the sayings of this Book: worship God: and from this I told him, I refused to do it unto Man. But he endeavoured to perswade me, that what he requested of me was no more than a civil respect between Man and Man; and from thence he thought I might the better conform to it, and to make me the more willing to believe it was no Worship, but Respect (as he had said before) he turned me to the place of the children of Heth and Abraham bowing to each other, and also proceeded to shew me something of the like Kind among the Children of Israel, in the time of Moses and Joshua; but all these were to no purpose, for my Eye was open to see a more glorious dispensation than that of Moses, yea or

all the Prophets; For tho' they were good Men, and that by the Spirit of Christ in them, they did foretel the coming of Christ, and of his Sufferings; yet they did not live to see those things come to pass, which they had spoken of: So that he had no force in his Argument to make me use those Things, which might be used among the Fathers, and also after the Law. And since the new Testament is silent, and gives no account of either Christ or his Apostles being in the practice of Bowing; I did not see, why either knee or hat should be expected of me; for as for the latter, I have no account at all, therefore, I stood to my Principle, and kept to the light and Understanding the Lord had given me thro' Jesus Christ my Saviour, who then was come to my house in Spirit, and had brought Salvation with him.

And that day, I told one of my Schoolfellows, that what my Master had shown me, was but out of the Law, and not of the Gospel, which he told my Master, and I had a quiet Day: It is to be observed, that this was but the Beginning of farther exercise, for as it was in some measure begun (tho' I had at that time met with favourable Treatment from my Examiner, whose Moderation as I have said then appeared) yet after this, whether for Grief which he was then in, being in all probability likely to part with one from his flock, over which he might look upon himself to be Pastor; or from the perswasion of my Parents, he began to be more severe, and told me, that unless I would make Congees to him (as he called them) he would teach me no longer, and altho' I must confess, I would gladly have learned a little more, being then a Bible Scholar; yet to have it in a way, I saw I must deny and bear Testimony against, I forsook the School at that time and went home to my Father's house, and told my Mother the occasion of my coming, and altho' she took me to the first Meeting but a few weeks before, yet she then repented it, and would not hear of my suffering by my Master, so as to give me any Relief, upon which I left the house for a while. But I think I may say, the Arm of the Lord wrought for me, for my Master presently sent word to my Mother, that he had done what was in his Power, to perswade me to be conformable, but he saw it would not do, therefore, desired her to send me to School again, and said, he would leave me to my liberty about Religion: The tidings being brought to me, as I was alone under an Hedge, where I was retired, not then knowing what would become of me, who had both left the School, and knew not with whom to lodge; but whilst I was in this Condition, the Tydings I have mentioned was brought to me, which I received gladly, and went to School again, and found it pretty much as had been told me; and thus the Lord pleaded my innocent cause, and unto whom be Glory ascribed for ever.

Thus far I was got on my way, and was still to go farther; now my Parents had taught us from our Childhood, to ask of them to pray to God to bless us, and tho' it is true, there is not an evil in the thing itself; yet the bringing of it into such a Form, as to use it every night and morning, this also I found was my place to leave off, at which they were much offended, and began to beat me into a Compliance with them, but that would not do, for I had read that saying of our Lord, whomsoever loves Father or Mother more than me, is not worthy of me; So that in an holy resolution I went on, not much doubting but the Lord would help me over that as he had done over other Things before, which in time he did, but the Course I took after much Threatning, and several Beatings upon the above Subject, was this, I left my Father's house, and was kept privately for about fifteen days, but as Moses by the good Providence of God, and care of his Sister, who watched to see what would become of him was ordered to his Mother again to be his nurse, a providence to be commemorated; so was I watched over by some of those People, unto whom I was joined in Fellowship, and by them sent for to come to one of their Meetings, I being then remote from it, yet at their request I went; for Meetings were precious unto me, for I had been at about two meetings from that of the first, and that was about three Quarters of the year before, and a good Meeting this also was to me; and after the Meeting was over, some of the Friends undertook to go and offer me to my Father again, so I went along with them, and coming there, they told my Father it was their desire that he would take me home again, as I was his Son, and if he would not accept me as a Son, then as a Servant into his house, but if he would not as neither of them said they he must become our Care, forasmuch as he is become one of us, this Proposition took such place with my Parents,

that the Friends were thanked for the care they had over me. And thus I was brought home again, and had free access to their presence Morning and Evening, without insisting on the aforementioned Ceremony, which was the cause of my leaving their house, because they were wroth, that one of their Children should leave their Religion, and decline going to Church (as they call it) and for about seven weeks more, I lived with them at Peace, and went to Meetings with their Knowledge; and at the end of that time, being the 30<sup>th</sup>. Day of the 4<sup>th</sup>. Month 1686 I went Apprentice to a Friend in the County of Durham, by the Approbation of my Parents, being conducted thither by my Father. And thus my freedom was brought about, so that I might well with some of old sing unto the Lord, and say, he had delivered me from the noise of --rchers in the places of drawing water.

Now in the time of my 7 years Apprenticeship, to a laborious Trade, being a Blacksmith; at leisure times I often read the Scriptures of the old and new Testament, in which I found great Benefit, being often broken into many Tears when I read, and especially, when I met with places that mentioned the call of God to sinners, and their return to his Call, in order for their Conversion and Salvation; and my delight was much in reading some places of the Prophets, which Propheesied the coming of the just One, and of the work of Restoration that he would bring to pass, and altho' I have said I delighted in those things, yet the crown of my rejoicing was, that I was counted worthy to know this blessed Work begun, and I did not only read in private, but in the Family we used to read much by Candlelight, my Master and Mistress allowing it, and were in practice thereof themselves, being honest Friends that feared God, with all their Children, who were dutiful to their Parents, and kept very much out of the evil Communication of the World, so that we were a comfort one to another, as we kept to that which was good; and when I have been alone at my work, the Lord did very often comfort me with his holy Spirit, and gave me a sight that he would give me a Dispensation of the Gospel to Preach; and for seven years, the Word of the Lord was often very powerful in my heart, not only to the fitting of me for so great a Work, but growing upon me, to the affecting of my heart; during those years living Breathings often ran through me to the Lord, that he would preserve me in his Fear..

After I had served out the full time of my Apprenticeship, I went to the place of my Birth, and there followed my Trade about a year, but it was not long until the Lord brought that which I had seen before, more near viz. The work of the Ministry; and the nearer it came to me, I still saw the more need to be weighty and solid, and much inward in Spirit, often filled with the word of Life, so that I could scarcely hold my Peace in the Assemblies of the People of God; yet much inward and still, often remembering the Building of Solomon's Temple, where there was not the sound of an Hammer or Iron Tool; and in this Quietness in Meetings, I was greatly refreshed and filled with inward joy in the Lord, but could not yet utter by words, what I felt. For indeed, as the Ministry is a great Work, it made me the more cautious how I entered into it, remembering it was not approved, that one of old laid hold of the Ark when it was shaken.

Now I saw, by all this experienced and carefulness, in not offering until I was fully satisfied it was my incumbent Duty, yet I found it safe not to appear in the Ministry, until I was fully satisfied of the Lords Requirings therein, altho' the Lord had been often with me from Meeting to Meeting, and in his Visitations, left his holy Dew upon my Spirit; and thus was I filled with the Odour of his good Ointment, with which I was anointed to Preach the Gospel; and thus I was led into the Ministry.

Upon or about the 30<sup>th</sup>. Day of the 10<sup>th</sup>. Month, 1695 in a Meeting at the house of John Bowron, in Cotherstone, where I was amongst many more, after a little Time my Soul was divinely touched with the Power of God, and his Word was again in my Heart, as a Burning fire in my Bones, and I could then no longer contain, my Tongue being loosed, my Mouth was opened to speak of the Lord unto his People in that Meeting, I cannot but observe one Thing, and that was the holy silence which was in the forepart of that Meeting, before my Mouth was opened, altho' there were several there that had publick Testimonies, yet that Power by which I was opened, bound them to silence, but after I had spoke what I then

delivered, there stood up a Friend, and was like one that had a Seal to set down to the Words I had spoken; And as I grew in Testimony a Concern came into my mind, to visit friends in Cumberland, where after some time I went, and was kindly received by them, and was at most of their Meetings, if not all.

Thomas Raylton.

From Sarah Lynes to Thomas Dobson of Cumberland after his return from a religious visit to Ireland where she then lived as a servant with a friend near Clonmell her Mistress taking her out of Friends School and Workhouse in London. She was when this was wrote about 17 years of age and had appeared in the work of the Ministry about two years

My beloved

In that love which many waters cannot quench, neither the floods drown'd do I salute thee, having often since my departure from this land had a desire to communicate a little to thee after this sort. Whilst thou laboured in this Vineyard, I believe if I know what sympathy is, I did sympathise with thee at times; and altho' many are the tryals of the Lords children and servants, yet is there not consolatory relief for those. Their dear Lord and Master took upon him the nature of poor fallen Man he being touched with the feelings of human Creatures carried our sorrows, and bore our griefs, and if he the only begotten of the Father full of Grace and Truth passed through so many deep Baptisms, ought not we to rejoice when we are buried with him in Baptism, Yea to suffer with and for the precious seed: Oh! this seed may it more and more by the pure love of God shed abroad in the hearts of the Children of Men, rise into dominion and shew forth the praise of the great husbandman, and may the cloud which now seems to cover the daughter of Zion be removed, that so that language spoken formerly may be applicable "Arise Zion and shine for thy light is come and the Glory of the Lord is risen upon thee". And now dear friend believing I may write freely to thee, even as a simple Child would talk to one growing in the years, and experience, I tell my thoughts, I much wish and desire to be humble, Yea continually to dwell in the low valley, this is often, more often, than the Morning Star, the Breathing of my soul to the great searcher of hearts; But the unwearied adversary is so busy and subtil that I am at times ready to think I shall never attain to that state of purity, which when under the precious influence of the Power of Holy Jesus I am enabled to press after. Oh truly I am oftens afraid I shall fall at last a prey to the devourer, and what shall I say may it please divine goodness to cut the Thread of my life rather than I should be a reproach to the spotless Truth, the pure Truth, I trust I feel in degree what I write, for when I am made sensible of the Lords hand at work in my heart, I am at seasons ready to say, I will offer unto thee and thy Truth not only my Body, but all that thou hast given me only go thou before; and Oh saith my soul may I never run before I am sent, this is what I am much afraid of. Oh! do thou when permitted to approach near the throne of Grace think of me, and intreat the everlasting Arm of Power, thy Beloved, and my Beloved, that I only follow his heavenly voice, and never the voice of a stranger, very slippery thou knowest is the Path of this Life, and many are the wiles of Satan, if therefore I should be caught in his snares great will be my fall. One comfort just now occurs to me, "Greater is he that is in you, than he that is in the World".

Yesterday was our Monthly Meeting where dear Mary Dudley, in a rather singular manner was led to one or some present in the Womens meeting who was under the burden of some Work, and she said that altho' Gideon was solicitous for a Sign that it was the Lord who talked with him, and this being granted, he tried the Fleece repeatedly, yet this was not a safe place to abide long in. My mind is much exercised this day and pained, not, that I believe any of it belongs to me, nay surely I am not worthy; but often after attending Meetings I feel such sorrow of heart, that I am ready to say then as well as all other times. Oh thou pure God take me out of this World or to wish I might mourn out my days alone in a Cave of the Earth

where I should see no Man, even when I cannot remember to have offended my souls beloved knowingly. I suppose thou hast heard of the Removal of that bright Star which did shine in the Firmament, much to the Glory of him who causes the Stars to move in their courses; may I not say surely if ever one was redeemed from self love she was. But I am not telling the Name that she went by whilst in the body, it was Sarah Grub Robert, who was engaged in her dear Masters cause in France, and some part of Holland whilst thou was here, but I must conclude desiring that thou may'st - Farewell

Wrote in the latter end of the year 1790 or beginning of 1791

To George the Third, King of Great Britain and the dominions thereunto belonging.

The Petion of the subscribers, persons of the religious persuasion of the People called the Quakers, now imprisoned in York Castle for none payment of Tithes. Respectfully and humbly sheweth That we were brought to this place, and put in confinement, in the fifth month, called May, in the year 1795, at the suit of George Markham, Vicar of Carlton in Yorkshire, because our religious Principles did not permit us to pay or compound for Tithes; as will particularly appear by the annexed state of our case,\* which we take the liberty to offer for the King's perusal.

That we have always conducted ourselves as peaceable and Loyal subjects; and, before our imprisonment, we were diligently employed in the maintenance of ourselves and families, which depended on our industry; and cheerfully contributed, according to our circumstances, towards the support of Government, by the regular payment of Taxes and duties, and by a ready compliance with every lawful requisition which we deemed not inconsistent with our duty to the King of Kings.

That, since our confinement, one of the persons who was for the same cause confin'd with us, has been removed by death, and having no reason to expect a different termination of our imprisonment, and its attendant distresses, unless the hardship of our situation, and the regard due to tender consciences, shall touch the heart of the King, and induce him to interpose for our deliverance, we are, therefore, imboldened, earnestly to intreat his favour; and that he would be pleased to make use of such means as his wisdom and Benignity may dictate, for restoring us to our afflicted families, to the priviledges of industry, and the comforts of social life.

We embrace the present occasion to testify our cordial and grateful attachment to the Person of the King, his family, and Government; and subscribe ourselves his faithful subjects and humble petitioners.

York Castle  
4<sup>th</sup>. of 4<sup>th</sup>. Month 1797

John Wormal  
John Stansfield  
Henry Wormal  
Henry King  
William Hartley  
Joseph Brown  
James Walton

\*A state of their case was presented soon after their imprisonment one of which was delivered with this to the King.

May the Lord of the harvest, be pleased to bless  
His faithful Labourers with desired success.

Joseph Wood

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From our Yearly Meeting held in London by adjournments from the 18<sup>th</sup>. of the 5<sup>th</sup>. Month to the 27<sup>th</sup>. of the same 1795 inclusive.

To the Quarterly and Monthly Meetings.

We have been favoured at this Meeting with a disposition to inspect more narrowly into the information we have gained, from the Answers to the Queries, than at some former times; and although we do not think that the state of our Society is in a more declining condition than heretofore, we believe on the contrary, that salutary effects have followed from the labours you have been engaged in yet some subjects have claimed so much of our attention as to make it appear still incumbent on us to extend further counsel; It is our sense at this time; that all concerned friends should be encouraged to attend to the pointings of duty, towards such as neglect a due attendance of our religious Meetings, and we much desire no friend may overlook gentle motions to this Gospel service in his own mind, though it should but be to a single individual. Also we are concerned that in an especial manner, those in the station of Ministers and Elders may be faithful to each other, in mutual admonition, when needful, not only in the more obvious inconsistencies, but also in those lesser deviations from that due circumscription of conduct, which adorns and recommends our profession.

Respecting the 4<sup>th</sup>. Query, a concern hath been spread among us, that the management of our Christian Discipline be not committed to hands unclean, particularly that such should not be active therein, who allow or connive at undue liberties in their own children or families. "If a man, said the Apostle, know not how to rule his own house, how shall he take care of the Church of God?" and we particularly desire that those who, from their experience and stations; ought to lead such to greater circumspection, do not encourage their remissness by putting them improperly forward into service.

In reviewing the Answer to that Query which respects vain sports, we have had a good unity with the care of one Quarterly Meeting, in noticing as an exception to the concern to avoid them, the practice of some members of hunting and shooting for diversion. We clearly rank these practices with vain sports, and we believe the awakened mind may see, that even the leisure of those whom providence hath permitted to have a competence of worldly goods, is but ill filled up with those amusements; therefore being not only accountable for our substance, but also for our time, let our Leisure be employed in serving our neighbour, and not in distressing the Creatures of God for amusement.

We have reason to hope that the pressing advice which this meeting issued in 1790, and enforced in 1793, respecting the unfaithful to our Testimony against Tythes, hath produced some good effect. We desire that the exertions which in some places have been made, may not be relaxed; but that such Meetings who have not yet proceeded so far, will see if the time be not fully come for refusing the collections of such unfaithful members, and excluding them from Meetings for discipline. Also that in these Meetings, in which our advice hath yet had little effect, it may now be seriously put into practice.

Although the deficiencies complained of respecting our testimony against War, are not very numerous, yet this Meeting has been sorrowfully affected with information, that in some places it is not fully supported, but violated in divers ways, and sometimes for the sake of gain; we therefore desire you will be vigilant in your oversight over such of the family, as may fall into these inconsistencies, and not fail duly to treat with them, both for the rescuing of them from the pollution of such practices, and for the clearing of our profession from the reproach which they occasion.

We are willing to hope the doubts respecting the evasion of stamps are more the consequence of friends desiring to give true accounts, than the effects of a certain knowledge of great defect: yet we believe too much of this dishonourable meanness still subsists; and we intreat friends everywhere to endeavour in earnest to clear us from the disgraceful imputation of such a practice, by duly attending to the advice of 1790.

Finally brethren be strong, and quit yourselves like Men zealous for the Lords cause. If ye be in Truth bound to our discipline, as to an holy Law and Testimony, ye will neither let fear, favour, nor affection, on one hand, warp you from your uprightness, nor will you forget on the other that its aim, and its only true authority, is gospel Love. In a measure we trust of this holy influence, we salute you, desiring your advancement, stability, and prosperity, in things whereby we may edify one another, yea things which pertain to Life and salvation. Fare ye well

Signed in and on behalf of our said Meeting  
Lawrence Chandler Clerk

Newhouse 7<sup>th</sup>. Mo. 5<sup>th</sup>. 1795

Dearly Beloved Friend  
Henry Marsden

The Apostle Paul in his Epistle took Philemon, recommends him to receive Onesimus, whom he had been instrumental to beget into the Faith of Christ. and therefore stiled him his son: "Not now as a servant, but above a servant, a brother beloved, specially to me." and I think I may truly say that during the time of thy apprenticeship, which is now near expired, I have not looked upon thee as a servant, but as a Brother beloved; and have been concerned to watch over thee for good; in an especial manner since thy mind was visited with the day-spring from on high, and have often admired the mercy of Almighty God towards thee through Jesus Christ, in that he was pleased to find thee when thou sort him not; to manifest himself to thee when thou asked not after him, to break in upon thee by his mighty Power, when the thou was wallowing in the mire and filth of sin, in great danger of becoming a prey to the enemy of souls, by being overtaken with gross pollutions; then he

passed by thee and said unto thee live, he touched the mountains and they did melt, he smote the Rock and water gushed out; O the tendering seasons I have been a witness thou was favoured with in that day, and how was thou made willing to forsake not only thy former vain companions, but also to separate from thy kindred after the flesh, for the love of Truth, in order that thou might be favoured with the blessing which one formerly partook of who was hated of his Brethren because he loved God; "The blessings of thy Father have prevailed, above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." and my mind hath been often confirmed in a belief that this blessing will be eminently continued unto thee, if thou art concern'd to love the Lord thy God with thy whole heart, and to walk before him in reverence and filial fear of offending him; and certainly if thou consider and keep in remembrance the great things which he has done for thee thou cannot but love him who first loved thee, and in awful humble prostration of Body, soul and spirit acknowledge, "What shall I render unto my God for all his benefits towards me." Who declares concerning Israel, "he found him in a desert land, and in a waste howling wilderness; he led him about he instructed him, he kept him as the Apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings. So the Lord did lead him, and there was no strange God with him." But after all these favours he adds "Jeshurun waxed fat and kicked: then he forsook God which made him, and lightly esteemed the Rock of his salvation." O that thou may never forget his tender mercies to thee, but may ever be mindful of the rock from whence thou was hewn, and the hole of the pit from whence thou was dug; looking unto Abraham the Father of the faithful who spared not only his begotten son, that so nothing may be kept back in thee; that draws away thy affection from the one great parent of mankind; but that thou may be concerned to wait for the renewings of that love which will strengthen thee to give up every thing that is inconsistent with the will of God and enable thee in sincerity to say; "Not my will but thine O Lord be done; in me and by me." Thus will thou be enabled to experience preservation in the hour of temptation, and to know an overcoming of every thing that is inconsistent with the will of God, and to receive the promise of the son by his spirit. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne;" he who was tempted in all things like unto us yet without sin, and who is able and willing to succour all those in the hour of temptation whose eyes are preserved single unto him: O my dear friend that this maybe thy situation that as thou has past the slippery paths of youth and art now entering into the state of Manhood, thou may still look unto the Lord under a sense. "That it is not in Man that walketh to direct his steps aright but a good Mans steps are all ordered of the Lord." Thus will thou be preserved from being drawn into anything out of his counsel, which would hinder thy growth and prosperity in Truth; thine eye being in thy head, thy whole body will be full of light, the snares of the enemy altho' ever so curiously gilded will be discovered, and thou strengthened to resist the Devil and cause him to flee; For its by first suffering the eye to go out, that the enemy gains an advantage, and when the eye goes out, then the mind follows, thus when lust is conceived it bringeth forth sin, and when sin is finished it bringeth forth Death; even a Death unto that Life which is hid with Christ in God, which is indeed the worst of Deaths. O that thou may be careful not to suffer a thine eye to gad abroad, nor thy mind to wander; Eve looked upon the forbidden fruit and it appeared pleasant to the eye, thus the enemy overcame her, and when the mind strays from its holy watch, then enters a desire to obtain those things which it lusteth after, and when this desire is gratified, then it proves like the little Book which John ate, sweet in the mouth but bitter in the belly; for sin must never go unpunished, let it be of what kind it may: Therefore flee it in all its appearances, and follow after that righteousness which not only exhorts a Nation but an individual. Thou hast been during thy apprenticeship since thy convincement a diligent attender of Religious meetings may thou persevere therein; thou hast guarded against vain company may thou continue thy care; and I doubt not but by the power of God thou hast known an overcoming of divers temptations; thou art now near entering upon a different stage

of Life; when thou may experience different snares and temptations laid before thee, may thou be still engaged to keep up the holy warfare; suffer not thy mind to run out after the inordinate pursuit of the things of this Life, place not thy affections in anything here below; "If any man love the world, or the things of the world, the love of the Father is not in him." And if at a suitable age thou should incline to enter into a married state, be sure thou ask counsel of God who giveth liberally; suffer not thy natural inclination to bias the judgment of Truth; nor take no steps therein until thou have the clearest evidence that the thing proceedeth from the Lord; then advise with some faithful friend or friends whose judgment will not fail to strengthen thee if thou art right in such a weighty undertaking; and when thou hast communicated thy concern to the object of thy choice; do not seek to draw out her affections; but let her have a suitable time to wait to know the Masters will; neither let thy visits be too frequent nor thy words too many: that so if you are favoured to accomplish it, it may be in the Lords holy fear, and under a sense that it is him that joins you together; then may you reasonably hope for his Blessing to attend you in that state, and if tryals should be permitted to overtake (you may look up unto him with humble confidence for support) which no state is exempt from, for we have all the cup of mixture to drink, the dregs of which are reserved for the wicked; which I take to be the wrath of God which will most assuredly be poured forth not only upon the prophane but upon all those who live in forgetfulness of him. My dear Henry thou hast long been an object of my peculiar care, thou still remain an object of my affectionate regard; and of that Love which ever ought to subsist amongst Brethren, under the influence of which love, I have been engaged to write to thee; I thought as we lived both in one house, I might have communicated what might open verbally; but could not feel the answer of peace, until I submitted to commit it to writing; perhaps that thou may have frequent opportunities to peruse it. I shall now conclude with a language similar unto that of the Apostle to the Thessalonians. "Abstain from all appearance of evil. And the very God of peace sanctify thee wholly; and I pray God thy whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth thee, who also will do it." If thou on thy part art but as passive clay in his hand, he will perfect his own work, he will not only wash and strip thee thoroughly, but also clothe and arm thee and bring thee into the beautiful and comely order of his Church and family where there is bread enough and to spare, whilst many thousands are perishing with hunger: I am dear friend in the love and fellowship of the Gospel of Christ, thy faithful and affectionate Friend

Joseph Wood

Henry the son of Henry and Sarah Marsden of Ing. Birchworth, was baptized at Penistone  
Sept. 25<sup>th</sup>. 1774

A true copy Wm. Jameson Curate.

Newhouse 7<sup>th</sup>. Mo. 6<sup>th</sup>. 1795

Beloved friends  
John and Ann Firth

I think I feel most easy just to inform you, that it was not for want of due regard that I did not attend the burial of your Child yesterday; I was for a long time in a strait betwixt two, a strong inclination possessed my mind to attend the Burial, at the same time a sense of duty impressed me to be at the Preparative Meeting, which after much reasoning I at length submitted to, and have cause with humble thankfulness to acknowledge I felt the answer of Peace to flow from my obedience therein. - I think I now feel a liberty to recommend to your consideration whether the time be not come for you to change your place of Burying, it matters little in what part of the habitable earth our bodies are laid, but I think I

have seen a service in interring the dead in the Meeting they belonged to, and more inconvenience arising from the contrary, on the present occasion than ever I saw before; I am far from wishing to urge it upon you; but I believe if you weigh the hint seriously, you will be favoured to see there is something in it. - I feel a tender sympathy with you on the present occasion, I believe its a near thing for a Parent to bury a Child, but there is this consolation; that it is taken from the troubles of time into a happy Eternity. David on a similar occasion says 2 Sam: C: 12. v: 23. "Now he is dead wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." Now Dear friends, considered this seriously and I believe that tho' nature must have a little vent, it will moderate your grief: Children dying in their infancy, are no doubt with me gathered among the spirits of the just; It cannot therefore return to you, you are sensible of it; and I earnestly desire that you may experience that preparation of heart as to be favoured with the clearest evidence upon your spirits that when the like solemn summons may be sent to you, that ye shall go to it; Its this my friends that calms the mind, many times in the midst of sorrow which would otherwise be almost insupportable and enables us to say with humble resignation; "Not my will but thine O Lord be done". In much affection and near sympathy I conclude your truly affectionate friend  
Joseph Wood

For John and Ann Firth  
at Shepley.Lanehead

Newhouse 7<sup>th</sup>. Mo. 10<sup>th</sup>. 1795

Respected Friend  
Joshua Roberts

The word of the Lord by Jeremiah the Prophet unto a People formerly was. "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." But afterwards he queries of them: "And now what hast thou to do in the way of Egypt, to drink the waters of Sihoz? or what has thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter that thou has forsaken the Lord thy God, and that my fear is not in thee saith the Lord of hosts." In my secret meditations before the Lord of late, thou hast frequently been brought before the view of my mind, accompanied with the beforementioned declaration of the Prophet, which hath appeared to me similar to thy state; and a duty to communicate it to thee after this manner; with desires that thou may receive it in the love in which it is wrote, and that thou may consider from whence thou art fallen, and repent; and do thy first works, lest the Lord should come unto thee quickly and remove thy Candlestick out of its place. O consider I beseech thee former seasons when thou was concerned to follow the Lord in the way of his leadings, and remember the love of thy espousals; was there anything then appeared so valuable to thee as a profession in the Truth, did not thou then see it to be thy duty to be diligent in the attendance of religious Meetings, and was not thou made to mourn over the negligent. But alas! how is it with thee now, may not the language be with sorrow adapted. "How are the mighty fallen, and the weapons of war perished." How art thou turned back again to drink of those rivers from which thou was once redeemed, and what is the cause; because thou refused to attend to the language of the spirit, and rejected the advice of thy best friends; who saw the danger thou was in, and was concerned to labour honestly and faithfully with thee; but Alas! an exalted spirit took place, and hardness of heart prevailed against their advice; but has not thou since seen that these told thee the Truth; and has not thou been made sensible, that what they then told thee would be the consequence, of following thy own will, is come to pass; doth not thine own wickedness correct thee, and thy backsliding reprove thee; and art thou not sensible that his fear, which would have been to thee as a fountain of Life, preserving from the snares of death, is not in

thee; doth not the fruit thou art bringing forth fully convince thee of this: A Tree saith Christ is known by its fruit; Now they that feared the Lord formerly met often together, so they do to this day, they dare not neglect their duty in this respect, whatever their situation in Life may be, they know it is in the Lords hand either to bless or to blast, and they commit their all unto him, with a firm belief that if they are but preserved in the way of their duty they shall never be forsaken, nor under the necessity to beg their bread; Many I believe are made to mourn, to see thy sorrowful neglect of the attendance of religious meetings; and when thou does attend to feel the dry barren state of mind in which thou sits, like the mountains of Gilboa upon which there was neither rain nor dew; and to hear of many other inconsistencies in conduct which I believe thou would once scarcely thought to have fallen into; under a consideration of these things, I have remembered the continued language of the Prophet. "For of old time I have broken thy yolk; and burst thy bands and thou saidst, I will not transgress; when upon every high hill, and under every green tree, thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me." O suffer me to intreat thee in that pure love which dare not flatter nor deceive, to return unto Bethel, to remember the time of thy espousals and the covenants thou has made in the days of thy youth; that so thou may sensibly perceived his call renewed unto thee, and a disposition of a mind to obey. "Oh Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." then would thou witness his promise fulfilled. "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." Then my friend there would be a bringing forth fruit consistent with the principle we profess; and instead of being a stumbling block in the way of others, thou would be as a light in the world; and that this may be the case is what I much desire, and travel in spirit for, who am in real goodwill unto thee thy faithful and well wishing friend

Joseph Wood

For Joshua Roberts  
at Annotroyd

Newhouse 7<sup>th</sup>. Mo. 18<sup>th</sup>. 1795

Beloved Friend  
John Pickford

I doubt not at all but thy mind is many times covered with a degree of humble thankfulness unto the Father and fountain of all mercies, who hath many times visited thee in early life, altho' thou knew him not, nor apprehended him to be so near thee as he was; but hath now mercifully vouchsafed to reveal himself unto thee; and to gather thee from many Lo heres and Lo theres, convincing thy Judgement that what is to be known of God is manifest in Man; and I earnestly desire thy mind may be centered here; that in the Light of Christ thou may wait, that so every thing thou art convinced of may be removed, and that the Lords Power may be witnessed by thee to be above every Power, for his Name which is his Power yet remains precious: It is as a strong of Tower the righteous run into it, and are safe; he remains unto these as a covert in a storm, and as the shadow of a great rock in a weary land. O that thou my friend may be encouraged to persevere in that strait and narrow way, into which the feet of thy mind hath been happily turned; and that in proving seasons from within or without thou may not be discouraged, but rather be thankful that thou art counted worthy to suffer for his sake, who suffered so much for thine; The Apostle Paul to encourage the believers formerly under their varied tryals, saith; "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." and in the same Chapter adds "No chastening for the present seemeth to be joyous but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Wherefore lift up the hands which hang down, and the feeble knees." I have thought we have great need to trust in him; and to guard against leaning to our own

understandings; and if we are preserved in this situation, we shall most assuredly experience the Truth of the Apostles assertion: "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." Thus he encourages the true believers unto Faith and constancy, under every dispensation of unerring Wisdom; that so they may receive the end of their faith even the Salvation of their souls; and those things that are written aforetime were written for our encouragement. Wherefore turn not thy back in the day of Battle, neither sink below hope; but believe that according to his promise, all things will work together for good unto them that truly love and fear God: O the necessity there is for us, to be cast again and again into the furnace of affliction, for our refinement, not only from the dross and Tin, the dregs of fallen nature and inbred corruptions, but also from the reprobate silver; the busy workings of self, which in many high professors, not only sits in the Temple (the heart of man) as God, but is also worshipped as God; That so thou may experience as thou art thus exercised, under the daily cross: "the fining pot is for silver and the furnace for Gold, but the Lord trieth the heart." and will in his own time perfect his work there, as thou art concerned to abide in the faith and patience, under the varied operations of his holy hand. I thought I felt a little matter after this manner to flow towards thee for thy encouragement, that thou may not live as too many do who have been visited, upon former experience; but by waiting in the light may be favoured with renewed discoveries of the Lords will, which is thy sanctification; a state not easily attained, but absolutely necessary; as upon every vessel in the Lords house holiness must be subscribed. I am thy truly affectionate Friend,

Joseph Wood

For John Pickford  
at Cumberworth.Park

Newhouse 7<sup>th</sup>. Mo. 19<sup>th</sup>. 1795

Esteemed Friend  
Anthony Kinsley

Since thy late indisposition; thou has been very frequently brought before the view of my mind; accompanied with desires that this dispensation of divine Providence may be properly sanctified unto thee; and as thou art now far advanced in years, and according to the course of nature must in a short time be summonsed to the silent Grave; I earnestly desire, that nothing may divert thy attention, from seeking after a right preparation for this awful period. I have thought and believe it my duty to communicate it to thee, that thou suffer loss by too much familiarity and conversation with the men of this World, who like the Athenians formerly are spending their time in nothing else but either to tell or to hear some new thing. Now be prevailed upon I beseech thee to dwell alone, center down deep in thy mind, and trust not in a profession tho' it may be of the Truth itself: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; But he is a Jew that is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God." O that thou may not rest in anything short of experiencing this circumcision of the heart; I believe it is as needful to make a Christian, as the outward was a Jew and the Lord declares, "That the uncircumcised man, child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his People; he hath broken my Covenant." and I think we have it left upon record, that "Abraham was ninety years old and nine when he was circumcised, yet he was not excused from the operation appointed by God; neither my friend must any who are saved by the Lord in this day, altho' I believe the operation will be more painful unto those who are advanced in years; but I cannot

but earnestly desire if not already experienced, thou may willingly submit thereto; For there remains no peace to the uncircumcised in heart and ear, who notwithstanding the Lord may condescend to renew the visitations of his Love to them, at times and seasons; yet they continue to resist the Holy Ghost, and are rightly described to be like a troubled sea, which is continually casting forth mire and dirt. As these things simply open I communicate them without any premeditation; I trust in the flowings of that love which dare not speak to peace to say when a sword is necessary: Turn therefore inward, I intreat thee; and see how the case stands betwixt God and thy soul, see what thou has experienced of that renovation of heart without which none can ever enter the Kingdom; If the tree be good, the fruit will be also; Thy lusts and passions will be subdued, thy love of unprofitable company who delight in nothing but hearing and telling of some new things will cease; and thou will be afraid of suffering thy mind to wander from that state of inward watchfulness, in which alone preservation is experienced; lest thou should be like Esau formerly who whilst he was hunting lost the Blessing, which he could not afterwards inherit altho' he sought it with Tears. I long that thy last days may be thy best days; that thou may experience a total separation, from every thing that causes a separation between God and thy soul; that so his presence may be thy support whilst here, and accompany thee in thy departing moments. In that love which drew me forth to write unto thee, I close, I remain; in much respect thy well wishing friend

Joseph Wood

For Anthony Kinsley  
at Skelmanthorp

Newhouse 7<sup>th</sup>. Mo. 20<sup>th</sup>. 1795

Dearly Beloved Friend  
George Chapman

The Apostle John as I apprehend towards the close of his time found his mind constrained under the pure influence of Gospel Love; to write to various states in the Church: "I write (saith he) unto you, little children, because you have known the Father. I have written unto you, fathers, because you have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." My mind hath been of late drawn, I trust under some degree of the same love, to write to various states; and tho' very much in the cross to my own inclination; as it would be the last way of communication, I should choose for myself; yet hath been favoured with the answer of Peace, for my obedience therein; and feeling the salutation of endeared love to flow towards thee my Beloved friend, I am made willing to address thee as a Father and Pillar in that Church which Christ hath purchased with his Blood; sincerely desiring that the hands of thy arms may be made strong by the Power of the mighty God of Jacob; under the various exercises thou may yet have to meet with in this probationary state of existance; and when thou art drawn forth to supplicate the Lord on thy own account, thou may remember me, who am oftens ready to cry out, I am a Worm and no Man; that I faint not in my mind. Thou was the first of my near acquaintance in a religious sense, and the Lord who united our spirits together in the days of our youth; hath hitherto preserved us out of the hands of him, who seeks to divide in Jacob and scatter in Israel; and made us I believe tenderly to sympathize with each other, in our different services in the Church; and O my friend, I see daily more and more the need there is for us to stand as pillars in the house, upright, not leaning one way or the other through fear, favour or affection; but keep our eye single unto him who hath been our morning Light, and then I trust he will also be our evening song; and as the eyes of many may be turned towards us, I wish we may be strengthened, to fill up our allotments faithfully, manifesting to their minds, that the honour of God, and the exaltation of his glorious cause of Truth, is the chief thing in our view; I think I can truly say in humility and fear, there is nothing I am so anxiously concerned for, as the advancement of this glorious

cause amongst mankind; and there is one thing appears to me as a duty to offer to thy serious consideration; and that is the shutting up thy Shop, during the time of the Meeting on week days; this at first may appear a tryal of faith, but if solidly weighed, and found to be a duty, reason not with flesh and Blood, but give up faithfully, and the promise of Christ will be fulfilled to thee, an hundred-fold in this life, and in that which is to come life everlasting. I hope thou will use a similar freedom with me, in any pointing of duty, that so we may be preserved, as we have hitherto been; true helpmeets to each other in the best sense. I am oftens ready to adapt the language of the Psalmist: "I am poor and needy; yet the Lord thinketh upon me; thou art my help and deliverer; make no tarrying, O my God." I doubt not but this state of inward Poverty is oftens experienced by thee, but I trust he who loved thee in early life will love thee to the end; and continue to manifest his Power in thy declining years, to the enabling of thee to fill up thy appointed stations in the Church, with propriety; and cause thee to acknowledge with good old Caleb formerly, who wholly followed the Lord his God. "As yet I am strong this day as I was in the day that Moses sent me, as my strength was then, even so is my strength now, for war, both to go out and to come in." - I salute thee dearly, and remain, thy truly loving friend, and tribulated Brother

Joseph Wood

For George Chapman  
at Penistone

Newhouse 7<sup>th</sup>. Mo. 23<sup>rd</sup>. 1795

Esteemed Friend  
James Taylor

I am oftens deeply exercised in mind that I may be found faithful unto God; I oftens feel strong desires that mankind in general might forsake the evil of their ways, and experience a being reconciled unto him; and that the professors of Truth who have been in a peculiar manner favoured, might so improve by the favours bestowed, as to hold up a standard of righteousness unto the People; and in a particular manner those who have joined our society by convincement; that they may not be cause of stumbling to any, who may be looking upon them with this inquiry, "Who shall shew us any good." For I believe a great deal depends upon the faithfulness of these, as most knows that education of itself will do but very little for any of us, and therefore are not so much looking at such, as those who are professing to have purchased the Truth by a real convincement, of the powerful workings thereof in their own mind; Now as thou art one of this number, who hath lately been received into membership amongst us; I do feel a desire to spring in my mind, that thou may dwell so deep in thy spirit, as to be able to discover, the mysterious workings of him, who seeks to draw away the mind, from the simplicity and innocency of the Truth; and by frequently bending low unto the root of Life, thou may be enabled to bring forth fruit unto the Lords praise; that those who may be looking upon thee, to see what the pure principle of Light hath done for thee, may behold the virtue and efficacy thereof, in humility of Life, and purity of conversation; thus would thou hold forth a language unto such of, "Follow me, as ye see I follow Christ." Then small matters will not hinder thee, from a due attendance of religious Meetings on week days: I remember when I was young in years, being at our friend William Tukes of York; were our worthy friend William Coning from Bilsdale was; who related to us, several remarkable passages of his convincement, one of which made deep impressions on my mind; and I think I feel a freedom to relate it to thee, as near as I can recollect in his own words? His Parents had shewn a very great aversion to his attendance of friends Meetings from the first; but notwithstanding the negligence of some of the professors in the due attendance of those on weekdays; he found it as he kept his eye single to the Light, to be his duty to be diligent therein; soon after his convincement, when the corn was generally cut; there was a very long wet season, that people begun to be afraid it could not be got at all; It

happened after a while to be a very fine day; on the day, their weekday Meeting was held, and the neighbours begun to be very busy in housing their corn. His Father was a very managing man and generally beforehand with his work; when the Meeting time came William prepared to go, his Father used many arguments to prevail on him to desist, told him few if any friends would attend that day; he replied ? others neglecting their duty, would be no excuse for him; he queried of him? how he could think of such a thing, when there appeared such a necessity for him to be otherwise employed; he answered? he knew not that he might live to eat of it: His Father finding that his arguments had no weight with him to cause him to tarry; roughly said, he might do what he would then with the corn; he meekly replied ? If so, none of it should be got that day; and accordingly went to the Meeting which was very small, but eminently owned to him; with the Masters presence. The day following proved fine, and the corn was got in good condition. The neighbours who got theirs the day before when it came to be made into bread, was scarcely eatable; whilst theirs was very good; and his Father seldom partook of it but with Tears in his eyes. This act of faithfulness in the son, was also Blessed to the Father; being a means of his convincement, and reception of the Truth. And O that it may be a means of encourage thee to faithfulness in this and other respects: and I would tenderly intreat thee to avoid all conversation respecting Politicks; as we as a People I am sure have no business to meddle therewith; and I fully believe whoever does amongst us, will not prosper in the Truth, but a dwindling will imperceptibly come over them; until their latter end maybe worse than their begining. I conclude with Love to thee thy affectionate and well wishing friend

Joseph Wood

For James Taylor  
of Shelley. Woodhouse

Newhouse 7<sup>th</sup>. Mo. 25<sup>th</sup>. 1795

Dear Cousin  
Benjamin Walker

When our first Parents by transgression fell from that state of innocency in which God made them and placed them in the Garden to dress and keep it; they were driven out of Paradise; and Cherubims and a flaming sword were placed which turn'd every way, to keep the way of the tree of Life; which tree is described by John in the Revelations "To bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Thus when mankind by harkening to the voice of the serpent, who deceived our first Parents; and continues to watch, for our unwatchfulness; falls into gross evils, there is no other way of returning to partake, of the fruit of the tree of life, and of the healing virtue of the leaves thereof, than by coming under the flaming sword; which I take to be the Judgments of the Almighty, poured forth upon the transgressing nature; agreeable to the declaration of the Prophet Micah, "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute Judgment for me: he will bring me forth to the light, and I shall behold his righteousness." I trust thou has known something of this, in thine own experience; and I earnestly desire thou may ever be preserved humble, and watchful; for I am well assured, there is no state beyond a state of watchfulness: The Garden which is the heart of man must be kept and dressed, otherwise noisome weeds will grow, to the choaking of the heavenly seed. - I was glad to hear of thy concern to seek after a reunion with friends; and have remembered the parable of the Prodigal son, who had spent his substance in riotous living; and there arose a mighty famine in the land, so that he would fain have filled his belly with swines food, but no man gave unto him. Then he came unto himself, and remembered, that there was bread enough and to spare in his Fathers house; whilst I am ready to perish with hunger. I will arise and go to my Father, and acknowledge I have sinned,

and am not worthy to be called a son; this truly humble, penitent state of mind, ever was; and will be acceptable unto God, whose mercy is indeed great, unto poor returning sinners; his Father saw him when he was a great way off, and had compassion on him, and ran to meet him, and kissed him; and ordered the fatted calf to be killed, and clothed him with the best robes, the white linen, the righteousness of Christ; and said, "This my son was dead, and is alive; he was lost; and is found;" and they rejoiced together: and it still remains a truth, "There is joy in the presence of the Angels of God, over one sinner that repenteth. and not only with them, but with all his faithful servants. O that thou may ever be preserved in humility, under a sense of his great mercy to thee; in the day of deep distress, for where much is forgiven it is our duty to love much, and to manifest our love by a humble circumspect walking before him, all the days of our appointed time: That this may continue to be thy concern, is what my spirit is fervently engaged for; who am thy affection Cousin

Joseph Wood

For Benjamin Walker  
of Paddock near Shelley

Newhouse 8<sup>th</sup>. Mo. 3<sup>rd</sup>. 1795

Beloved Friend  
Robert Grist

I thought I felt the pointings of duty, to communicate a little to thee in writing, earnestly desiring thy present and future welfare: I have remembered the language which passed betwixt Elijah and Elisha, when Elijah was going to be taken away from him; over whom he had cast his mantle, when he was plowing; and he left his oxen and followed him, "Ask (saith he unto Elisha) what I shall do for thee, before I be taken away from thee, and Elisha said, I pray thee, let a double portion of thy spirit be upon me. and he said thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." How instructive is the passage; and how desirable it is that the youth, over whom the mantle of divine love hath been cast; and who have been from the attracting virtue thereof engaged to follow Christ; may continue in that state of mind, as to be enabled to petition the Father, that a double portion of that good spirit which accompanied our faithful forefathers, and supported them under their various exercises, and sufferings; may rest upon them; and I believe that if this is done in sincerity; the promise will undoubtedly be fulfilled. "If ye shall ask anything in my name I will do it." O that thou may be encouraged not only to petition; but to persevere in a state of watchfulness. If thou see me when I am taken away, it shall be so; but if not, it shall not. I believe thou has been a good example to the youth, and I desire thou may be kept watchful, that thou may be favoured with renewed discoveries of thy duty; and come up in faithful obedience to the same, that so as thou advances in years, thou may experience a growth in the Truth: that the power which accompanied our Forefathers, by which they many times experienced, the river of Jordan to be divided; and the waters thereof, to be scattered hither, and thither; may accompany thee: and may it ever be remembered by thee, that whatever may have been thy former experience, thou art no longer safe, no longer growing in Grace; than whilst thou keeps upon thy Watch? If he saw him taken away his petition was to be answered, but if not, altho' offered with fervency, and so far acceptable; it was to be rejected. I much desire that nothing may divert thy attention from the one thing needful: Be cautious of thy company; many hopeful youths have suffered loss this way, and been drawn into wrong things, until they have lost their good beginnings; so that it may be said of some as it was of Ephraim formerly: "When Ephraim spoke trembling he exalted himself in Israel; but when he offended in Baal he died. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney." But the righteous who walk not in the counsel of the ungodly; are not so, but are as David says?

"Like a tree planted by the rivers of water; that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doth shall prosper." Tho' they may be oftens tried and deeply proved yet keeping upon their Watch, they are enabled to retain their integrity; and in the hour of temptation to say with one formerly; who truly feared the Lord, which was his preservation from the snares of the enemy: "How then can I do this great wickedness, and Sin against God?" Oh dear youth many are the snares and temptations of the enemy; but they are all discovered by the light, and by those who are watching it; and these experience that the Lamb and his followers will have the victory. "Blessed is he that watcheth and keepeth his garments." yea and "Blessed are they that do his commandments, that they may have a right to the Tree of Life, and may enter in through the gates into the city. Where they need no candle, neither light of the sun; for the Lord God giveth them light." O that this may be thy experience, that so thou may be truly useful in thy day age and generation; and being bound in spirit to the law and to the testimony, may feel a lively zeal for the honour of God, and the exaltation of his glorious cause amongst mankind; thus will thou be strengthened to put thy hand to the work; and come up to the help of the Lord against the mighty; under the direction of that wisdom which is profitable to direct; and tho' thou may have to eat the bread of adversity, and drink the water of affliction; yet thy cup will at times be made to overflow, and thee to acknowledge from living experience; that it is better to suffer affliction with the people of God, than to enjoy the pleasures of sin, which are but for a season. "Now unto him that that is able to keep thee from falling, and to present thee faultless before the presence of his glory with exceeding joy." do I recommend thee, who am sincerely thy well wishing friend

Joseph Wood

For Robert Grist  
of Judfield. Lanehead

Newhouse 8<sup>th</sup>. Mo. 10<sup>th</sup>. 1795

Beloved Friend  
William Bottomley

The Apostle James saith that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted of the world." As this is certainly a duty incumbent upon us all; and what every truly religious person will be found in the practice of, being of the natural product of that Birth, which is "not of blood, nor of the will of the flesh, nor of the will of man, but of God." So I doubt not, but it is an offering acceptable to Almighty God; thy care and concern for thy Widow sister and her offspring; and I have sometimes thought thou will not lose thy reward; no more than those who give unto a disciple, a cup of cold water in the name of a disciple: For every thing in the hand of the Lord to bless or to blast; who declareth, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive. and he shall be blessed upon the earth." This I trust will be thy experience, if thou art also concerned to keep thyself unspotted of the world: Many have been called unto powerfully, yea and have been enabled to covenant with the Lord, that if he would but graciously condescend, to give them bread to eat and raiment to put on, and be with them in the way they should go, they would according to their understanding serve him; and whilst in this state of mind, their wants have been few and easily supplied; But some for want of keeping to the covenants they have made, have suffered that eye which was opened in them, again to become dim; the love of the world hath prevailed, and the spots thereof hath been visible upon their garments; hence their zeal for the promotion of Truth and righteousness hath abated; and altho' they may retain something of the outward form, yet they cannot come up to the help of the Lord against the mighty; nor fill up their places in the church militant: I write not these things, under an apprehension that it is thy case, but with desires that it may be a warning to thee, to keep thine eye single unto the Lord, and not suffer in the hour of

temptation, the things of this life to hinder thy growth and prosperity in the ever blessed and unchangeable Truth: Nor thy mind to be drawn aside, by over much familiarity with those who live in the spirit of the world; for the Apostle declares. "That the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is an enemy of God?" I much desire that thou my friend may come forward in the line of perfect obedience, and be willing to set thy shoulders to the work; for there is great need of faithful dedicated labourers in this our day, who by submitting themselves to the renewed Baptisms of the spirit of Truth, are rightly prepared for service in the church; and divinely qualified to come up in their respective places pointed out unto them, by him who remains to be the holy head thereof. I conclude with fervent desires, that as many excellent things are found in thee; thou may be encouraged in a state of perserverance, and full dedication of heart to the service of thy great Lord and Master; and may be favoured with that pure peace which flows from obedience, and a firm assurance of eternal felicity, whensoever the curtains of mortality may be drawn upon thee; thy truly loving and affectionate friend

Joseph Wood

For William Bottomley  
of Thursteland-Woodend

Newhouse 8<sup>th</sup>. Mo. 13<sup>th</sup>. 1795

Beloved Friend  
George Broadhead

I have oftens felt a degree of that cementing love, which unites the children of the family together, to flow towards thee, accompanied with strong desires that thou may be faithful unto the discoveries of duty, and then I doubt not but thou wilt also be fruitful; and in this is our heavenly Father glorified by our bringing forth much fruit. The Apostle Paul in his Epistle to Timothy saith "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." and I think I have felt a similar language flow towards thee, accompanied with desires that no man may despise thy youth, nor that thou may not look thereat, to the hindering of thee, from filling up that station with propriety, unto which thou art appointed by the church: But that thou may look unto him who in his Wisdom is making choice of instruments for his service without regard of age or sex; and by his own power is enabling them, to fill up their respective stations to his honour, their own peace, and the good of others; tho' many times under great discouragements, from their elder Brethren; as in the case of the stripling David which seems to revive for thy encouragement; when the uncircumcised Philistines defied the armies of Israel, he felt an holy zeal kindled in him for the honour of the Lords cause, which when his elder Brother perceived, he tantly said? "Why camest thou down hither? and with whom hast thou left these few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the Battle." Yet he was not discouraged thereby, nor rendered not railing for railing; but meekly replied. "What have I now done? is there not a cause." When Saul heard thereof, he sent for him, and when he saw him, he disputed his ability on account of his youth; but David manifesting his faith in the divine Power said. "The Lord that delivered me out of the paw of the Lion, and out of the jaw of the bear, he will deliver me out of the hand of this Philistine." Then Saul armed David with his armour, and he assayed to go, but could not because he had not proved them; and he put them off and took only his staff and his sling in his hand, and five smooth stones out of the brook; pointing out to us the Baptisms necessary to pass thro' for our preparation for religious service; and that our armour must be such as is not proved, but chosen as from the bottom of Jordan. When the Philistine saw him, he disdained him, "For he was but a youth, and ruddy, and of a fair countenance." and he cursed him by his Gods, and boasted what he would do unto him, but David knew him in whose cause he was engaged, and was not dismayed by his

threat, but replied. "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand, and I will smite thee and take thine head from thee; etc. that all the earth may know there is a God in Israel. and all this assembly shall know that the Lord saveth not with sword nor spear, for the battle is the Lords, and he will give you into our hands." Which in the sequel did appear, he by his faithfulness being made instrumental for the deliverance of Israel. and to the stopping of the mouth of gainsayers. Therefore be thou encouraged to come forward in thy religious services, in the Name which is the Power of the Lord of Hosts; and I firmly believe they will be blest to the good of others, and thine own solid peace. Whilst I am writing the advice of the Apostle revives: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Overseer." Its needful that those who labour with others, should keep their own garments unspotted of the world; and tho' they may at times be dip'd into a sense of their own weakness, and see themselves unfit for the work; yet if watchful, will experience preservation. Take heed therefore unto thyself, thou hast a large share of business in the world, guard against being entangled thereby; They that will be rich fall into temptations and snares; manifest unto the people that thy heart is in heaven, where thy treasure is also. Many I believe are fallen into the lamentable error of some formerly who counted "Gain to be Godliness." And indeed I believe the great respect that is paid unto those who are in prosperous circumstances in the things of this Life, hath been a snare to many; by causing them inordinately to pursue after the attainment of wealth: But thou, O man of God, flee these things, and follow after righteousness: Then wilt thou feel thine heart enlarged with love towards all the flock, so that thou dare not suffer sin upon a Brother without reproof, whatever their situation in life may be: The Lord will embolden thee to speak the truth in Love without respect of persons: Thus may thou be made instrumental to turn many from the evil of their ways unto righteousness; and to shine as a star in the firmament forever. In that pure unfeigned love, which drew me forth to write unto thee, I conclude; with fervent desires that thou may be strengthened, to come up to the help of the Lord against the mighty, and be enabled to fill up thy portion of labour in the family, then will thy head be covered in the day of Battle. I remain dear friend, in much affection and tender sympathy, thy truly loving and well wishing friend

Joseph Wood

For George Broadhead  
of Meltomhouse

Newhouse 8<sup>th</sup>. Mo. 14<sup>th</sup>. 1795

Beloved Friend  
Enoch Dickinson

The Psalmist under a sense of Gods mercies to the workmanship of his hand; saith "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." and feeling the salutation of that love which breathes peace on earth, and goodwill to the whole race and bulk of mankind, to flow renewedly towards thee, I was desirous that thou might so improve thereby, as to experience thy feet established upon that rock, against which the gates of hell cannot prevail; and a new song to be put into thy mouth, even Praises unto God, for his great mercy, goodness, and wonderful works unto thee: who hath I believe followed thee from early life unto this very day, and secretly preserved thee from many gross pollutions, that abound in the world that lieth in wickedness; yea, and I hope hath at times attracted thy heart, by his pure love, and drawn thee by the cords thereof; and I firmly believe, that there is some improvement in the best sense in thee; and not so strong a desire after that vain and unprofitable company, and conversation, which oppresses the pure

seed of the Kingdom, and hinders its growth and perfection; and I earnestly desire thou may be favoured with an increase of strength, to deny thyself of all such company, as thou art sensible are an hindrance to thee in the way of thy duty unto Almighty God; and that there may be a willingness in thee, to part with every thing that causes a separation betwixt God and thy soul. Then will thou acknowledge with the Queen of the south, who had heard many excellent accounts of the wisdom of Solomon, yet when she came to see for herself, she confessed it so far exceeded the report, that one half had never been told her. O that thou may come taste, and see, and feel, for thyself; of the goodness of the Almighty, and know him to be as a well of water springing up in thee unto everlasting life: but in order to this thou must experience the axe to be laid to the root of the tree, and every tree that bringeth not forth good fruit, to be hewn down and cast into the fire; for every plant saith Christ that is not of my heavenly Fathers right hand planting must be plucked up: he also saith to Peter, "If I wash thee not thou hast no part with me." These things set forth that great change, which all must experience, if ever we are prepared for an entrance into the Kingdom: and those who have experienced this change they know it; the things they once delighted in, are become burdensome to them; their hearts are enlarged with Love to God, and all mankind; and they can say with the Apostle, "We know that we have passed from Death unto Life, because we love the brethren." Religion is a gradual work, may thou be encouraged to faithfulness in every manifestation of duty; then will thou experience the leaven of the Kingdom so powerfully to operate in thee, as to leaven thee into its own nature, and to enable thee to bring forth fruit to his praise, even purity of Life, and holiness of conversation. Thus will thou become a good example to others, and an useful member in the Church; and being strengthened to do thy days work in the day time thou will lay down thy head in peace; and in full assurance that there is a crown of glory laid up for thee; which will not be withheld from any, who love the appearance of our Lord and saviour Jesus Christ, above all other things. I conclude with desires that this may be thy experience thy affectionate friend

Joseph Wood

For Enoch Dickinson  
of Highflatts

Newhouse 8<sup>th</sup>. Mo. 14<sup>th</sup>. 1795

Loving Friend  
Thomas Earnshaw

In a renewed sense of that Love which hath subsisted betwixt us from our first acquaintance, am I encouraged to faithfulness, in communicating a little matter to thee after this manner, for thy encouragement in the line of perfect obedience, as much depends upon it not only on thy own account, but on the account of others: The word of the Lord unto Joshua was. "Have not I commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed. for the Lord thy God is with thee withersoever thou goest." I have desired beyond what Language is able to set forth, that thy confidence may be firmly established in him, who by his mighty Power brought thee out of Egyptian darkness, sustained thee in the wilderness, and wrought many mighty miracles for thy deliverance; and who by his Grace hath called thee, and in some measure engaged thee in his service, that under a sense of these favours, thou may still be encouraged to engage in the Lords cause, under his immediate direction, without being afraid of the face of man: The Prophet manifested his trust in the Lord, and full assurance that he would confound all his enemies when he declared, "Behold, the Lord God will help me; who is he that shall condemn me? Lo, they shall wax old as a garment; the moth shall eat them up." Be not therefore discouraged, nor afraid, For in whatsoever service the great Master may see meet to employ thee, his presence will accompany thee therein, as thou art concerned to go forth in his Name which is his Power; and will bless his work in thy hands, and carry it forward to the confounding of the wisdom of

the wise, and the bringing down of the high and lofty from their seats, for the little stone which was cut out of the mountain without hands, smites the Image of the Beast in all his appearances, and dashes it to pieces, and will continue to do so, until it become a great mountain, and fill the whole earth. Agreeable to the Prophecy of Isaiah who saith "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." I believe the same spirit is at work in this our day as was in Haman formerly who sought the destruction of the Lords People; I also believe the Lord is as near to support those who like Mordecai are sitting in a low and humble state; at the Kings gate: and that in his own time he will exalt these amongst the People, by cloathing them with his own robes and causing them to ride upon his own Beast, and letting the People see that it is these truly humble minded ones whom the King of Kings delighteth to honour: and after being thus favoured, there is a necessity to return again into the same lowly situation, with him, to sit at the Kings gate, until he is pleased again to arise for their help. As thy mind is thus exercised before the Lord, thou need not fear what man can do unto thee, for he will confound all thine enemies before thee: How encouraging to the feeble yet faithful wrestlers with God, is the language of Hamans friends and his Wife, unto him, when he informed them, how the King had honoured Mordecai, whose destruction he had sought, and caused him also to be the Instrument thereof himself. "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shall not prevail against him, but shalt surely fall before him." This I believe will be the experience of all those who are concerned to rebuild the waste places in our Zion, altho' through much opposition, he will cause his and their enemies to fall before them, so that no weapon that is formed against them shall prosper, and every tongue that riseth up against them they shall condemn, for this is the heritage of the servants of the Lord, whose righteousness are of him. I conclude with strong desires that this labour of love may be made instrumental to the strengthening of thine hands, to the enabling of thee to come up in obedience to all the Lords commands, and not to be discouraged by any outward opposition thou may meet with from man; For the work is the Lords, and he will carry it on according to his own declaration, not by might nor by power, but by his own spirit, to the guidance and direction of which I would leave thee and earnestly recommend thee with mine own soul, who am thy truly Loving and well wishing friend

Joseph Wood

For Thomas Earnshaw  
of Judfield.Lanehead

Newhouse 8<sup>th</sup>. Mo. 20<sup>th</sup>. 1795

Dear Cousin  
Joseph Mallinson

When in my secret meditations before the Lord, I have been led to view the low state of the Church; and the few there are in this our day who are willing to submit to the necessary Baptisms that qualifies to be truly useful therein; I have sometimes been led to remember thee; and having many times sensibly felt the visitations of Truth powerfully extending towards thee, I have earnestly desired, that thou might be brought into this state of willingness to be as passive clay in the Lords hand, that he might fashion and form thee into such a vessel as he in his wisdom may see meet; and then I have not the least doubt thou would be strengthened, to fill up with propriety, some of those vacant stations in the Church; to thine own solid comfort, and the good of the Body; I know by experience that it is a day of great discouragement, the wisdom of Man in his fallen degenerate state, hath set himself to work in the Church, and under a pretence of building, is in reality pulling down what the truly wise have built, yet there are a small remnant preserved, unto whom the language may be adapted. "Blessed are the eyes which see the things that ye see." and tho' the prospect of things, many times to these appear discouraging; yet they are at times comforted with a belief,

that he who by his mighty power gathered our predecessors to be a People; is still at work by the same power amongst the inhabitants of the earth, and in a peculiar manner amongst the youth of our Society; to form unto himself a peculiar people that shall shew forth his praise; that may know their sufficiency for every service to be of him; and dare not go forth but when they apprehend they are renewedly qualified by him: and then for Zions sake they cannot be silent, nor for Jerusalems sake hold their peace; being concerned that the righteousness thereof, may run down as brightness; and salvation as a Lamp that burneth: and for thy encouragement I may say, there is nothing worth thy more anxious pursuit, nor the giving up thy strength unto; than to serve thy Creator faithfully in thy day, age and generation: for the world and the glory of it passeth away; But truth standeth forever, having permanent foundations. Let not therefore the ensnaring things of this Life, hinder thee from coming up in thy duty to Almighty God, and thy fellows creatures, the workmanship of his hands: Many who as to the outward, have been of an orderly conduct amongst men; just in their dealings, and in every respect bore a fair character; have lamented when they have come to lie upon the sick Bed, their attachment to the world and the things thereof; whereby they have been hindered from coming up to the help of the Lord against the mighty, by filling up their proper portion of labour in the Body: For there is a portion of labour allotted to every member in the Church, under the direction of him who is the head thereof; and there is a right preparation to be experienced for it; which if we are not willing to submit to, we cannot do our days work in the day time, and when the night overtakes no man can work. O that thou may be encouraged to forsake all and follow him, who was tempted in all things like unto us, yet without sin: and who will enable all those who are concerned to resist the wicked one, to escape his snares. When he shewed our Lord the kingdoms of the world, and the glory of them; with a promise that he would give them him, if he would fall down and worship him; he replied. "Get thee hence Satan for it is written thou shalt worship the Lord thy God and him only shalt thou serve." Thus he obtained the victory; and all those will, whose minds are redeemed out of the earth, and the enjoyments thereof, and their affections placed upon the Lord alone; having nothing so much at heart as their own preservation, the honour of God, and the everlasting welfare of mankind. I conclude with earnest desires, that thou may dedicate the flower of thy days, to the service of God and his people; and then for thy encouragement I may inform thee, that neither Grace nor glory, nor no good thing, temporal or spiritual, will be withheld. But in blessing he will bless thee, and in multiplying he will multiply of his favours upon thee; so that thy cup will at times be made to overflow; and such a state of resignation experienced to the divine will, as to adapt a similar language of one formerly, in all things. "Behold the handmaiden of the Lord be it unto me according to thy word." I am in much respect and true love to thee, thy affectionate Cousin

Joseph Wood

For Joseph Mallinson  
at Wood

Newhouse 8<sup>th</sup>. Mo. 21<sup>st</sup>. 1795

Respected Friend  
Samuel Dickinson

My concern for the welfare of the souls of mankind, hath of late been so great, as to engage me much in the cross to mine own inclination; to write unto divers of the professors of Truth, what hath appeared to me a duty to communicate; and feeling my mind impressed with a real concern for thy welfare; I thought I should not be clear without endeavouring to unburden myself a little unto thee. I have observed with concern for a considerable time, a great deviation in thee from that plainness in Apparel which Truth led our Forefathers into, and still leads those who obey its spotless dictates, for it changes not; and tho' I am fully convinced religion consisteth not in dress, yet I believe it is many times a

true Index of the state of the mind, for a good tree cannot bring forth evil fruit; and if our hearts are regulated by the spirit of Truth, there will be a consistency therewith in our outward appearance and behaviour. Solomon saith "Take us the foxes the little foxes, that spoil the vines; for our vines have tender grapes." Its a deviation from the ancient path of innocency and Truth like simplicity in little things that make way for greater; and tho' at the first the mind may feel a little uneasy, yet for want of being faithful to conviction, it becomes imperceptibly hardened; until those who thus give way, are ready to reason, there is little in this thing or the other; not duly considering the Advice of the Apostle. "Be not conformed to this world; but be ye transformed by the renewing of your mind; that ye may prove what is that good and acceptable and perfect will of God." Now a conformity to the world in this respect we have sorrowfully seen hath made way for greater temptations to enter; for there is no setting bounds to the inclination, if we are giving way to the enemy; for tho' we may think we will go so far, and no farther, yet when the next temptation comes these find themselves weaker than before, and less able to resist the wicked one, thus they are drawn into vain and unprofitable company, to which they are more exposed, by their conformity to them in their outward appearance; hence a light and airy conduct, and ungodly conversation ensues; to the burdening of the pure seed of God in themselves and others; not duly considering the language of Christ. "That every idle word that men shall speak, they shall give account thereof in the day of Judgment." nor the advice of the Apostle who saith "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister Grace to the hearers." By thus giving way to associate with vain company, many have been drawn to the unnecessary frequenting of Alehouses, and drinking to excess; to the great hurt both of Body and soul, and causing the way of Truth to be evil spoken of: not duly laying to heart, the solemn declaration of the evangelical Prophet. "Wo unto them that rise up early in the morning that they may follow strong drink, that continue until night, till wine inflame them; and the harp the viol the tabret, and the pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands." Thus many go on from one degree of wickedness unto another, until they form unto themselves very unsuitable connections in relation to Marriage, and make themselves Beds of sorrow to lie upon the remainder of their days: For want of regarding the advice of that faithful servant of the Lord Joshua, near the conclusion of his time, unto an highly favoured People, whom the Lord had commanded to dwell alone, and not to mix with the nations; as I firmly believe he has us as a People, and certainly our safety and preservation depends much upon it. "Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in anywise go back, and cleave unto the remnants of these nations, even these that remain among you, and shall make marriages with them; and go in unto them and them to you. Know for a certainty, that the Lord your God will no more drive out any of these, nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until you perish of this good land which the Lord your God hath given you". Now I earnestly desire that thou may seriously consider of these things; and I feel after that power which is alone able to renew the mind, to change the inclination, and to enable thee to prove what is the good and acceptable and perfect will of God; which is mans compleat sanctification; without which none can have a well grounded hope of eternal felicity. I know repentance is the gift of God, that times and seasons are wholly in the Lords hand, that no man can turn to him in their own will way or time, agreeable to the declaration of Christ. "No man can come to me, except the Father which hath sent me draw him." Labour therefore I intreat thee to get into pure stillness, that so when the Lord may be pleased to cause the light of the glorious Gospel of Christ, renewedly to shine into thine heart; when he is pleased to draw thee as by the cords of his Love; there may be a disposition to follow him, in the way of his Judgments; for Judgement must come over the transgressing nature, before thou can Praise the Lord for his mercies, or sing the song of Moses and the Lamb, on the banks of deliverance. Now as thou art concerned to come under the refining hand, thou would be favoured perhaps in the hour of deep probation with a degree of living faith, that he who had

begun the work would in his own time perfect the same to his own praise; if thou art but preserved humble and watchful: and thou would feel strong desires for the good of others. A language similar to that of the Prophet would often flow through thee. "Come and let us return unto the Lord for he hath torn and he will heal us; he hath smitten and he will bind us up, After two days he will revive us, on the third he will raise us up and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto earth." The things of this life would not then hinder thee, from a due attendance of religious Meetings on week days; but thy conduct in this respect would bespeak to others the language of the Prophet. "Come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths. O the unspeakable privilege the living amongst us as a people enjoy; their dependence is not one upon another, nor their expectations from Man; for the Lord is graciously pleased to teach these of his ways, and to strengthen them to walk in his paths; and cause them to acknowledge that all the Lords ways, are ways of pleasantness; and all his paths are paths of peace; and at times under the renewed overshadowing of divine regard, their faith is so strengthened, as with propriety to adapt the language of the Prophet. "Look upon Zion the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers: and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King, he will save us." Here is nothing of the splendid invention of man, nothing of the art or contrivance of man: But all the living gathered under a sense of the overshadowing of the heavenly power are worshipping the Lord in the beauty of holiness and in newness of Life. That thou may come to be one of this number, is what I earnestly desire; who am with real regard for thy present and future welfare thy assured real friend

Joseph Wood

For Samuel Dickinson  
of Highflatts

Newhouse 8<sup>th</sup>. Mo. 26<sup>th</sup>. 1795

Beloved Friend  
Christopher Walker

The near unity that I believe hath subsisted betwixt us, from our first religious acquaintance with each other, encourages me to take the liberty of writing a few lines to thee; tho' the living are as Epistles in the hearts of one another when separated; and at times are made feelingly to partake one with another, not only of the many deep Baptisms, which Zions travellers have to pass through, but also of that consolation which they enjoy, when favoured renewedly to partake of the streams of that river, which is clear as chrystal, proceeding as from the throne of God and the Lamb; which refreshes the whole flock and family, who are the Lords children not only by creation but by adoption; and therefore can say Abba Father: which the unregenerate have no right to do, agreeable to the declaration of Christ to such "Ye are of your Father the Devil, and the lusts of your Father ye will do." The state of the church hath oftens appeared to me as described by the Prophet. "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel." and again the prophet Zechariah saith "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." This poor and afflicted little remnant, are oftens made deeply to mourn, on the account of the children of the wicked one, who are doing the

lusts of their Father, notwithstanding the labour immediately and instrumentally bestowed: Nevertheless they are at times comforted not only in feeling their spirits united with the living; but also the spirit of Prayer and supplication poured forth upon them, for their own preservation, and all those who trust in the name of the Lord. Who at times experience the promise fulfilled unto them. “The remnant of Israel shall not do iniquity nor speak Lyes; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid”. I doubt not but thou art a living witness of the Truth of this; and however tryed thou may be at other seasons, I have begged and believed thou will be preserved in a state of steady perseverance; having been oftens comforted in beholding the world and the things thereof kept in their proper place by thee, as under thy feet; and thy dedication of heart to come up in faithfulness to the pointings of duty; and indeed thy kind assistance to thy Brethren and Sisters, in doing all that lieth in thy power to help them out to religious opportunities; hath appeared to me an offering acceptable to Almighty God; and no doubt thou feels the answer of Peace as a reward for it. I have sometimes thought the honest appeal, which an afflicted servant of the Lord formerly made, may be applicable to thee. “The blessing of him that was ready to perish came upon me; and I caused the widows heart to sing for joy. I put on righteousness and it clothed me; my judgement was as a robe and a diadem. I was eyes to the blind and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out. Well dear friend, I thought under some degree of divine influence, I felt my mind engaged to cast in my mite for thy encouragement, in the path into which thy feet hath been happily turned, under a firm belief, that he who hath qualified thee, through thy obedience; to be singularly useful in the flock and family, will yet anoint thee for greater service in the Church; as thou art preserved in a state of humble resignation to his will, and in the true nothingness of self; leaning upon the Lord alone for every qualification for service; and moving therein under his immediate direction: I have oftens heard men of strong reasoning and great natural abilites plead, as they have pretended for the advancement of the cause of Truth; and have appeared zealous for the Lord of hosts. But nothing ever appeared so Beautiful to me, as those who experienced all flesh to be silent before the Lord; and moved in the innocency and simplicity of the pure Truth; and nothing short of this I am fully perswaded will ever exalt the cause thereof amongst the people. May we therefore cleave singly unto it, is what I earnestly desire, who am thy truly loving friend

Joseph Wood

For Christopher Walker  
of Dirtcar

Newhouse 8<sup>th</sup>. Mo. 28<sup>th</sup>. 1795

Beloved Friend  
Joshua Earnshaw

I have oftens felt a near sympathy with thee, in the long afflicted situation of thy family; and now feel at liberty to express it accompanied with a desire that thou may not be too much discouraged, nor cast down; Its no new thing for the Lords servants to be exceedingly tryed and proved, sometimes inwardly and sometimes outwardly: Job whom the Lord declared to be a perfect and an upright man, had a large share thereof; and when he was tempted by his Wife to curse the hand that permitted them, he replied. “Thou speakest as one of the foolish Women speaketh, what? shall we receive good at the hand of God and shall we not receive evil?” and tho’ his friends and familiar acquaintance in this day of tryal, stood at a distance from him, and reproached him; yet he retained his integrity; and afterwards manifested his faith and confidence in the Lord Jehovah, saying, “He knoweth the way that I take, when he hath tryed me, I shall come forth as Gold.” I believe that every dispensation of unerring wisdom, will be blessed and sanctified to those who are mercifully preserved, in the faith and patience, which I earnestly desire thou may be favoured to experience; and then I

believe he Who hath loved thee, and at times and seasons manifested himself to thee, will love thee unto the end; and tho' thou may experience in times of outward affliction, seasons of withdrawing as one formerly did, who said. "Behold I go forward, but he is not there; and backward, but I cannot perceive him. On the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." yet in his own time he will appear again to thy comfort; and cause thee to say with the Psalmist. "Return unto thy rest, O my soul; for the Lord has dealt bountifully with thee. For thou hast delivered my soul from Death, mine eyes from tears, and my feet from falling." Well dear friend I now conclude with strong desires, that thou may improve by the varied dispensations of divine Providence to thee; and experience thy heart more and more dedicated to the service of thy Lord and Master; that so at the conclusion of thy time, thou may receive the answer of well done good and faithful servant enter thou into the joy of thy Lord, or into thy Masters rest. I am sincerely thy faithful and affectionate friend, who feelingly sympathizes with thee in thy afflictions; and desires thou may be strengthened to bear them with Christian fortitude

Joseph Wood

For Joshua Earnshaw  
of Bellroyd

Newhouse 8<sup>th</sup> Mo. 28<sup>th</sup>. 1795

Esteemed Friend  
Henry Swire

I oftens feel a tender regard for those, who by a clear conviction of the Truth of the Principles we profess, feel their minds drawn towards uniting in outward fellowship with us; and from a clear sense of duty have made application for that purpose; with desires that if they be not admitted into membership, as soon as they might expect, they may not be discouraged, but having done their duty may patiently wait, believing that in the right time way will be made for their reception. Many amongst us as a People having wholly rejected, or lightly esteemed, the favour bestowed upon them; he whose mercies are over all his works, hath seen meet to call in others to take their crown, some of whom by their obedience, are become as diggers and pruners amongst us; so that I have sometimes remembered the declaration of the Lord by his Prophet. "Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine-dressers." May thou dwell so near thy heavenly guide, as to be one of this number; not looking at the ease and indifferency, that prevails over some of the professors of Truth, to the causing thee to take up a rest, short of that which the Lord hath prepared for his People. But study to be quiet and do thine own business, guarding against anything that may hinder thy growth and prosperity in the Truth: For whatever may have been our experience, none are safe longer than they are preserved watchful; for we have all an unwearied enemy to war with, who seeks our destruction; and when he cannot draw into gross evils, many times seeks to draw into an exalted state of mind: How instructive is the Apostles advice, in his Epistle to the Romans. "If some of the branches be broken off, and thou being a wild olive-tree wert grafted in amongst them; and with them partakest of the root and fatness of the olive-tree. Boast not against the branches, but if thou boast, thou bearest not the root but the root thee. Thou will say then, the branches were broken off, that I may be grafted in. Well because of unbelief they were broken off, and thou standeth by faith, be not highminded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee." Some of those whom the Lord hath called as out of the highways and hedges, and by the force of divine love have compelled them to come in; for want of faithfulness, have lost their good beginnings, so that when the King hath come to look over his guests, who cannot possibly be deceived, they have been found cloathed with the form, but not the wedding garment; and their portion appointed with the unbelievers. May thou therefore take good heed to the advice of the Apostle. "Be ye steadfast, unmoveable,

always abounding in the work of the Lord; forasmuch as ye, know that your labour is not in vain in the Lord." Is what I earnestly desire who am respectfully thy friend

Joseph Wood

For Henry Swire  
of Wooldale

P:S. My kind Love to William Earnshaw and Wife and Daughter Hannah.

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A brief account of the last illness of John Pemberton of Philadelphia, who died at Pymont in Germany ye. 31<sup>st</sup>. of ye. 1<sup>st</sup>. Mo. 1795

Embarking ye. 28<sup>th</sup>. of ye 5<sup>th</sup>. Mo. 1794, accompanied by a young Man who affectionately offered to attend him; they arrived at Amsterdam ye 10<sup>th</sup>. of 7<sup>th</sup>. Mo. his health which had been previously much impaired, appeared to be improved by the voyage; and so continued during his detention in Holland; and until he reached Herford in Westphalia 27<sup>th</sup>. of 8<sup>th</sup>. Mo. The next day walking about five miles in the rain to see some religious People, he took a severe cold, the effects of which on his naturally weak lungs he never fully recovered, after being some time confined there, he was enabled to proceed Ufeln, and Bilefield, Liango, Barrentross etc to Pymont where he arrived 12<sup>th</sup>. of 9<sup>th</sup>. Mo. having had meetings and acceptable service at all the beforementioned places, particularly at Bilefield, where he had a large public Meeting, and many select opportunities, and visited many of the principal families, being generally well received, and his religious labours appearing to be acceptable. A memorandum made 6<sup>th</sup>. of 9<sup>th</sup>. Mo. when at Bilefield says. "The chill and Fever renewed I was very unwell all the afternoon, and it continued till Midnight with a great thirst, yet through the adorable mercy of a gracious God, I felt more of the incomes of his Love, and life-giving presence than I have experienced of a long time, that I was enabled to make melody in my heart, and recount his fatherly care, and tender dealings with me from the days of my infancy, and prayer and praises were living in my heart, and I had to bless his holy Name, this comfortable visitation of his Love and mercy continued some hours, that I was ready to conclude I meant now be released from the tryals and afflictions of this life.

At Pymont though he for some time continued in a weak state of health, he attended regularly the Meetings of those professing with him, on first and fourth days; also visited

them in their families, and had a large and satisfactory Meeting with the Towns People. About middle of 10<sup>th</sup>. Mo. having gradually recovered sufficient strength, he was concerned to return to Barrentross and Liango, at both these places though much opposed by the Magistrates he had publick Meetings, and several private opportunities with seriously disposed People, at Liango an inflammation of his lungs occasioned by a cold taken at Barrentross, obliged him to return to Pymont on the 23<sup>rd</sup>. his bodily weakness was such as to prevent him from travelling, yet when able he attended the Meetings and had many private opportunities with his friends in which he was favoured with lively, and suitable matter in exhortation, reproof and comfort to their various states, faithfully labouring for their settlement on the right foundation; he had also two more publick Meetings with the inhabitants. Having again so far recruited as to think of travelling in endeavouring to inure himself to the necessary exposure to the severity of the weather, he took a fresh cold, which as usual brought on the inflammation in his lungs and fever, which confined him to his chamber and much to his Bed, till near the end of the 12<sup>th</sup>. Mo. When he again seemed on the recovery. A relapse succeeded, but about the middle of the 1<sup>st</sup>. Mo. he was so much better as to walk about his chamber and the Physician thought him pretty much out of danger. 1<sup>st</sup>. Mo. 23<sup>rd</sup>. in the morning he seemed much better, in the afternoon some friends came in to see him, very soon after he was seized with a chill and fever, which obliged him to go to Bed, his illness continued the succeeding night accompanied with vomitings, and such pain in his Breast and side, that his surviving till morning seemed doubtful. 24<sup>th</sup>. He continued very ill, the Doctor came in the morning and regularly repeated his visits twice a day afterwards, on expressing a wish that a medicine prescribed might answer the purpose intended, he replied, "My hope is in the Lord." 25<sup>th</sup>. No better, though very quiet and resigned never uttering one impatient word though in much pain, in the night he was easier, and at times had some refreshing sleep. 26<sup>th</sup>. In the morning he seemed a little better, but towards evening his pain increased, the Doctor now intimated a doubt of his recovery. In the evening understanding his friends were under difficulty by the arrival of some hundred Soldiers (French Emigrants) to be billeted on the inhabitants of Pymont, after a little pause he said nearly as follows. "Friends are often brought to the strait and narrow gate, and therefore it is necessary and incumbent to act, in the best Wisdom, and if anything is imposed on them by the laws of the country, or the authority of the Magistrate, to suffer it in the meek and patient spirit of Jesus." On the 27<sup>th</sup>. he was again easier, but said, if I get through this time it will be a hard struggle, and at another time, I have been wonderfully favoured with patience, his companion saying he hoped he would be favoured to the end, he answered, "It is now very hard to bear, without some relief I cannot hold it long. 28<sup>th</sup>. Early in the morning had a little sleep; in the evening a Hiccough came on, which increased the apprehensions of danger, before noon being raised up by his desire, his companion sitting behind him to support him, another friend being present he expressed himself to this import. "Friends who live in the Truth, and are concern to fulfil their religious duty have oftens deep proving seasons to pass through before they come to a clear discerning of the divine will in respect to leaving their outward habitations, and when they come at that, and travel abroad in the service of the Gospel, they have also many and deep Baptisms through: but on looking over my own steppings along in this land, I have had to believe I have laboured faithfully to discharge my duty, and have peace therein; although in the present sickness I have felt more poverty of spirit than in those heretofore." with more weighty observations not so well recollected. The friend mentioned his firm belief that his coming amongst them was in best Wisdom, and that his religious labours had been useful and acceptable to the sincere hearted, and attended with a blessing; he reply "I have nothing to boast of." In the evening a young Woman came in whom he desired to sit down, and after he said in the words of the Apostle. "Let brotherly love continue," adding "this is not only necessary for the Men but the Women also and without this we are but poor creatures." Afterwards he delivered some tender counsel and advice respecting the little Society at Pymont, for which he seemed to be much concerned; he intimated also as though the event of the present illness was hid from him, but instructed his companion if he should now be taken

away, to write to his beloved Wife, and to his kinsmen in London, remembering his dear love to them etc, and informing them of the particulars of his decease. 29<sup>th</sup>. On his awakening in the morning, the Doctor said he thought his disorder not worse, but his strength being near exhausted and the Hiccough, continuing, he had but a poor day, and little sleep, in the course of it he said, "I seems to draw nearer and nearer the final close." 30<sup>th</sup>. The disorder and Hiccough much increased, this afternoon he said, "I have not been so tried in any sickness in all my life, although I never experienced so much of the love of God in any of my Journeys heretofore as I have done in this. 31<sup>st</sup>. About three o Clock in the morning he was a little relieved from the oppression and difficulty of breathing, and said, "It is a great favour to know that my Redeemer liveth, and because he lives I live also." then expressing to his companion and the friend who had mostly assisted him, his sense of their kindness, and of the care with which he had been nursed, and his desire for their growth and increase in all that is good, that friend remarking how pleasing and encouraging it was to see him so much resigned, he answered nearly as follows, "Ah! we may see that miracles are not ceased, great and marvellous are his works, he is mighty to save, and able to deliver to the very uttermost all those who trust in him, his ways are ways of wonder and past finding out." Between nine and ten o Clock at night the Doctor after feeling his pulse intimated his opinion that he would not continue long, asking what the Doctor said, and being informed, he said calmly. "We must be resigned." This answer and the composed manner in which it was delivered, affected the Doctor so much, that he expressed his surprise and pleasure, to see him in such circumstances so resigned, on which, he said, "This is what we are all taught to labour for." After this he said much on the different spirits that were endeavouring to persecute and lay waste the Lords Church, adding, "My heart is heavy on account of these things." and again "The spirit searcheth all things yea the deep things of God, we should perfect holiness in the fear of God." After some other expressions, also evincing the awful collected frame of his spirit, he added, "But I wish not to launch into many words, but to bring into a sameness of soul." About noon he said triumphantly, "I am departing for Heaven from you all, to the Kingdom of God and of Christ." His mind now seemed wrapt up in divine Love, continuing to speak of God, of Christ, and of his Kingdom; and the last words which could be distinctly understood uttered at about two o Clock in a melodious voice, were, "I can sing the songs of Zion and of Israel." After this his natural strength being nearer exhausted he could not raise the Phlegm which oppressed him, he nevertheless continued to breathe easier and easier till about 50 minutes to six o Clock in the evening, when his gentle spirit was released from its earthly Habitation. On ye. 3<sup>rd</sup>. of 2<sup>nd</sup>. Month, his Body was solemnly interred near the centre of the Burying Ground of the Society in Pymont; in the plain simple way directed in a paper he wrote by himself, in the preceding 11<sup>th</sup>. Month, addressed to his companion, and indorsed, "To be opened after my decease." The spectators of this to them new scene, manifested their satisfaction on the solemn occasion

Mark the perfect Man, and behold the upright for the end of that Man is peace.

Copy of a Letter from John Gandy of Todmorden to some persons, respecting singing in the publick Worship

Esteemed Friends

In compliance with my promise, and your request to produce our reasons why we do not sing Davids Psalms in Publick Worship, the following are briefly set forth, David the editor of these Psalms lived under the dispensation of the Law, and the worship of those times consisted of certain external rites and ceremonies, Yet notwithstanding it did not make the comers thereunto perfect, but the bringing in of a better hope did, and now the Worship under the new covenant, or dispensation of Jesus Christ, doth not consist of Symbolical figures and external representations, but of internal repentance after which the

great and gradual work of regeneration is carried on until the soul is sanctified, and redeemed from all polluted objects, in which state it is able experimentally to sing the song of the redeemed. This is the state St. Paul describes the Collossians to be in, where he tells them that they were delivered from the power of darkness, and translated into the Kingdom of the dear Son of God. and Peter told the Churches, that they were a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People; and to these sanctified Christians, the Apostle Paul gives this exaltation. Let the word of Christ dwell in you richly in all Wisdom, teaching and admonishing one another in Psalms and Hymns and spiritual songs, Singing with grace in your hearts to the Lord. and be not drunk with Wine wherein is excess, but be filled with the Spirit, speaking in Psalms Hymns and spiritual songs, singing and making melody to the Lord in your hearts. - It is evident the Apostle Paul spoke to such as were filled with the Holy Ghost, and not to the Unrighteous nor Fornicator nor Idolater, nor Adulterer, nor Effeminate, nor Abuser of themselves with Mankind, nor Thieves, nor Covetous nor Drunkards, nor Railers, nor Extortioners, for a certain Apostle exhorts these to be afflicted and mourn and weep, let your laughter be turned into mourning and your joy into heaviness, humble yourselves in the sight of the Lord he shall lift you up. Go to now ye rich men weep and howl for the miseries that shall come upon you. The levity and Wantonness of the Children of Israel made the inspired Prophet to denounce a Woe against them, because the Harp and the Viol the Tabret and the Pipe wherein their Feasts, but they did not regard the work of the Lord, neither considered the operations of his hands, they chaunt to the sound of the Viol and invent to themselves instruments of musick like David, but they are not grieved for the afflictions of Joseph; It is to be feared that this is the case with many of the Singers at this time. As for instance the wicked that lives in continual rebellion to the Grace of God, and is subject to sin and Satan, sings, "The law of thy mouth is dearer to me than Thousands of gold and silver. They that are dead to God and all good things, sings "I am a green olive tree in the house of my God." The proud and ambitious, sings, "Lord my heart is not haughty, nor mine eyes lofty, my soul is even as a weaned Child." The vain that delights in the company of the wicked, sings, "That they have hated the congregation of evil doers." He whose heart is full of uncleanness, sings, "My heart is inditing a good matter." Those who spend their time in the various recreations this world affords, and dwell in a state of carnal security, sings, "I am weary with my groanings, I make my couch to swim with my Tear." - When the children of Israel had forgotten the Lord their Maker, and the holy one of Israel their Redeemer, through their depravity suffered their Enemies to carry them Captive, and the Babylonians required of them a song but their Answer was, "How can we sing the song of the Lord in a strange Land? But how many that are in spiritual captivity to Satan and sin sing, O Lord truly I am thy servant etc. The Psalms are full of such instances as these that are not suitable to the circumstances and conditions of souls, and perhaps many are not in a fit state to sing at all but rather to mourn and weep for the woeful state and condition of their souls. We understand by that eminent Apostle to the Gentiles that our Lord when he ascended on high gave Gifts to men, even the Gifts of his holy spirit, and the righteous in all ages were led and guided by it, to speak as the Oracle of God and to minister as of the ability God giveth, for it is not ye that speak but the spirit of your Father which speaketh in you. This made St. Paul say he would sing with the spirit and with the understanding also, being filled with the Holy Ghost and understanding spiritual mysteries he was enabled to praise and glorify God, but these Mysteries are hid from the externally wise for we know that their minds are at enmity with God, and if such sound forth his praise it is no better than sounding Brass or a tinkling Cymbol. Before any presume to sound forth the goodness of the Lord, they ought to feel their hearts covered with the divine Unction of the Holy spirit, yea and a necessity to speak from the constraining Power thereof. - In which state it may be truly said it is not they that speak, but the Holy Ghost or spirit of their Father that speaketh in them; it was the efficacy of the Holy Spirit, which the Royal Psalmist desired, Lord open my Lips and my mouth shall shew forth thy praise, this was abundantly witnessed by the Apostles and followers of our dear Lord, and such of our Society as are awakened to a sense of their woeful condition in a

natural state, and are turned at the reproofs of instruction, to follow the Lamb in the Regeneration, and are made partakers of the Heavenly calling, when they feel the heart melting love and goodness of the Lord it constrains them to sound forth his praise and glory; but on the contrary if any be found Active members in praising the Lord without a previous preparation of heart, they are like Uzza who put forth his hand to take hold of the Holy Ark and was smitten, or like King Saul who was reprov'd by the Prophet for offering in an unsanctified state, and you may remember on a memorable occasion, when the Royal Prophet was going to offer Sacrifice he would not offer that which was not his own

John Gandy

Copy of a letter from a Parish Clark to the Clergy of the Church of England on subject of Tythes

To the Reader

Being a Parish Clark, you may imagine I am zealous for the rights and privileges, as well as the reputation of the Church; and industrious in collecting the Vicars due, but there being many of the People called Quakers in our Parish who always refuse to pay them, we are thereby obliged to take such methods as the Law directs, which by the distress and sale of goods, oftens amounts to much more than the value of our demands, tho' we take the easiest way; and I must confess I never went thro' this execution free from reluctance; nor as I believe, is it possible that any person of consideration should be otherwise affected under such circumstances. - For the Quakers do seriously affirm, that their refusing a compliance, arises purely from a conscientious scruple, founded upon Christ and his Apostles and agreeable to the principles of Protestantism and equity.

1st. They assert that the Law only gives the Clergy power to take; but no equitable right in any part of their property for such uses.

2<sup>nd</sup>. That Inasmuch as what we demand of them is for religious uses, Viz. for the support of our religion and its Ministers, the Scriptures being the only rule for such matters, as our articles of faith maintain, that ought to decide the Question in dispute, and accordingly;

3<sup>rd</sup>. That as saviour by commanding his disciples to depart from those cities and places which rejected them and their doctrines as in Luke C:10 vs.7,11. is evidently a prohibition upon his Ministers to ask or receive any reward pay or maintenance from those who are not their hearers, and the Apostles acted pursuant to the same Acts C: 13. v: 51. C: 20. v: 33.

4<sup>th</sup>. That the precept freely you received, freely give; makes the Gospel a dispensation of free Grace, not admitting any coercion in pay or proselyting.

5<sup>th</sup>. That the civil Governors can have no more just Authority to force any man to contribute of his property, to support a religion or its Ministers, from which he according to the dictates of his reason and conscience dissents, than they have to chuse or determine his religion for him and that a right to the one implies a right to the other.

6<sup>th</sup>. That no man for conscience, or for his own happiness, or the public good, is obliged to conform to any Church, or to advise with or paying any Priest, but such as himself approves.

7<sup>th</sup>. They tell us there can be no right when but what arises from reason and the nature of things, or from the express revelation of God to mankind

8<sup>th</sup>. That no obligation can be laid upon any one in such cases, unless an equivalent really received creates it or a command from the Supreme lawgiver enjoins it. That they cannot owe to any Priest a Maintenance, but on the terms of an equivalent, ie. by receiving his administration. Seeing no divine command enforces it.

9<sup>th</sup>. That these acts and statutes of the civil Legislature which enjoins the Payment of Tythes etc; were all founded upon a presumption, that the same were due *Jure Divine* but as this doctrine cannot be proved, and if admitted does evidently render all who hold

impropriations guilty of gross sacrilege; so those called Protestants do positively refuse conformity to it.

10<sup>th</sup>. And if there is no such thing as *Jus Divinum*, the which was made the very basis of all the Laws that enforce the payment of Tythes, and without admitting which they cannot without manifest injustice be put in execution, the Laws themselves become invalid and Null; pursuant to that approved maxim *Cessante Tatione Legis agis cessat Iex* when the reason of any law ceaseth to be the Law, itself thereby becomes void.

11<sup>th</sup>. That its manifest inconsistency and self contradiction, for any to presume to enforce a law, which they themselves maintain is invalid, and whose foundation they allow never really existed.

12<sup>th</sup>. That notwithstanding if they could irrefutably prove a divine right to what they claim, yet they cannot extend it to any but to their own hearers: For say the Quakers, it would be a notorious absurdity to suppose that a divine right to Tythes, should contradict a divine right to a free toleration of faith and Worship; or that the divine Law, without which a divine right cannot exist; Should require a Man to maintain any Religion or its Ministers; but what he according to the best of his Judgment chuses and professes; hence they infer that none can put any of those laws in force, without giving up Protestantism, and embracing Popery in two Cardinal points. viz. the doctrine of divine right, and the infallibility of the Church, the which allows of no dissent. Do not the most approved writers (say they) of your Church unanimously declare, that every act of religion must be free and voluntary; as the effect of clear conviction, that the Magistrates has nothing to do with compulsion in matters of a religious nature; that whatsoever is applied to religious uses, whether our words, our actions, or any part of our property; if dedicated to Religion or the service of God, the same thereby becomes of a Religious nature, and as such never to be exhorted by force. Further same they say no human power upon earth, can justly consecrate to religious uses, any part of any mans property, without a positive command of God, or the owners voluntary consent or intention.

These and the like reasons the Quakers render, when we ask them for the Parsons dues etc and patiently suffer the spoiling of their goods by frequent distress for such demands.

From hence there arises two considerations, if the Quakers are in the right, and their refusal is so well grounded, is it not strange that our Clergy should proceed to exact their temporals since it is obvious they receive none of our spirituals; as an equivalent to create an obligation.

But if the Quakers are mistaken, then I am no less surprized that none of our learned divines have endeavoured to convince them of their error, and plainly prove that the right they have, in such a part of the Quakers property, is derived from Scripture, consistent with the Gospel; for seeing the Quakers as well as we do allow, that the sacred texts of the New Testament, is the only rule in Religious affairs, why do they decline when called upon, to produce such evidence in defence of our practice, when that authority is so reciprocally assented to. Does it not naturally suggest some invalidity in our cause, and confirm the Quakers in their judgment, viz. That we have no right at all to such demands, either from scripture, reason or equity, but only power given to exhort it, and that to have power to take anything, without a just right in the thing, amounts to no more than superiority of force. Wherefore its humbly requested that some of our learned Clergy, would furnish us with a short tract, bring the points to the test of scripture and reason; and endeavour to refute fairly the Quakers allegations; hereby we should be qualified when we go on such errands, to make a defence, and convince, or at least silence them; and that with arguments deduced from the same Authority, to which they themselves to appeal. But as the case now stands, we are all at a loss, having nothing to say in our Vindication; but depart with no less condemnation of conscience, than confusion of countenance, not to name the contempt, and opposition we generally meet with, in the aspects of the populace, when we carry away and dispose of the Quakers goods.

## To Friends of Highflatts Preparative and Pontefract Monthly Meeting

Dear Friends

I was descended from Parents professing the Truth, and had my education within the compass of Wainfleet Monthly Meeting in Lincolnshire, being a member thereof; but for want of steadily adhering to the principle we profess, I let out my mind after unsuitable company, and was thereby drawn into a conduct and conversation inconsistent with the pure Truth, and for many years wholly neglected the attendance of friends Meetings: But it having pleased the Lord to bring me to a sight and sense of my outgoings, and a Godly sorrow for the same, I do not find that I can be easy without making acknowledgement thereof; and tho' I was never dealt with, I have, and do look upon Myself as disowned; and therefore request to be admitted into full Unity with friends; I am with the salutation of Love your friend

Anthony Kinsley

Skelmanthorp, 8<sup>th</sup>. Mo. 23<sup>rd</sup>. 1789

Extract of a Letter of James Thorntons of Pennsylvania in America  
Byberry the 15<sup>th</sup>. of 11<sup>th</sup>. Month 1791

We were favoured with the company of a friend within the compass of Long Island Yearly Meeting, at ours; who is highly gifted in the cause of Truth, few, if any, more so in our day. - Very strong Powerful and discerning into the states and conditions of the People. - A pregnant instance of the Lords continued care of, and love to his People. - He was raised up in the back woods, and may be truly said as from the stones of the street; a Child unto Abraham. - Very exemplary, and much in the same line of conduct with dear John Woolman. - He makes no use of money. nor is any ways concerned with the men of this World, either in Laws or Politicks. - His way is very narrow indeed; yet sustains an unblemished character throughout, as far as appears consistent with his testimony. - I know of no Man like him. - Being in his publick Testimony like a Flame; so that the house of Esau cannot stand before him. - May he be preserved and supported to hold out to the end is my hearty prayer for him. His Name is Robert Nisbet.

From Benjamin Walker respecting his application to be reunited with Friends

Shelley Paddock 8 mo. 30<sup>th</sup>. 1795

Dear Friend  
George Chapman

I am sorry to have to trouble thee in this manner, but I thought it my duty to request thee to lay my case before the Meeting (that is) my desire to be reunited with friends, if thou think it right to do so; but I may tell thee I have been very much straightened in my mind about it since I saw thee, and have reasoned much in myself what to do; but hoping I am doing it in obedience to him that has been a help to me in many a tryal; and if thou lay it before the Meeting, I desire to give friends as little trouble as the nature of the case will admit of, I shall like to give any friend or friends an opportunity, as much to their convenience as possible I can, either at my own house or where they may think it more convenient. I think I never was in the practice of resenting Friends advice, but with sorrow I have to say, I did not always take heed it, but listened to the voice of the enemy, till I was led into the very evils I had but a little time before abhorred the very thoughts of, so shall leave it to thy consideration, and remain thy well wishing Friend

Benjamin Walker

## A remarkable account of the bringing to justice of a murderer

Joseph White an ancient religious Man in Rosorea, County of Tipperary informed Robert Dudley about the year 1754 that he frequently attended the Assizes for the said County held in Clonmell; at one of which about 50 years before, an old Man a Banker in the Town gave him the following relation.

That in the latter end of the year 1641 a number of Children were playing on the banks of the river Suir near Golden in the said County; when a Man of that Neighbourhood came up to the Children, all of whom he knew to born to Protestant Parents, and with a Pike threw seven of them into the river which was so deep there that they were immediately drowned, one of the Children a Girl of about 11 years of age ran off thro' the fields by the river side and got to Clonmell 13 miles from the Place; and as there was then laying at Waterford a vessel from America taking in servants and passengers, an Agent of the Captain finding the Child unprovided for, took her and many others in equal indigence and they embarked for America as indented servants for seven years, and the Captain has sold her time to a Planter a single young man (I think of Maryland) the rectitude of her behaviour during those seven years her admirable disposition and comeliness of her person, so attracted her Masters affection that when she was free he proposed to marry her; which she at length acceded to and they lived together in great conjugal felicity for divers years until they had six Children; about which time she declined in health and spirits and a deep Melancholy over spread her Mind; so as to distress her husband to a great degree, he observed her particularly when she thought him a sleep at Night, to sigh deeply, as if something very weightily affected her, at length he pressed her close to tell him what afflicted her, as he was sure the great change he observed in her Person, spirits and Manners, must proceed from a cause he was a stranger to, and his happiness was so intimately connected with hers, he pressed her to disclose the cause of this change. After much solicitation she informed of him of what she saw when a Girl in Ireland and that scarce a day or night passed for 12 months last past but she felt a pressure on her Mind, as if she heard it distinctly said, "Thou must go to Ireland and bring the Murderer of the Children to justice." This at times she believed to be a divine intimation, yet on reasoning about it she thought the affecting thereof by her impossible and consequently the apprehension of it being a divine requiring must be only a delusion, thus was she tossed (she said) in mind about this matter, one time believing it a duty and at other seasons only imagination, which so affected her that she thought it must soon end in her dissolution: her Husband affectionately sympathized with her in these exercising conflicts; and after solid consideration of this matter warmly encouraged her to fulfil what he had no doubt was a divine requiring and that he would contribute all in his Power to enable her to fulfil this reasonable duty as he thought it; and added that as their Governors Brother was then Lord Lieutenant of Ireland, he thought it a suitable season then, and he would go to him and get Letters of recommendation to Ireland, that would enable her to bring this man to justice, whose Name she acknowledged she did not know, but told her Husband his Person was so stampt upon her Memory that she was sure she would know him among thousands of others, her kind Husband prepared everything necessary for the voyage, procured the Governors and others Letters and so encouraged her by his sympathizing tenderness that she recovered her former health and spirits in a few weeks and embarked in a vessel bound for Dublin, accompanied by two discreet Persons a Man and Maid servant, sent by her husband with every requisite, accommodation and arrived safe at their intended port. Soon after which she went to the Castle of Dublin to wait upon and deliver the Letters she brought to the Lord Lieutenant wherein she was warmly recommended by his Brother as a discreet and reputable Woman, who with her Husband bore an excellent character in their own country, did much good with the affluence they were blessed with, and hinted the occasion of her going over to Ireland, requesting his assisting her all he could. She was received with great respect by the Lord Lieutenant and his Lady who were much affected by the distinct relation she gave them of the occasion of undertaking so long and perilous a voyage from a sense of duty and both

seemed deeply to enter into the matter as worthy of public concernment, yet thought great secrecy and prudence requisite to affect the desired purpose; the Lord Lieutenant who is represented as a wise Man, sent for the Judges who was just then appointed for the Munster circuit, and shewed them the Letters she had brought from his Brother in America and some others and requested they would interest themselves in this engagement of hers and after an interview with her and hearing from herself a full relation of the whole matter, they treated her with great respect and assured her of their vigorous assistance to bring this Murderer to justice, but as she did not know the Mans name, nor where he now dwelt (if living) they saw much difficulty in the matter, but one of them suggested that as his Person was so strongly marked up on her memory (as she said) and that at the approaching Assizes for the County of Tipperary which is generally one of the throngest in the Kingdom, he might probably attend and be seen in the Courts, and as the matter for which she came over was known to no others in the Kingdom but they four and herself, it would be best no others should be made acquainted with it; and they would take care she should be placed in so convenient a part of the court house every day of the approaching Assizes at Clonmell, that if he should be there she must have an opportunity of seeing him. Matters being thus settled, she and her servants as if taking a Tour of pleasure thro' the Country went from Dublin to Clonmell, arrived timely for the Assizes, and the first day of their sitting she was placed by the Judges direction to the Sheriff in a comodious place for her purpose. and for some time with anxious thoughtfulness watch'd for the Person she wished to see; at length a Jury was return'd by the Sheriff to try a cause and on their Names being called over to be sworn she saw one Man come forward and take the Book whom she instantly knew to be the very Person she came to prosecute, and then heard his Name called, at a suitable time she (as had been before agreed on) let the Judges know the Man was in Court and sworn in the Petty Jury and gave them his Name: the Judges instantly adjourned the Court and sent the High Sheriff for this Juryman to meet immediately at their lodgings, where they soon arrived and on sitting down one of the Judges said to this Woman. "Madam be so good as to relate the matter before this Gentleman, that you told us and the Lord Lieutenant last week in Dublin Castle." She then began with looking full in the face of this Juryman and said, "My Lords, when I was about 11 Years old, in the latter end of the year 1641, I saw that Man now before your lordships, throw 7 little children into the River Suir near Golden, with a Pike which he thrust into their Bellies and I escaped from him by running away and so proceeded to relate the rest as above set forth of her getting to this Town (Clonmell) and being engaged as a Servant for America etc etc. While she was speaking he grew pale and trembled exceedingly, but when she came to that part of her relation of feeling a pressure of mind for more than a Year, which she believed to be from divine requiring to come to Ireland and endeavour to bring him to Justice for these Murders, he seemed quite overcome, and confessed his Guilt and the truth of all she asserted, on which the Grand Jury were sent for by the Judges, and on her information Bills of Indictment were found against him and next day he was tried, found Guilty of these Murders and executed in Clonmell, pursuant to his Sentence. She speedily returned to her Husband and Children and lived many years after in great happiness with them, fully restored to her former health and in peace and serenity of Mind.

Signed R:D.

N B. This Man read his recantation from the Church of Rome and became a Protestant, and so was qualified for being a Juryman.

A sorrowful account of several young Persons in America, who going on the Water on a party of Pleasure, after attending the Quarterly Meeting wherein they had been faithfully warned, yet persisting were drowned; related by a Friend belonging to said Meeting.

At our last Quarterly Meeting our beloved friend Thomas Scattergood in the course of this publick Testimony in moving language warned the youth present to beware of wanton behaviour, dancing frolicking etc. that he had known several circumstances or instances of divine Displeasure manifested to individuals, who had attended much Meetings as these, and directly after gone to Horse Races etc. One instance he held of a young Man, who on his way home falling in with a company that were collected on that occasion, they urged him to ride one of the Horses, he at first refused but being hard pressed by some of the company submitted, and in the Race was thrown from the Horse which occasioned his Death; and that it appeared to him his business to warn the youth present to beware of such conduct, lest some of them might be made like examples, "I do not say said he it will be the case; but I find it in my place to proclaim a solemn warning."

On third day after our Meeting ended, Twenty seven chiefly young People, embarked on board a boat bound for Sandy hook,\* but before they set off it was observed they were discouraged and ready to give it up, and on their way it was remarked how dreadful it would be if any unfavourable accident should happen after being at the Meeting and hearing the advice and caution there given.

On 4<sup>th</sup>. day they arrived and went to view a Monument erected over the Body of a person of distinction, who with twelve others perished there not long since, and were all there interred, On 5<sup>th</sup>. day they went to the Light house, and on their return went on a narrow reef of sand that lay about 12 Roods from the shore, which is bare at Low water, as also the way to it, on this they spent some time in Walking Bathing etc. at length observing that the Tide rose fast, they were alarmed and concluded to return, but Alas! the sea had covered their Path and smothered all their Way marks; however they made an attempt, and as they were passing on eleven of them suddenly stepped into the deep overwhelmed as in a Moment, and seven of them perished, the others with the assistance of some of the company that could swim, got to the Shore, though almost spent: four of the Bodies were found and brought up here on sixth day, the next day was appointed for their Internment, and extensive notice being given, a great concourse of People attended, after which a Meeting was held on the solemn Occasion, wherein, our beloved Friend Thomas Scattergood was enabled eminently to preach the Gospel, pertinently to exhort all present to profit by the present calamity and feelingly to impart a Portion of consolation to those who drank large drafts from sorrows stream. Thomas Scattergood was not easy to return home after our Quarterly Meeting ended, but waiting in great exercise of mind, was heard to say the day before the tidings came of this extraordinary event, that he was not able to discover the cause of his being thus detained. On 6th day morning he retired into a back room, and while sitting there under the like pressure of exercise, a Messenger stept in with the foregoing sorrowful tidings. Then he thought he could account for the trying Dispensation he had passed through, which he related to the crowded audience, and that it might be said of him as of Nehemiah. "Why art thou sad seeing thou art not sick". I was not sick continued he but felt such a pressure of exercise that I thought of taking my Bed.

\* The entrance from the sea up to New York, and about 30 miles distant, and nearly the same from whence they embarked, Viz. Rahway in East Jersey where the Quarterly Meeting was held.

From the Governor of the Isle of Man to Richard Reynolds a friend of Shropshire who accompanied our friends Sarah Harrison from Pennsylvania in America and Sarah Birkbeck from Yorkshire on a religious visit to the Inhabitants of that Island a little before.

I was favoured with your obliging Letter of the 19<sup>th</sup>. Inst, by our friend Mr Drinkwater; and I am only sorry you should have thought any thanks necessary for any little civility I had been able to shew you, Mr Benson and the rest of your worthy company. It was indeed very little I had in my Power, but I can and with truth say for myself that my will was good - Accept Sir for yourself, and friends; My best thanks for your good wishes, for me and my family; and further be assured that mine are most sincere, that you, and each of you, may with the blessing of God have a safe and speedy voyage, and pleasant Journey to your several homes, and there a happy Meeting with your friends - - with all who love you, and you love. - - - Very especially and with best respects I beg to be remembered to the good elderly Lady who has come so far in the sole view and purpose of doing good to others. - - - She must even in this world have her reward, in that heart pleasing consciousness of having discharged what she felt a sacred duty, and in that world where the intentions of the heart are clearly viewed and justly estimated she will be most certain of it.

Be so good to tell my worthy friend Mr Clegg when you see him, that you were not, either you or Mr Benson half so willing to receive, as I to offer such little civility as was in my Power (that distinct from that publick attention which I conceived I felt my duty) which I shall be very happy to shew to any friend of his. - that I thank him and most sincerely for the favour he did me, in bringing me to the acquaintance, little and short as it was of such worthy persons, which has left me nothing to regret, but that there was not time for improving an acquaintance which I am very sure would to me have been most pleasing. I desire dear Sir that the good God and Father of us all who faithfully endeavour to love fear and serve him, may be ever the Guardian and conductor of you and your friends is most sincerely the Prayer of; Your and their wellwisher and friend

Alexander Shaw

Castle Rushton 22<sup>nd</sup>. Sept. 1795

From May Drummond to Francis Henshaw

Bristol 11<sup>th</sup>. of 8<sup>th</sup>. Mo. 1736

Dear Friend

Thy present condition as a newly convinced friend of the eternal Truth very sensibly affects me. Hope and fear alternately, with respect to thy present situation take place within my mind, and so it has been with me when I thought on thee ever since I heard of thy convincement. - Well knowing how critical the time of life thy present state is; Be warn'd of one danger I beg thee, and that is; too much expectation of spiritual pleasure or fellowship with the members of that society which the principle itself joins us to. - Israel must dwell alone. - True wisdom is learn'd in silence. - Be wary of contracting a familiar friendship, while in thy Infancy of Truth; but in silent attention wait on the power of God within thy own self. He not only can but will instruct thee (If thou be faithful to him) how to conduct the whole actions of thy life and guide thy conduct.

The Woman thou mentions to me I know not, nor have I any one for a companion in the manner thou speaks of. And from my knowledge of the advantages which I have had from abstracting myself from all mankind, I warn thee. In the hand of God are the hearts of all therefore trust his holy skill, which brings light out of darkness, and order out of confusion; By his power a gift of discerning spirits is bestowed, and till we have received this good and perfect gift, it is needful for us to keep a due distance from all. The Lord bless thee with a dwelling place within the veil. And baptise thee with the Baptism of regeneration, which will

wash thy soul from corruption. Then shall thou know that silent serenity of mind which they enjoy who are baptised into one body; Or more properly speaking - One inseparable existence; After this comes eating and drinking at the Lords table. Communion and fellowship with God, and such as have their lives hid with God in Christ Jesus. I earnestly pray thou may be kept from confiding in any one, or making any one thy pattern; chuse for thy confident the voice of Truth with thy own soul; In it confide; and by its influence all things which concern thee will work together for good.

If thou inclines to correspond with me, Direct for me at Richard Champions house in Bristol, thy Letters shall be acceptable to thy real well wisher

May Drummond

Verses by Joseph Brown 1795

By Joseph Brown when a Prisoner in York Castle for the Testimony of Truth

Before that I afflicted was I often went astray.  
 Untill the Lord in mercy turn'd, My feet into the way.  
 I stumbled at the cross a while, and did not like the Gate  
 And thought to climb some other way, This seemed to me so strait  
 The Lord in Loving kindness then, Chastised me by his rod  
 And shew'd me clear it was the way, The righteous ever trod.  
 And that through tribulations great, The faithful must endure  
 In order to obtain the crown, and endless Joys secure.  
 The Lord has been my shield and bow, In many a deep distress  
 Yea when my mind has been so try'd, As words cannot express  
 I have known many a trying scene, Where grief and sorrow lay  
 I have known many a weary night, With many a tedious day.  
 But Israels stone of help has been, My Ebenezer through  
 These proving conflicts, and can say, Has helped hitherto.  
 Therefore I'll trust in heavens power, and in that holy arm  
 And whilst I follow his command, Who is it that can harm.  
 Although I lie in Prison bound, and human Laws obey  
 Because I cou'd not Priests demands, Nor hirelings wages pay.  
 The Lord alone will plead my cause, On him I'll cast my care  
 He will avenge himself of all, That persecutors are.  
 But they that fear, and trust in him, and doth his will perform  
 He'll be to them a sure defence, and shelter from the storm.

Solitary Meditations

wrote in 11<sup>th</sup>. Mo.1795

In a Letter to a Friend

Dear Friend

My mind salutes thee in that cordial love  
 Deriv'd from the celestial Powers above,  
 I have no doubt, but thou remembers me  
 With my companions in adversity;  
 Bereav'd of Children dear and tender Wife  
 With all the near concerns of social Life,  
 Near fifty miles from home, in Goal immur'd  
 With many a lock, and rattling bar secur'd

Amidst a multitude of various sorts  
 But mostly wicked, - full of empty sports  
 With drinking, swearing, Gaming and a train  
 Of various ills, - too many to explain.  
 Besides a crowd of Miscreants decreed  
 By penal Laws, to suffer for misdeed,  
 Whose clinking chains, dark looks, and dismal yell  
 Might seem as 'twere in the pathway to Hell.  
 May these poor wretches from their evils cease  
 And seek the new and living way to peace,  
 The Lord is good to all and can forgive  
 And pardon those, who in their sins do live  
 If they'll but turn to him, and sin forsake  
 And by his righteousness atonement make.  
 And though my lot's cast here, in doleful plight  
 With many a pensive day, and gloomy night,  
 Yet may I know my heart resign'd, and free  
 To suffer patient, and desire to be,  
 Preserved faithful, quiet, cool and still  
 And rest content, in the Almighty's will  
 For there's a path hid from the vultures eye,  
 And which man's wisdom never cou'd descry,  
 No lions whelp, has ever passed this way  
 Nor is it haunted by the Beasts of prey;  
 The Lord in tender mercy can preserve  
 All those, who are devoted him to serve  
 Though they in Prisons closely may be barr'd  
 His love makes easy, though their case is hard  
 Then let me ever with an humble mind  
 Trust in his power, and be to him resign'd  
 And for his gracious goodness give always  
 Both Glory, Honour, Thankfulness and Praise

Joseph Brown

York Castle 3<sup>rd</sup>. of 11<sup>th</sup>. Mo. 1795

On the death of Ann Mercy Bell of York who departed this Life in the latter end of the year  
 1775 by John Atkinson.

Eriam Mortua Loquitor  
 Accept blest shade! the tributary tear  
 The heart felt anguish and the sigh sincere  
 Thrice happy they that die approv'd of Heaven  
 All parts perform'd and every sin forgiven  
 Such was our friend who now from earth remov'd  
 In endless rest lives with the God she lov'd  
 For love divine her morning life inspir'd  
 With copious Oil her evening lamp she fir'd  
 In early youth, while others sport and play,  
 In secret she'd retire there watch and pray  
 With heart contrite repentant tears she shed  
 By his dear Blood redeem'd who for her Bled

Her Lord a Talent on her had conferr'd  
 Which she long time unoccupied deferr'd  
 At length her slavish fears and combats o'er  
 Hark! forth she comes in Gospel love and power  
 Melodious accents energy divine  
 Breathe from her; in her mien the Graces shine  
 The sinner startled at the heavenly lore  
 Wipes off in Penitential tears the score  
 Of his past faults, and grace and mercy given  
 Reclaim'd, becomes a candidate for heaven  
 In her true charity conspicuous shone  
 Her exit Hark! the poor the sick bemoan  
 These she sought out in their obscurest haunts  
 Consol'd and to her power relieved their wants  
 No Bigot she, the overflowings of her mind  
 (As sea the land) embrac'd all human kind  
 Just to the duties of connubial Life  
 A tender Parent, and a loving Wife  
 Won by thy looks fell wrath; and discord ceased  
 Thou genuine subject of the prince of Peace  
 On firm foundation stood thy glorious Plan  
 Built on the love of God and love of Man.  
 These home she urg'd, with the true pastors test  
 Her life the comment of the Truth she prest  
 Foe to debate to noise revenge and strife  
 She pass'd in peaceful innocence thro Life  
 Mature for heaven behold the mandate come  
 Which in an instant snatch'd her to her home  
 Like her's may Grace my mental powers improve  
 Meek as a Lamb and harmless as a dove  
 Then distant be the mortal hour, or nigh  
 Since come it will, I need not fear to die.

To Friends attending the Yearly Meeting in London from Henry Tuke

Dear Friends

Had I been personally present with you at this time, I should probably have communicated the substance of this address verbally; but feeling, as I apprehend, a right liberty to stay at home, I also think it right to accept it. - One subject however hath, within these few days, so far claimed my consideration, that I believe it best to endeavour to turn the attention of friends thereto; the probability of a general election, in a little time, having renewedly drawn my mind to a matter, which hath heretofore been the subject of my close reflection; and I wish to put Friends upon considering, whether it is not most consistent with our principles, as well as most likely to prevent our entering into the spirit of political parties, if we were wholly to decline voting for members of parliament.

It hath appeared to me, that in giving our votes we actively unite in supporting measures, which our religious principles are disavour. For instance, we vote, without enquiry or hesitation, for men, who, we know, if they approved the occasion, will promote war and bloodshed, who generally support the forced maintenance of an hireling ministry, and perhaps, in some instances, for those who promote the continuance of an unjust and unmerciful traffic in the persons of men. If to these considerations we add, how much more

we are likely to be drawn into the heats and animosities of contending parties, by giving our votes on these occasions, and that the prevention of evil is better than the cure, I am inclined to think, that Friends will see a safety and propriety in our withdrawing from even this connection with matters of government, which, in divers instances, is inconsistent with what we think the Christian dispensation calls its followers to; and as we have occasionally disavowed having anything to do with the setting up or pulling down of governments, it seems to me difficult, if times of public commotion should occur, to preserve this declaration unimpeachable, whilst we actually give our support to men of one party or another, as best suits our own particular sentiments.

In suggesting this matter to the consideration of my friends, I apprehend I am using a liberty, which is not only lawful but expedient; and if the subject should obtain that place which it appears to me to merit, I believe there are many that will be more able than myself to enforce the due consideration thereof, either by the private communication of their sentiments, or by endeavouring to draw the attention of the Yearly Meeting to this subject, with which the religious welfare of the society appears (to me at least) to be nearly connected.

I am apprehensive, however, that these hints may occasion a suspicion that they are connected with some particular sentiments on matter of government, or some disaffection to the present one, and therefore, in order to prevent any apprehension of this kind, I think it proper to add, that, so far as I enter into political matters, my sentiments are favourable to the present government, and to the present administrators of government, in this kingdom, in comparison with any other that has been, or is likely to be established therein; but I earnestly desire, for myself and my friends, that we may be preserved out of all political heats and commotions; and so attend to the work of righteousness in ourselves, as to be inheritors of this excellent promise, "My People shall dwell in a peaceful habitation in sure dwellings in quiet resting places." then will those who are looking towards us, have cause to adopt a similar language to this "How goodly are thy tents O Jacob! and thy tabernacles! O Israel! As the Vallies are they spread forth, gardens by the river's side, as trees of lign aloes, which the Lord hath planted, and as cedar trees beside the waters - thy King shall be higher than Agag, and his Kingdom shall be exalted"

Henry Tuke

York 14<sup>th</sup>. of 5<sup>th</sup>. Mo. 1796

#### Joseph Wood's Testimony concerning Martha Teall

She was born in the year 1752 at Skelmanthorp in the parish of Emley in the county of York, was the daughter of Joseph and Rachel Dyson, who educated her in the way of the Church of England as professed by them; their other children being mostly settled in the world, she was left in the house after her Parents decease, and being religiously inclined became a diligent attender of the Meetings of the People called Methodists but remained dissatisfied in her mind; until our friend Samuel Spavold from Hitchin in Hertfordshire, in the course of his religious visit to friends in these parts, was at our Meeting at Highflatts, when she hearing there was to be a Stranger there, and never having been at a friends Meeting; she found a strong desire to attend; during the time of silence she became fully convinced, and further confirmed by the Testimony he had to bear; which was delivered with authority, and not as the scribes; this was in the year 1774 and the twenty second of her age. From that time she diligently attended our religious meetings and several others were soon after convinced in Skelmanthorp and thereabouts, many friends were drawn in love to visit them, and several public meetings were held in the town to good satisfaction, it being a time of extraordinary visitation unto many. Our Meeting being then held alternately at Highflatts and Wooldale, and they being 6 miles from the latter place, agreed to keep a week day meeting amongst themselves, in that week when it fell by course at Wooldale, which was held in her house, on

sixth days at 10 o Clock in the forenoon, and was continued until the Monthly Meeting thought proper that there should be a week day Meeting held at each Meetinghouse every week: during the time of its continuance I mostly attended to my great satisfaction, frequently witnessing the promise of Christ fulfilled "Where two or three are gathered in my name, there am I in the midst of them." Soon after she was accepted into membership (which was in the year 1776) she came forth in the work of the ministry, being through many deep Baptisms, rightly prepared for the same, and altho' for a long time she had but a few words to drop, yet it was acceptable, being attended with that power which is the evidence of true Gospel Ministry. In the year 1780 she married Michael Teall of Otley a steady friend who also joined our society by convincement. They lived together several years in much affection, were true helpmeets to each other; adorning the truth they profess'd by a humble circumspect life and conversation, and altho' they were in low circumstances, were very exemplary in a due attendance of religious Meetings, not suffering anything except the want of health to prevent them, taking the child with her when but a few weeks old, and have divers times appeared in Publick testimony with it in her arms. The day after she was delivered of her second child, her husband departed this life in great peace, after a long and tedious illness, in which his mind was eminently favoured. She bore this trying dispensation of divine Providence with remarkable fortitude manifesting "The eternal God was her refuge, and underneath are the everlasting arms." After the death of her husband she continued to reside at Otley a considerable time, was I believe instrumental of good to divers within the compass of Knaresborough Monthly meeting of which she was then a member; who manifested a particular regard for her and a desire for her to continue with them: But apprehending it to be her duty to return within the compass of our meeting, she gave up thereunto in the year 17.. and settled in part of her brother William Dysons house at Shelley Woodhouse; Her service after her return was very acceptable to us, having through faithfulness experienced a considerable growth in her gift, in which she laboured with fervency and a lively zeal. Her countenance in Meetings was awful and instructive and her deportment in Life such as gain'd her general esteem; and notwithstanding she and her children were oftens tryed with want of health and had many afflicting dispensations to pass through I never once heard her murmur or complain, neither was she willing to have any relief from the Monthly Meeting; but thro' the blessing of the Lord upon her own industry and the kindness of friends, whose hearts were opened privately to communicate to her, she had a comfortable maintenance and to spare, verifying the Truth of the Psalmist declaration. "I have been young and now am old; yet have not I seen the righteous forsaken, nor his seed beging bread." Her last illness was long which she bore with patience being sensible from the begining of the approach of death, but was supported above the fear thereof, the sting which is sin being removed; so that it was disarm'd as she signified of all its terrors; she also expressed the great Love she felt to flow in her heart towards friends, saying she thought they seemed nearer unto her than ever, and was strengthened to drop much weighty counsel and advise unto divers who visited her. On the 30<sup>th</sup>. of the 3<sup>rd</sup>. Month 1796, she quietly resigned her breath unto him that gave it, and I doubt not but her immortal spirit is centered were the wicked cease from troubling and the weary are at rest. Her body was decently interred in friends burying ground at Highflatts the 3<sup>rd</sup>. of 4<sup>th</sup>. Month following aged about 44 years a Minister upwards of 19 Years.

The following poem concerning her was composed by Mary Dickinson daughter of Elihu Dickinson Tanner of Highflatts

Farewel dear friend thou now art veil'd from sight,  
 Thou now does shine in everlasting light.  
 Thou now above I make no doubt, art thron'd  
 In endless bliss, and in white robes adorn'd  
 Thou now art fled to mansions in the skies  
 Where pain, where grief, where every sorrow dies  
 And Ah! dear shade, may we there find a friend  
 When all our cares, our troubles here do end

Offsprings she had, Pledges of tender care  
 And wish'd to live these tender plants to rear  
 But Ah! Grim death bade her no longer stay  
 And call'd her from these Orphan Lambs away  
 Her only daughter sits in silent grief  
 But Ah! kind heaven afford to her relief  
 Let pure religion in her heart remain  
 The only Balsam that can heal her pain  
 And when to God her heart and mind is true  
 She then may bid this transient world adieu.  
 A while before from pain she was set free  
 She had a private interview with me  
 Where much advice from her pure lips was given  
 A wish to view me in the realms of heaven  
 And Ah! dear friend Farewell, Farewell in love  
 And may we meet in blessed realms above  
 Adieu to her who ne'er gave none offence  
 Adieu to her who was all innocence.

Thomas Colley with his companion Philip Madin report of their visit to the West India Islands  
in 1779

Under a grateful remembrance of the many favours of the Almighty graciously extended to us through the course of this long and perilous journey, in preserving us in the midst of a raging and tumultuous war, in opening our way in the service in which we were engaged, and affording ability and strength to discharge the duty of the day, are our spirits humbly bowed in deep reverence and thankfulness to the Father and fountain of all our living mercies.

We had a moderate passage to Barbadoes in which nothing extraordinary occurred, and were kindly received by friends in that Island, and altho' we found the state of our society are very low thro' a departure in heart, from the pure principle of truth and righteousness, in divers professing our name, so that the blessed testimony which we have ever been concerned to bear to the world was much laid waste, yet we found a remnant who seemed sensible of their loss, and who mourned under it, but had not strength to exert themselves for their recovery, but appeared to be waiting for some to strengthen their hands, there was only one small Meeting kept up when we landed which was at Bridgetown, altho' there are three more Meetinghouses on the Island; We found considerable openness in the People in that town, our Meetings were frequently large, solid and satisfactory, the People behaving with sobriety and attention, after staying sometime in the town, and having had several opportunities we went to Speights, where there is a good Meetinghouse, but no meeting had been kept up for about 12 years, we had some solid and truly satisfactory opportunities amongst the people, the everlasting fountain of immortal goodness being opened to our comfort and consolation, there was one woman who seemed to retain her integrity in the profession of truth.

About Spring we found several professors but no meeting had been kept up for many years altho' divers expressed a desire that one might be again revived amongst them: After having several large and satisfactory opportunities in that neighbourhood, and solidly considering the case we recommended to them to hold a meeting on first day at the Spring Meetinghouse, and the other first day at a friends house about 2 or 3 miles off, this plan appearing to us most eligible, and with which they readily complied with. Some young People thereabout seemed to be wrought upon by a renewed visitation extended to them, and one Woman who had not been at a Meeting before, appeared to receive the Truth in the love

thereof. We had meetings at the Thickets and at Austins.Town which were quiet and open, and indeed as my concern seemed chiefly to point to that Island so the principal part of my service lay there, we had frequently large and open meetings both in Town and country during our stay which was 7 weeks, and as we found an open door to labour amongst them so I hope we left it open, for such of the Lords servants who may find their minds engaged to visit his seed in these remote parts. We found divers who had descended from friends, of whom it might be said as was of Ephraim, they have mixed themselves amongst the People and strangers have devoured their strength.

Finding our minds at liberty to depart, we took leave of several friends who parted with us with marks of tender affection, and from thence we sailed for Antigua where they were much strangers to friends, we found our way open beyond expectation, we had several Meetings during our stay on that Island, some of them much to our satisfaction and comfort, divers were affected and much tendered in meetings, we distributed a pretty many books amongst them which were well received.

In Nevis we had several opportunities which were solid and quiet, and the People behaved with attention, but tho' the testimony of truth ran freely towards them there did not appear much disposition in them to receive it.

At Christophers we had two meetings which were quiet and open, and to pretty good satisfaction. After visiting the above places, we found a stop in our minds to proceed any further, but the same hand and Power that had engaged us in the service, and had been near to support in every time of need, was made manifest in drawing our minds and opening our way home again; and on a review of his dealings with us thro' the course of this Journey, our souls are engaged to bow in deep humility before him, and ascribe unto him the praise of his own work; for to him belong Wisdom, Power and Pre eminence now and for ever more Amen.

London 10<sup>th</sup>. Mo. 25<sup>th</sup>. 1779

The following Certificate was received at our Monthly Meeting that Highflatts in the 8<sup>th</sup>. month 1796 and it being so much in the ancient simplicity of stile I thought a Copy thereof worthy of a place in this Book.

To the Monthly Meeting of Pontefract in Yorkshire  
Dear Friends

Our friend Robert Whitaker and Mary his wife being removed from us into the compass of your Monthly Meeting, we think it proper to Certify unto you on their behalf, that upon enquiry we find that they left us clear of Debts. Accordingly to a Minute of last London Yearly Meeting we think it proper herein to add, that as to their property we believe it was rather increased than decreased since they came amongst us; but as their former Certificate was silent on this head we can say but little upon it. Whilst with us they were diligent attenders of our religious meetings, and of sober and orderly conversation; the moreover the said friend (Robert Whitaker) attended meetings for discipline as far as was consistent with his occupation, of a Schoolmaster; in which capacity we further certify his care, conduct and diligence afforded satisfaction as well to those without as within; its farther upon our minds to add we feel a loss in their removal from among us. As members of our Society we recommend them to your Christian care and oversight, desiring their Preservation and growth in the Truth; wherein we are with the salutation of dear Love, your friends, Brethren and Sisters

From our Monthly Meeting of Merioneth and Montgomeryshires held at Llwyndu the 14<sup>th</sup>. day of the 7<sup>th</sup>. month 1796, and Signed in, by order, and on behalf thereof by

Ann Owen Clerk to the Womens Meeting  
Margaret Hunt

Henry Owen Clerk to the Meeting  
Edward Davis

+ of Ann Pugh  
 + of Elin Jones  
 + of Catharine Roberts

Rees Jones  
 Lewis Edward

Mary Bevans Testimony to John Holmes etc. 1796

Mary Bevan of London being at York when divers friends were prisoners in the Castle for their Testimony against Tythes; attended their meeting on a first day afternoon, were she delivered the following Testimony as near as could be remembered by a friend who was present, after a motion or two had been made to break it up, evidently in great diffidence and fear, "I have not been able to discover the cause of my being so long detained in York, as my being here was not from any apprehension of duty in the line of the Ministry, I have kept the more watchful guard upon my lips, lest I should utter anything as of myself. But I have remembered the first and great commandment Thou shalt love the Lord thy God with all thy heart, and with all my strength, and the second is like unto it, Thou shalt love thy neighbour as thyself. I had not opened my mouth at this time, had it not been under a sense of duty respecting that young man in the blue coat that sits opposite to me, and has very much attracted my attention ever since I sat down in this meeting believing thou art under a right sense of Truth, and not of curiosity, which has caused thee to make one of this Assembly. I am an entire stranger to thee with regard to thy outward situation, but believe thou may have many things to encounter with, O that thou may give up thy own will, in obedience to the requirings of the Almighty, who is able to bring thee through, and for thy encouragement the words of the Prophet Isaiah hath been brought to my remembrance. "The everlasting God, the Lord, the Creator of the ends of the earth fainteth not neither is weary! There is no searching of his understanding, he giveth power to the faint, and to those that have no might he increaseth strength, even the youth shall faint and be weary, and the young man shall utterly fall, but they that wait upon the Lord shall renew their strength." After a short time of silence she said, "I may just add for thy encouragement, That God is no respecter of Persons, but in every Nation kindred tongue and People he that feareth God and worketh righteousness is accepted of him." After meeting he wrote and sent her the following Letter

York 8<sup>th</sup>. Mo. 7<sup>th</sup>. 1796

Friend

For thy satisfaction and comfort this is written, the Lord has found me out, and led me by his spirit to Assemble with his People. Much might be written, if time and opportunity would permit, but I may say what I feel in my heart towards thee words cannot express, but not only thee but as many as wait truly on the Lord. My heart as well as pen affectionately bids thee Farewell

John Holmes

The aforesaid young Man was an Apprentice in York about 19 years of age, had been a very zealous preacher amongst the Methodists but being dissatisfied had for some time attended friends meetings, and happened that afternoon to go meet with the Prisoners and others in the Castle were they keep their Meetings regularly on First and Week days.

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Newhouse 9<sup>th</sup>. Mo. 5<sup>th</sup>. 1795

Beloved cousin  
Joseph Stead

It hath many times been on my mind, and more especially of late unto write to thee; and I have remembered the language of Christ on a certain occasion; when he was informed that one whom he loved was sick. He replied? "This sickness is not unto Death, but for the glory of God, that the Son of God might be glorified thereby." I thought I had a clear evidence upon my mind, when first I saw thee in thy late indisposition, that it was not a sickness unto Death, but a divine visitation renewedly extended, in a particular manner unto thyself; and not only unto thee, but also to the whole family; and I sincerely desire when thou may be favoured to experience a restoration to health again; thou may not forget that the Lord heard, and answered thy petition in the day of thy distress; and that thou may be concerned to dedicate the remainder of thy time to his service faithfully; and not get into a state of forgetfulness, as some formerly did, who being sensible of their situation, beseeched the Lord that he would have mercy upon them; but after they were healed, he queries. "Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save that this stranger." I wish thy mind may be so impress'd with a sense of his mercy, as that thou may wholly resign thyself into the Lords hand; to be even as passive clay, in the hand of the potter; that so his work may not be marred on the wheel, but thou may be fashioned and formed by him, into such a vessel as he in his wisdom may see meet; then will thou be enabled to bring forth fruit unto holiness, and it is those who bring forth much fruit, that glorify our Father which is in heaven. I have oftens desired not only for thee, but thy whole family, that ye might be of this number; you are situated far from friends, the eyes of many are upon you, and what a favour it will be, if in all your demeanour, this language be conspicuous to all beholders. Follow us as ye see we follow Christ; who despised the pomp and vanities of this sinful world, whose whole life was one continued scene of humility and self-denial, and who hath declared that there is no other way for any to be his disciples, but by taking up their cross and denying self. and following him in the regeneration; experiencing the Lusts and affections to be crucified, and the inclinations to be changed; the mind

redeemed from the spirit of this world and fixt upon those things which are above. The Apostle saith. "Love not the world, nor the things that are in the world, If any man love of the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." O that these truths may be duly weighed by all, and a disposition of mind attained unto, to part with every thing that stands in the way of the will of God, which is mans compleat sanctification. Then I believe many in their respective situations in life, would be as Lights in the world; so that those around them beholding their chaste conversation, coupled with the pure fear of the Lord, would be made to glorify him in the day of their invitation, and to magnify the divine Principle we as a People profess, by which a remnant through their obedience, have experienced fellowship with God, and one with another. I thought now to conclude but feeling that, love, in which there is liberty to communicate, and I hope openness to receive: I am willing to add a few remarks unto you in particular, who are the heads of the family: and in the first place make just mention, that I felt a sympathy with you, when your daughter joined herself in marriage with a man of another persuasion by a Priest; believing that you discharged your duty, by endeavouring what lay in your power to prevent it; but I have sometimes thought whether there has not been more familiarity with them since than has been prudent; as I have frequently heard young People remark, that if it got over, their Parents would behave the same as if they had married ever so agreeably; and you have many children whose eyes are upon you, some of whom I am afraid, is or will be tryed with the like temptation; that I have much desired that your conduct in this respect, may be ordered by that Wisdom which is profitable to direct. I think I also feel a liberty to express a desire that have oftens attended my mind; That you might endeavour to guard your Children against unprofitable company, either among such ourselves, or others; that may have a tendency to draw away their minds from the innocency and simplicity of the pure Truth; and endeavour to impress upon them the advice of a servant of Jesus formerly, "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold or pearls or costly array. But (which becometh women professing godliness) with good works." and not only impress it, but as far as in you lies restrain them from these things, as being a great inlet to many other evils. How instructive is the passage concerning Eli and his sons, unto whom he gave the following seasonable admonition. "Why do ye such things? for I hear of your evil dealings by all this People. Nay my sons for it is no good report that I hear; ye make the Lords people to transgress. If one man sin against another, the judge shall judge him; But if a man sin against the Lord who shall entreat for him? Notwithstanding because he restrained them not, the Lord declared that the iniquity of his house should not be purged with sacrifice for ever. May you therefore be encouraged as much as in you lieth, to restrain your offspring not only from superfluity in Apparel, but also from superfluous expence; and then I believe they will have sufficient time to attend religious Meetings on week.days, for Worship and Discipline; and you being good examples to them in these respects yourselves; a Blessing will attend you, even that which makes truly rich, and wherewithall no sorrow is added. Now Dear Cousin having thrown these things before you, in that love which wishes the welfare of all mankind; I conclude with fervent desires, that ye may be strengthened to discharge your duty faithfully, not only in your family, but in the Church of Christ; where there is great need of faithful dedicated labourers, whose eyes are rightly anointed, with the eye salve of the Kingdom, so as to be favoured with a clear distinction betwixt the precious and the vile; and like the left-handed sons of Benjamin, to sling a stone to a hairs breadth, then will you experience, that peace which flows from obedience, to be as an Anchor to the soul, when on a dying bed and a rolling pillow; enabling you to triumph over Death, Hell and the Grave.

I am sincerely your affectionate Cousin

Joseph Wood

For Joseph Stead  
of Toppet

Newhouse 7<sup>th</sup>. Mo. 17<sup>th</sup>. 1796

Beloved Friend  
Henry Marsden

The Apostle who knew well the divine will adviseth the believers formally to circumspection in their conduct, saying; "See that ye walk circumspectly, not as fools but as wise, redeeming the time because the days are evil." and I have felt I trust a similar concern to attend my mind on thy account, that thou might endeavour to put this excellent advice in practice; that so thou may be favoured to experience preservation from the snares of that unwearied enemy we have all to war with, who seeks to draw away the mind from the innocency and simplicity of the pure truth; remembering for thy instruction the language of the Apostle Peter, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus.Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they had known it to turn from the holy commandment delivered unto them." I earnestly desire that these Truths may solidly impress thy mind, and that thou may remember the day of thy espousals when in obedience to the discoveries of Truth thou was made willing to part with many things to deny thyself to take up thy cross and follow Christ, whose life was one continued scene of humility and self-denial, and whose call unto all mankind is, "Follow me". O how the dew of heaven rested upon thy spirit in that day, when thou was made willing to become a fool for his sake, the many tendering seasons that I have been an eye witness, thou has been favoured with, and how did thy love unto God and his chosen people abound; nothing then appeared too near or dear to part with for his sake, and O the prayer of my spirit is, that thou may never take thy flight, by turning back into any of those things, which the Lord by his mighty Power hath brought thee out of. For the Apostle saith, "If I build again the things which I have destroyed I make myself a transgressor." The same Apostle also saith in the same Epistle, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage." O that these remarks may have due weight in thy mind, and that they may be a means of strengthening thee to resist the Devil in all his appearances, that so thou may be enabled to retain thy integrity, being a good example in every respect unto others. Not conforming to the customs of the world which are vain, nor to the changeable fashions thereof which passeth away, and will never bring solid peace to the mind but the contrary; O therefore keep out of them and be separate, be willing to dwell alone and not mix with the People, Ephraim lost his strengths thereby, "Ephraim, he hath mixed himself among the People; Ephraim is a cake not turned. Strangers have devoured his strength and he knows it not." This I greatly fear is too much the case with many of the Lords visited children, they dare to dally with temptations until they fall therein, hence there begins to be a liking to such things, and company as have formerly been a burden to them, a state of insensibility ensues, they know not the true state of their mind but are ready to say with Sampson, "I will go out as at other times before, and shake myself, and he wist not that the Lord was departed from him." Now those whom he had formerly overcome he was overcome by, the Philistines knowing his strength was gone took him and put out his eyes, and bound him and caused him to grind in the prison house, and made sport of him. How instructive is the passage, our safety is in dwelling alone. The enemy of mans happiness hath many ways to betray the soul, sometimes by suggesting things inwardly to the mind, sometimes by engaging his servants in the cause, who themselves are walking in the broad way that leads to destruction; and for want of abiding in that state of true watchfulness which leads unto Prayer for preservation many have been taken in his snares and fallen in the hour of temptation. Those who have pretended to be their friends, but are their greatest enemies, have overcome them, and put out their eyes, then they have caused to them to grind as in prison houses in a state of spiritual captivity, and in the day of their distress have exalted over them, and made sport of their fall. I cannot but earnestly desire that thou may be strengthened to avoid a conformity to the world in thy dress and address, knowing that by giving way in these things, which is a mark of

departure in heart, room is made for greater temptations to enter; and as thou art now come to have more money of thy own, be not drawn aside by unprofitable company to spend it unnecessarily in Alehouses or other places, altho' it may be with thy kindred after the flesh, but rather let thy language be. "O my soul come not thou into their secret; unto their Assembly, mine honour be not thou united." For the friendship of this world is enmity with God, and brings death. It is in the way of the cross that I have been made willing to write unto thee, and under a renewed sense of that regard thou knows I have had for thee; sincerely desiring that this labour of love may be blest to the stirring up of the pure mind in thee, that so thou may be enabled to walk circumspectly, being a good example to the arising youth in dress and demeanour, having this inscription visible. Follow me as I follow Christ, then will thou be favoured with that Peace which he promised to his disciples, and he who graciously condescended to be thy morning light will also be thy evening Song, when all worldly joys lose their relish, thou will be favoured with the joy of Gods salvation, and an earnest of that inheritance which is pure and undefiled and fadeth not away. I conclude with strong desires for thy welfare thy faithful and affectionate Friend

Joseph Wood

For Henry Marsden  
at Newhouse

P: S. - When I had wrote the foregoing I thought I found my mind considerably relieved, but since my exercise on thy account hath returned, and I believe I shall not be easy without adding, my earnest desire that thou may not read it as a matter of little concern, but solidly weigh the truths contained therein, in a disposition of mind to improve thereby; The language of one formerly was, "Search me, O God: and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." If this be thy disposition of mind, thou will find that there is some secret thing lodging in thee which hath led to the late deviation, which hath so manifestly appeared, and if this is not removed out of the way, thou cannot grow in the truth. The end of religion is to subject the will to the divine will in all things, that we may say. Not my will but thine O Lord be done. The will of Man is that Life which must be given up for Christs sake and the Gospel. "For whosoever will save his life shall lose it; but whosoever will lose his life, the same shall save it." O my dear friend that thou might be concerned to labour after a state of true resignation of mind that thou may will nor desire nothing but what the Lord wills who hath all Power in heaven and earth. and who can bless or blast every enjoyment in life, our breath and Being is at his command, and he can take them from us at his pleasure, and it is not everyone that saith Lord Lord but he that doeth his will that shall be saved. O that this may be thy concern then will thou be beautified renewedly with that which far exceeds all outward adorning; Thy whole demeanour will then preach loudly unto others "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." This I doubt not is the gracious intention of the Almighty in thus following thee by the visitations of his love, and that it may be perfected in thee is the earnest breathing and travail of my spirit who am sincerely thy friend J: W.

Newhouse 7<sup>th</sup>. Mo. 23<sup>rd</sup>. 1796

Respected Friend  
John Walker

Having myself trod the slippery paths of youth, and been acquainted with the temptations and snares of the unwearied enemy, and the propensities of mans nature to evil; I oftens feel a tender sympathy to accompany my mind with those who are young in years, with strong desires. Not that they should be taken out of the world, but be preserved from the evils of the world, that so they might fill up their proper places in the body which is the Church,

and be truly useful in their day Age and generation; and as I have been led to believe that thou has been favoured with many precious visitations, so I have desired that thou might be so strengthened to close in therewith, as to know in thine own experience, a putting off the old man with his deeds which are corrupt, and a putting on the new man Christ.Jesus. "For many are called but few are chosen." and the reason is because they stumble at the stumbling stone. "Behold, I lay in Sion a stumbling stone and rock of offence; and whosoever believeth on him shall not be ashamed." Now if thou was but concerned to turn thy mind to the light, and come up in obedience to the manifestations thereof faithfully, I doubt not but thou would experience the truth of his declaration "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; Which were born not of blood nor of the will of the flesh, nor of the will of man, but of God." It is this change I wish thou may be a living witness of, and tho' in the attaining thereunto, thou may have to pass through many straits and difficulties, many tryals and temptations, many mockings and scoffings, many plungings and deep Baptisms, yet he who hath called is faithful, he will not forsake those who put their trust in him, and dare not lean to their own understanding; his fear will be their preservation; enabling them to say in the hour of temptation. "How then can I do this great wickedness, and sin against God." Now as thy mind was thus exercised, thou would know an overcoming of one thing after another, which the light in thee manifested to be evil, until through faith thou experienced the seed of the Kingdom to leaven thee into its own nature so as to say, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." and the mark of this change will be visible in thy countenance, and the blessed effect thereof thou will sensibly experience. "They that are Christs have crucified the flesh with the affections and lusts." Sin shall not then have dominion over them, because they are not under the Law but under Grace. "For I (saith the Apostle) through the law am dead to the law, that I might live unto God." Its the living alone that can praise him, the dead cannot celebrate his name; its the living alone that can worship him, not those who are dead in trespasses and sins, not those who have the form of Godliness, but remain strangers to the power thereof; these may gather and Assemble themselves together, perhaps on the first day of the week when worldly concerns interfere not, but what are they benefitted thereby, if their minds resemble the heath in the desert that knows not when good comes. O that thou may prize the day of thy visitation, that thou may be willing to take up thy cross, and follow Christ, altho' thy situation may be like one formerly, who declares "I made sackcloth also my garment, and I became a proverb to them. They that sit in the gate speak against me, and I was the song of the drunkard." yet in the Lords time will thy peace flow as a river and thy righteousness as the waves of the sea, thou'll be made to acknowledge, its better to suffer affliction with the People of God, than to enjoy the pleasures of sin which are but for a season. I conclude in that love which engaged my mind to write unto thee, thy affectionate real Friend

Joseph Wood

For John Walker at  
Batty.mill near Thurlstone

Newhouse 7<sup>th</sup>. Mo. 29<sup>th</sup>. 1796

Beloved Friend  
John Brook

As I was set musing in my chamber, thou was brought before the view of my mind with much nearness of affection, believing thee to be a sober well-disposed young Man, and a good example to others in a diligent attendance of religious meetings, and I much desire thy encouragement therein; that thou may be enabled not only to preserve but experience a growth in the truth, through thy faithfulness to every discovery of duty; for it is a great thing

to stand fully approved in the sight of him who beholds the secrets of every heart and knows what lodges there; I have oftens remembered poor Saul when he had disobeyed the command of the Lord in the destruction of Amalek and saw the Prophet coming to him, he said "Blessed be thou of the Lord; I have performed the commandment of the Lord." But Samuel was not deceived by the words of Saul the Lord having shewn him what he had done, wherefore he replied "What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear." Now poor Saul thought to excuse himself by saying that these things were preserved to offer in sacrifice to the Lord, But Samuel replied, "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. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry, because thou hast rejected the word of the Lord, he hath also rejected thee from being king." I have no view in reviving this but to encourage thee to faithfulness to every discovery of duty, that so thou may not reason with flesh and blood, but give up in obedience to the heavenly vision; this is the way for thee to experience a growth in the divine Life and to be truly useful in the Church of Christ were there is much need of living, sensible, weighty baptized members; who are concerned for the honour of God, the prosperity of his Truth, and the real welfare of mankind above all other things; so as truly to adapt the language of one formerly "If I forgot thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; If I prefer not Jerusalem above my chiefest joy." This is the way for us to be united to God and one unto another, these eat the same spiritual meat and drink the same spiritual drink, for it is their meat and drink to do the will of their heavenly Father and to finish the work he hath given them to do. These oftens find close searching of heart, that every thing within and without which the Lords controversy is against may be done away, and their feet established upon mount Sion never to be removed; and this is what I much desire may ever be the exercise of thy spirit, and then I believe the Lord will cover thy head in the day of battle, and make thee more and more useful in his hand. I conclude with strong desires for thy prosperity in the truth, and that thou may be strengthened to deny thyself, and bear the cross faithfully amongst the highly favoured but deeply revolted People, thy truly loving and affectionate Friend

Joseph Wood  
For John Brook at  
Shelley.Paddock

Newhouse 8<sup>th</sup>. Mo.1<sup>st</sup>. 1796

Respected Friend  
Martha Haigh

As thou was lately a member of our Meeting, and one for whom I had a particular regard, believing thee to be of an orderly conduct and conversation, so I hope thou'll excuse the freedom I take in writing to thee, as I have nothing in view but thy welfare, and the peace of my own mind, which hath been many times heavily oppressed on thy account, since I heard of thee letting out thy mind in relation to Marriage unto one so near of kin, looking upon it to be a deep laid snare of the enemy, if possible to frustrate the many divine visitations which I believe thou has been favoured with; and give the enemies of Truth cause to say Where is thy God, who is near to succour his children and will I believe deliver thee out of this temptation if thine eye be single unto him. It is the positive command of the Lord unto Israel, "None of you shall approach unto any that is near of kin." and altho' it was permitted under former dispensations in some particular instances, for the keeping up of Tribes and families, yet I believe ought not at all under the dispensation of the Gospel; the former consisting of Types and shadows the substance of which the true believers now enjoy. So I have looked upon that to be a Type of that spiritual relationship which ought to subsist

betwixt those who enter into the solemn covenant of Marriage with each other, agreeable to the Apostles advice, "Be ye not unequally yoked together with unbelievers." Now I much desire for thine own sake, and the sake of others who may be looking towards thee for example, that thou may seek unto the Lord for strength to overcome the present temptation, for such connections appear to me not only unnatural, but I believe quite contrary to the mind of Truth, and are frequently attended with sorrow, disappointment and woe, the portion of those who reject the reproofs of instruction, and the tender advice of their best friends. I beseech thee therefore to take up thy cross and deny thyself, and tho' it may be a great trial to thee, yet the reward will be greater; Peace of mind which far surpasseth the understanding of mortal man, and an unshaken evidence of the promise of Christ, That there is none that forsaketh anything for his sake and the Gospels, but they shall receive in this world an hundred fold and in that which is to come life everlasting. I conclude with earnest desires for thy preservation from the snares of that subtil enemy we have all to war with, and thy growth and establishment in a life of righteousness, thy sincere friend

Joseph Wood

For Martha Haigh  
at Sheffield

Newhouse 8<sup>th</sup>. Mo. 6<sup>th</sup>. 1796

Respected Neighbour  
John Fearnley.

Perhaps it may appear strange to thee, to receive a Letter from me; but believe it is wrote under the influence of that love which breathes peace on earth, and good will towards all men, yea that earnestly breathes for the salvation of all, knowing that one poor soul is of more value than the whole world, and if we live in sin and die in the same we cannot enter the Kingdom, for the scriptures declare, "The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyars shall have their part in the lake, which burns with fire and brimstone which is the second death." Now I firmly believe that children in their Infancy, before they are come to the knowledge of good and evil are in a state of happiness our Saviour pronouncing them Blessed and declares of such is the Kingdom; but since the fall of our first Parents mankind are naturally prone to evil, and by joining with the evil seed instead of cleaving unto good, become the children of wrath, fulfilling the lusts of the flesh, the lusts of the eye, and the pride of life: But God who is rich in mercy towards the workmanship of his hands, hath placed a divine principle of light and life in Man which is able to counteract all the propensities of fallen nature, being the purchase of the Death and sufferings of Christ who when he ascended up on high, led captivity captive and gave gifts unto men, by taking heed to which, those who are dead in trespasses and sins, may experience a being quickened and raised to newness of life; brought out of that fallen, last degenerated state in which all by nature who are walking, "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." For, "as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men to justification." It is this precious gift by which the Lord strives with man whilst he is wallowing in the mire and filth of sin, and by which alone he can experience reconciliation with his maker, wherefore the Apostle saith "Thanks be unto God for his unspeakable gift." It is this divine Principle which opens unto man his state and condition, which lets him see the exceeding sinfulness of sin, and the necessity there is for him to come to repentance and amendment of Life; It is this which at times and seasons thou has felt striving with thee from thy youth up I believe unto this very day: and was thou but willing to stand open to the convictions thereof, and not Quench the holy spirit; It would open unto thee thy state and condition, it would bring things old and new into thy remembrance,

and thou would be made to mourn, thou had so long resisted the reproofs of instruction which are the way to life; thou would then experience the situation of the Apostle when under the administration of condemnation for sin, he cried out under a sense of his undone state, "O wretched man that I am! Who shall deliver me from the body of this death." now he who had begun this work, who sees it needful for all to pass through death unto life, to reduce the will of the creature into true obedience, that there may be a patient abiding as in the furnace of affliction, under the Lords just judgements for transgression, agreeable to the disposition of mind one formerly was in, who declares "I will bear the indignation of the Lord because I have sinned against him, until he plead my cause, and execute judgment for me". then in the depth of his distress, a degree of living faith was raised, "he will bring me to the light, and I shall behold his righteousness." here he was favoured to see a deliverer even one that is able to save to the uttermost all those who come unto God by him, "I thank God through Jesus.Christ our Lord." O that thou may be favoured to attain to this experience through thy faithfulness to the convictions of the holy spirit of Truth, that thou may be sincerely concerned to put the solemn declaration of the Prophet in practice. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement, relieve the oppressed, judge the fatherless , plead for the widow. Come now, and let us reason together; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land". This is the way by which many who being great sinners, have come to be saints, who have experienced their sins to be forgiven, and their iniquities blotted out, who cannot but admire the long suffering and unbounded mercy of Almighty God unto them through Christ.Jesus; who passed by them when they lay polluted in their blood, and said unto them live. Many in this our day can acknowledge with the Apostle that. "This is a faithful saying and worthy of all acceptation, that Christ.Jesus came into the world to save sinners; of whom I am chief." And because they have experienced forgiveness for much, they love him much, and man the noblest part of his creation for his sake, when their hearts are renewedly enlarged with his love, under the influence thereof, they are engaged to call unto their fellow mortals; as ambassadors in Christs stead "Be ye reconciled unto God." I have thought since I heard of thy Father being so suddenly seized with sickness which appears nigh unto death; it might be a renewed call unto thee, not knowing how soon, or how suddenly thou may be summoned from time to a never fading eternity, either to be a companion for ever with the spirits of just men made Perfect through sufferings, or with him and such like who craved for a drop of water to cool his tongue, being in great torment, and there for ever to remain. O my Beloved Friend may thou be willing and obedient in the day of the Lords Power, to break of thy sins through repentance and thine iniquities by shewing mercy to the poor oppressed seed of God, in the secret of thine own heart, which groans for deliverance, and as thou art concerned to submit to the operation thereof, it will leaven thee into its own nature by creating thee anew in Christ.Jesus unto good works, changing thy affections and desires, making thee willing to become a fool for his sake, to take up thy daily cross and follow him. and thus to confess him before Men who declared, "Whosoever shall confess me before men him shall also the son of man confess before the Angels of God." Be encouraged therefore I beseech thee in that love that wishes the Salvation of all, to forsake sin in all its appearances, and cleave unto the Lord with full purpose of heart, for eye hath not seen nor ear heard neither hath it entered the heart of man to conceive the good things which the Lord hath in store for those who love him above all; neither Grace nor Glory nor no good thing will be withheld from these in time nor in eternity: Now unto God I would leave thee, and unto the word of his Grace in the secret of thine heart would I earnestly recommend thee, as unto a sure and unerring guide that will never lead thee astray; but as thou art concerned to retire to it will preserve thee in the hour of temptation, and lead thee in the way everlasting; It is a teacher which far exceeds the teachings of men, a faithful friend, a bosom companion, that never did, nor will consent to evil in any; but is a swift witness against every appearance thereof, and as thou art concerned to cleave to it with thy whole heart, thou will experience a being built up

in that most holy faith by which the world is overcome, and have an earnest in thyself of an inheritance amongst the sanctified. I am sincerely thy well - wishing and affectionate Friend

Joseph Wood

For John Fearnley Miller  
at Windmill near Highflatts

Newhouse 9<sup>th</sup>. Mo. 2<sup>nd</sup>. 1796

Respected Friend  
John Fearnley

I have herewith sent thee three small Pamphlets, which I desire thee to accept as a small token of respect, and my earnest desire is thou may read them in a disposition of mind to profit, and that the Lord may open thy understanding into the Truths contained therein. O! John, salvation is a serious thing, its not to be trifled with, he who gave us life breath and being can take them from us when he pleases, our portion then for ever will be, either with the saints in light, or with the miserable unto all eternity, without any hope of redemption. Therefore be prevailed upon I intreat thee, above all things to seek the true knowledge of God, whom savingly to know is life eternal: This consisteth not barely in a change of opinion; nor in going from one profession of religion unto another; but in a real renovation of heart, a death unto sin and a new birth unto righteousness; This is the way for thee to experience that Peace of mind which the wicked are strangers to, to know an overcoming of thy Lusts and passions, and everything in thee which the Lord controversy is against; If thou through thy obedience art favoured to experience this, then will thy Peace flow as a river, and thy righteousness as the waves of the sea; Then whenever the Lord may be pleased to call thee from works to rewards, Death will be disarm'd of all its terrors; because thou will be favoured with an evidence in thyself, that thy sins are blotted out, and thine iniquities forgiven; and that there is an habitation prepared for thee eternal in the heavens that fadeth not away. I affectionately salute thee in that love which ardently desires thy welfare in time and in eternity, and concludes with respect thy friend

Joseph Wood

For John Fearnley  
Miller at Highflatts

Newhouse 12<sup>th</sup>. Mo. 17<sup>th</sup>. 1796

Beloved Friend  
Charles Blackburn

I think thou knows me too well to believe I have anything outward in view, in thus addressing myself to thee; I seek not thee nor thine, nor anything thou has; my labour is not to gather People from one form to another, but to the pure living eternal substance, the Word of God in themselves, which is able to save the soul, and lead in the way everlasting. But the exercise of my spirit on thy account, since I last saw thee hath been so great, that I apprehend I shall not be clear in the sight of God without saying unto thee. Stand in awe, and sin not? Commune with thine own heart, and be still. It is in this state of pure stillness, that the understanding of Man is opened, and his judgment convinced; and in that which thus opens thy understanding and convinces thy judgment, wait; that so thou may experience these things thou art convinced are wrong, to be removed out of the way; It is not an actual commission of those things generally looked upon to be evil, that includes all sin; for he that knoweth to do good, and doeth it not, to him it is sin. Therefore in the day of the Lords Power be thou willing to follow him in the way of his leadings, and put not off the day of thy visitation, to some future period when thou may imagine it may be more easy to thee. Behold,

now is the accepted time; behold, now is the day of salvation. O that thou may be willing to lay aside all thy wisdom gathered in the fallen nature, and receive the kingdom as a little child, then will thy light break forth as brightness, and salvation as the sun at noonday. In that pure unfeigned love, which breathes Peace on earth and goodwill towards all men, do I conclude and remain thy truly affectionate and sincere friend

Joseph Wood

For Charles Blackburn  
At Skelmanthorp

16<sup>th</sup>. January 1797

Joseph Wood

By the desire of one of your friends\* I write to you, not desiring to give any offence in the least to you; when Sarah Haigh was Buryed I was at Highflatts meeting and more besides me thought you did neither speak by the Scriptures nor by the spirit. You said you could prove it that Ministers of any denomination that could stand up and speak the word of God at any time and in any place they was not sent by God, you back'd your discourse by Paul, Paul was encouraged by the Lord in a Vision not to be afraid but speak, and not to hold his peace, for he promised to be with him, for he had much People, and many more proofs which I could produce on this head. But you insisted if any Minister of any sect or party should receive any money for a living for what we call Preaching, you said you could prove it that that man was not sent by the Lord, you back'd that by Pauls works, Paul said for this cause pay ye tribute also for they are Gods ministers attending continually upon this very thing, he adds render to all their dues, and many more I could produce on this head, you cannot prove nothing against either of these heads, but time will not let me write any longer, but I write in love hoping that you will receive it in the same. You may send me an answer back as soon as possible. From your friend and well-wisher, and to everyone

William Gouldthorp  
of Shelley.Woodhouse

For Joseph Wood  
at Newhouse

\* N.B. this was an untruth, no friend having desired him to write

Newhouse 1<sup>st</sup>. Mo. 23<sup>rd</sup>. 1797

Wm. Gouldthorp

I received a Letter from thee which I can assure thee gave me no offence, but I could not but exceedingly pity the writer thereof, as such a piece of falsity confusion and contradictory nonsense I never remember to have before read; a mind I believe in the least enlightened by the pure Truth would have been ashamed to subscribe their name as the author. I thought the language of Christ, very applicable to thee. "Ye do err, not knowing the Scriptures nor the Power of God." In the first place thou says when thee and many more was at our meeting ye thought I neither spoke from the scriptures nor the spirit and afterwards says I back'd my discourse by Paul, what sayings are there of Paul now, that are not contained in the Scripture, I know of none, what a manifest contradiction then is this, would not a man endowed with common reason blush at it. In respect to not speaking by the spirit; When a Minister hath discharged what he believes his duty the hearers have an undoubted right to judge, but they ought to be exceeding cautious that they themselves are favoured with the spirit of true Judgement, which I greatly fear thou was not at that time. Many under different names, with myself, cannot but bless the Lord for the plentiful effusion of the holy spirit

which was that day mercifully vouchsafed to us, to the wounding of the spirits of the Hypocrites, of those who have the form of Godliness but remain strangers to the Power thereof, who not withstanding their profession of Christ in words, are secretly worshipping the Goddess Diana for whom they make silver shrines, being full of wrath when they apprehend their craft is in danger by which they get their wealth. I believe the language of the Prophet may with Propriety be renewed in the present day. "A wonderful and horrible thing is committed in the land! The Prophets prophesy falsely, and the Priests bear rule by their means and my people love to have it so." Lamentable case indeed. Thou next says that I said Ministers that could stand up and speak the word of God at any time, and in any place, was not sent by God, which is an absolute untruth as many can testify, Ministers of any denomination who do speak the word of God and nothing else I own and esteem and can give them freely the right hand of fellowship in the Lord. But such as can set themselves to work when they please, who move in their own will way and time, who steal the words of the Prophets and Apostles, and the sayings of the experienced servants of God, and deliver this as his word to the People, who preach for hire and divine for money, these I cannot own; because the Lord owns them not, but declares concerning such. "I have not sent these Prophets, yet they ran; I have not spoken to them yet they prophesied. But if they had stood in my counsel, and had caused my People to hear my words then they should have turn'd them from their evil way and from the evil of their doings." Thou next quotes Paul whom thou says was encouraged by God in a vision to speak and not to hold his peace, Poor creature this makes nothing for what thou art desiring to prove that Ministers are always ready to Preach; When the Lord is pleased immediately to give the Word, his servants formerly dare not hold their peace; neither dare they at this day, altho' what they may have to deliver, may greatly offend such as will not endure sound doctrine having itching ears. Thou next wants to prove contrary to Christs doctrine (who commanded his disciples as they had freely received freely to give) it right for Man to support an hireling ministry, and as a proof thereof refers me to Pauls works, whom thou says said, For this cause we pay ye tribute also, for they are Gods ministers attending continually upon this very thing, render to all their due etc. What a miserable perverting is this of the Apostles meaning, who is there setting forth the Peoples duty to Magistrates as thou may plainly see if thou will read the 13<sup>th</sup>. chapter of Romans where it is, who are or ought to be as the Ministers of God in their places, a terror to evil doers and a praise to them that do well; and I have no objections to render to Caesar the things that are Caesars, and unto God the things which are Gods; even for him to be the head of the Church, and every member to move under his direction, and then all would be preserved in their proper place in the body, and everyone glorify him who is the head thereof. I have now gone thro' the several parts of thy Letter, and may add; I have no disposition to cavil or dispute, I never saw any profit arise therefrom, I should have answered it in silence, knowing that the spirit in which it was wrote is fed by words and famish'd by silence, had not I felt a necessity laid upon me, to clear the Truth from thy aspersions. I have penn'd it in love, even in that which is pure and unfeigned which dare not speak peace to any whilst in a polluted state. I know nothing what character thy conduct may bear amongst men, but I am greatly afraid from thy manner of writing that thine heart is far from being right in the sight of God. I believe it would be profitable for thee to take the advice of Christ. "He that hath no sword, let him sell his garment and buy one." Be willing to be stript of the filthy rags of thy own righteousness, that thro' thy obedience to the word thou may purchase the sword of the spirit, which cut Rahab and wounded the Dragon, and would slay the uncircumcised nature in thee. Its not every one that saith Lord, Lord, that shall enter the Kingdom, but he that doeth his will, and his will is mans compleat sanctification; were all the professors of Religion rightly engaged in this work, I am fully persuaded, there would be fewer talkers, and more humble walkers; I cannot but earnestly desire thou may be thus engaged. I have wrote without any design to give thee offence, altho' I have used plainness of speech; Truth requires it and I sincerely desire thou may be so wise to profit by it; But Solomon saith "Bray a fool in a mortar among wheat with a pestle yet will not his foolishness depart from him." I have lately

heard thou art in profession with the Methodists, I sincerely desire that the religion of great numbers amongst them may be transferred from the head to the heart. There are also many amongst them whom I dearly love, who I believe are truly desirous to be what the Lord would have them to be (who with me deplore the abominable trade which is made of Preaching for hire) and whom I believe the Lord will bring into a more inward and spiritual communion with himself, even to sit under his own immediate teaching, and know his fruit to be sweet to their taste; who having received the anointing of him, will see they have no need that any man teach them but as the self same anointing teacheth them all things which is Truth and no Lye. "Other sheep (saith Christ) I have which are not of this fold; them also I must bring and they shall hear my voice, and there shall be one fold and one Shepherd." Those whose minds are thus inwardly gathered they are favoured to distinguish betwixt word and word, they know the Shepherds voice whether immediately or instrumentally communicated, and the strangers voice they will not follow; These are placed in a state of humble dependence upon him, "who putteth forth his own sheep, (who dare not put forth themselves) who goeth before them and they follow him, for they know his voice." I conclude with sincere desires for thy welfare in time and in eternity thy sincere friend

Joseph Wood

For William Gouldthorp  
of Shelley.Woodhouse

Newhouse 2<sup>nd</sup>. Mo. 6<sup>th</sup>. 1797

Beloved Friend  
Enoch Dickinson

Ever since I heard of thee being Balloted to serve in the Militia, I have felt a secret sympathy with thee, accompanied with a hope that thou would be enabled to stand thy ground faithfully, in this day of tryal, which I believe will try the foundations of many; and since I heard thy case was undetermined, and thou in a state of suspense as to the event; It hath several times appeared to me as a duty to encourage thee to trust in the Lord with all thine heart, and then thou will not need to fear what man can do to thee, for his power only reaches over the body; But the Lord hath Power over both body and soul; he notices all our actions, and knows the intent of every mind, a hair of our head falls not to the ground without his permission and every tryal which may be suffered to overtake us, may prove the choicest blessing, in disguise. David says "Before I was afflicted I went astray; but now have I kept thy word." And there are many in the present day that can bear a similar testimony having known in their own experience, that the tryals which have befall'n them hath brought them nearer to the ancient foundation. Therefore my dear friend be encouraged to stand thy ground faithfully, and if a Prison be thy lot, suffer cheerfully, thou'll have the tender sympathy of the spiritually minded, and the reward of Peace in thy own bosom, the Prison walls will not be able to separate thee from it, and all things will work together for thy good, so as to enable thee to say with the Apostle, "For I reckon that the sufferings of the present time, are not worthy to can be compared with the glory that shall be revealed in us." I salute thee most affectionately, sincerely desiring the hands of thine arms may be strengthened by the mighty Power of the God of Jacob, and remain thy truly loving and sympathising Friend

Joseph Wood

For Enoch Dickinson  
at Shepley.Lanehead

18<sup>th</sup>. February. 1797 Shelley.Woodhouse

Joseph Wood

I received your letter, and if I erred in my judgment in writing to you at the first, and if you be a well-wisher you may pray for me; if I erred in the last letter and err in this too, I must subscribe my name to this you say in your letter that I said you neither spoke by the spirit nor from the scriptures, and then you say that I said you back'd your discourse by Paul. I will own my words that it was something similar to that. But your sharp writing wounds none of me, in the language you write to me that I am a Hypocrite. I Bless God that I have no desire either to deceive myself or others. But you may judge on. You quoted something from Solomon to lay to our charge but you forgot that saying of that good man where he says a soft answer turns away wrath. But all the sharp rash complements you sent to me when I examined myself by your judging my conscience never told me I was as you supposed me to be, you seem to lay something to our charge as a body of People, that we worship Images or the Goddess Diana, you might as well as said that we worship the Sun. It appears then that while you are pondering your mind and judging others, Its plain from reason and scripture you err, the scriptures says who art thou that judgest another. It appears that while you wrote your letter and talked with your friends that you was not in the spirit of Love nor your friends; Your friends tells it up and down how Joseph Wood had confounded Will: Gouldthorps letter. I read Wm. Dyson your letter, and I believe he was the very Person that handed it about, there is not love in this action. Wm. Dyson was the very man that desired me to write, and he told me that he would be very particular that I should never hear it mentioned any more but by himself and me, accordingly I wrote; It appears there is not love in this. It looks to me to be as Big an error as the Methodists are in if it be as you say. Before I wrote to you I thought I should not act well to write to you as a different sect of People, but through perswasions I have written, and I believe it was not to give any offence to you or to any of you. But I will come to my two heads that you and me seems to disagree about, you may forgive my weakness in writing to you on these heads, the first is you cannot disapprove that saying of Christs, Provide for yourselves neither Gold nor silver nor brass in your Purses and so on nor two coats nor staves for the workman is worthy of his meat. Paul proves in Phillipians the 4 chapter that they supported him when he was in need the same Paul when in the 9 chapter of Corrintheans that Ministers that Preach the Gospel should live by the Gospel. I do not want to make a gain for the Preachers but if a man be called to Preach as saint Paul has it and go from house to house and city to city and Preach where there is a door open and do this for his life how is he to be maintained, without he has an income if he be a Poor man and Preach as Christ taught his disciples. To be plain this poor mans coat nor he shoes will not last 40 years, as some formerly did which we read of in the scriptures, he will be obliged to his friends to buy him these necessary things, and they should supply his wants in every respect but no more. The Methodists I believe with myself fears the great danger there is of Preachers making gain of it and a trade of it. I never backt nothing but this, and this is needful and it agrees both with scriptures and reason. I believe it is not in your Power to overturn this head more might be said on this head, but my time will not let me do no more at this time, but what is written in weakness is I can truly say is written in love to you and when anything contrary to love springs up in my mind its my way of proceeding, Lord deliver me from this spirit, judge of me as you may. - And with regard to my sentiments on the second head is, that Man that has a dispensation of the Gospel delivered unto him it is his duty to take the advice of Paul where he exhorts his son Timothy to Preach the word; be instant in season and out of season to reprove rebuke exhort with all long-suffering and doctrine. Paul said in another place, Take heed unto thyself, and unto thy doctrine continue in them for in doing this thou shalt both save thyself and them that hear thee. I think these proofs may be sufficient to back what I intend to back, but to throw a little more light on the subject, you may look what the Prophet Isaiah means by the Ministers in the 62 Chapter. For Zions sake will I not hold my peace and for Jerusalems sake I will not rest. But to make it more firmer look in the same chapter where he says I have set watchman upon thy walls O Jerusalem which shall never

hold their Peace, day nor night, ye that make mention of the Lord, keep not silence. This is scriptural, and if you can confound them by any means, you may come forth but come in love. You say that great numbers amongst the Methodists want transforming from the head to the heart; why man you are almost mistaken in this, for God has chused the Poor of this world to be Methodists which I can assure you hardly knows a letter in the scriptures. But I am afraid with many besides me, that all is not Israel that is called Israel. But I hope there is a few amongst the Methodists that has their garments unspotted you may condemn them and me as you may. But I can bless God that ever I heard a Methodist Preacher. Now I think this may suffice, and I can assure you that this is all written in love to you, and that you may either write or sit still so as to do it with love. I remain your friend still hoping that we shall meet together in Paradice from

William Gouldthorp

For Joseph Wood  
of Newhouse

Newhouse 2<sup>nd</sup>. Mo. 21<sup>st</sup>. 1797

Wm. Gouldthorp

I received thine of the 18<sup>th</sup>. Inst. and was about to prepare an Answer to the several particulars continued therein, but a gentle caution arose in my mind. "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you". However I think I feel a right liberty to make a few remarks; Thou has collected many scripture passages together which I am very much afraid thou art a stranger to their true meaning, as none can rightly comprehend the Truth contain'd therein, further than they are brought into a measure of the same spirit those were in who wrote them; The scriptures being a sealed Book to all until they are renewedly opened by the Lion of the tribe of Judah, who when he shuts none can open and when he opens none can shut; and afterwards in the same dark vaunting spirit by which Golia'h formally defied the armies of the living God, challenges me to forth (as I suppose to answer them) But as these two heads were fully and fairly answered in my last letter, which thou has not yet refuted; I think myself under no obligation to notice thy challenge further. The first Page of thy Letter is mostly filled with such falsities and manifest contradictions, as to an unprejudiced mind if they see it, will fully answer itself: Nevertheless I find a freedom to make a few observations, Thou blames me for Judging rashly; But thou art much mistaken thine own performances clearly manifest to a truly religious mind that they proceed from an unsound heart, and its a favour that there are preserved in this our day, such as are at times endued with the spirit of true Judgment and discerning, so as not to be deceived with any outward pretensions whatsoever, being a measure of that spirit which the Prophet had when he said "Come in, thou wife of Jereboam; why feignest thou thyself to be another." Thou charges me with not writing in the spirit of love, but I say my mind was mercifully covered at the time with that love which is without dissimulation, which engaged me to write the Truth to thee, and not daub thee with untempered mortar, and cry Peace Peace when in the light of Truth it was clearly discovered a sword was more necessary. Thou says if thou errs in Judgement in these letters, if I be a well-wisher I may pray for thee. In regard to the first, I would advise thee never more to write upon religious subjects, but by the guidance of the spirit of Truth, and then thou will be satisfied in thyself that thou art not in an error; and in regard to the latter, may observe, that true Prayer cannot be performed in the will of the creature, nor in mans way or time, but feeling at this season the spirit of supplication, I am engaged to beseech the most high that he would be graciously pleased to wipe away the mists of error and ignorance from before thine eyes, to favour thee with a clear discerning of thy state, to bring down every thing in thee that may be compared to the tall Cedars of Lebanon or the sturdy oaks of Bashan. That the stone cut out of the mountain without hands may dash to pieces all the

Images in thee which have exalted themselves above the living God, and may become a great mountain that may subdue all the earthly nature in thee, that so being thoroughly cleansed from everything that defiles the temple of God, thou may be enabled to worship him in the beauty of holiness, and walk before him in newness of life. I shall now draw towards a conclusion, earnestly desiring thee to Study to be quiet and do thine own business; I lament that thou has spent so much time in writing to so little purpose, how much more profitable would it have been for thee had thou been employed in a diligent examination into thine own state, which whatever thou may think of thyself, I believe thou art much a stranger to. The tree is known by its fruits. If the heart be right there will be a consistency in all our actions, Truth Justice and equity will be in all our ways. But if we are not faithful in the unrighteous mammon will the Lord commit to us the true riches. Nothing has been a greater hindrance to the promotion of Truth and righteousness in the earth, than the conduct of many Professors, who instead of being way markers unto others have indeed been stumbling blocks, and caused the way of Truth to be evil spoken of. - I dare give thee no encouragement to write any more in thy present state to me. I believe if thou did I should return it. If from a right concern of mind thou should be desirous to ask me any questions concerning the hope that is in me, thou knows where I live, and will not meet with an unkind reception, and I trust I should be enabled to answer thee in meekness and fear. - I am with real respect to thee thy faithful and well wishing friend

Joseph Wood

P: S. - 2<sup>nd</sup>. Mo. 23<sup>rd</sup>. I this day feel my mind impress'd with a sense of duty to add a little concerning thy two heads as thou calls them. In respect to the first, Thou now, that thou means no more than that a Ministers real wants should be supplied, But this is not Preaching for money. All who are in a necessity whether Ministers or others ought to be relieved by the Society of which they are members, and if they are true Ministers they will be of the Apostles mind to labour according to their ability that the Gospel may not be chargeable. It being their reward when they Preach the Gospel to make it without charge. These dare not have any settled maintenance, nor receive a penny a week from their poor hearers to maintain them in Pride and Idleness whilst their own families are in want of the necessaries of life, and this I know to be the case, and yet how lamentable it is that some People are so blind that they even love to have it so. - In regard to the second head, Thy quotations make nothing for thy purpose, when the Lord is pleased to give the word his servants ought to Publish the same in the way which he points out to them: But that man can Preach the Gospel at any time I deny, for the Gospel is not a bare declaration of the Truths contained in the Scripture but is the Power of God unto salvation, and both scripture and true experience is clear that man hath not this Power at his command, but it must be waited for, otherwise we rob God of his honour, take his sacred name in vain, and never truly profit the People, nor bring lasting Peace to our own minds. The Prophet Isaiah declares "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." All true Ministers as well as others experience a being stripped into this state, and how much more profitable it is to keep their minds properly staid upon the Lord, than to offer the sacrifice of fools, seeing he hath declared "I hate robbery for burnt offering." The said Prophet also adds the sorrowful consequence of moving in this line, without a renewed command from the head of the true Church. "Behold, all ye kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks which ye have kindled, this shall ye have at mine hand, ye shall lie down in sorrow". I believe if ever thou get beyond the shadow, to the substance of true religion, thou will be favoured to see these Truths for thyself, which that thou may is the sincere desire of thy real friend

J: W.

For William Gouldthorp  
at Shelley-Woodhouse

Newhouse 3<sup>rd</sup>. Mo. 4<sup>th</sup>. 1797

Respected Friend  
Jane Burrow

I observed the remark thou made in the course of our conversation last third day evening, and have several times thought of it since, viz. That there were but few in this Meeting rightly qualified to transact the affairs of the society, and this I believe is the case in most Meetings; Now a desire hath attended my mind that from this sight a sense may be begotten in thee of the necessity there is for thee to come under the preparing hand, that by the renewed Baptisms of the holy spirit which alone initiates into the Church of Christ, thou may be enabled to come up in thy proper place in the body, and fill up some of those seats which are now empty, or otherwise improperly filled. "The harvest truly is plenteous but the labourers are few." and what is the reason The Lord I am fully perswaded is not a wanting in the visitations of his Love, I have oftens thought there never was a day in which his Loving kindness was more eminently displayed towards the children of men than the present; but there is in too many an unwillingness to close in therewith, but are rather desirous to put it off to some future Period when they vainly imagine it will be more easy to them. My mind is oftens deeply concerned for the beloved youth, having trod those slippery paths myself, and been well acquainted with the temptations incident to that time of life. But O there is no true Peace to any, whilst they remain from under the discipline of the Cross of Christ, Therefore suffer me in a few words to say unto thee, be willing to take up thy cross and learn of him who is meek and lowly of heart, and thou shall find rest to thy soul. I conclude (with desires that thou may be willing to be as passive clay in hand of the Potter; that the Creator of Jacob and former of Israel may so thoroughly strip and wash thee, as to make thee a vessel in his house, upon which holiness to the Lord may be inscribed, and that the remainder of thy days may be so fully dedicated to his service, as in the close thereof to receive the answer of Well done.) and remain thy well wishing friend

Joseph Wood

For Jane Burrow junr.  
at Shepley. Lanehead

Newhouse 3<sup>rd</sup>. Mo. 14<sup>th</sup>. 1797

Respected Neighbour  
John Allott

When thou came to demand what is commonly called the Churchrates of me; I was just going to inform thee the reasons why we as a People cannot pay these demands, but a neighbour coming in at that time prevented me, and since it hath many times bore with considerable weight upon my mind to take this method of informing thee that it is not out of wilfulness or obstinacy, as many imagine, but purely to keep a Conscience void of offence before God; firmly believing that, we are called to bear testimony against all that Worship and Ministry which is exercised in the will and wisdom of the creature. Our reasons then are these.

First, We apprehend the worship performed in these places is not the true Worship of God, but consisteth chiefly in the inventions of men, and is conducted in the will of Man, and confined to time and place. Whereas Jesus Christ himself declares John C: 4. v: 23. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in Truth; for the Father seeketh such to worship him." And then adds v: 24. "God is spirit; and they that worship him must worship him in spirit and in Truth".

Second, We apprehend that the Ministers are not the true Ministers of God, they receiving their call, qualification and authority from man, going to schools and Colleges as they profess to learn to Preach, (as other People go Apprentices to learn their trades) and then come and sell it to the People; and those who cannot for conscience sake put into their mouths, like the

false Prophets formerly they prepare war against them. Now we find the Apostles were most of them poor illiterate men, called qualified and received their authority from Christ (and so do all true Ministers to this day.) They delivered not their own studied matter in the wisdom of man, but spoke in the Power of God, as the spirit gave them utterance. The apostle Paul says in Gal: C: 1. vs: 11, 12. "I certify you Brethren, that the gospel which was preached of me is not after man. For I neither received it of a man, neither was I taught it, but by the revelation of Jesus Christ." The same Paul also saith in 1 Cor: C: 2. v: 4. "My speech and my Preaching was not with the enticing word of mans wisdom, but in demonstration of the spirit and of Power." And when Jesus was about to send forth his disciples he said unto them Matt: C: 10.v:8. "Freely ye have received freely give." And they that did not receive their testimony, we do not find they were to be compelled to support them but he adds v:14. "Whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake the dust of your feet." There is no persecution, or force upon conscience here; and well would it have been for mankind had they remained under the government of this spirit to this day.

Thirdly. the People are taught to believe, that these places after consecration (which is a Popish invention) are more holy than others, and call them Churches, Temples or houses of God. Whereas the Apostle Paul saith in Acts C: 17. vs: 24, 25. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is worshipped with mens hands, as though he needed anything, seeing he gives to all life and breath and all things." The same Apostle said 2 Cor: C: 6. v: 16. "Ye are the temple of the living God; as God hath said I will dwell in them, and walk in them; and I will be their God, and they shall be my People." and again to the believers Heb: C: 3. v: 6. "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end". And Christ declares himself to be the head of the Church, but he is not the head of a building of wood mortar or stone, but of that People wherever assembled who gather in his name, and these experience his Presence to be in the midst of them.

Fourthly, The faithful amongst us have not only heard but been obedient to the call Rev: C: 18. v: 4. "Come out of her, my People, that ye be not partakers of her sins, and that ye receive not of her plagues". And it is in obedience to this call, that we cannot support anything we apprehend to be inconsistent with the purity of the Gospel dispensation, whatever we suffer for it; otherwise we know the value of property as well as other men, But what we cannot actively comply with, we are made willing patiently to suffer; labouring after the disposition of mind which the Hebrews had to whom the Apostle wrote C: 10: v: 34. "And took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance".

Lastly, I have not wrote these things out of prejudice or enmity unto any, I trust there is no such disposition in me, but quite the contrary; I think I can without boasting say, I love the author of our being, and all the workmanship of his hands for his sake, sincerely desiring the welfare of all my fellow mortals as my own, my view is purely to inform thee, that our reasons are founded upon a religious scruple. And I may now add that in the course of my time; I have observed much difference in the conduct of the officers when they have come to make distress upon us, some appearing as if it was both a pleasure and profit to them; whilst others more conscientious, have appeared to do it with great reluctance, and been very cautious not to exceed their demands and reasonable charges. I may also just observe to thee that it hath been usual for officers when they continued the office more than one year, not to proceed against us until they were near going out, as the expense of recovery and trouble is no more for a number of years than one; I leave this hint to thy discretion as we cannot dictate in these matters, and conclude (with desires, that as I look upon thee to be not only a respectable but a moderate man, that in thy proceedings against us) thy moderation may appear to all and remain thy well wishing friend and neighbour

Joseph Wood

For John Allott  
of Ing. Birchworth

Newhouse 3<sup>rd</sup>. Mo. 18<sup>th</sup>. 1797

Respected Friend  
Joseph Haigh

Our Lord and Saviour Jesus.Christ whose followers we profess to be, saith "Whatsoever ye would that men should do to you, do we even so to them". The reviving of this passage in my remembrance hath been an encouragement to me to endeavour to discharge what I have apprehended for some time past to be my duty to thee; hoping thou will at any time use the same freedom with me, if thou should feel the like concern; remembering that we are Brethren, and ought to be concerned for one anothers welfare and to speak the truth in love one unto another. Now what hath bore with considerable weight upon my mind is to advise thee, as much as thou can to refrain from the attendance of Fairs, and discourage it in thy family as much as lies in thy Power, endeavouring to do thy business at some other time or place, as the company which resort to these places is very unprofitable to the dear youth, and I believe many by attending have been drawn into snares which they have afterwards found cause deeply to repent of. The Apostle Paul saith "All things are lawful unto me but all things are not expedient". Now I believe it is lawful for friends who have business at Fairs to attend them; but I believe it is expedient as much as they can to avoid the attendance of them; not only for their own sake, but that they may be good examples to others; and I can say from experience that when the Lord was pleased to visit me with the day-spring from on high, he showed me that it was my duty to avoid the attendance of these places when I could do my business elsewhere; and when I have been under the necessity to attend, my spirit hath been so burthened with the vanities thereof, as to convince me that those who were concerned to work out their salvation with fear and trembling could take no delight at any such places. I believe thou art concerned for the welfare of the cause of Truth, and I sincerely desire thou may experience an increase of this concern, and that every thing may be removed out of the way that may hinder thee from coming up to the help of the Lord against the mighty. The more we are devoted to his service, the more will all the fading and transitory things of this life be stained in our view; and the more we give up for Truths sake the greater will be our reward. Let us therefore be of the Apostles mind who declares, "This one thing I do forgetting those things which are behind, and reaching forth to these things which are before, I press towards the mark, for the prize of the high calling of God in Christ.Jesus," I remain in that love which desires thy welfare, thy sincere friend

Joseph Wood

For Joseph Haigh  
of Bog-hall

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Extract of a Letter from John Stansfield to his Parents respecting a proposition made by Thomas Milns a considerable Merchant in the neighbourhood of Halifax to advance himself a considerable sum of money and promote subscriptions for the release of him and the other friends who were Prisoners in York Castle, at the suit of George Markham Priest of Carlton for non payment of Tythes.

York.Castle 2. mo. 28<sup>th</sup>. 1796

I have read and considered the account respecting my worthy friend T: Milns extraordinary kindness in proposing a plan for our release, but cannot give any grant for the advancement of money in order to satisfy the Priest, I accept of his kindness and attention in the fullest extent of the words, which I really believe proceeds from a feeling humane disposition; and if the application of the money which he has so generously offered to advance, and promote subscriptions for, had been or likely to be applyed, to some charitable purpose, I should have had no objection, but on the contrary it should have had my hearty support and concurrence, but I cannot consent for money to be raised on my account to feed these mercenary hirelings who call themselves the Ministers and the followers of humble Jesus, but Alas, Alas their fruits manifest them to be like those whom the Prophet exclaims against "who eat the fat and cloath themselves with the wool but feed not the flock" and they that cannot put into their mouths they even prepare war against them. It is well known that our objection to the Payment of the Antichristian Yoke of Tythes, and forced maintenance of Ministers, proceeds not from the stubbornness or obstinancy, but purely from a conscientious scruple, fully believing them to be contrary to the Precepts and doctrine of the author of the Christian religion, who charged his Ministers to distribute as freely as they had received. This is very contrary to the fruits of G: M. (and our Lord says by their fruits shall ye know them) who goes forcibly to extract money from those who do not receive him nor his Ministry, therefore cannot for conscience sake contribute towards or uphold such, who run before they are sent, and therefore cannot profit the People at all. Now my sufferings (which if they had

been on any other account, would have been intolerable) Are rendered easy to me yea if my life was required to be offered in support of this Testimony which I have to bear to the world, no doubt but he who says be of good cheer; I have overcome, would vouchsafe me a Martyrs Faith; Mercifully affording strength sufficient for the day- but on the contrary at seasons I am made to rejoice, that I am found worthy to suffer a little, for him who has suffered so much for me; who has trod the path to Glory, leaving us an example of Faith and Patience, even unto Death; who when he was persecuted reviled not, but on the contrary manifested his universal love and good will in a remarkable manner, in that Pathetick prayer, Father forgive them they know not what they do.

The following Poem was wrote by our worthy Friend Joseph Brown of Lothersdale who in the days of his youth for want of taking heed to the Principle we profess, fell into gross temptations being criminally concerned with a young Woman whom he afterwards married, and became a true Penitent, received a gift in the Ministry, in which he laboured faithfully and acceptably, and suffered imprisonment in York Castle for his Testimony against the Antichristian yoke of Tythes.

Cupids cruelty or Strephons fall an Elogy

Cupid was cruel did such rules proclaim  
 With lustfull strains made me revenge my flame  
 Grief shame and sorrow flows as from my pen  
 I'm disregarded by the race of Men  
 Rejoice ye muses now I'll use your strains  
 But mourn ye flocks and herds upon the plains  
 Ye rocks and caves and every hollow ground  
 With echoes my unpitied fall resound  
 Let every staring Owl with watry eyes  
 Deplore their loss in all their midnight cries  
 Let them with many a mournful sigh and tear  
 Lament the loss of their companion dear  
 Let them to distant climes these news convey  
 To all their mates the mournful scene display  
 Tell them poor Strephon did to Cupid draw  
 But was quite ruin'd by his chuel law  
 Cupid objecting he did thus reply  
 Blest is the lover that can slur a die  
 I own my laws and rules were vast express  
 And also very strict I do confess  
 But by some stratagem or cuning wile  
 Thou might perhaps my strict commands beguile  
 But thou observ'd my Rules with so much care that  
 Thou art entangled in a lifelong snare  
 No conversation can thy loss restore  
 Go to thy mournful muse thou had before  
 Now thus rebuked I'll to my muse retire  
 And in some mournful strain her reinspire  
 I am now lower than an Ass or Mule  
 I am the present ages Ridicule  
 Let wakeful Dogs lament and ever bear  
 Perpetual howlings for their Strephon dear

Who late in gloomy nights came over the plain  
 And brought new comfort to their watchful brain  
 Let them bemoan for ever weep and mourn  
 Their mighty object never must return  
 I'm like a leaf which on the ground we see  
 Blown from the summit of some lofty tree  
 Which tho' not faint with age but green as youth  
 Not yet arrived to its perfect growth  
 But when this leaf was young and in the Bud  
 Another leaf at some small distance stood  
 And when a tempest from the skies there sprung  
 In amorous foldings they together hung  
 Thus while they grew and did on safety boast  
 The Winds blew strongly from the neighbouring coast  
 At length the skies began to overcast  
 Then issued from the West a fatal blast  
 Mourn mourn thou lofty Tree thy loss deplore  
 Those amorous leaves thou must enjoy no more  
 Let every leaf which on thy boughs do grow  
 Let tears of dew as from a fountain flow  
 Let them perpetually lament this fall  
 A loss which mourning never can recall  
 The scripture text this mournful cas implies  
 For as the tree doth fall it surely lies  
 A thousand pities pity thousand ways  
 That Cupid on poor man should have such sways  
 But Cupid thinking that his rules were short  
 Made application to his sister for't  
 His Sister Venus her assistance gave  
 They both contriv'd to captivate a slave  
 Cupid objecting he again replies  
 The Treacherous lovers sure to win the prize  
 For if a youth doth act his Masters will  
 And doth exactly every point fulfill  
 Yet being familiar with his Masters spouse  
 He may perhaps get Master of the house  
 Thus by deceitful methods lovers may  
 Obtain the prize and seen yet to obey  
 Thou should have reason known as well as me  
 Tho' I with reason ne'er could well agree  
 But since thou did not reasons dictates use  
 No skill'd Physician can have a Balm infuse  
 No conversation can they loss restore  
 Go to the mournful muse thou had before  
 Again Rebuked I'll to mind muse return  
 And being devolv'd in sorrow I must mourn  
 As mankind will on me no pity show  
 I must from other things the mourning draw  
 Mourn all ye warbling Birds with me partake  
 Let us a general atonement make  
 Your warbling notes in doleful strains disclose  
 And scenes of mourning melody compose  
 Let mourning strains to every grove extend

And to remotest parts a message send  
 Let every brook and every purling rill  
 With streams of tears the distant rivers fill  
 Let every Bird that crosses o'er the main  
 To distant climes the heavy news explain  
 Tell them that Cupid by his own rigorous law  
 Has caused poor Strephon from the world to draw  
 Cupid again objecting frowning says  
 This fall shall blast thee thy remaining days  
 I've told thee how thou might have shun'd the bait  
 But thou resisted till it were too late  
 My counsel now will of no service be  
 Thou'rt left in anguish to all fates decree  
 No conversation can thy loss restore  
 Go to thy mournful muse thou had before  
 Again rebuk'd I shortly will conclude  
 For if provoked he may perhaps be rude  
 So all you votaries pray think of me  
 Do not indulge your love to this degree  
 Before destruction pride doth reign in all  
 A haughty spirit comes before a fall  
 So all young Men that yet survivors are  
 Of your short standing have a prudent care  
 For if a man doth think he stands says Paul  
 Let him take care lest he should chance to fall  
 But to conclude these sad and mournful lines  
 Which may perhaps be read in future times  
 I wish that all may shun this dismal shame  
 And here I humbly will subscribe my name

Joseph Brown

From Joseph Brown to Margaret Raine on the death of her husband Jonathan Raine of  
 Rossendale in Lancashire

Death conquers all for who can him withstand  
 We all must yield to his subduing hand  
 What shall I say to vent my grief  
 Or ease my painful heart  
 Or who can give to me relief  
 Or mitigate my smart.  
 Since I have lost this worthy friend  
 Whom I esteemed much  
 Search Lancashire from end to end  
 You'll not find many such  
 A Christian in reality  
 The Truth he did possess  
 Averse to all formality  
 And seeming Godliness  
 All vice hypocrisy and Pride  
 This man did disallow  
 With zeal he often testified

Against an empty show  
 With freedom and sincerity  
 He has spent many an hour  
 To shew the great antipathy  
 Betwixt the form and Power  
 The word of Truth he did impart  
 And shew'd the way so clear  
 He once resolv'd my doubting heart  
 And did my spirit cheer  
 But now alas he is no more  
 He'as run his mortal race  
 Then where shall I my loss deplore  
 For such are very scarce  
 But why should I thus fret and loss  
 Or why should I complain  
 When I consider that my loss  
 Is his eternal gain  
 His soul I trust is gone to rest  
 Where there is joys in store  
 Amongst the saints he's surely blessed  
 With peace for evermore.

The following Testimony was delivered by Elizabeth Dickinson of Sheffield in their particular Meeting ye. 15<sup>th</sup>. of ye 5<sup>th</sup>. Mo. 1796

During the time of my silent waiting with you, I have felt a little matter rest on my mind, which I think it may be as safe for me to leave with you. I have remembered poor Abraham when he was called from his Fathers house to sojourn in a strange land which the Lord would shew unto him, no doubt he had reasonings about it and it might seem hard to go he knew not wither, yet as he gave up to be led by the Lord, the Lord preserved him and kept him that he did not want, and so he will do all those who surrender themselves up unto him no doubt he had close exercise in his lonely travel thro' the wilderness, but the Lord comforted and supported him so that I have no doubt had he been asked he could have said he lacked no good thing. I have also remembered poor Jacob when he had digged the wells and the Philistines stopped them up again, it must be very trying yet we may remember he did not leave of digging until there was room. I have looked at the expressions and thought much was contained therein much instruction to the thinking mind far beyond what I am able to set forth, but I believe there are poor exercised minds here present who can feel them, who may read them, take them home with them and consider them; deeply exercised minds who may at times feel the Philistine nature stoping up the springs of life, who may have many close tryals and low seasons which are known to none but the Lord, these I have felt with, and for; with desires that they might be encouraged to hold out unto the end, for we may remember that it is the end that crowns all. Be encouraged my dear friends unto you I feel the language of encouragement, you shall not be forsaken of the Lord.

The following Testimony was delivered by Jane Simcock a young girl about 10 years and 6 months old at a meeting in Wilmington in Pennsylvania 6<sup>th</sup>. of ye. 7<sup>th</sup>. Mo. 1741

My friends my heart hath ached this day, in consideration of the proud in heart, for it hath seemed to me that there are some in this meeting, that think God cannot pull them down, but O my friends if there be any such that think so, they are greatly mistaken, for God can pull down the strongest Man or Woman; this is my desire that we may all turn from the evil of our ways and be obedient to God, that he may go along with us, and shew us the way he would have us to go, and which way he would not. These few words having press'd upon my mind, in true obedience to God, I have dropt them amongst you this day.

The following Letter was wrote by Charles Blackburn to some of his former intimate acquaintance with whom he had been united in a deep similarity of sentiment before his convincement of the Truth and attendance of Friends Meetings

To John Fisher, Joseph Hobson, Edmund Norcliff, Luke Lawton and Samuel Senior.

Whatever may be the consequence of these following lines I can truly say it has not been a little trouble that has actuated me to write them, you very well know that our united sentiments, or speculative notions of Religion, or principles of reformation in what we suppose to be the corruptions of Christianity, has drawn the eyes of many spectators upon us, to behold the standard of our reformation. But alas! what can they see, but that we indulge ourselves in the vain Amusements and Recreations of the world in our daily practice, you very well know I had inadvertently been drawn into practices contrary to my own inclination rather than give you offence, and I have long ago thought it would sooner or later be the cause of our separation. I know there is a material difference in seeking to find out the Truths of Religion, and seeking to find out no Religion, and the latter I fear is too applicable to you. I thought I had sufficiently declared my mind to some of you concerning your conduct, but as you still continue to live a life of extravagant debauchery, it behoves me to conclude you are either Hypocrites or Apostates, for I cannot find the same number of Professors under any other name that stands so much in need of Reformation. Whatever Ideas you may have of God, you make it manifest to all around you, you live as if there was no God. Whatever Ideas you may have of the creation, I believe it was intended for our use and not abuse. Whatever Ideas you may have of Man, I believe he is a creature of a more noble origin than a Beast, then why should he compare himself to a beast, to gratify his inclinations in things that a brute beast would not, far be it from my inclinations to censure any man unjustly, I do not know that I have any thing but goodwill to all men, but to you in an especial manner, it is your conduct in life that I am against, for many of our more serious Neighbours looks upon me as a partaker or encourager of your ways, but in real truth I am not, I sincerely desire you may make it manifest to the world that you are better than your character, so that we may unite in that Friendship that will not wash away. If not, it is my inclinations to drop our correspondence (but not Friendship) until I be willing to take an active part in your course of life, or you in mine. I conclude with my sincere desires for your welfare both here and here after.

Charles Blackburn

It was without date but wrote at Skelmanthorp the latter end of the 9<sup>th</sup>. or beginning of 10<sup>th</sup>. Mo. 1797

The form of a dismissal amongst the Particular Baptists upon the removal of their members from one congregation to another which I procured from William Pegg of Derby formerly a member of that Society but was convinced of the Truth as Professed by the People called Quakers

The Church of Christ at Hanley under the Pastoral care of Thos. Berry to the Church of Christ of the same faith and order in Derby under the Pastoral care of Mr B. Dickinson.

Beloved Brethren

As it has been the will of God to fix the residence of our mutual friend and Brother William Pegg with you, and as it is probable he may continue some time a resident among you, and as he has requested a dismissal from us to full communion with you; we considering his request reasonable and right do cheerfully comply, believing him to be worthy of communion with you; and hoping he will through the divine blessing be useful amongst you.

Signed at our church Meeting  
Novr. 13<sup>th</sup>. 1796

Thos. Berry, Pastor  
John Fallows  
Wm. Pendred

#### Joseph Wood's Testimony concerning Ann Firth of Shepley.Lanehead

Blessed are the dead which die in the Lord, from henceforth: Yea, saith the spirit that they may rest from their labours; and their works do follow them. Of which number I firmly believe our dear deceased friend Ann Firth was one, concerning whom it is in my heart to give the following brief account, that others who read it may be thereby encouraged to come up in faithfulness to their respective gifts that whether time to them here may be long or short in the conclusion thereof they may receive the answer of Well done, and be favoured with an admittance into the joy of their Lord. She was the daughter of Edward and Jane Burrow, was born at Fulstone within the compass of Preston Patrick Meeting in Westmorland ye. 6<sup>th</sup>. of ye. 2<sup>nd</sup>. Mo. 1759, from whence they removed to Gatehouse near Ingleton within the compass of Bentham meeting in Yorkshire, and in or about the year 1777 to Otley where I first commenced my acquaintance which increased to a firm and lasting friendship with the family. Being descended from Parents who were Professors of the Truth, they were concerned by example and Precept to train up their children in the nurture fear and admonition of the Lord which with the many visitations this our friend was favoured with, had a tendency to preserve her from many snares and temptations the unwary youth are caught in, so that she became a sober orderly young Woman, and as I have since heard her say it was no light concern to her when she considered herself the oldest child that she might be a good example to the younger. In the year 1780 She married our Friend John Firth of Shepley Lanehead and so became a member of our Meeting. By a diligent attention to the divine Gift it was evident she experienced a gradual growth in the Truth and in process of time became a useful member in the church, being clerk to our Womens meeting which service she discharged much to the satisfaction of friends. She was afterwards appointed an Overseer, and I believe took the oversight of the flock not by constraint but willingly, not lauding her labours over the heritage but discharging her duty in an humble and affectionate manner so as to carry its evidence with it and the ground from which it sprung even unto those with whom she had occasion closely to labour, which exceedingly endeared her to her friends. In the year 1796 She in company with George Chapman and John Bottomley and myself engaged on a religious visit to such of the families of friends in our meeting as were negligent in due attendance of weekday meetings; We were favoured to accomplish the same to own solid satisfaction, being nearly united in the service and divinely owned from place to place: She was strengthened to drop

much weighty counsel and advise very pertinent to the state of many families, and have since heard her express the sweet peace she was favoured with in her return. The last time she attended our meeting was the Preparative meeting in the 11<sup>th</sup>. Mo. 1797, soon after which I hearing she was poorly went to see her, she told me she had felt the disorder coming on her for some time but was very desirous to attend that meeting which she was enabled to accomplish. Her disorder proved to be the Jaundice and of the kind which baffled the force of medicine. My mind at the first sight of her was struck with a sense of danger and altho' afterwards when I have gone to see her, I would gladly have laid hold of the flatterer hope but could not; she was mostly cheerful and said not much respecting her change yet it appears she was apprehensive of it by giving at certain time several directions respecting her burial and other things. Neither do I believe it was much thought of by many nor to be so near as it prov'd by any until the day before she died, when she complained much of her head and went upstairs and laid out the sheets and ordered a cap to be prepared to be laid out in. After she went to bed with her husband he asked her if she wanted anything, she replied nothing but rest; he repeated it several times, and she answered in like manner; about 1 o'clock next morning he asked her again but receiving no answer rung the Bell for the servant, when she came he found she was speechless, and spoke no more; she lay in this condition without moving until betwixt 4 and 5 o'clock in the afternoon when she quietly resigned her breath the 3<sup>rd</sup>. of ye. 2<sup>nd</sup>. Mo. 1798 and 7<sup>th</sup>. day of the week aged about 39 years; when I heard of her sudden removal all within me was deeply affected, and the lines quoted by Thomas Ellwood in the account of his Life upon the death of his beloved friend Edward Burrough was brought to my remembrance viz.

Light Grievs break forth, and easily get Vent  
Great ones are thro' Amazement closely pent

She was decently interred ye. 18<sup>th</sup>. of the same Mo. and 5<sup>th</sup>. day of the week in Friends Burial-ground at Highflats, the largest concourse of people attending there that ever I saw on the like occasion; our friend Thomas Colley from Sheffield had a long and excellent testimony to bear to the Truth in the meeting from Mic: C: 2. v:10. This is not your rest. It remains with me to add, That her deportment was grave weighty and instructive, intermixt with an innocent cheerfulness which rendered her company both pleasing and profitable; she filled up the several duties in life with great propriety, being an affectionate Wife, a prudent Mother, not indulging but endeavouring to restrain her offspring from everything that might have a tendency to corrupt their tender minds. A good neighbour, and a kind friend; nearly sympathising with the afflicted in body or mind; and administering of the good things of this life, to relieve the distresses of her fellow creatures. A lover of the company of the faithful without respect of Persons; adorning her profession by a consistency therewith in dress and demeanour, In a word she was a good example to all around her. The solid awful reverent frame of mind in which she sat in religious meetings, Preached louder than words, being powerfully reaching unto many. She was extensively useful in our Womens meetings, being particularly qualified for the service of the discipline of the church, having sometimes a word in season to drop therein, which was as Apples of Gold in Pictures of silver. Nearly if not the last meeting for discipline she attended she had in much brokenness of spirit, tenderly to exhort friends to use all diligence to make their calling and election sure, before they were called hence to be of men seen no more. The minds of many are covered with mourning under a sense of the loss the Church sustains by her removal, yet are comforted with a hope that our loss is her eternal gain, that her immortal spirit is centered amongst the just of all generations, where the wicked cease from troubling and the weary are at rest.

Taken from the Analytical Review 11<sup>th</sup> Mo. 1797

The defence of the Prisoners in York Castle for not paying Tythes against the charge of George Markham, Vicar of Carlton, in Yorkshire, contained in his Book entitled Truth for the seekers.

When we noticed Dr Markhams defence of his conduct in prosecuting the Quakers, who have now published this Pamphlet, we intimated our suspicions, that the Dr. had not fairly endeavoured the settlement of this matter in the first Instance, before the Magistrates. The truth of that suspicion is fully proved by the statement here offered to the Public. Dr. Markham as we expected stands exposed as willing Oppressor of his peaceful Parishioners, whose Religion forbids the payment of Tythes. This defence is written with great ability, and a moderation still more entitled to praise, as it is in reply to a very violent and abusive Pamphlet.

The purest water generally receives a colour and alloy from the soil through which it passes, but the spirit of these respectable Quakers is as uncontaminated as the stream that flows through polished marble, We are glad to see this Pamphlet hath already reached a third edition, the public mind will receive from it a powerful and worthy impulse. The world is more indebted to this religious Sect, than perhaps to any other. They have borne a testimony against persecution which has not been lost. The marked disapprobation of the proceedings of Dr. Markham against these worthy individuals, shown both by our civil and ecclesiastical Governors, seems to promise the dawn of better days, when the laws corrected and improved will no longer leave to the power of imperious Priests to trample on the rights of humanity and riot on the spoils of the good. The press has a thousand tongues, and nothing can now be done in a corner; the Martyrs of Truth and virtue should therefore take courage, and persevere for the season is auspicious.

We trust this defence will make the names of the venerable confessors, John Wormal, Henry Wormal, Joseph Brown, James Walton, and John Stansfield, dear to the ears of Britons. and that they will yet live to see undisturbed by further prosecution, that their example is efficacious, and that their labour has not been in vain.

On the same subject From the Monthly Review.

On perusing this defence, we were naturally reminded (as indeed we often are) of the Horation maxim, audi alteram partem; the excellence of which it is strongly exemplified in the remarks that have been made in the tract before us, on the Pamphlet lately published by the Rev: Dr. Markham; There seems to be generally, something very powerful, if not invincible, in the simplicity, plainness, and perspicuity, of the Quakers style; on which account it must ever be deemed a very hazardous adventure in any Controversialist, who would, in an appeal to the Public, take the field against an Opponent or Opponents, of that sturdy sect. No abilities will avail him if he have not the clearest, the most manifest Truth on his side; Truth to which sooner or later, all Opposition must bow. The Quakers (five in number have signed their names to the present Pamphlet) late Prisoners in York Castle are indeed shrewd Reviewers. In their cool and temperate manner they are rigid and severe Critics. They roundly charge Dr. Markham at whose suit they were cast into Prison, with having in his defence grossly misrepresented their cause and their conduct; and we are of opinion, that if he does not clear himself from their accusations, the Public we conclude that these men of Peace have, indeed been very ill treated; and that the Palm of victory, in regard to the present contest, ought to be adjudged to them. We cannot enter into the points of disputation that are brought forward in this Pamphlet; which every reader who is a friend to

humanity will close with peculiar satisfaction (as we do and as does the editor) with the following note of information viz.

The Prisoners are now liberated from confinement by the kind interposition of the Legislature.

Last Session of Parliament, a clause was added to the insolvent Act then passed, by virtue of which, the Prisoners, on appearing before the Justices, at the adjournment of the Quarter Sessions for the West.riding of the County, held at the Castle of York, on the 6<sup>th</sup>. of October 1797 were then set at liberty.

On discharging them the Justices directed Warrants to be made out for the amount of the sums decreed against them respectively by the court of Exchequer with the proportion of costs upon each.

A short account concerning John Marriott with some of his expressions in his last sickness

John Marriott of Reedyford near Colne in Lancashire, was a friend of an amiable disposition, and very generally beloved by those who knew him. He professed an excellent understanding which was much improved by a good education; and a considerable portion of useful knowledge. He was of a thoughtful and serious turn of mind, and was often made sensible, by the gracious operation of the Holy.Spirit, of the necessity of much greater progress in Piety and virtue, and in the path of self-denial, than he had ever experienced. About the 34<sup>th</sup>. year of his age it pleased divine Providence to visit him with a very afflicting disorder of body which continued for more than a year before his decease; This sore tryal was borne with remarkable patience and resignation; and served to refine and prepare his spirit for that Kingdom of rest and happiness into which nothing that is impure can ever enter. During the progress of this disease, he uttered many solemn and instructive expressions some of which have been preserved; and it is hoped, that the perusal of them will tend to excite living desires for the attainment of that pure and perfect state of mind; for which he was so earnestly concerned. He frequently said that his afflictions were small in comparison of what he deserved. His mind was often clothed with deep poverty, and engaged in humble breathings to his Father of Mercies, that a preparation for his final change might be mercifully granted. To a near Relation who waited on him, he in strong terms lamented his too great attachment to the things of this life, and expressed himself to her at different times to the following purport, "I have thought much of the Thief on the cross, and compare myself to him. I have been afflicted time after time, but have not been so obedient as I ought, and therefore the Lord hath now laid his hand heavy upon me; so that I may say; "he has chastened me with pain upon my bed, and the multitude of my bones with strong pain, so that my life abhorreth bread, and my soul dainty meat, my flesh is consumed away that it cannot be seen; and my bones that were not seen, stick out;" Ah! my Dear Cousin, there seems now but little chance of life; and it feels hard for flesh and blood; yet I fully believe, if I was to be restored, and should slide into the spirit of this World again, I should be then irrevocably lost.

Oh! that I had lived in a little cottage, that the temptation to great things might not have overcome me as it has: At another time he said, I have prayed that my sins may be set in order before me, that there may be none unrepented of; and that I may be admitted into an eternal inheritance with the saints in light. I wish that I had lived near thee, thou would'st have warned me of the danger I was in; we want faithful friends to help us forward. There was a time when my mind was too much taken up with Political affairs, and on weightily considering the effects of it, I was mercifully made sensible, that when yielded to, they had a tendency to divert from objects of a superior nature. I was also inclined to pursue the amusement of coursing, but feeling the controversy of Truth against it, I yielded to the conviction, and in withstanding these allurements, I had and still feel solid Peace. If I had kept by place, I might have been of use in the Church and family; I hope however, I have this

satisfaction that in our Meetings for Discipline, I have not taken the wrong side of things; yet Oh! I have not the consolation of being obedient to Knowledge; I have been buried in the earth; have covenanted again and again, that I would be more devoted; but alas! I have put it off, and am not acquainted with the voice of my beloved. With what desire hast thou watched over me for good, year after year; and if I be favoured to land in joy eternal and full of glory, the travail of my soul will be answered. Having left him for a short time, he appeared on her return, to be in great exercise of mind, and expressed himself to the following effect; "I have been sorely distressed, and condemned on reading over some of thy Letters; they bear thee witness, that thou hast faithfully warn'd me. Oh! That I had attended thereto! Oh! let us join in strong cries to the Lord, that he may be pleased to favour me with one gleam of his life giving presence, which is far better than temporal life. I believe the wounds of Jesus are sufficient to wash away all sin, if there is but faith in him. Ah! what friends ought to be, but, Oh! They are a poor halting remnant; There are scarcely any of our young friends who have the weight of the work upon them. With what awfulness have I remembered the Sufferings of our dear Lord, when he had the sins of the whole world upon him, what he must have felt, when mine are so heavy to bear. He was oftens deeply engaged in awful supplication; and for two or three days before his departure; he was when awake, almost continually exercised therein, and at one of these times said, "I pant, I pant after thee Oh my God. He earnestly desired that his dear afflicted Wife might watch day by day at Wisdoms gate, whereby she would be enabled to train up the dear children in the nurture and admonition of the Lord, in true plainness, and in all manner of sobriety; He often expressed the deep sympathy which he experienced with her, in her sore and heavy affliction, the solicitude he felt for his dear Childrens welfare, and the loss they would sustain in being depriv'd of a father, yet he was comforted in reflecting, that there are Widows children who are bright and shining lights. To another relation he expressed at different times to this effect, "In the forepart of my illness, I bemoaned night by night, and day by day, my having been too much engaged in worldly concerns, too lukewarm and indifferent in religion. My bodily Sufferings are great, I have not been sufficiently refined, and these afflictions are surely for my further refinement. Hast thou ever seen any person in such a situation, the Doctors give no name to my disorder, and seem at a loss to account for it. Medicine is now unavailing. There are none can be of use to me, but the great Physician of value; and my dependence is on him alone. The forepart of the day of his decease; after having given some weighty counsel to his Brother; he added; I have not been so careful in these respects as I ought; but I trust my omissions are passed by, and that I shall have a safe convoy through the valley and shadow of Death. On the afternoon of the same day he desired that some portions of Scripture might be read to him, and his Sister who read opening at the 15<sup>th</sup>. chapter of John read to the 20<sup>th</sup>. His remarks on several passages were very just and clear, and on chap: 17. ver: 24. He said "Sister, I have oftens wandered there should be an unbeliever, what can the Diest think of this, "thou loved'st me before the foundation of the world". On enquiring whether the account of the Sufferings of his dear Redeemer was not near the passage which had just been read; he seemed to fear it would be too much for him; yet after a short pause he said, "it is too great delicacy for me to shrink from hearing what our blessed Saviour suffered upon the Cross; for the sins of poor mortals, and for my sins. He afterwards said to this purport, "thou hast awakened me O Lord! Thou hast awakened me, enabled me, I pray thee, if consistent with thy Holy will, to acknowledge thy goodness" I am more easy, and feel no condemnation; Thou see'st thy friend whom thou hast long loved; Oh! Pray that the safe convoy may guide me through the region and Shadow of Death.

Just before his peaceful close, he was heard sweetly to say "A clear evidence, gratitude is a pleasing thing", and quietly departed about 10 o'clock the 11<sup>th</sup>. of the 18<sup>th</sup>. month 1797, and was buried the 15<sup>th</sup>. of the same in friends Burying ground in Marsden Aged near 35 years

Our friend John Pemberton from Philadelphia in Pennsylvania when on a religious visit to Friends in Europe was drawn to visit the Inhabitants of the Highlands of Scotland, the Orkney Isles and parts adjacent and having gone thro' those parts twice, and had very extraordinary service, his labours appearing to be well receiv'd, the inhabitants manifesting much kindness to him and the friends who accompanied him in the said service, and feeling an engagement to return again into those parts he communicated the same to Friends but met with some discouragement whereupon he return'd to his native Land, without the reward of that Peace which is the product of faithful obedience; as appears by the following Letter which he wrote to our friend Martha Routh of Manchester.

Philadelphia 10<sup>th</sup>. Mo. 10<sup>th</sup>. 1789

Dear Friend  
Martha Routh

The inclosed I wrote on shipboard expecting an opportunity wou'd present of sending it on shore, before we left the English Channel, but such opportunity not presenting; I now forward it tho' do not recollect its contents, it will certify to thee my remembrance, and I expect I acknowledged to thee the receipt of thy kind Letter. I was under much distress of mind when I went on Shipboard and continued the whole passage that may justly say I had not a pleasant hour. And tho' I am in America, and at my former habitation, I scarce seem at home. And thou knows dear Martha, without the evidence, the comfortable evidence, no place nor any outward enjoyment can be pleasant; my friends very generally have expressed their gladness at seeing me; but gladness of heart did not, nor does not attend me; so I could not rejoice with them. I did wrong to give way to the prospects of others, or outward discouragements, but these met with the selfish part in me, that was willing to be released, and to return; but whoever follows their own wills, and not the will of God, will want Peace. Let any say as they may.

The arduous line I was exercised in, I am more and more convinced was the line pointed out by the Great Master for me, and tho' the time appeared long to myself and to many others, and was a subject of doubt and admiration to some well meaning Friends. Yet none of us have a right to question the great Leaders right, either with respect to time or service. I know I have greatly offended. Not man willingly, but he who has an undoubted right to lead as he sees meet. And who can only give Peace.

Thou would pity as well as blame me, wert thou sensible of what I have inwardly suffered and still suffer, have appeared like one wholly rejected. Some little spring yesterday when in the company of a few friends, revived a hope I was not wholly cast off, but I still remain most destitute, and I know I have little face to look for a return of that favour I once experienced. I know thou felt distressed at our parting at Higham lodge, and there was cause for it, I was resolving to bend homewards when I did not feel released, but thou art sensible I had discouragers, and discouragements in my way; I have been more open with thee, as one I could once from an uniting sense, salute as a Sister. and Oh! may the same spring be renewed. Wherein we may feelingly unite and rejoice in God. Thou may'st tell thy worthy dear Aunt, that her sense and feeling was right and I always thought so; and happy for me would it have been had I attended to her and some other sensible friends sense, as well as the feelings of my own mind, and not joined with discouraging spirits, who however well meant, were not deep enough, this may look as judging and censoring - I have guarded as much as possible from hard thoughts, but I have suffered loss by regarding the fears and doubts of some - I would send my love to thy dear Uncle and Aunt could I feel my mind clothed as I could wish and also thy dear spouse and dear Martha Haworth, with whom I expect thou now art, and perhaps near leaving England to enter upon your Masters service in Ireland. Be faithful in all things and ye will not fail of a rich reward. - We had a very trying passage in many respects, much crowded, and not such company as we would have chosen, were on board upwards of nine weeks, yet reached Philadelphia the day our Yearly Meeting began, which held eight days, was very large and by many esteemed a season of great favour I thought so seeing as I

believed the wisdom and counsel of the great Ruler to influence the minds of many, and that much love and harmony prevailed, but showers did not reach my dwelling, and as I knew I was unworthy laboured to be still, and sit in suffering. I was often Sea sick, J. Thornton not so, and for divers weeks appeared very hearty, the latter part of the passage he was much tryed with his gravelly complaint, he went home before the Yearly Meeting closed, as he had not seen his Wife. His whole family now I apprehend are well. We have been anxiously looking from day to day for dear M: Ridgeway and Jane Watson, having heard they were to embark about the 10<sup>th</sup>. of 8<sup>th</sup>. Month, Tell Samuel Smith his dear Wife is well, I desire he may do better than I have done. There are many friends in Ireland I am much indebted to, but I cannot now salute them as I could wish, Farewell dear Martha, and if thy heart is opened, be free to speak to me the language given. Once thy feeling friend

John Pemberton

P: S: My dear Wife is as well as usual. Rebecca Jones looks well, so did thy R: Wright last week, S: Emlen, Nichols. Waln, H: Drinker, and some other friends are gone to New York to present an Address to General Washington as President of the United States from our late Yearly Meeting. Said Meeting have also address'd the Congress of the said states, but cannot be presented until their Meeting in 1<sup>st</sup>. Mo. next.

A Testimony from the Monthly Meeting of Marsden in Lancashire concerning Tabitha Marriott deceased.

Our minds being deeply affected through the late removal of our dear and well esteemed friend Tabitha Marriott, and under some sense of duty to acknowledge the mercy and goodness of that allwise and gracious Being who gives and takes away at his Pleasure, we find ourselves engaged to give forth this Testimony concerning her, hoping it may be of some service for the promotion of Truth.

She was the daughter of our esteemed friends Richard Ecroyd of Marsden aforesaid, and Susanna his late Wife, by whom she was carefully educated and instructed in the Principles of Truth; and being early favoured with the visitations of divine Grace, was thereby much bowed in spirit, and led to an inward acquaintance with the Lord, and the knowledge of his will, so far, that even in her tender years she was enabled, in a good degree, to discern and avoid the dangers and vanities, into which many are drawn by the adversary of souls to their unspeakable loss, and being preserved in humility, waiting for the further discoveries of the divine will, became assured from undoubted evidence, that obedience is the most acceptable sacrifice, and that the most high is a rich rewarder of all that truly love and fear him: thus learning in the School of Christ she was happily preserved in lowliness of mind, witnessing a growth in grace, and was strengthened with patience to endure the many deep Baptisms and conflicts of spirit, wherein she was frequently exercised; until he whose forming hand was upon her, had wrought a willingness to be anything or nothing, as the Passive clay in the hand of the Potter, and at length brought her forth as a vessel of use prepared for his work and service.

In the 26<sup>th</sup>. year of her age, she was through the prevailing love of God first made willing to declare of his goodness to his People in one of our week day meetings, when after a sweet time of silence, she stood up and in an awful manner said, "The Lord is good to his People especially those who are desirous above all things to be conformable to his Will". And continuing faithful to the divine Revelation she grew in her Gift, and soon made proof that her Ministry was from the living spring, being to the edification and comfort of many. She was early called to visit the churches, in some distant parts of this Nation; and we find the county of Cumberland was the first object of her labour in that respect, in company with her endeared Friend Sarah Taylor; and soon afterwards she went many other Journeys, in company with

divers friends. In the year 1756 she visited the Meetings of Friends in several of the Western counties, Bristol, and the principality of Wales; all which service was, we believe acceptable to friends where her lot was cast.

In the year 1750 She was married to our friend Richard Marriott of Mansfield, with whom she went to reside at that place, but returned with her Husband to within the compass of Marsden meeting in the year 1760. And tho' after her Marriage, she was sometimes confin'd at home (having several children) yet she performed many Journeys in the service of Truth, visiting divers Counties and places in this Nation.

She was a diligent attender of our religious Meetings both for Worship and discipline, and the awful weighty frame of spirit wherein she sat, in the silent part thereof, was instructive and strengthening to the living; thus waiting for the fresh anointing, she was many times raised up amongst us, to speak as with the tongue of the learned, which was often to the encouragement and edification of the weary Baptized traveller, but to the inconsistent high notionist and gainsaying professors as a word of reproof which was sometimes so efficacious as to draw from them an acknowledgement, that the admonition handed forth was from above, and carried the evidence of divine Authority. Indeed we esteemed her a deeply baptised and powerful Gospel Minister, her deportment grave and comely, her expressions in the exercise of her gift sound clear and Pathetic, being frequently led to Minister to the various states of the People, evidently under that love which would gather all to the fountain of sure mercies; and at times favoured in supplication with near access to the Throne of Grace.

She was often engaged in visiting the families of friends and under a feeling sense of the prevailing lukewarmness and lamentable departure of many from the paths of rectitude and peace, went mourning on her way, and at times was engaged to sound an alarm, and warn them of their dangerous situation. She was particularly concerned for the youth, and with great solicitude and affectionate ardency often laboured to make them sensible of the necessity and great advantage of a close attention to the visitations of Truth and an early submission to the forming Power of the divine hand; and was at times led for their encouragement and instruction to drop many lively hints of her own experience in her tender years. Indeed she was deeply engaged in heart that every class might be preserved in faithfulness, and that all might come forward in their ranks as an army for God: and was frequently drawn forth earnestly to petition the most high for a continuance of his visitations, and a succession of gospel labourers in his church, and amongst his People; being sometimes strengthened in the faith, that the Lord would still visit Zion, and repair the breaches and waste places thereof, and in his own time restore her Judges as at the first, and her counsellors as at the beginning. In her conduct and conversation she was a bright example of patience, meekness and lowliness of heart, whereby she gained the esteem of friends and others, who had the advantage of her acquaintance; and in the several relations wherein she stood, was enabled to fill up her station with great propriety; being a faithful affectionate Wife; a careful and tender Mother over her children; often labouring to perswade them above all things to choose the Lord for their portion; well knowing if this was their happy choice, neither grace nor glory, nor anything would be withheld from them; she was also a kind Mistress, and a true sympathising friend, in that love which is without dissimulation. Towards the close of her life many deep painful tryals were permitted to attend her, but her confidence being in the allsufficient helper, she was mercifully supported, aspiring after total resignation to the divine will, in all his dispensations, expressing to a beloved friend, "the cup that is handed, shall I not drink it without repining." She was frequently, when under these deep exercises, much enlarged in her public testimony, to the admiration of many, her mind being as it were at those times carried above the troubles with which she was exercised, and exalted as on the wings of faith and love; thereby demonstrating, that they were sanctified to her, as the means of further purification, so uncommon were her probations, and so remarkable the resignation with which she bore them, and the stedfastness with which she was enabled to look through them to the blessed author of her faith, that passage is on this occasion livingly revived in our

remembrance. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

In the last public opportunity, she had amongst us, she had to declare of the mercy and goodness of her Lord and Master, being led to impress on the minds of those present the necessity and advantage of looking to the great pattern and learning in the school of Christ, affectionately inviting to come and learn of him who was meek and lowly in Heart.

She divers times when in health intimated, an apprehension that her time and service in this world was nearly over, but was much resigned to the divine disposal, well knowing that he doth all things in perfect wisdom. She was taken ill about the beginning of the 6<sup>th</sup>. Mo. last, with a slow fever, which soon reduced her into a state of great weakness; on the 15<sup>th</sup>. of the same month one of her Relations, going to see her, found her laid upon her Bed and very poorly, and so low, it was with difficulty she could bear to speak, but after taking some refreshment, she seemed to revive, and said, it had appeared exceedingly desirable to her to live to settle her Husbands affairs, and leave things in a peaceable manner, and that it had lain much upon her to make her Will, as she was doubtful of the event of her illness; upon the friends saying she hoped in a little time, she would be better and more able to look to the settling of them she cheerfully replied, "I am very doubtful as to that", and added, "I could not have believed, I could have been so willing to leave my children as I am, and tho' I know it will be a tryal to them, after what they have had to go through, yet there were never any that came to the everlasting Father, the Prince of Peace as their only refuge, who were ever left comfortless." After some time she got up and went downstairs, where her children and some other Relations were sitting, and after a time of silence, she broke forth as follows. "I have felt a desire so strong, a solicitude so prevalent for your good, that I must have been weak indeed could I not have got downstairs to express it to you, I have been led to look at the state of our meeting with great care; and as many of the Elders, those of the foremost rank are removed, I wish you solemnly and weightily to consider what is in your power to do for the cause of the Lord, as the care of the Elders removed will now devolve upon you. Oh! how ardent is the desire of my heart, that you may do nothing against the Truth, but for the Truth: I have remembered, and my heart has been humbled in the recollection of the goodness of the Almighty to me from my very early years, in that he gave me his good spirit to check and reprove me when I had done amiss; and I am thankful that the Lord inclined my heart to turn at his reproofs, to receive his convictions because I had sinned against him, I regret exceedingly regret, that I have not made this divine law my more frequent study, that I have not with more unremitting diligence, applyed my heart to it; yet this I can say of a Truth, I have loved it, and indeed it hath been a Lamp unto my feet, and a light unto my path. I have loved to meet the Lord, and to wait upon him, even in the way of his Judgments, and may now say, tho' I know not how this weakness may end, I never before in the course of my Life, have been so continually favoured as of late, never before had such unclouded prospects of that holy habitation, where all sorrow and tears shall be wiped away. I am perswaded my dear friends, that the arm of the Lords salvation, the offers of his love have been extended unto you; and if I die, I shall die in an unshaken hope and belief, that his love is towards the youth in this meeting, and I much desire they may submit their wills to the Lords will, and be willing to become nothing in their own eyes, that God may be all in all. and I wish to impress on your minds my dear young Friends, how unmanly it is to make a profession amongst Men, to be led and guided by the blessed and unerring director, that would lead and guide into all truth, was it attended to, and at the same time be strangers to its limiting, restraining power; for such as slight the offers of his love, are like the children of Israel, when they said, let us make unto ourselves a captain, and return back into Egypt.

And though after this she continued weakly for some weeks, she then seemed to gain strength a little, so as to get twice to meeting; the last she was at, she could not sit the whole time, but in the afternoon, the children, and many other Relations being present, she had a very affecting and memorable opportunity, in which she expressed a renewed solicitude for their growth and establishment in the Truth, only to be experienced by an obedient attention

to the heavenly Monitor, which would preserve at all times, and in all companies; and in seasons of the bitterest probations (she could say from experience) be a never failing comfort, and support. And had to dwell on the necessity of keeping in the patience, expressing how deep was their experience, how great their attainments, in whom patience had had its perfect work! adding if this was wanting we might be afflicted, and not benefitted. Her disorder returning upon her about the 20<sup>th</sup>. of 8<sup>th</sup>. month she appeared from that time to have little or no expectation of recovery, and a drowsiness attended her she was but little awake, yet when awake was clear in her understanding and sensible of her approaching change. At one time she said "when I can freely and fully surrender myself and all I call mine into the hands of a merciful creator, then I feel peace, and all is well." At another time one of her relations asking her how she did she replied very emphatically, "I am well pleased and satisfied." On the 3<sup>rd</sup>. of 9<sup>th</sup>. Mo. in the evening being clear and composed, she had something very comfortable to say to one of her children. On the day following she sat up above an hour, when she said, Oh, that I had wings as a dove, that I might fly away and be at rest; and after she was got to bed, appear'd in a sweet frame of mind, and said to this effect, "I resign myself, my children and the church, into the hands of a merciful Creator, who is worthy of high hallelujahs and eternal praise both now and for ever more, Amen."

On 5<sup>th</sup>. of said Mo. being the last time she was up, she said "O most gracious Father, be thou pleased to look down with an eye of tender compassion, upon thy poor afflicted seed." After which she spake little, but, lay very still; and on the 7<sup>th</sup>. of the 9<sup>th</sup>. Mo. she quietly departed this Life, and was buried in friends burying ground in Marsden the 10<sup>th</sup>. of the same; in the 62<sup>nd</sup>. year of her age; a Minister about 36 years.

From our Monthly Meeting of Marsden held at Crawshawbooth, the 13<sup>th</sup>. of 4<sup>th</sup>. Mo. 1787, In and on behalf whereof Signed by

Margaret Raine	John Hall Sen.
Margaret Mariott	John Ecroyd
Susanna Mariott	James Brandwood
Mary Ecroyd	John Lees
Mary Ecroyd Jun.	William Tipping
Martha Ecroyd	John Robinson
Susanna Ecroyd	David Binns
Lucy Ecroyd	John Earnshaw
Mary Routh	John Wood
Jane Hoyle	Thomas Airey
Mary Beakbane Jun.	Joshua Wood
Martha Haworth	Henry King
Mary Whitaker	John Lord
Sarah Lord	Robert Waterhouse
Phebe Lord	John Hoyl
Mary Earnshaw	Jonathon Haworth
Susanna Haworth	Thomas Hall
Jane Wilkinson	James Haworth
Sarah Hartley	James Haworth Jun.
Ann Hall	Ephraim Hargrave
Elizabeth Haworth	William Mariott
Ann Addie	John Mariott
Mary Robinson	John Whitaker
Elizabeth Haworth Jun.	James Parkinson
Mary Beakbane	James Rishton
Sarah Parker	Ralph Longworth
Esther Lees	Doctor Fishwick

Abigail Robinson

John Priestley  
James Lees  
Henry Haworth

## Account of Mary Awmack

Mary the wife of John Awmack of the city of York, was born at Harrogate in the same County the 12<sup>th</sup>. of the 11<sup>th</sup>. Mo. 1709/10; She gave early tokens of a religious inclination, her conduct may be truly said to be exemplary in plainness moderation and industry, being of a meek and quiet disposition, her words few and savoury; She was early favoured with divine visitations, and being obedient thereto, grew in religious experience to a good degree of stability and settlement therein; and having received a Gift in the Ministry, in which she appeared in a few words in much simplicity, and tho' pretty much confined from travelling by reason of having divers young children, and sometimes being very tender, and weakly as to her constitution of body, yet in company with our valuable friend Ann Mercy Bell visited friends in most parts of this county, Derbyshire and Nottinghamshire, and at several other times Joined as companion with other Women friends in the course of their religious labours in these parts, the last of which was with our dear friend Alice Hall of Broughton in Cumberland (who died in the city of Philadelphia the 6<sup>th</sup>. of the 10<sup>th</sup>. Mo. 1762, being on a religious visit to friends in America) soon after her return from the abovementioned visit, she was taken with some indisposition, which settled in a consumption and was confined about seven months, all which she bore with much patience and resignation, many instructive expressions, dropt from her in the time of her illness which were not taken down, a few hours before her departure a friend coming to see her and having conversed on divers weighty matters, in conclusion said, "I have met with a many things that has been hard to ... and struggle with, but as I have had mine Eye unto my helper, I have known a getting above and over these difficulties." She was preserved sensible to the last, and died in good Unity with friends, the first. day of ye. 6<sup>th</sup>. Mo. 1758 and was buried the 3<sup>rd</sup>. of the same in friends Burying ground at York Aged 48 Years, having been a Minister upwards of twelve years. She was a kind friend, a good neighbour, and very charitable to the poor, and as she had lived beloved, her death was much lamented by those who knew her, and her publick Testimony was to the satisfaction of Friends.

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Newhouse 3<sup>rd</sup>. Mo. 22<sup>nd</sup>. 1797

Beloved Friend  
William Bottomley

I have oftens cause to remember from a feeling sense of the like situation, the language of the Psalmist, "I am poor and needy; yet the Lord thinketh death upon me". And tho' this state of spiritual Poverty may appear trying to those who have experienced his Flesh to be meat and his blood drink indeed, yet I believe it is not the most unprofitable dispensation in us, being as we are properly exercised therein, emptied of ourselves, and all the willings and runnings of the creature silenced that so the Lord who thinketh on us in these seasons, may be all in all to us; that in whatever line of service he may see meet to employ us, we may go forth in his Name; and speak as the spirit giveth utterance; and when we have done this, we may ascribe all unto him, and nothing unto self; remembering the declaration of Christ, "When ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do". In this state of mind we are favoured to see that self is of no reputation, but what we are it is by the Grace of God, which hath appeared to all men, and I am fully persuaded would not be bestowed upon any in vain; if there was but a resignation wrought in us to the divine will in all things. Now I have oftens been led to remember thee, since I last saw thee; with strong desires that thou may be favoured to come forward in thy proper line of duty. and not look too much outward, in a disposition of mind similar to Peter when he queried of Christ, "What shall this man do" but remember the answer, "what is that to thee? Follow thou me". And I believe if thou art concerned thus to follow him in the way of his leadings, he will make thee more and more useful in his hand; so that for Zions sake thou cannot always be silent nor for Jerusalems sake altogether hold thy peace; but a lively concern will prevail in thy mind not to suffer sin upon thy Brother without reproof; and in Meetings for discipline thou will be weightily engaged in spirit before the Lord, for the honour of his cause, and the exaltation of the testimony of Truth amongst of the members thereof; and tho' at times thou may be so feelingly baptised into a sense of the state of the People, as to be ready to adapt the language of the Prophet, "Wo is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a People of unclean lips; for mine eyes have seen the King, the Lord of hosts." Yet when he is pleased

to touch thy lips as with the live coal of the altar, then will every thing that appeared to stand in the way be removed, and being renewedly prepared for service by the qualifying Power of Truth, and hearing the command "Speak ye that ride on white asses". Thou wilt be engaged in his cause, to support those laws and testimonies delivered unto us as a People to bear, without fearing the face of any man; experiencing the Lords promised to be fulfilled, "In that day shall the Lord of hosts be for a crown of glory and for a diadem of beauty unto the residue of his People; and for a spirit of Judgment to him that sitteth in judgement, and for strength to them that turn the battle to the gate". My spirit travels for thy encouragement, and further dedication of heart, to the glorious cause of truth, firmly believing that strength will be afforded thee sufficient for the exercise of the present day; as thou art concerned to fill up thy Portion of labour in the family, under the direction of the holy head thereof; who remains to be mouth and wisdom tongue and utterance to all those who can truly say they love him above all, and are commanded to feed his Flock. I conclude thy truly loving and sincere friend

Joseph Wood

To William Bottomley  
of Thursteland. Woodend

Newhouse 3<sup>rd</sup>. Mo. 25<sup>th</sup>. 1797

Beloved Cousin  
Benjamin Stead

Methinks I feel a twofold engagement to write unto thee; In the first place, we are very nearly allied to each other, by the ties of relationship, descended from one pious stock, our Grandfather and Grandmother as I have heard, being such as truly feared the Lord; and were concerned to serve him faithfully in their day: He having after his convincement and reception of the blessed truth, a Publick testimony given to bear thereunto which was acceptable to friends. And I having always had a particular regard, and near attachment to thee; which hath naturally begot in me a very strong desire for thy welfare. In the next place, I apprehend I feel a concern of a superior kind, arising from that pure disinterested love which ardently breathes that thou may come to experience a being created anew in Christ Jesus unto good works, as the only way for thee to be favoured with that solid Peace which he gives to his faithful followers in time, the full fruition of which all who hold out to the end will enjoy in Eternity. Now this pure love leads us to deal honestly one with another, and not seek to flatter and deceive one another, agreeable to the testimony of the Prophet Zephaniah, "The remnant of Israel shall not do iniquity, nor speak lyes; neither shall a deceitful tongue be found in their mouth". And our Lord and Saviour says, "Whosoever committeth sin is the servant of sin." It matters not what name we bear amongst men, for if we are not cloathed with the wedding garment which is a compleat redemption out of the transgressing nature, when the King comes to look over his guests; the awful sentence to such will be, "Bind him hand and foot and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth". My mind hath oftens been sorrowfully affected by hearing of thee giving way at times to the unnecessary frequenting of Alehouses and drinking to excess; The Apostle advises us to "Walk circumspectly, not as fools, but as wise, Redeeming the time because the days are evil". But how are those concerned to put this in practice, who are spending their precious time amongst vain and unprofitable company in Alehouses; and how are the Professors of Truth by such practices giving their Profession the Lye, and causing the way to be evil spoken of. We profess to be led and guided by the spirit of God, but this spirit leads not into evil, but out of it, being a swift witness against every appearance thereof. How cautious then ought we to be in all our conduct, that we be not stumbling blocks to those whose eyes may be opened to see how far our conduct corresponds with our profession. I earnestly desire thou may solidly consider these remarks, and when thou may be beset with temptations of this sort, consider how much drunkenness debases a man below the brute

creation, and what a sorrowful mispending of time that is, which is spent unnecessarily in Alehouses, which when it is over cannot be recalled; How much it unfits a man for religious duties, what a bad example it is to the youth in their own families, and how it lessens their authority therein, for how can any with any degree of weight, advice or restrain the youth under their care for running into evil, when they themselves are guilty of this heinous sin; and what is worst of all it not only destroys a mans health and reputation, but his poor never dying immortal soul; as we have it left upon record amongst many other evils which are enumerated, that no drunkard shall inherit the Kingdom of God. Dear Cousin bear with patience my plain dealing, It is out of real respect, and from an apprehension of duty I thus write; I love the Truth and desire that none who profess it may by giving way to evil cause it to be evil spoken of. I love thee and therefore am desirous thou should be preserved out of every thing that is a hurt to thy body or soul: What I have mentioned appears to me to be thy most besetting sin; and what I believe thou may come to experience an overcoming of; If in the hour of temptation thou art concerned to look unto him who is able to save to the uttermost all those who come unto God by him; For altho' the Power of the enemy is strong, yet the Power of God is stronger; and if there is a concern to resist the Devil he will flee; and draw nigh to God and he will draw nigh to thee. I feel whilst I am writing that the most high is waiting to be gracious to thee, that a day of renewed visitation will be extended unto thee, and O mind this day, suffer it not to pass over thy head, and thou remain unrenewed in thy mind. The Prophet Zechariah saith, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." And if thou art but favoured to experience a being thoroughly wash'd in this fountain which I believe the Lord will open to thee, then thou will by the help of his Spirit have access to the throne of Grace; and with Propriety may adapt the language of the Apostle unto those whom Providence hath placed under thy care. "Let us therefore come boldly to the throne of Grace, that we may obtain mercy, and find Grace to help in time of need". Having to remark to them for their encouragement, how the Lord hath helped thee over this thing and the other, which had kept thee in a state of bondage, and a stranger to that glorious liberty which the sons of God enjoy. The Truth so precious to our Mothers Parents, who no doubt embraced it through deep sufferings, would then be precious to thee, and thou would be concerned to support the various branches of our Christian testimony, in a christian spirit, not fearing suffering but rather rejoicing that thou was found worthy to suffer for his sake; The things of this world would not hinder thee from a due attendance of religious meetings; and endeavouring to train up thy family in the like diligence, knowing that the Lord is able to Bless or blast every endeavour; Thou would see the beauty there is in that discipline which the most high hath been pleased to set as a hedge around us for our preservation, and be concerned under a right preparation, to put thine hand to the work for the support thereof: Thus uniting with the few who are engaged in the Lords cause, the language would not only be applicable, but sensibly felt by thee, "Peace, peace be unto thee, and peace be to thy helpers for the Lord thy God helpeth thee." With the strongest desires for thy present and everlasting welfare, I conclude and remain, dear Cousin, thy truly loving and affectionate cousin

Joseph Wood

For Benjamin Stead  
of Siver-Ing near Emley

Newhouse 3<sup>rd</sup>. Mo. 27<sup>th</sup>. 1797

Beloved Cousin  
Joseph Walker

Deborah the Prophetess in the Name or Power of the Lord saith, "My heart is towards the Governors of Israel who offered themselves willingly among the People." and I doubt not but it is acceptable to the most high thy willingness to put thine hand to the work,

and that the hearts of the faithful few are with thee; under thine exercise in the office of Clerk to the Meeting. I wish for myself and all others who are concerned for the cause of Truth, that in all our meetings we might endeavour to attain to that state of true dedication of heart, so as to be willing to do anything the Lord may point out to us without fearing the face of Man. The state of our Meeting is low, and wrong things very much prevail amongst many members thereof, yet there are a few preserved, who are oftens under great discouragement at the prospect of things, being ready to adapt the language of one formerly, under a sense thereof, and their own weakness "The strength of the bearers of burdens is decayed, and there is much rubbish." Yet the Lord prospered his work in their hand, and I believe he will in the hand of all those in this our day who are concerned for his cause, and who have no strength, might or Power of their own, but go forth in the Name of the Lord of hosts; for the work is his, and must be carried on by his own Power, and he is able to carry it on by few as well as by many; and at times I am comforted with a belief, that it will yet spread far and wide in the earth; but there is much rubbish to be removed out of the way first, which appears to be the principal work of the present day, and too few are willing to engage in it. I feel an earnest desire that thee and thy wife may be encouraged to come forward in the line of your respective duties, and when the Lord is pleased to give a word in Meetings for discipline, or by way of private admonition to such as are missing their way, keep it not back, for this is the way to experience a growth in the Truth, and an increase of that strength which the Lord is pleased to favour his followers with; by which they are enabled to fill up their proper portion of labour in the vineyard which is the Church under the immediate direction of him who is the holy head thereof: May you therefore come forward in faithfulness, and dwell near the Lord in spirit, that so like Zacharias and Elizabeth formerly, it may be said of you, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Thus like Noah will you be Preachers of righteousness in life and conversation, and through your obedience to manifest duty be instrumental of good to others. I conclude with desires that the hands of your arms may be strengthened to join heartily the few who are already concerned in rebuilding the waste places in the walls of our Zion, that so she may once more resume her former Beauty, and Jerusalem may become the praise of the whole earth, your affectionate Cousin

Joseph Wood

For Joseph Walker  
at Paddock near Shelley

Newhouse 3<sup>rd</sup>. Mo. 29<sup>th</sup>. 1797

Thomas Pickford

Notwithstanding I can truly say I have no desire of my own to write unto thee, yet I do not find I shall be clear in the sight of him who willeth not the Death of a sinner but had rather that all should return repent and live; without endeavouring to relieve my mind of a burden, which hath lain heavy upon me on thy account: Believing that the Love of God is not confined to any one particular society; but is universally extended unto all mankind during the day of their visitation. The Lord said unto Cain, "If thou doest well, shalt not thou be accepted? If thou doest not well, sin lieth at the door?" Here was the terms which the Lord himself proposed unto Cain, as the grounds of his acceptance; with him, or rejection from him; and they remain the same to this day; and I am abundantly convinced that the Lord withholdeth not the means from any whereby this may be obtained. But many are hiding their Talent or Talents, not being willing to occupy therewith; but instead thereof are charging God foolishly, but out of their own mouths will these be condemned. Israel formally were ready to say, "The way of the Lord is not equal," and has not thou; yea has not thou been ready to conclude in thy heart, that the Lord hath dealt more bountifully to others, than unto thee; and if thou had been favoured as some have, thou should before now have been a traveller in the

road to Bliss: Not considering that thou must first cease to do evil, before thou can learn to do well. Now if I am favoured with a right sense of thy state, thou has never been enough concerned for this, but art in love with thy sins, so that the language of Christ is applicable to thee; "Hitherto ye have asked nothing in my name". but adds, "Ask, and ye shall receive, that your joy may be full". Now is it not clear that the Lord is just and equal in all his ways, did not he appeal to Israel formally, "O House of Israel, are not my ways equal? are not your ways unequal?" Bring the matter home unto thyself, has thou ever been concerned to beg of the Lord to enable thee to know an overcoming of thy sins, from a real abhorrence thereof, and a sincere desire to forsake them, waiting in silence for the arising of his divine Power in thee, which is his Name; had thou thus asked, thou would, I am perswaded, have received strength to have overcome the temptations of the enemy; and thy joy in the Lord would have been full, thou would have been made to acknowledge, that he is just and equal in all his ways, that he will by no means condemn the innocent, nor let the guilty go free; seeing the Gospel which is the Power of God unto salvation is Preached in all; those who are obedient thereunto shall be saved; but the rebellious and disobedient must have their part in the lake which burns with fire and Brimstone, which is the second Death. Therefore O Thomas consider of these things in time; The Language of the most high to a People formerly was, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin". And this I believe is the word of the Lord to thee, and if thou will turn the eye of thy mind inward thou will be made to mourn over him whom with thy sins thou hast pierced; having crucified the Lord of life and glory afresh, in thy dark unbelieving heart, and put him to open shame. But if thou will not hear and forsake the evil of thy ways; the Lord will cease striving with thee, and leave thee to thyself to fill up the measure of thine iniquities; and the Portion of Cain will be thine, "A fugitive and a vagabond shalt thou be in the earth". I conclude (with desires that whilst it is yet called Today thou may break of thy sins by Repentance) thy real Friend

Joseph Wood  
For Thomas Pickford  
of Birdsedge

Newhouse 6<sup>th</sup>. Mo. 7<sup>th</sup>. 1797

Respected Friend  
Joshua Earnshaw

Notwithstanding thy sorrowful fall which hath covered the spirits of the faithful with mourning and lamentation; and Perhaps brought the greatest reproach upon the pure Truth of anything which hath happened in these parts in my time; yet the regard I had for thee when above all things thou was desirous to follow the lord in the way of his leadings not being wholly erased; I feel a desire that if possible thou might be brought to a consideration from whence thou art fallen, and Repent; that so thou may experience forgiveness of the Almighty for thy multiplied transgressions before thou go hence and be no more seen by Men. I have been an eye witness of many extraordinary visitations thou has been favoured with in days that are over and past: I also remember the weighty advice thou told me thy Wife gave thee when near the close of her time: But is it not matter of astonishment after this when thou became a Widower, how soon everything appeared as if entirely forgotten; In this state of wantonness which has kept a secret from such of thy friends as might have been useful to thee by their advice; the Lord was pleased to continue his loving kindness unto thee, and sent divers servants to visit your Meeting at Lumbroyd, who had many faithful warnings to deliver, which thou could not but know belonged to thee; being so plain, and the consequence so clearly foretold; which hath since been so fully manifested. O had thou but heard and laid it to heart, I believe thou would have been preserved in the hour of temptation, and have known an overcoming the wicked one; But for want of this the enemy got the advantage over thee,

and through thee over many more of the youth in your Meeting: For I am fully persuaded had thou kept thine habitation in the Truth, many who have since fallen a prey to the enemy would have been preserved out of his snares. But alas when a standard bearer fainteth, when those who have given advice to others, through their own unwatchfulness fall into such gross wickedness, those who have been looking unto such for example are hurt thereby, and ready to conclude the principle they profess is not able to preserve them in the hour and Power of darkness; hence a Laodician lukewarmness prevails in their minds, the enemy takes the advantage thereof; and those things which once appeared abominable unto them they take a pleasure in, though they may have been ready to say with Hazael when the the Lords servant wept from a prospect of the great wickedness which he foresaw and told him, he would be guilty of. "What is thy servant a dog that he should do this great thing?" I am far from upbraiding thee with thy sorrowful fall, I pity thee from my heart, and mourn for the loss thou has sustained, and the unspeakable hurt it hath been to many others; and cannot but earnestly desire thou may be truly sensible thereof, and be willing to come under the flaming sword, the just Judgments of Almighty God, that so he may be graciously pleased to have mercy upon thee, and enable thee as much as may lay in thy Power to wipe away the reproach thou hast brought upon the pure Truth. But I am afraid whilst I am writing that a cloud of darkness is over thee, that thou art not sensible of the greatness of thy fall; nor far from being enough humbled before the Lord under a consideration thereof; but art rather hardening thine heart against the reproofs of instruction, and comparing thyself by others; saying in effect; thou art no worse than such and such, how contrary is this to the testimony of the Apostle who saith "We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves are not wise". No my friend I am fully persuaded if ever thou art again restored into favour with the Almighty it must be through deep sufferings, thou must lay as with thy mouth in the dust, mourning over him whom thou has pierced, whom thou has crucified afresh and put to open shame; if so be there may be hope. There will be no seeking to justify thyself by the conduct of others, nor comparing thyself by such as thyself; but by the standard of Truth, bringing thy deeds to the light of Christ which will never speak Peace to thee whilst in a polluted state. When I consider the example thou has set before thy poor children, and that the time is approaching when perhaps they may stand in need of parental advice I am very sad; For what can those say who have gone against clear conviction, who themselves have forsaken the fountain of living waters, and been drinking of the muddy waters of Babylon. The language of the Apostle was "Cleanse your hands ye sinners; and purify your hearts, ye double minded. Be afflicted and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up". O that thou may experience this, that so thou may have a word in season to drop to those tender lambs providence hath committed to thy care; and unto whom thou will be accountable for thy discharge of duty in that awful day when Inquisition for blood will be made, and sure I am thou never can discharge this duty further than thou art favoured with divine strength, which the Lord only gives to the truly humbleminded, to those who are thirsting after purity of heart, and who love his Truth above all. I conclude with sincere desires that the present labour of love may be blessed to the awakening thee out of that sorrowful state of stupefaction and engage thee sincerely to seek the Path which leads to Peace, thy truly well wishing friend

Joseph Wood

For Joshua Earnshaw  
of Bellroyd

Beloved Friend  
 Enoch Dickinson

When I consider the number of youth in the present day who are selling their Birthright for a mess of Pottage, for the foolish gratification of their sensual desires I cannot but earnestly desire that the few that remain who may have escaped the gross pollutions that are in the world may experience preservation, and become useful members of that Society which he hath, and still continues graciously to favour; and altho' our situation in Life is such as thee and I have not much conversation together yet I can truly say I oftens remembered thee with much nearness of affection accompanied with an earnest solicitude for thy welfare, and a secret breathing of my spirit to the Father and fountain of all our mercies hath been many times on thy account, in the language of the dear Son of God. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil". For it is those who are preserved out of the evils which abound in the world, and those only who are likely to be useful members in the Church, and I doubt not but thou has at times been favoured to see the great need there is of faithful labourers in the Lords vineyard, and O that this eye may not be dim'd in thee, but that thou may be willing to be so thoroughly cleans'd from every thing that would retard thy journey, as that thou may neither will or desire anything, but what the Lord wills, in this state of true resignation thou would experience the language of Christ fulfilled in thee. "My Father worketh hitherto, and I work". and it is his own works in us that praise him, and by the workings of his Almighty Power, that we are enabled to fill up our proper places in the body, under the immediate direction of him who is the head thereof. And I think I can say from some small degree of mine own experience, that he is not an hard Master, there is nothing that he requires at our hands but he abilitates to perform, If we on our parts are but concerned faithfully to follow him in the way of his leadings. Be therefore encouraged my beloved friend to forsake all and follow him who hath trod the tribulated path to glory, who when he was reviled reviled not again, but patiently suffered the ignominious death of the cross, led captivity captive and gave gifts unto Men, even those precious gifts by which all may experience redemption from sin and reconciliation with God. It hath many times been instructive, and encouraging to my mind; when I have read in the Scriptures of truth, how wonderfully the Lord hath wrought for the deliverance of his People formally through weak instruments; and have oftens remembered Nehemiah when the remnant of the Lords People were in a state of captivity and under great affliction; his countenance was sad from the prospect thereof, and the great havock the enemies had made in the walls of the holy city; and a concern came upon him that the breaches might be made up, and the city rebuilt; and he himself engaged, and stirred up others to the work; and altho' they laboured with one hand and held a weapon of war in the other; and met with much scoffing and derision, yet the Lord blessed and prospered his work in their hands, and completed the same, notwithstanding all the opposition these faithful dedicated labourers met with. And I firmly believe this will be the case with us as a People, that the Lord will carry forward the work which he hath begun through all opposition, and that the number of those will increase, who having themselves experienced a being cleansed by the spirit of Judgement and burning and feeling the Lord to be with them will engage heartily in his cause, that the walls of our Zion may be again rebuilt, and the waste places become occupied; and the desire of my mind is that thou may be one of this number, we have all of us a portion of labour to do, the time is short, and very uncertain allotted us to do it in. May we therefore be so wise as to take a diligent heed that our days work keep pace with the day, that whensoever the Lord may see meet to cut the slender thread of our lives we may receive the answer of Well done. I am in true love to thee thy real friend

Joseph Wood

For Enoch Dickinson  
 of Shepley.Lanehead

Newhouse 6<sup>th</sup>. Mo. 21<sup>st</sup>. 1797

Respected Friend  
Sarah Bottomley

I have oftens remembered thee since I last saw thee, and can truly say have pitied the situation thou has brought thyself into; and it hath repeatedly appeared to me to be my duty to write unto thee, and altho' I have endeavoured to suppress the concern, yea at times have been almost determined not to give up to it, yet I find my peace so much concerned in my obedience, that through many deep Baptisms unknown to any but the Lord alone; I have been brought into a state of resignation to say, Not my will but thine O Lord be done in me, and by me; If thou wilt graciously condescend to go before me, I Will follow thee according to the best of my understanding. I have oftens lamented the many snares and temptations the youth of our Society fall into through their own unwatchfulness, and for want of taking heed to the principle of Truth we profess, and taking care to act agreeable to the rules of that discipline the most high in his unsearchable wisdom hath set as an hedge about us, for our preservation. And had you attended to this you would have found it your indispensable duty, before you had contracted such an acquaintance with each other, to have consulted your Parents, or some solid weighty and judicious friends; for whatever ye may think of it I believe it to be a matter of the greatest importance in life, your future happiness in this life depending much upon a right choice, which cannot be from under the direction of best wisdom; and your welfare in the world to come may be very much endangered, for want of taking these absolutely necessary steps. Now instead of this I believe you have used all the means in your Power to keep friends ignorant of your design, and when such have been drawn to visit you have endeavoured by subtil evasions to make them believe there was nothing in it but report; does not this clearly manifest there was something in you, that secretly convinced you that it was inconsistent with the divine will for such near relations to join together in marriage, otherwise why was you ashamed to confess to do Truth, seeing ye had no cause to be ashamed of anything but sin, which is indeed a reproach to any and if you had been willing to turn at the reproof of instruction, I believe the Lord would have poured forth such a degree of his holy spirit upon you as would have enabled you to overcome the temptation. But alas! its cause of mourning that so many of the youth in our society, see not the necessity there is for them to seek counsel of God in this weighty undertaking, nor in their first proceedings therein, to counsel with such whose advice might be of real service to them; and so are running on in the counsel of their own corrupt wills, and we may remember that, this was one of the sins of the old world, which caused the destruction thereof by the flood; the Almighty declaring, "They took them wives of all which they chose". I wish you may consider this solidly, and the manner of your entangling yourself with each other, and how inconsistent in every respect your proceedings therein have been with your profession, and how you had endeavoured to conceal your intentions from those who might have been useful to you by their advice; and now says it is too late. But I am convinced friends are clear, and if you are determined to act so inconsistent with Truth, you must bear the burden yourself. But my desire is that you may seek to the Lord for strength to know an overcoming thereof, that your affections and lusts may be crucified and nailed to the cross, I believe if you are thus concerned he will help you to break the connection which you have form'd with each other in your own wills, and remember the declaration of Christ, "He that hath my commandments, and keepeth them he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him". It is by the strength of this divine love that those who are desirous to be faithful, know an overcoming of those things the Lords controversy is against; and a receiving the reward which he hath promised to all those who give up anything for his sake. "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake. Who shall not receive more in this present time, and in the world to come life everlasting". Now if those things are to be given up so as not to have too much place in the mind, which are lawful; how much more ought such connections as yours, which the Professors of the Christian Religion under

every name, not only look upon to be contrary to the law of God, but impure, and unnatural. I would also have you to consider that the Rules of our society were formed in divine Wisdom, not to be subservient to us, but we to look upon it to be our duty to be obedient to them, and not expect that they should be broken, to gratify mans carnal inclinations. For my own part whomsoever I grieved thereby, I durst not but bear my testimony faithfully against all such Marriages amongst us; believing it more honourable to the Society if such will go together, and not be prevailed upon to hearken to the advice of their friends to marry amongst such as themselves, that the World may know that the Lord hath a People who dare not unite with, nor encourage wrong things, and that such may be more fully manifested, that notwithstanding their profession of the Truth, they are not really of us, not having experienced a being Baptized by the one spirit, into the one body, which leads into oneness of sentiment. The Apostle saith concerning such, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out that they might be manifest they were not of us". I must now draw towards a conclusion, hoping that enough hath been said to convince thee, if not you both; That friends cannot consistently pass such Marriages; and I hope when ye have considered solidly of it you will not desire such a thing. I had much rather ye would stand still, and wait for the saving help of the Lord to make way for you to overcome this temptation. But if not I hope you will not attempt to trouble the Meeting with it. I am with real respects to thee, and both of you your truly well wishing friend

Joseph Wood

For Sarah Bottomley  
of Thursteland.Woodend

Newhouse 7<sup>th</sup>. Mo. 1<sup>st</sup>. 1797

Dear John Wood Broadhead

I cannot but tenderly sympathize with thee, under a sense of the loss thou has sustained in the removal of thy Parents whose counsel and advice might have been of use to thee, had thou been concerned to attend to it: But as this hath been no doubt in the ordering of best wisdom, my desire is that thou may be favoured to seek after and attain to a state of true resignation; and then it may prove a blessing to thee, as the most high hath many ways of bringing poor man to the knowledge of himself, sometimes he allures the mind, and draws it as by the cords of divine love, but when he works the enemy works also, and too oftens prevails to settle the mind in a state of ease and indifferency again, and so put off the day of visitation to some future period, altho' we are sensible that Time is not our own, nor knows not that we may be favoured to see another day. Yet such is the regard of the most high that he continues graciously to call unto those who have thus rejected the offers of his love, and visits them by his judgments mixed with mercy, sometimes casting them upon a sick bed, and sometimes removing their near and dear connections from them; in order that they may see the uncertainty of time, and seek after a right preparation for an endless eternity. And when I have considered the many removals in so short a space of time in your family, I have earnestly desired, that it may be a means of turning thy feet into that path which will most assuredly terminate in Peace. Dear Cousin excuse the freedom I take in writing to thee, I assure thee it is the product of that pure disinterested love which sincerely desires thy welfare, and that thou may be preserved from the evils of the world and become a useful honourable member of that Society which the Lord hath distinguished by many marks of his Paternal regard, and in order to this, suffer me to intreat thee to be faithful to whatever the Light of Christ manifests to thee to be thy duty to do, or to leave undone; then will thou be led out of vain and unprofitable company which many of the dear youth in our Society have fallen into, to their own unspeakable loss, and the heartfelt sorrow of faithful friends, who can say with the Apostle "I have no greater joy than to hear that my children walk in the Truth." Those who have been favoured with the knowledge thereof themselves they cannot but

earnestly desire that the children of friends might be favoured with this inestimable blessing, whereby they may be enabled to order their conversation and conduct aright, and live in that pure holy fear which preserves from the snares of death. And if this is thy experience, thou wilt be a good example to others in all thine undertakings of life, and if thou should incline to enter into a married state, which I apprehend from thy present situation may be best for thee, be sure thou chuse a sober steady young Woman, and a member of the Society: For O the sorrowful work that mixt marriages have made amongst us, and with the offspring of such; I have oftens remembered the mournful language of Nehemiah, "In those days also saw jews that had married wives of Ashdod, of Ammon, and of Moab, and their children spake half in the language of Ashdod, and could not speak in the Jews language. "Let me intreat thee therefore in this great and weighty undertaking, if thou engaged therein, to seek counsel of the Lord, and act faithfully to the good order established amongst us, and then I doubt not but thou wilt be favoured with a true helpmeet; I am with sincere desires for thy welfare every way thy affectionate and sympathizing kinsman

Joseph Wood

For John Wood Broadhead  
of Tottis

Newhouse 8<sup>th</sup>. Mo. 17<sup>th</sup>. 1797

Beloved Friend  
John Robinson

The near sympathy which I have many times felt with thee, under various exercises inwardly and outwardly which have fallen to thy lot since thy convincement and reception of the ever blessed and unchangeable Truth; hath I trust, measurably united our spirits together in the suffering and fellowship of the Gospel of Christ, and at times raised secret breathings for each others preservation in our respective lines of duty; and having had a belief ever since thou removed to York, which I doubt not was in the ordering of best Wisdom that the time would come that in the same Wisdom thou would find it thy place to return, and having been to see thee since thou settled in Wakefield, I thought I was sensibly favoured to feel a confirmation thereof, and that you were in your proper place; which was cause of humble thankfulness. Altho' I thought I sensibly felt as I sat in your Meeting that unexpected storms and tempests may arise, yet as ye are concerned to keep your habitation in the Truth, there is no cause to be discouraged; It having been the lot of the faithful in every age, and I have sometimes thought the tryed state some have to pass through in the present day, is the surest mark of discipleship. I have oftens remembered when exercises have arisen where I could scarcely expect them even in the houses of our friends; the language of the dear son of God, who was not exempt from these kind of tryals; and it hath tended to my encouragement "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, if they have called the master of the house Beelzebub, how much more shall they call them of his household". And that great and eminent Apostle in his epistle to the Colossians, declares his exercise on their account, which appears to be his joy that he was found worthy to suffer for the sake of him who suffered so much for mankind, and therefore says, "Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh, for his bodys sake which is the church." I have also remembered the instructive testimony of the same Apostle in the Acts, "Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; Save that the Holy.Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Altho' the evidence may be clear, and we feel ourselves bound in spirit that we dare not disobey, yet wherever our lots are cast bonds and afflictions are frequently our portion in the present day, not outwardly but inwardly; for

as the Passover under the law was to be eaten with bitter herbs, so those who will partake of Christ the great passover, must experience those seasons, in which they have many bitter cups to drink; But O that these things if renewedly tryed with them, may not discourage you, but that you may be preserved with your eye single to the recompense of reward, that so ye may be enabled to fight the good fight and keep the faith, and then no doubt but ye will experience the reward of all those who love his appearance, a crown of Glory which fadeth not away. This is oftens encouraging to me in seasons when I am ready to faint in my mind, because I can truly say I love his appearance, altho' it may be in the way of judgment. And tho' I am oftens brought into a state of great weakness, yet in this state feeling a hunger, I apprehend it is a sign of life; which at times I am ready to conclude is, with the unfeigned love of those who love the Lord Jesus.Christ, almost all the marks that remain of discipleship; and have oftens to remember the saying of the wise Man, "To the hungry soul every bitter thing is sweet". For tho' the cup which may be frequently handed to the faithful in the present day, may be such as may make them ready to say, If it be thy will grant that it may pass away from me, but when made sensible that tho' it be bitter it is in the pointings of best Wisdom, how are these then favoured to experience resignation, Not my will but thine O Lord be done. Well dear friends, I salute you both in Gospel love, desiring that the hands of your arms may be strengthened by the mighty Power of the God of Jacob, that so ye may be enabled to fill up your proper places in the body, and have to acknowledge with one formerly. "I put on righteousness and it clothed me; my judgment was as a robe, and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out". I conclude with fervent breathings for our mutual preservation, and when your mind is overshadowed with divine good, you may remember me; who am your affectionate Friend

Joseph Wood  
For John Robinson  
of Wakefield

Newhouse 8<sup>th</sup>. Mo. 19<sup>th</sup>. 1797

Worthy ancient Friend  
William Earnshaw

A sense of thy Fatherly and Parental regard, many times manifested to me, when in my infancy in religious experience, demands my grateful acknowledgment thereof to thee; who I trust continues to feel a concern upon thy mind, in the pointings of that Wisdom which is profitable to direct to cherish the least appearance of good in any, and a favour it is that there are a few preserved amongst us who have at times to draw out the breast of consolation, to babes and sucklings, who are many times ready to faint in their minds; But O how are we as a People stript of Fathers and Mothers who are ready to take the weak by the hand, saying, "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten". Are not many of those who might have been instrumental of good to others, had they not lost the dew of their youth, and Demas like forsaken the Lord for the love of this present world, become as earthen Pitchers, so that the lamentation of the Prophet may with propriety be revived. "The tongue of the sucking child cleaveth to the roof of his mouth with thirst; the young child (in many places) ask bread, and no man breaketh it unto them". Yet I trust the Lord hath a regard to these little ones and at times is pleased immediately to communicate to them suitable food to the consolation of their weary souls. But it is encouragement to me, and such as me; who are of the number of the middleaged, surrounded with the temptations and tryals within are doubts, without are fears, ready many times to adapt the language of one formerly. "I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top". I fear that one day or another I shall fall and become a prey to mine unwearied enemy. I say it is encouragement to

behold, that there are a remnant who have retained their integrity to old age, whose arms are as strong for war as in the days of their youth, who as their outward man decayeth, their inward man grows strong in the Lord and in the power of his might; being green in old age, of which number I humbly hope and believe thou art one, who I trust will be gathered as a shock of corn fully ripe into the mansions of eternal glory, where the wicked will for ever cease troubling, and the weary soul be at rest, where those who have come through great tribulation, and experience their robes wash'd and made clean in the blood of the Lamb; and through manifold temptations and tryals have mercifully kept their garments unspotted of the world will be favoured to join the heavenly host in singing Praises and Hallelujahs to God and the Lamb, in celestial strains for evermore. I conclude with a real respect to thee, thy Wife and Daughter, thy truly affectionate friend

Joseph Wood

For William Earnshaw  
of Wooldale

*There are three letters to Martha Dickinson (five pages) – at some time, however, a sheet of paper has been stuck over the first page of the first letter and the last page of the third letter, and the other three pages have been removed. Pamela Cooksey*

Newhouse 5<sup>th</sup>. Mo. 31<sup>st</sup>. 1798

Beloved Friend  
George Taylor

Our blessed Lord and Saviour whose followers we profess to be hath said. "Many are called but few are chosen". and the reason is plain, few are willing to take up their cross daily and follow him, and without it no man can be his disciple. This was the case with a certain young man who came unto Christ with this enquiry. "What shall I do that I may inherit eternal life, Thou knowest saith he the commandments, several of which were repeated to him, and he readily answered, all these have I observed from my youth." Then Jesus beholding him loved him, and said, "One thing thou lackest sell what thou hast etc. and come, take up the cross and follow me". Here was the stone of stumbling and rock of offence, he was sad and went away grieved; and this remains to be the case to this day, many would willingly be heirs of two Kingdoms, would inherit eternal life without taking up their cross and following Christ, and this makes so many Professors, and so few who have the Truth in profession; so many called and so few chosen, because the choice is in Christ agreeable to the Apostles testimony. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." and few who have been sensibly called have been or are willing, wholly to put of the old man with his deeds, and to put on the new man Christ.Jesus, and therefore miss of that great salvation, which would most surely be obtain'd by a perfect obedience to his heavenly call. And as I firmly believe his gracious invitation is extended unto thee, I feel a travail upon my spirit, that thou may not only be the called, but that thou may use all diligence to make thy calling and election sure, for if this is thy concern thou shall never fall, for faithful is he that has promised, who will perform, that they that put their trust in him shall never be confounded. It is therefore in my heart to encourage thee to faithfulness to every manifestation of duty; If it be in what may appear small things it is the way to be favoured with greater discoveries. He that is faithful in the little shall be made ruler over more. If greater things are required the Lord is able to support as thou cleaves close unto him and dare not lean to the thine own understanding. Therefore be encouraged to faithfulness, and fear not what man may do or say. for the Lord will be the friend of those who manifest their love to him by their obedience, and who regard

not what man may say or do to them. The Prophet for the encouragement of the honest hearted saith, in the Lord's name, "Hearken unto me, ye that know righteousness, the People in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings, For the moth shall eat them up like a garment, and the worm shall eat them as wool; but my righteousness shall be for ever, and my salvation from generation to generation." O that thou may hearken diligently unto the Lord and be obedient to all his commands, and not regard the revilings of men, that so thou may experience a being born of that incorruptible seed and word of God which lives and abides forever; then will thy Peace flow as a river, and thy righteousness as the waves of the sea; Thy bread will be sure and thy waters will not fail. He will guide thee safely by his counsel and finally receive thee into glory. I am with real regard for thy welfare in time and in eternity thy sincere friend

Joseph Wood

For George Taylor  
of Cumberworth-Park

Newhouse 6<sup>th</sup>. Mo. 2<sup>nd</sup>. 1798

Esteemed Friend  
Sarah Dickinson

Many are the ways and means the Lord makes use of to bring us to the knowledge of himself; sometimes he visits with sickness, sometimes he draws us by the chords of his Love, but all the various ways of his working is to stain the fading and transitory enjoyments of this life in our view, and to engage us to seek after a city which hath foundations whose maker and builder is the Lord of hosts, that so we may have something to stay our minds upon which will be as an Anchor to the soul in the day of trouble; and as I firmly believe he hath been thus graciously pleased to visit and revisit thy mind, in order to redeem thee from all iniquity, and purify thee unto himself, and make thee zealous of good works; I have desired that thou may patiently submit to the turnings and over turnings of his holy hand, until thou experience him to rule and to reign in thy heart whose right it is, and though thou may in the way to this attainment, have many deep probations to pass thro', yet remember for thy encouragement in these seasons, that the way to life is through Death, and our blessed Lord and Saviour saith, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it". Be therefore encouraged in proving seasons to put thy trust in him who hath declared, "A bruised reed shall he not break, and smocking flax shall he not quench, till he sent forth judgment unto victory. and in his name shall the Gentiles trust". O how many amongst us as a People remain strangers to this great and necessary work and so are only worshippers in the outward court, yet there are a remnant who I trust have known a coming through great tribulations and experienced their garments wash'd and made clean in the blood of the Lamb, and I sincerely desire that it may be thy choice rather to suffer affliction with the People of God than to enjoy the pleasures of sin which are but for a season, and that thou may not look to thy hurt at those who are living without the sensible enjoyment of the presence of God in the world, but rather let thy resolution be, that let others do as they may thou will according to the best of thy understanding serve the Lord. Then I firmly believe that in Blessing he will bless thee, and in multiplying he will multiply abundantly his favours upon thee; Thy cup will be made to overflow, he will put songs of Praise in thy mouth, and make thee to say from thine own experience. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a Rock, and established my goings, and he hath put a new song in my mouth, even praise to our God; many shall see it, and fear, and shall trust in the Lord". O that thou may be encouraged to faithfulness, that the Lords work may be perfected in thee, then I believe thou may be greatly instrumental for the good of others, many who will see it will thereby be engaged, to come under the same refining hand, and will greatly fear to offend him, in thought word or

deed, unto whom every knee must bow and every tongue confess either in Judgement or in mercy, and will be engaged to put their trust in him, who is a never failing helper of his People. I affectionately salute thee in that love which engaged me to write unto thee and in which I close, and remain thy truly well wishing friend

Joseph Wood

For Sarah Dickinson  
of Highflatts

Newhouse 6<sup>th</sup>. Mo. 4<sup>th</sup>. 1798

Respected Friend  
Elihu Dickinson

The respect I bear to thee and thine engages me, in the cross to my own inclination as a Man to write unto thee; having heard several times of late of thee having been overtaken with drinking to excess. I am sensible thou art very much exposed to temptations of this kind in the way of thy business, in the world, and as thou advances in years, I apprehend it may steal on thee at unawares; But this dear friend makes it more necessary for thee to set a double watch. I believe that thou loves the Society of which thou art a member, and those who are concerned to walk uprightly therein; Indeed I have thought thou has at all times manifested it towards me a poor unworthy creature, which hath greatly encouraged me to write unto thee that thou may be strengthened to withstand these temptations, which if overtaken with thou knows wounds the cause, brings great and heavy distress upon the faithful, loses thy authority over thy children and servants, hurts thy own health, and greatly endangers the eternal welfare of thy immortal part. I would therefore in all the tenderness of a Brother and fellow member of the same religious Society, tenderly intreat thee to consider these few hints, and guard against being inadvertently drawn to take more liquor than is really useful and as this is the case a hope attends my mind that thou will experience preservation in the hour of temptation. I am with real respect to thee thy truly well wishing friend

Joseph Wood

Elihu Dickinson  
Tanner of Highflatts

Newhouse 6<sup>th</sup>. Mo. 8<sup>th</sup>. 1798

Respected Friend  
Joseph Haigh Junr.

I rejoiced exceedingly when I heard that thou was made sensible of thy late misconduct, and felt sorry over thy mind for the same which I have no doubt at the time was real; having sensibly felt several times the visitations of the Almighty extended towards thee, which if thou had faithfully attended to, would have strengthened thee to resist the Devil in the time of temptation; and I earnestly desire that thou may now endeavour to keep under it; For tho' in the seasons when we see sin to be exceeding sinful we may be ready to think we will never do the like again, yet if we are not concerned to keep a daily watch, and seek unto the Lord for strength we shall not be able to stand when he may be suffered afresh to assault us. As one that has known the terrors of the Lord for sin, my mind earnestly covets that the youth might be favoured to experience preservation therefrom. The Apostle saith, "The wages of sin is death; but the gift of God is eternal life through Jesus.Christ our Lord". Now it is unto this gift I would earnestly recommend thee to take heed as unto a light which shineth in a dark place, manifesting unto the mind the temptations and insinuations of the enemy. and favouring those with strength to know an overcoming who cleave close unto him with full purpose of heart. For this is the end of his appearance to put an end to sin which separates

from God, to finish transgression, and bring in everlasting righteousness in the room thereof. If thou was to experience this change wrought in thee. O the peace thou would then be made partaker of. For there is no joy like unto the joy of Gods salvation, all the Pleasures of this world, fade away vanish and come to an end leaving the mind in a state of sorrow, but the joy of Gods salvation is permanent and lasting; it supports the mind under its various conflicts in passing thro' time, and when Death approaches enables poor mortals to triumph over it, Hell and the grave. May this be thy experience my friend, is my earnest desire for thee; and in order thereunto, may thou take up thy cross and live in the denial of self daily, forsaking the company of such as are in the highway to destruction; and as thou has now left thy fathers house, beware I intreat thee of the company of those steps take hold of Hell; for if thou take any pleasure in such company in vain will all thy resolutions be to forsake those things which are reproachful to thyself, and brings reproach upon the Society of which thou art a member, and a great grief and exercise upon the minds of all who wish thee well. May the Lord be pleased to strengthen every good resolution in thee, and may thou be concerned to wait upon him, loving retirement, and to commune with thine own heart and be still, and let the company thou keeps be such as fear to offend him; that so thou may thro' many deep Baptisms experience a being initiated into that Church over which Christ is the head, is the earnest desire of one who travels for the prosperity of Zion and the enlargement of her borders, who am sincerely thy friend

Joseph Wood

For Joseph Haigh Junr.  
of Wood

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Taken from the Leicester Journal of 13<sup>th</sup>. July. 1798. concerning Sarah Lynes.

A Female Quaker accompanied by two others and a person of the first respectability and connections, of the same persuasion is, we understand travelling through the kingdom, with the pure and honourable intention of correcting if possible by public speaking the vice and immorality of the present age, actuated by no sinister motive, or with any wish for popularity. She has nobly undertaken the arduous and Hercular task of a general reformation, not on political but moral grounds. She was on Monday last attended by a numerous and respectable meeting at the Assembly room, in this Town, and the most respectable and decent attention was given, to a Pathetic exhortation of near two hours continuance, and altho' there were persons of every denomination, and of almost every religious Persuasion present, there was not the least shadow of interruption, but what proceeded from the extreme pressure of those who could not be gratified. She appears about 24 years of age and we cannot better depicture her than in the language of Cowper. In language plain, and plain in manner, decent, solemn, chaste and natural in gesture, much impressed, herself as conscious of the awful charge, and anxious the flock she feeds may feel it too, affectionate in look, and tender address, as well becomes a messenger of grace to guilty mortals.

The following was all that was delivered by Thomas Scattergood from Pennsylvania in America at the Burial of a Friend, by the Grave, in Winchmorehill Burial ground near London

Hark! From the Tombs, a doleful sound;  
 Mine ears attend the lay;  
 Ye living Men, come view the ground,  
 Where ye must shortly lay.  
 Princes, this must shortly be your bed  
 In spite of all your powers  
 Ye wise, ye tall, ye reverend heads,  
 Must lie as low as ours.  
 Great God is this our certain doom,  
 And are we still secure;  
 Still walking downwards to the tomb,  
 And yet prepared no more.

A remarkable passenge delivered by Thomas Cash in our Monthly Meeting at Burton near  
 Barnsley.

Our Friend Thomas Cash of Morley meeting in Cheshire being at our Monthly Meeting held at Burton the 7<sup>th</sup>. of the 10<sup>th</sup>. Mo. 1799. In the meeting for Worship had a long living and encouraging testimony to bear from Isai: C: 26. v. 3, 4. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.

In the meeting for discipline Friends being exercised about some members who were negligent in their duty in the attendance of religious meetings, he stood up and said, a certain passage had occur'd to his mind, which he believed right to communicate to us, and which he thought was worthy to be preserved upon record viz. That in the year 1793, he was sometime at a friends house in Wales, who was then in the 89<sup>th</sup>. year of his age and who inform'd him that he had attended friends meetings diligently 60 years altho' he was six miles distant, that when he was young, he was not a member of our Society, but was favoured at times with tendering impressions upon his Spirit, and when he observed friends returning from their religious meetings he pitied them, believing them to be an honest well-meaning People but under strong delusions and being desirous to convince them of their error, took an opportunity to converse with one of them but the friend gave him such Answers to the Questions he put to him, that he was fully convinced of the Truth and became a member of our Society. He appeared so weak and feeble and scarcely to be able to walk over the room, and said he frequently felt himself very poorly, but when the meeting day came could not be easy to stay at home without endeavouring to get there if he should die by the way. and added I am poor and needy yet the Lord thinketh upon me. Thomas further remark'd that during his stay there he several times in the day retired alone into his parlour, and at his return he could perceive the tender frame of mind he had been in.

Afterwards our friend William Sowerby formerly of Ackworth but now of Richmond Mo. meeting (who was also here on a visit to us) stood up desiring the foregoing Testimony might have its due weight and added, That he knew a friend who was in low circumstances in the world, but was conscientiously concerned to be diligent in the attendance of Weekday meetings; that in his way thither, he had to go by a great house, the family being also members of our Society, and in affluent circumstances, but so busied in the things of this life, that they could not spare time to go to meetings on those days. The poor friends endeavours were so blessed that he was enabled to provide comfortably for a large family, whilst the

others who were negligent in this important duty were reduced in their circumstances and came to nothing.

The following Verses were repeated by Hannah Barnard from the state of New York in America in a Publick Meeting at Leeds ye. 28<sup>th</sup>. of the 7<sup>th</sup>. Month 1799 in the course of her testimony there

But if the weather of my Life prove foul  
 Tho' storms arise that make whole kingdoms or roll  
 Yet I will on, in spite of all their force  
 I'll steer my vessel her appointed course  
 With her firm beak the billows she'll divide  
 And plough her passage through the foaming tide  
 And at what time or in what place soe're  
 The pale-faced conqueror happens to appear  
 Fierce as he is, his violence I will tame  
 And make the King of terrors change his Name  
 While others enter trembling at his Gate  
 I'll march up boldly in triumphant state  
 And passing through it into worlds unknown  
 Put on my glorious robe and my triumphant crown

Serious reflections on the sin of drunkenness occasioned by the death of Dr Robert Rockley Battye of Fenney who was drowned a little below Birdsedge bridge when much intoxicated with Liquor the 3<sup>rd</sup>. of the 11<sup>th</sup>. month 1799

God made man upright, and blessed him, giving him dominion over the Beasts of the Field, the Fowls of the air, and the Fishes of the Sea: But by harkening to the voice of the serpent our first Parents fell, and lost that state of innocency in which God had placed them in the Garden of Eden to dress and to keep it; Thus sin entered into the world and death by sin, nevertheless God out of pity and compassion to poor man made an early promise, that the seed of the Woman should bruise the serpents head, thus opening a way for the restoration of man into that state of uprightness in which he was before he by transgression fell, even by Christ the promised seed, but mankind disregarding this seed or Word of God nigh in the heart, becomes an easy Prey to the enemy of souls, by whom he is led captive at his will, so that instead of attaining to that dominion in which God placed our first Parents too many are giving way to that heinous sin of drunkenness which debases them far below the bruit creation, making them unfit for either civil or religious Society; and is an inlet to a great many other evils, for when a man is intoxicated what power or strength hath he to resist any other temptation that may be presented, thus have many been drawn into evils which have been a lasting stain to their reputation, brought sorrow and trouble upon their families, and friends, and from which they have found it difficult afterwards to extricate themselves. O that all might be aware of this sin of drunkenness, by which many families have been entirely ruined, many fair estates spent, and many poor souls it is to be feared irrecoverably lost: For the scriptures declared that no drunkard shall inherit the kingdom of God. O the sorrow, distress and confusion many families have been brought into, were the head thereof hath given way to this vice, and how many who might have been exceedingly useful to their fellow creatures have thereby frustrated the design of Providence in favouring them with those superior gifts and qualifications. This appears to have been the case, with Dr Robert Rockley Battye, a man

possessed of a fair estate, of great natural abilities, and skilful in his profession of an Apothecary above many others, but giving way to this sin of drunkenness, hurt his abilities as a Man, and rendered himself of much less use amongst his fellow creatures in his profession than otherwise he might have been; distressed his family with sorrow and fears, debased himself below the brut creation, unfitted himself for that religious exercise which alone can bring Peace. Thus neglecting every social and religious duty, became an easy Prey to the temptations of an unwearied enemy, and notwithstanding he had many narrow escapes for his Life, followed with strong convictions, and promises of amendment; he persisted in this course, until he came to an untimely death, in the very meridian of Life, being only just turn'd 48 years of age. On the 3<sup>rd</sup>. of the 11<sup>th</sup>. month 1799 and 1<sup>st</sup>. day of the week he set his daughter with some other company on their way to Sheffield as far as Penistone where he tarried until he got exceedingly intoxicated, behaving himself as a man deprived of his reason; In this state he set out towards home, and it is supposed his horse going out of the road to drink he fell into the water a little below Birdsedge Bridge, which was not much above knee deep and was drowned about quarter past 9 o'clock in the afternoon, his watch standing at that time. He was found about 9 o'clock the next morning upon his hands and knees, his back being wholly covered with water, and been taken out was carried to cousin John Mallinsons at Birdsedge. When his poor Wife came a scene the most distressing I was ever an eye witness of ensued: She knew not that he was dead until she got there, but when she heard she immediately fainted away, and would have fallen to the ground if she had not been supported, After she got into the house (notwithstanding every assistance in our Power was rendered her) violent convulsions came on which continued for two hours, yet at times was favoured with short intervals of proper recollection, in one of which observing Doctor Enoch Houghton of Huddersfield standing by her she said, "O Mr Houghton be sure you live as ye would wish to die", This was spoken so feelingly as drew tears from many eyes. The same evening I assisted in stripping him and laying him out after leave had been obtained of the Coroner; The inquest was taken here the next-day, afterwards he was put in a Coffin and hurried in a hearse to his own house at Fenney, and on 5<sup>th</sup>. day following the 7<sup>th</sup>. of the Mo. his remains were deposited in the familys burying place at Dewsbury. May his Life and untimely death be a warning to all drunkards, to break of their sins by repentance: For tho' God is merciful, Long suffering and slow to anger, yet he hath declared his spirit shall not always strive with man, but sooner or later his wrath will be poured forth upon all workers of Iniquity

Joseph Wood

11<sup>th</sup>. mo. 23<sup>rd</sup>. 1799

#### Some reflections in Prose and Verse by Job Scott

"Thou shalt hear my awful Mandate. All nature shall obey; Old ocean shall be calm'd in silence; the Fury of the roaring Elements shall cease".

#### Verse

At my commands when "Peace be still" I say,  
 No lawless wave shall ever disobey;  
 I hold the helm, in awfulness preside  
 I rule the storm, and on the Ocean ride;  
 Fear not the waves nor shudder at their roar,  
 Firm thou shalt stand as on the firmest sure;  
 And on the shore, again thy foot shall stand  
 Again shall wonders strike thy eyes by land.  
 Great things to come I'll shew thee,  
 Mysteries dark unfold;

Thine ear shall hear astonished,  
 Thine eyes surprized behold.  
 Things yet unthought I'll teach thee,  
 Things not yet seen disclose.  
 Thro' perils great I'll lead thee,  
 And vanquish all thy foes.  
 By day and night I'll guard thee,  
 I'll keep thee safe from Ill,  
 An hundredfold reward thee,  
 And all my word fulfil.  
 No evil near thy dwelling,  
 Shall ever entrance find;  
 E'en things the most afflicting  
 Shall work the end design'd.  
 Thy foes on earth tho' many,  
 No real harm shall do thee;  
 And evil speaking plenty,  
 Shall but for good pursue thee.  
 I'll overcome their venoms,  
 And turn to wine their Gall;  
 On their own heads in vengeance,  
 Shall all their evils fall.  
 Thy soul in peace shall see it,  
 For Peace will I restore;  
 I firmly now declare it,  
 Bow therefore and adore.  
 Love all my dispensations,  
 In tryals kiss the rod;  
 I am thy only portion,  
 Thy only Law, my nod.  
 Naught else I'd have thee value,  
 This only be thy prize;  
 And then above all conflict,  
 In triumph thou shall rise.  
 Through every deep probation,  
 Some truth I'll teach thy Soul;  
 The joys of my salvation,  
 At last shall crown the whole.  
 My will be done, thy Anthem,  
 Through time shall be, and ever;  
 And from my holy presence,  
 Nought shall divide or sever.  
 Thy Life shall bring me glory,  
 Among my saints below;  
 Archangels shall adore me,  
 In things that thou shalt know.  
 Thy soul I've deeply humbled,  
 And still from time to time;  
 In awfulness I'll bow thee,  
 To bend thy will to mine.  
 I'll teach thee strict dependance,  
 I'll make thee know and own;  
 That all thy art, and cunning,

Can nothing do alone.  
 Thine arm shall not sustain thee,  
 Thy utmost skill shall fail;  
 My Power alone shall aid thee,  
 My help alone avail.  
 Learn this most useful Lesson.  
 Let self in silence lie;  
 And in my time and motion,  
 Thy soul shall mount on high.  
 On eagles wings I'll bear thee,  
 Hinds feet I'll give thee too;  
 For every work prepare thee,  
 And light thy lamp anew.  
 I'll string thy bow for battle,  
 Thy fingers teach to fight;  
 I'll make thee chase a thousand;  
 Ten thousand put to flight.  
 And after all thy warfare,  
 I'll crown thy head with Gold;  
 Fear not, lo! I command thee,  
 Go forth, be humbly bold.  
 Nor purse, nor scrip take with thee,  
 Nor staff, nor change of dress;  
 I only can equip thee,  
 I'm thy alone success.  
 Kings I'll reprove before thee,  
 I'll bind opposing spirits;  
 He no defeat shall witness,  
 That my blessed mount inherits.  
 Look not again behind thee,  
 Turn not to right or left;  
 Straight forward bend thy passage,  
 The rocks shall then be cleft.  
 Among the rocks and mountains,  
 And thro' the sea I'll make;  
 A smooth and easy passage,  
 For my anointed's sake.  
 The work is great appointed,  
 By me my son for thee;  
 And thou shalt be anointed,  
 For that great work by me.  
 Through every strait I'll lead thee,  
 Wher'ever I shall send;  
 With bread of Life I'll feed thee,  
 Until thy Journey's end.  
 And when thy work is finish'd  
 And death has set thee free;  
 To glory I'll receive thee,  
 To reign in Life with me.

## A Farewel Salutation to his Wife on leaving home, on a visit to Carolina

My dear and much beloved Wife,  
 'Tis Truths great cause at heart;  
 Which I still prize above my Life,  
 That causes us to part.  
 No worldly glory, wealth, or joy,  
 Invites me from thy arms;  
 Mayst thou protect our infant Boy,  
 And all our babes from harms.  
 And may that God who reigns on high,  
 And calls me from thy smile;  
 In ev'ry danger still be nigh,  
 And sweeten ev'ry toil.  
 Oh! may he hold thee in his hand,  
 And on him stay thy soul;  
 While I may toil from land to land,  
 Or on the ocean roll.  
 Be he thy husband, portion, peace,  
 Thy guide, protector, friend;  
 Thy faith in him may he increase,  
 Thy cause may he befriend.  
 If I thy face should see no more,  
 While yet I think I may;  
 That hand which wounds to heal adore,  
 Thy will be done still say.  
 He knows why he commands me hence,  
 And let his will be done;  
 I trust he'll be thy sure defence,  
 And save thee through his son.  
 His Son has died for thy offence,  
 For mine he gave his life;  
 Then let not all the ties of sense,  
 So bind the man and Wife.  
 To one another, that his will,  
 May not direct their course;  
 Tho' love their souls may ever fill,  
 Nor time their souls divorce.  
 The cords of best affection draw,  
 Their thoughts from clime to clime;  
 No distance can their love destroy,  
 No more than length of time.  
 Yet may they bow to his command,  
 Who knit their hearts in love;  
 And traverse the most distant lands,  
 If ordered from above.  
 I love thee more than pearls or gold,  
 Where'er I go my dear;  
 My heart on thee quits not its hold,  
 At home, far off, or near.  
 Yet one I must prefer to all,  
 And him I must obey;  
 When he leads on, attend his call,

And stop when he says, stay.  
 Oh give me up, let him dispose,  
 Of me and all that's mine;  
 What's best for us he fully knows,  
 And let his will be thine.  
 And you my children dear,  
 Be good and love the truth;  
 Of ev'ry fault keep clear;  
 Now in your early youth  
 Your Mother's voice obey,  
 To her be ever kind;  
 By night as well as day,  
 Her precepts always mind.  
 And may the God of might,  
 Who calls your Father hence;  
 Direct your course aright,  
 And be your sure defence.

Job Scott

Verses by John Marriott written in 1787

Tho taught by woes, to mortal seldom known,  
 The humbling Truth, that man is not his own,  
 That till we live to him for us who died,  
 All love is selfish, and all knowledge pride,  
 All happiness a momentary gleam,  
 All hope a meteor, and all peace a dream.  
 Though taught this truth by discipline severe,  
 (Such as health could not, life could scarcely bear)  
 Strong are the ties which still my mind entwine,  
 And counteract the work of love divine;  
 Still would intemperate fancy wildly stray,  
 Spite of the secret check, the secret Ray,  
 Weak to withstand, and yet afraid to yield,  
 I neither keep, nor wholly quit the field.  
 Father of mercies: 'Till the day spring rise,  
 And thy salvation glad my longing eyes,  
 Till doubt and fear like morning Shadow's flee,  
 And all my griefs be lost in love of thee,  
 While through this cheerless wild I faintly strive,  
 (Hope sore deprest, and faith but just alive)  
 Teach me to dread all guidance but thy own  
 And patient, "tread in paths I have not known,  
 Forgive my murmurings, let thy quick'ning Pow'r  
 Support my spirit in the gloomy hour,  
 And when the hosts of Household foes appal,  
 "Turn thou beloved" at my feeble call,  
 Come, with the swiftness of the mountain Hart,  
 And aid proportioned to my wants impart,  
 Teach me those wants more deeply still to feel,  
 And deeply feeling, suppliant when to kneel,

Oh! in my soul that fervent thirst renew  
 Which naught can satiate but celestial dew;  
 Drive thou from thence unprofitable care,  
 Yea all that marrs it for a House of Prayer,  
 Dislodge alike the abject and the proud,  
 Passions low mist, and notions airy cloud,  
 Whate'er thy Power has shaken, shake again,  
 Till nought but things immovable remain,"  
 Thus, gracious Father, break each false repose,  
 And unrelenting rule amid thy Foes,  
 "Till every low Propensity's exil'd,  
 "My soul is even like a weaned child."  
 From mean self love, or gross, or specious free,  
 And all my treasures, all my springs in thee.

### On War

To J: M Grays. Inn 1791

To thee my friend, whose generous heart  
 With all that suffers takes a part  
 Who bred and spoild among the great  
 With tender sympathy can meet  
 The wretched in whatever sphere,  
 But if oppress'd they're doubly dear.  
 To thee I touch a sorrowing string,  
 And in these perilous seasons sing  
 Sweet Poetry at first design'd,  
 To soothe and gladden human kind.  
 How burn thy prostituted fires  
 How stained with blood thy sounding lyres.  
 With deeds of death thy strains have wrung,  
 And long the strife of battles sung.  
 Exalting with harmonious force,  
 The warrior in his bloody course.  
 Till acts that might a savage shame,  
 Have seemed to find a virtuous fame.  
 Cease lovely Chantress! thus to throw,  
 A careless hand o'er chords of woe.  
 Nor hail with songs the trophy'd spoils  
 From which humanity recoils.  
 For me no verse of mine shall give,  
 One line to bid the hero live.  
 Rather his brow with Laurels crown'd,  
 May sable Yew and Cyprus 'bound.  
 Insatiate War! Whose Syren song,  
 To death's dark chambers draws along.  
 Thy music and thy proud array,  
 Allure our generous youths away,  
 With shouts they leave their native shore  
 They combat, but return no more.  
 Tell me fierce Christian where to look,

That I may in thy holy book;  
 See where thy Saviour gives the word,  
 To sheathe in heart of man thy sword;  
 Remember when thy reeking blade,  
 Has breathless a poor Brother laid;  
 Thou'st taken what thou can'st not give,  
 Thou can'st not bid him rise and live;  
 Thou'st robb'd him of his more than wealth,  
 The light of Heaven the bloom of health;  
 The pleasure generous Friendship knows,  
 The joy that from affection flows;  
 Ah! query e'er thy bullets fly,  
 Is yon proud warrior fit to die?  
 Will heaven his angry soul endure,  
 Where all is peaceful all is pure?  
 But if his life thy fury take,  
 His peace with heaven how can he make?  
 Then at the last he may go free,  
 And all his Guilt may rest on thee;  
 Ye who like whirlwinds sweep the plains,  
 Poor honours empty Puff to gain;  
 Who vaunting to the Nations, cry  
 Ours is the plume of victory!  
 Our foes like lambs before us fled,  
 Behind they lay thousands dead;  
 Go hide your heads in deep disgrace,  
 Ye scourgers! of the human race!  
 Tell me no more of conquests won,  
 I hate to hear of Realms undone;  
 What traces mark the deeds you boast,  
 But Brothers, husbands, lovers, lost?  
 But Cities sack'd and Temples burn'd,  
 And towns again to deserts turn'd.  
 In Garlic mould her lover laid,  
 Here inlay pines the village maid;  
 Fled is the sweetness of her eye,  
 And from her cheeks the roses die;  
 Pale sorrows sieze her virgin bloom,  
 And lead her to an early Tomb;  
 Thus lost are many a youthful pair,  
 Whose children might have flourish'd fair;  
 Might peopled many a vale profound  
 And spread their beauteous Landscapes round;  
 Oh! Wastful war! Could Britain see  
 The men, the treasure gorg'd by thee;  
 To useful works of peace applyed,  
 And not to feed revenge or pride;  
 Then would this half uncultur'd Isle,  
 Afar with new born wonders smile;  
 Ten thousand fields would grace our plains,  
 Ten thousand thousand Nymphs and Swains;  
 But Oh! is peaceful labour fled,  
 And rustic garment chang'd to red;

The swain his plough and scythe resigns,  
 And furrows leaves for martial lines;  
 While from her cot the blooming fair,  
 Must to the lonely fields repair;  
 To break the soil, and Load the wane,  
 And rick the hay, and house the grain;  
 And while with toils her limbs are torn,  
 Her strength reduced, her garments torn;  
 No pleasing hopes her spirits raise,  
 That by the hand in bitter days;  
 Some faithful youth shall lead her home,  
 The partner of his little dome;  
 Fraught with a catalogue of woes,  
 There is a mournful traffic goes;  
 Oh! England from thy peopled shores,  
 Which still humanity deplores;  
 Yet who would think while freedom reigns,  
 Along thy cities and thy plains;  
 That frequent there for paltry Gold,  
 Are human beings bought and sold;  
 But who that casts his eyes at large,  
 Can free thee from the serious charge;  
 While fond of precedence and state,  
 He sees the poor and needy great;  
 Buy military rank and pay,  
 With British youth's, that's drawn away;  
 By specious tales of glory told,  
 Are to the state by thousands sold;  
 In distant lands they fight and die,  
 Sad state of things they know not why;  
 Was it for this, from sweet repose,  
 The tender dam at midnight rose;  
 And with maternal fondness prest,  
 Her sucking Infant to her Breast;  
 Was it for this, the tear of Joy,  
 Hung glist'ning o'er her smiling Boy,  
 When first the watchful Mother found,  
 His infant efforts catch at sound;  
 Or giving hopes of future man,  
 He first across the parlour ran;  
 And reaching for the accustom'd kiss,  
 Fill'd her gentle heart with Bliss;  
 She thought not when she saw him wear,  
 The rushy cap and wooden spear;  
 That soon a spear should pierce his Breast,  
 And leave her age with grief oppress'd;  
 Ah! short are human views, the morn  
 That all the lights of heaven adorn;  
 Oft ushers in a serious Day,  
 Of tempest, darkness and dismay;  
 Tis well a veil, the Almighty draws,  
 O'er the sad scene of future woes;  
 Else future woes and present care,

Would sink his creatures in despair;  
 That science surely must degrade,  
 By which Heav'ns noblest work is made;  
 A mere machine of human skill,  
 The noblest work of Heaven to kill.  
 I'll own that order does not shine,  
 In other eyes more bright than mine,  
 I freely own the soldiers show,  
 Has often made my young heart glow;  
 But Oh! I mourn his destin'd end.  
 I mourn to see his gun extend.  
 The gun and man one engine proves,  
 And void of choice or passion moves;  
 It moves, and lays a Brother dead,  
 With whom he'd shar'd his loaf of bread.  
 From Garlic fields I hear afar,  
 The shrieks and dreadful Yells of war;  
 Methinks I see her ravag'd bow'rs,  
 Her streets on fire, her blazing towers.  
 Her frantic Daughters raving wild  
 Her Sons with dust and gore defil'd;  
 Urging the war with might and main,  
 Along the smoking thundering plain;  
 Where are the gentler feelings fled,  
 Sure nature's tender nerves are dead;  
 That thousands, thousand thousands rise,  
 And, darting vengeance from their eyes;  
 Rush to the field with mortal strife,  
 Like wolves to take each others life;  
 They meet nor is their fury stay'd,  
 'Till earth's a scene of slaughter made;  
 What crowds of horrid objects rise,  
 And pass before my mournful eyes;  
 Here, broken hosts in terror fly,  
 There heaps of slaughtered Soldiers lie,  
 All ghastly pale, they press the ground,  
 Their mangled limbs are strow'd around;  
 Slippery with blood the grass is dy'd,  
 Bubbling from wounds on every side;  
 Here bursts the infernal Mine in Air,  
 A scene of horror and despair!  
 Men, dust and stones promiscuous fly,  
 A dreadful cloud that blots the sky;  
 Here wounded Soldiers Wain on Wain,  
 Move to the doleful sounds of Pain,  
 A slow and melancholy Train!  
 Sparkling with joy the morning saw,  
 Them, march in many a glittering row;  
 Ere night her dusky shadows pours,  
 Their heads they hang like dying flowers;  
 While memory lifts her pensive eyes,  
 Where home and all its comforts rise;  
 But Oh! no spouse no sisters near,

To kiss their wounds and drop a tear;  
 Can deeds like those true glory show  
 That leaves the widow sunk in woe;  
 That leaves the Peasants lot forlorn,  
 Without or Flocks or herds or corn;  
 That leaves the busy marts of trade,  
 In heaps of burning ruins laid;  
 That leaves the blameless orphan train,  
 Their food destroy'd their Fathers slain  
 To perish on the naked plain.  
 Devouring War! thou hideous pest,  
 That turns to flint the noble breast,  
 Thy heavy, Iron arm destroys,  
 The prospect of a thousand joys;  
 O'erturns the beauteous works of art,  
 And spreads destruction through the heart;  
 Fir'd at the sound of glory rose,  
 Albert, to meet his country's foes;  
 A heart humane the warrior bore,  
 From Albions high resounding shore;  
 Across th' Atlantic's heaving tides,  
 The young and blooming soldier rides;  
 Vast scenes of conquest fill his mind,  
 Yet oft he weeps, his friends behind;  
 Now landed on the destined coast,  
 He joins old England's vet'ran host;  
 Partakes their toils, their dangers shares,  
 O'er fields of slaughter on he fares;  
 And while he sees his comrades die,  
 First drops a tear then heaves a sigh;  
 Till battered, toss'd and harass'd sore,  
 His generous feelings are no more;  
 For others lives, is pity shown,  
 By him that's weary of his own?  
 Or swells sweet sympathy the breast,  
 With scenes of carnage long oppress'd?  
 It happened on a winters morn,  
 In want of cattle, sheep and corn;  
 As foraging the plains around;  
 A Widows little farm he found;  
 Sequester'd in a lonely wood,  
 Beside a brook her cottage stood;  
 Where sheltered from the public eye,  
 She wish'd to rear her babes and die;  
 Wept, when by sad remembrance press'd  
 Her faithful husband fill'd her breast;  
 At the light frolics of her child,  
 Smil'd, but alas! not often smil'd;  
 This poor abode of care they saw,  
 And coarsely jesting on they go;  
 Look here! some mean and cunning knave  
 Conceals the wealth he hopes to save;  
 But all is ours. Thus Albert spoke,

And on her sacred quiet broke;  
 With frugal hand the patient dame,  
 Renew'd with wood the dying flame;  
 Six children prattl'd round her knees,  
 Six cows, her all! the party seize;  
 Scar'd at the Armours certain gleam,  
 The children round their Mother scream;  
 The unconscious cows without delay,  
 Drove on in silence pass'd away;  
 She saw them go with wishful eyes,  
 She heard her children's piercing cries;  
 She kneels to Albert, Oh! restore,  
 One cow for these, I ask no more;  
 A Mothers milk one babe can save,  
 But milk for these of thee I crave;  
 Dropping amid her helpless train,  
 Let not a Mother plead in vain;  
 Thus while she clasp'd his knees in prayer,  
 Horrid to mention! flam'd in Air;  
 His furious sword; in anger role,  
 His eyes, and spake his gloomy soul;  
 But while his sword is whirl'd on high,  
 Its point exalted in the Sky,  
 Is stay'd by pity's firm command,  
 Hold, Albert, hold, thy impious hand;  
 Can'st thou a tender Mother wound,  
 Her harmless children weeping round;  
 Where are the sweet affections fled?  
 Sure justice, honour, all are dead!  
 That fill'd with nature's tenderest plea,  
 A Woman! on her knees to thee,  
 Asking her own, is deem'd to feel;  
 Thy cruel ignominious steel;  
 While her poor babes, their parent slain,  
 Must die of hungers lingering pain;  
 Struck to the heart, now Albert found,  
 That guilt inflicts a dreadful wound;  
 He found himself a monster grown,  
 With bloody hands, and heart of stone;  
 He wept his virtues left behind,  
 His innocence and peace of mind;  
 He wept the tenderness and truth,  
 That shone in his unsullied youth;  
 The dire effects of war he mourn'd,  
 And pensive to the camp return'd; \*

\*The above relation is not a fiction; Albert was a British officer that serv'd in America during the late War, and gave the account of himself to a friend of the writers with the precise view of illustrating the position that war hardens and totally changes the human heart. It is however but justice to his character to add, that reflecting on his conduct he was so affected, that on his returning to the camp, he purchased one cow and sent it back to the poor widow woman.

Thus while with bleeding heart I trace,  
 The woes on woes of human race;  
 Within my Breast a flame I feel,  
 Would melt to dust the warrior steel;  
 My native England! blest of all,  
 The nations of this goodly Ball;  
 And polish'd France renown'd afar,  
 For gentlest manner why at war?  
 As hedges friendly farms divide,  
 Between you rolls a narrow tide;  
 To mark the limits of your shores,  
 And bear to each alternate stores;  
 But ah! your social commerce dies,  
 And mutual wrong and rage arise;  
 Opprobrious names and insults dire,  
 And fraud, and force, and sword, and fire;  
 'Till scarce the virtuous and good,  
 Escape the general thirst for blood;  
 Ah! when the dismal scene is o'er,  
 And shouts of death are heard no more;  
 Sure mild humanity shall weep,  
 O'er all your deeds with sorrows deep.  
 Ye Governments to you belong,  
 The mournful muses sorrowing song;  
 'Tis you invert the social plan,  
 And break the ties 'twixt Man and Man;  
 Yet still as form'd of gentler race,  
 Your injured People will embrace;  
 Will meet in spite of Wars and laws,  
 As interest or affection draws;  
 Revive again the social Plan,  
 And knit the ties 'twixt Man and Man;  
 Outrageous France with fury broke,  
 From Kingly rule and Priestly yoke;  
 I view with pity and with pain,  
 Thy deeds devour'd for many a Reign;  
 By courts, 'till labour sweat in vain,  
 Thy freedom with impetuous bound,  
 When thund'ring 'gainst the thrones around;  
 Polluted by a priestly train,  
 Where sweet domestick Truth should reign,  
 Thou with an high indignant hand,  
 Draw'st from thy breast the sensual band;  
 Nor seem'd to stop their crimes chastis'd,  
 'Till thoud'st Religion too despised;  
 What tho' with pious guile they made,  
 Of Christian hope a filthy trade;  
 Yet stript of sordid views, and pure,  
 Tis she alone our Ills can cure;  
 Then why consign to "Endless sleep",  
 The faithful watch the virtuous keep?  
 Ah why his memory efface\*  
 That died to save the human race,

\*Alluding to a decree of the Convention that abolished the Christian Era and adopted that of the Revolution.

Unhappy Land thy boasted light,  
 Engenders thus the clouds of night;  
 But toss'd by passions raging flood,  
 And cloth'd with "garments roll'd in Blood";  
 The human tempest must subside,  
 Ere heavenly Truth thy councils guide;  
 Of old the rushing Whirlwind past,  
 "The still small voice" was heard at last;  
 Religion is an inward thing,  
 Through which to God the affections spring;  
 What tho' thy hands have level laid,  
 The pompous structure Man has made;  
 There yet remains the essential part,  
 Untouch'd the Altar of the heart;  
 And this when long Afflictions toss'd,  
 And every outward comforts lost;  
 Perhaps shall burn with purest light,  
 And break the spreading clouds of Night;  
 But ye! who rising in your Ire,  
 Add fuel to the Gallic fire;  
 Think, will her future deeds repay,  
 The lives ye sadly throw away?  
 Ah! Can ye hope by war to raise  
 The Christian zeal of ancient days?  
 The spirit bring that Jesus brought,  
 And Paul, and John, and Peter taught;  
 The first of Christians did not fight,  
 They only died for what was right;  
 Let him alone, by force control,  
 The thoughts who made the human Soul;  
 From swords, and bayonets never springs,  
 Conviction in celestial things;  
 The mouth of cannon ne'er was found,  
 To spread the Gospel's heavenly sound;  
 Ye rulers of Belligerent Lands,  
 Ye leaders of your hostile bands;  
 Amid your dreadful counsels pause,  
 Your People spent, the scene must close;  
 Poor human strength it will not last  
 And when the storm of War is past;  
 Will it not move your grief to find,  
 You've thin'd the walks of human kind;  
 Is there a scene beneath the Sky,  
 To wring the heart with agony;  
 'Tis Christian rulers calmly met,  
 A peaceful world in arms to sit;  
 They sit in deep debate, and doom  
 What thousands from the Plough and Loom;  
 Shall march to distant Realms and slay,

The owners first, then seize the prey.  
 The ablest Statesman he, whose skill,  
 Can plan how Men the most may kill;  
 To crown the whole they oft conceal,  
 Their doings with a pious Veil;  
 And through the Nation fix a day,  
 For all good Men to fast and pray;  
 Their hands defil'd with human Gore,  
 They raise to Heaven and God implore;  
 That straight their foes may one and all,  
 Before their righteous vengeance fall;  
 When hearing of such Prayers profane,  
 I cannot but remember Cain;  
 Ye Statesman hear your Country's cries,  
 And cast o'er moving hosts your eyes;  
 See crowds of Victims from afar,  
 Marching to glut the shrine of War.  
 (Already mingl'd with the dead,  
 Have poor uncounted thousands bled),  
 Then Oh! extend a saving hand,  
 E'er general mourning fill the land.  
 E'er Death and desolation of reign,  
 O'er City, Town, and cultur'd Plain;  
 Oh! seek the Scabbards thrown aside,  
 In moments of unguarded Pride,  
 The breaking hearts of Millions save,  
 And close again the common Grave;  
 But Lord of all! if it's thy will,  
 (And sure thy goodness stands not still)  
 To let the sword with fury slay  
 Till rooted wrongs are swept away;  
 That from the wreck where error lies,  
 New scenes of order may arise;  
 Celestial Harmony descend,  
 And Nations meet as Friends with Friend;  
 If such the purpose of thy mind,  
 I wait in silent awe resign'd.

On the uncertainty of time, occasioned by the sudden death of Charles Ives of Lower-Carr in Shepley

Be ye also ready; for in such an hour as ye think not the Son of man cometh.  
 Matt. Chap: 24. v: 44

Charles Ives set out from home to attend the market at Huddersfield the 17<sup>th</sup>. of the 12<sup>th</sup>. Mo. 1799 early in the morning as usual, being in perfect health, I happened to go with him part of the way and was observing how well he looked; he did his business at the market, and in the evening called at William Bradleys who keeps an Inn towards the bottom of the Town, of some of his Neighbours intending to come home with them; They sat together a while in the chamber, and as they were coming down stairs when he had got within a few steps of the bottom he fell. An Apocathery was immediately sent for, but he only breathed a few times

before he expired. After the Coroners Inquest had gone over the body, it was brought in a hearse to his house at Lower-Carr in Shepley from whence it was conveyed to Kirkburton, and interred there the 21<sup>st</sup>. Inst. Aged about 56 years.

This sudden change appears to me to be a powerful and an awakening call to us who are left behind to endeavour to be always ready for the like solemn summons, which will most assuredly be sent to every individual, and will admit of no excuse, for whether we are prepared or no we must then obey, Death is certain unto all but very uncertain when where or after what manner, when we leave our habitations we know not that we must ever return to them again, when we go to Bed we know not that we must ever arise, when we fall asleep we know not that we must ever open our eyes until we open them in Eternity. Yet many appear as tho' they never thought of these things, with what eagerness are many pursuing the things of this Life, as tho' their whole happiness consisted in the increase thereof, notwithstanding they see surrounding instances of numbers being cut off in the midst of these pursuits, and are obliged to leave all behind them; Many promise themselves comfort in the obtaining one thing or another their affections are placed upon, But Alas! Some are snatch'd away before they obtain it, and others when they have obtain'd it, are not permitted to enjoy it being obliged to take a solemn Farewell of all things here below. On seriously considering the foregoing remark; I conclude that all things here below are Vanity, that there is nothing worth so much as a wish or anxious desire, seeing the enjoyment of them is so very short, and our times so uncertain. The Apostle saith, "All flesh is as grass, and all the glory of man, as the flower of grass, the grass withereth, and the flower thereof falleth away; But the word of the Lord endureth forever". To have this Word which is Truth in our possession is what we ought to be most anxiously concerned for, this being the center of our happiness here, and by which we are delivered from the fear of death, how suddenly soever it may overtake us. May this be our situation, whatever we may have to suffer in our passing along through this veil of tears, that so we may be of the number of those who came thro' great tribulation and experienced their garments wash'd and made clean in the Blood of the Lamb, and being thus purified may be found worthy to receive that welcome sentence, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord". Is my sincere desire on mine own account and others

Joseph Wood

1<sup>st</sup>. Mo. 9<sup>th</sup>. 1800

A small tribute to the memory of John Whalley late of Rastrick.

The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. Isai: C: 67 v.1.

Altho' it is to oftens the case that the righteous are taken away, and no man layeth it so to heart as to turn from the evil of their ways, yet I believe there are some who cannot but mourn the loss the church sustains by the removal of those who are desirous above all things to serve the Lord faithfully in their day, age and generation; yet are comforted in a belief that these are in best wisdom taken from the evils to come. Of which number I believe our Friend John Whalley was one, who was born within the compass of Rawden Meeting, and at a suitable age was put Apprenticed to James Lees of Rastrick near Brighouse, where he demeaned himself so as gained him the esteem of his Master and Mistress as also of friends who knew him; being a pattern of humility, meekness, piety, virtue, and love unfeigned; his words were few and savoury, seasoned with grace; his whole deportment solid, weighty, grave and instructive. He serve the Lord with an awful, filial fear; he loved the Truth and those that lived in it appeared near to his Life, he was a diligent attender of our Religious meetings and tho' but a youth was like the worthy Elders formerly concerned to dig as with the Staff in his hand for

the arising of the ancient spring of Life, which he many times experienced to be raised into dominion to the tendering and contring of his Spirit before the Lord, and I think sometime before he was twenty years of age, was concerned to bear publick testimony to the Truth, and at times continued to drop a few words in meetings, in much innocency, and simplicity, which made it acceptable to friends, and afforded them a comfortable hope of his future service. But Ah! How soon this hope vanished; the Lord whom he loved, and faithfully served, saw meet to take him from the exercises of time, I doubt not at all to the joys of Eternity; A little before his illness he said to a young man who usually slept with him, he believed he shou'd have a sore sickness, and being soon after seized with the Jaundice he continued very poorly at his Masters about a week and then at his own request was removed to his Mother's house at Yeadon where he continued about 2 weeks longer in a very quiet still frame of mind, desiring to be pretty much alone, and then departed this life ye. 8<sup>th</sup>. of ye. 1<sup>st</sup>. Mo. 1800 being in the 21<sup>st</sup>. year of his age, wanting 2 or 3 months of being loose from his Apprenticeship, and was buried ye. 12<sup>th</sup>. of the Mo. in Friends Burial. ground at Rawden.

Joseph Wood

1<sup>st</sup>. Mo. 18<sup>th</sup>. 1800

There following is a Petition from the Quakers at their Meeting for Sufferings; For the abolition of the Slave- trade presented to the House of Commons by Wm. Wilberforce on the day on which his motion was discussed.

To the Commons of Great Britain in Parliament assembled.

The Petition of the Religious Society of Friends commonly called Quakers.

Respectfully sheweth

That your Petitioners although they have continually lamented the miseries occasioned to the Natives of Africa by the slave Merchants of England, and the want of success even of the measures which have been attempted in your house for their relief; have not until lately believed it to be their duty again to so solicit your attention to the extreme injustice of the traffic, and to the injury which it produceth to the morals of the People, and to the welfare of the Nation; for however trite may be the assertion, it remains a Truth that Righteousness exalts a Nation, and therefore for that of the publick sanction of injustice, so flagrant as a Trade in the persons of Men, is among the causes which induce National Calamity.

It is to be deplored that it should be necessary to urge the extirpation of this cruel Trade, by any other motive than its inherent own evil; But in these times pregnant with alarms, it surely becomes us, (if there be any truth in our professions of trust in the Providence of the Almighty,) to endeavour to recommend ourselves to his protection, by forbearing to blast the comforts of so large a part of his Rational Creation. Your petitioners trust they are adverting to an incontrovertible Truth, when they request the House of Commons, to recollect that compared with divine Protection, all human efforts are a thing for nought, and that the Almighty can protect with equal ease in the time of extreme perplexity as in the time of less impending danger. The evil of the Slave trade is not now unknown, and obscured; it has been proved at your Bar. and has been condemned by your voice still, nevertheless it subsists, and subsists with unabated rapacity. Your Petitioners therefore once more earnestly beseech you, to take such steps for its immediate Abolition as may warrant and animate the hope of a continuance of divine favour to this our country, by the reflection that our country at length ceases to spread desolation over the regions of Africa.

Signed in the Meeting for Sufferings of the said Society held in London the 5<sup>th</sup>. of the 3<sup>rd</sup>. Month 1798.

To George the Third King of Great Britain and the dominions thereunto belonging.

May it please the King

Amidst the general satisfaction which thy late escape from an attempt on thy life hath occasioned, permit thy faithful and affectionate subjects, the religious Society of friends, usually called Quakers, thus publickly to manifest their thankfulness for thy preservation.

We have received too many benefits during thy reign, too many marks of thy princely favour not to feel greatly interested in thy personal safety; and we earnestly desire that this providential deliverance may more and more incline thy heart to seek the direction of divine Wisdom in all thy steps, for what greater Blessing can we implore for a prince whom we honour and love, than that he may continually commend himself and the People over whom he reigns, to the approbation of the King of Kings.

Signed in by order and on behalf of the Yearly Meeting of the Friends, held in London the 29<sup>th</sup>. day of the 5<sup>th</sup>. Month 1800

William Alexander

Clerk to the Meeting this Year

Presented by Joseph Gurney Bevan, accompanied by John Kendall, Sampson Lloyd, John Elliott, Richard Chester, George Harrison, Samuel Alexander, Philip Debell Tucket, George Stacey, John Burningham, Richard Phillips, William Alexander.

#### The Kings Answer

I thank you for this dutiful and loyal Address and for your affectionate congratulations on the merciful favour and protection which the divine Providence hath vouchsafed to me.

The repeated demonstrations of Loyalty and attachment to my Person and Government, which I have received on the present occasion, are highly acceptable to me; and you may rely on the continuance of my unremitting exertions, to promote the welfare and happiness of all descriptions of my subjects, and to preserve inviolate their civil and religious privileges.

#### An Abstract of a Testimony from Marsden Monthly in Lancashire concerning Martha Haworth.

She was the daughter of George and Martha Haworth of Shuttleworth Hall, within the compass of this meeting and was born in the year 1750, and brought up in the profession of Truth, and by attention to the principle of divine Grace, she experienced a preparation for the Ministry and came forth in a Publick Testimony about the 22<sup>nd</sup>. year of her age and through faithfulness to her gift became a lively Minister of the Gospel, in the service whereof, she travelled at different times through many parts of this Nation and Wales once in Scotland, and Ireland; and the Islands of Jersey, and Guernsey; where we believe her labours were acceptable.

She was a diligent labourer in the service of Truth and of late years was much engaged in appointing meetings amongst those of other Societies, in which opportunities she had frequently to set forth in her doctrine the Ministrality of the Love of God, the fallacy of an Hireling Ministry, and its inconsistency therewith, and we doubt not many were profitably affected with her labours. She was skilful and serviceable in the Discipline of the Church, and well Qualified for the service of visiting Families in which she was frequently engaged. To her domesticks and neighbours she was affectionately kind, and as in life she was respected, so was her death generally lamented.

Her last journey was into some of the western parts of Yorkshire about 3 months before her decease, and tho' then in a declining state of health, she had several Publick meetings in which she was enabled to appear largely in Testimony, after returning from thence her disorder increased upon her, which she bore with becoming fortitude, being uniformly preserved from murmuring at the dispensation of Providence, she kept her room about eight days, and appeared comfortable and cheerfull, but spoke little growing gradually weaker she quietly departed this life at her own house in Haslingden in the morning of the 27<sup>th</sup>. of 6<sup>th</sup>. Month 1799 Her remains were interred in friends Burying ground at Crowshawbooth on the 30<sup>th</sup>. of the same, aged about 49 years a Minister about 27 years.

Signed in and on behalf of Lancaster Quarterly Meeting held there the 2<sup>nd</sup>. of 3<sup>rd</sup>. Month 1800. by John Cockbane Clerk

Signed in and on behalf of the Womens Meeting by Ann Clare Clerk this time

The original was Signed by 45 friends in the Monthly Meeting of Marsden held there the 20<sup>th</sup>. of 3<sup>rd</sup>. month 1800.

From Joseph Walker to Martha Dickinson

Shelley Paddock 7<sup>th</sup>. mo. 17<sup>th</sup>. 1800

Respected Friend  
Martha Dickinson

I am under the necessity of informing thee, that thy conduct having given considerable pain, and it being weightily considered by the Overseers To which they have jointly and unanimously agreed that for the future, If thou do not keep thy seat in meetings silently and in good behaviour, thou must not be allowed to attend them. I believe thou hath been favoured repeatedly with many tender admonitions, from faithful friends; which if thou had taken due heed thereto it would have been an inducement to a lasting peace unto thy own mind and satisfaction to thy well wishing friends. I am thy Respected Friend

Joseph Walker

The following expressions as near as can be remembered were dropped in our Meeting at Highflats on the 24<sup>th</sup>. of the 8<sup>th</sup>. Month 1800, and 1<sup>st</sup>. day of the week in Tears and much trembling, by John Beaumont a young man about 22 years age who is under conviction having attended friends Meetings upwards of a year.

Dear Brethren; It is a hard thing to disobey the command of the Lord. It hath in a wonderful manner appeared to me this day, that he will throw down the Altars of Baal and that the Lord alone shall be exalted, and rule and reign whose right it is. Strait is the gate and narrow the way that leadeth unto life, and many are unwilling to enter in at this strait gate. But the earnest desire and breathing of my spirit unto the Lord hath been that all may be willing to obey his commands.

The aforesaid young man was early favoured with divine visitations, and a religious turn of mind; but was for some time prevented from experiencing a growth therein by unprofitable company which caused him much sorrow. As he grew up he zealously attended the meetings of the Independents but did not experience a victory over those things which kept his soul in a state of bondage, and being dissatisfied, he left them and attended friends meetings; where he met with that he had long thirsted after, his mind being eminently overshadowed with the presence and power of the Almighty. And whether he persevere or lose his way. I believe the before mentioned Testimony will stand as a Testimony to the unchangeable Truth of our God.

Wrote by Mary Dickinson on the death of her husband Elihu Dickinson Tanner of Highflats

Can I do other than keep this day a day of solitude, in remembrance of it being the last day of my dear companions natural life; Oh! methinks the thoughts of it is heavy; when I consider the bodily pains he underwent, and the Christian patience he bore it with; Can hearts nearly united by the strength of Love; Ever forget the sympathy there has been betwixt them; or who but they who have tasted of parting sorrows, can be sensible what it is to lose a tender partner; or the state of a Widows heart; and yet in the midst of solitude; Methinks I feel a secret hope revive me; in that I am made to hope, His life here, that was attended with many deep Afflictions of Body; and mind; is now changed for one more Blessed; and Happy; and he removed out of the reach of human frailties and disappointments; of which we poor mortals are often beset with. May I here endeavour to rest, and trust in the mercies of his God and my God, who has been kind to our souls; so that we have had to speak of his goodness to each other; the remembrance of which is Solace to my very soul.

This written shortly after the death of my Husband who departed this life on ye. 5<sup>th</sup>. of 11<sup>th</sup>. mo: 1749 M.D.

Thomas Scattergoods subject in York Quarterly Meeting in 9<sup>th</sup>. Mo. 1799

Teach me to feel anothers woe,  
To hide the fault I see;  
That mercy I to others show,  
That mercy show to me.

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Newhouse 10 Mo.12<sup>th</sup>. 1799

Beloved Friend)  
Elias Armitage )

Having felt my mind dipped into near sympathy with thee, under thy varied exercises, when I was last in thy company; since we parted thou has been very oftens in my remembrance, with strong desires for thy welfare, that as the Lord in the Riches of his unmerited mercy hath been pleased to cause his day-spring from on high to visit thee and by the inshining of that heavenly light which is the Life in Man, hath not only let thee see the exceeding sinfulness of sin, but the emptiness of all Lifeless forms and empty shadows, and raised a desire in thee and a true hungering after the pure living and eternal substance; O may thou ever be preserved in humility and nothingness of self, that so the seed sown may prosper, and the little leaven leaven the whole lump into its own nature which is divine, and this I doubt not at all will be the case, if thou art but brought to be as passive clay in his hand, and enough desirous that every thought may be brought into the obedience of Christ. O my friend it is a great work, and what we are not able to do for ourselves, but help is laid upon one who is mighty to save and strong to deliver even to the very uttermost. May thou be concerned to wait upon him that so from one time unto another, thou may be favoured with a sense of what thou ought to do, and what thou ought to leave undone, and as thy obedience keeps pace therewith, thou will experience that seed of God or Word of eternal Life, brought unto the Birth in thee, which alone can cry Abba, Father, thus will his great Name be hallowed, and his Kingdom come in thee, for the Kingdom of Heaven is within, and is righteousness, peace and joy in the Holy Ghost, these experience a joy more than in the increase of outward Riches, for there is no joy like unto the joy of God's salvation; these experience the stony heart to be removed and to have a heart of flesh, broken and contrited spirits which is a sacrifice acceptable to God. These are the wayfaring men who are foolish in their own, and the eyes of others, but whilst preserved in a dependent state upon him who is the leader of his People, minding his putting forth, and taking care that he go before them, and that they follow him,

none shall ever be able to pluck them out of his hand; for having loved his own which are in the world, and none are his own longer than they are thus following him, he loveth them unto the end, Yet many times sees meet to veil himself from their sight in which seasons it is profitable for us to wait in the pure nothingness of self, until he is pleased again to return agreeable to the testimony of the Prophet "I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him". O this waiting watching state, this pure Poverty of spirit to which the blessing is annexed, may thou be sensibly and experimentally acquainted therewith, that so thou may never live upon former experience, nor make Images or likenesses and fall down and worship them, but may be thoroughly acquainted with the Shepherds voice, and faithfully follow him who leadeth his sheep into green pastures were they are again favoured to feed and lie down where none can make them afraid. I salute thee in that love which engaged me to write unto thee, which many waters cannot quench nor distance separate, sincerely desiring that as thou art called of the Lord thou may also be chosen of him, and in the conclusion of thy time here may receive the reward of all those who follow him in the regeneration. I am affectionately thy Friend

Joseph Wood

For Elias Armitage)  
of Skelmanthorpe )

Newhouse 10 mo.19<sup>th</sup>. 1799

Respected Friend  
Thomas West

I received from Penistone by my Cousin Joseph Mallinson thy kind respects to me, which was very acceptable, and demands my greatest acknowledgement. He also delivered the message thou sent by him, requesting me either to pay the Rate money or get some body to do it for me, withall informing me that thou was desirous to see me, to have some conversation with me about it. But as I know not that I may be likely to see thee soon, I thought it right to inform thee of my reasons for the refusal thereof, in as few words as I can. I believe thou art not unacquainted that Friends from the beginning have believed it to be their duty to refuse the Payment of Tythes and things of that nature, not only because they believe the Ministers of Christ receive their call, qualifications and Gifts, freely from him who is the head of the true Church, and are therefore commanded by him freely to communicate the same, but as Tythes were a part of the Mosaic dispensation which dispensation consisted of outward Rites, ceremonies and offerings which Christ came to put an end unto, and introduce another dispensation far more glorious, wherein the Shadows should flee away and the substance only be enjoyed. That we apprehend were we actually to comply with the Payment of Tythes whether Pre-latical or Improprate which are all one in the ground and nature being recoverable by the same laws, we should in effect deny Christ come in the Flesh who declared, "He that denieth me before men shall be denied before the Angels of God". And let not my friend think we as a People singular in this respect since many of the Protestants in the first reformation from Popery bore a faithful testimony against this Antichristian Yoake, and they as well as our Friends suffered deeply for it, some of whom have been imprisoned until death, and so sealed their Testimony with their blood. Having just made these remarks, I shall now come more immediately to the present matter, Friends have formerly paid the Rate money not knowing but it was what is called a Rent-charge upon land; but enquiring more particularly into it, it was found to be a Modus in Lieu of Tythes, since which I have refused the Payment of it, not out of wilfulness or obstinacy, but purely to keep a conscience void of offence, before him before whom in a very short space of time I must appear. Neither have I any desire to injure or bring any incumbrance upon my Landlords Estate by my refusal, believing that they cannot take Tythes in kind by a neglect of Payment; Modusses being recoverable by that severe law of first imprisoning the body, and then making a sequestration

and sale of goods and chattels; and tho' I may acknowledge that this appears at times hard, yet where do we find that the Lord forsook those who were faithful unto him, and a Prison with him is better than a Palace without him, and we had better suffer the loss of all worldly goods, nor lose that Peace which the world cannot give neither can it take away. In respect to getting another Person to pay it for me, what I cannot do myself, I dare not ask another to do for me, this would be in me Hypocrisy. I believe I am writing to one who is a real friend to me, and therefore will look over any little inaccurancies thou may observe in my manner of writing, and also consider solidly the remarks I have made. I have no desire to reflect upon any far be it from me; I wish, yea ardently wish the welfare of the whole human race, and believe there are many well-disposed minds, who have not yet seen it their duty to bear testimony against Tythes and things of that nature, but those who have it is absolutely necessary for them to be faithful whatsoever they suffer, in order that when they are disrobed of the clogs of nature they may receive the answer of "Well done good and faithful servant enter thou into the joy of thy Lord". I intend to embrace the first suitable opportunity I can to come and see thee, when I hope I may be enabled to give thee any further satisfaction thou may desire in respect to these things. In the meantime I remain with real respect to thee and thy Wife thy affectionate friend

Joseph Wood

For Thomas West)  
of Cawthorne )

Newhouse 10 mo 26<sup>th</sup>. 1799

Dear Cousin  
William Stead

In my secret meditations of late, I have been led to remember thee, accompanied with ardent desires for thy welfare here, and hereafter; and that thou may be preserved out of the many evils that abound in the world and become a living member of that Church over which Christ.Jesus is the head; and in order to attain to this; think it not sufficient that friends have accepted thee along with thy parents into membership, altho' this I acknowledge is a great privilege, and I wish thou may duly esteem it, and be careful not to do anything that may cause thee to forfeit it; Many have sold their Birthright for a mess of pottage, the fleeting gratifications of their sensual desires, and have gone on to that length of vanity, until the Lords spirit hath ceased striving with them, so that they could not find a place of Repentance, altho, they have sought it with many tears. But to return to what was before me, in order that thou may become a living member of the Body; thou must diligently attend to that Principle of Light which God hath placed in the secret of the heart, which will open and discover unto thee thy state, and set thy sins in order before thee, and from this sight and sense a Godly sorrow will come over thee which leads to Repentance, and under this administration thou wilt be favoured to see the necessity of sitting alone and keeping silence, yea of laying thy mouth in the dust if so be there may be hope; and at times may be ready to adapt the language of the Psalmist from a sight of the purity of the divine Being, and the exceeding sinfulness of sin which separates from him. "For innumerable evils have compassed me about, mine iniquities have taken hold upon me so that I am not able to look up; they are more than the hairs of my head; therefore my heart faileth me". O that this may be thy experience, and that there may be a patient abiding under the Lords judgments, and then a living hope will be raised, that in the Lords due and appointed time he will bring through all which hope will be as an Anchor to the soul sure and stedfast, and under this dispensation thou wilt see the necessity there is for thee to lay aside thy outward concerns to attend religious meetings on Week.days, and be diligent at other times in order that thou may have this liberty from thy Parents freely; I have arose early when young in years to get forward with my business in order that I might not neglect this duty, and have gone out of the harvest field many times and washed me by the way at a spring; I write not this boastingly but with a view that thou may

come under the same concern, and then I believe thy mind will at times be favoured to partake as it were of the brook by the way, and thy heart being thus enlarged thou will also find it thy duty to attend Monthly and Quarterly Meetings where altho' thou may not have any active part as yet, to take in the business thereof, thou may be helpful if thou keep under thy proper exercise unto those who have, and as thou art thus following the Lord in the way of his leadings, thou wilt experience him to Create in thee a clean heart, and renew a right spirit within thee, and then wilt thou be enabled to sing of the Lords Judgments and mercies to thy soul, and be favoured to see thy proper place in the body, and to fill up the same to the honour of God, the peace of thy own mind and the solid satisfaction and comfort of faithful Friends. O therefore prize the day of thy Visitation, and be willing to give up the many litting hindering things, that so thou may experience this Preparation; and thereby be enabled to dedicate the bloom of thy life and flower of thy age to the service of him before whom thou must shortly appear to receive a reward according to thy works, is the sincere desire of thy affectionate Cousin

Joseph Wood

For William Stead)  
of Siver.Ing.        )

Newhouse 10 mo. 29<sup>th</sup>. 1799

Beloved Friend  
Elihu Dickinson

Solomon saith, "The heart knoweth his own bitterness", and I believe let our situation be what it may, tho' many may be ready to conclude that such and such are almost placed out of the reach of sorrow, yet there is always a something that imbitters the enjoyments of Life; Perhaps in mercy dispensed to us by the universal Parent of mankind, in order that we may not place our happiness in anything here below, but everything being thereby stained in our view we may wisely be preparing for an inheritance incorruptible were all sorrow and tears will be wiped away. Those who are thus exercised will at times be favoured in their passing along through this vale of tears with a foretaste of the joys that are to come, which sweetens the many bitter cups we may have to drink, and the deep tryals we may have to pass through. Thine my friend oftens appear to me to be of the nearest and deepest kind, and I may truly say my spirit according to my measure nearly sympathises with thee, and am frequently led secretly to breathe, that thou may be supported under them, so as not to sink too low in thy spirits, or injure thy health, and I believe as a Man and a christian it is thy duty to endeavour to bear thy heavy afflictions as patiently as thou can, and then no doubt divine support will be near to bear up thy poor drooping mind, and thou wilt experience though painful days and wearisome nights may be allotted unto thee, yet all things will work together for good. Having passed through deeper probations than my tongue or pen is able to set forth to the full, I feel much for, yea and desire to be a companion of the heavy hearted, and as such have very oftens of late been led to visit thee, and feeling the language of encouragement to flow in my heart, towards thee I am made willing to communicate it after this manner, believing that as thou art concerned to cleave close unto the Lord, he will be thy support, and not suffer thee to sink under the weight of thy multiplied sorrows. I am dear friend in much affection and near sympathy, thy sincerely well wishing friend

Joseph Wood

For Elihu Dickinson  
Clothier of Highflatts

Newhouse 10<sup>th</sup>. mo. 30<sup>th</sup>. 1799

Dear Friend )  
Joseph Cliff )

Since thou has attended our religious meetings, I have felt a concern upon my mind on thy account, accompanied with a desire that he who hath visited thee in early life, and drawn thy mind out of the follies and vanities of a world that lieth in wickedness, may be graciously pleased from one time and season to another, to renew the visitations of his love unto thee, that thy understanding being thereby opened, thou may prove what is that good and acceptable and perfect will of God, and being transformed by the renewing of thy mind, may know a ceasing from a conformity to the world, in its customs, fashions and language which are vain. For I believe if the Lords work prosper in the heart of an individual, they will experience the Prophecy of Zephaniah fulfilled in them viz. "For then will I turn to the People a pure language, that they may all call upon the name of the Lord to serve him with one consent" and we may remember the language of our Saviour in that memorable sermon upon the mount. "Not every one that saith unto the Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." I have no view in the reviving of these remarks to draw thee barely into an outward conformity to anything, but to encourage thee to faithfulness to the will of God, manifested in the secret of thy heart, as the only way for thee to experience preservation, and a growth in the Truth as it is in Jesus. I believe if thou art faithful he is about to lead thee in a strait and narrow way, but I wish thee to be encouraged and when hard things appear to be required turn not away sorrowful, Christ saith, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." O may thou therefore resign thyself wholly into the Lords hand and be willing to do, and be just what he would have thee, then wilt thou receive in this world the hundredfold, and in that which is to come everlasting Life. I am sincerely thy well wishing friend

Joseph Wood

For Joseph Cliff )  
of Skelmonthorp )

Newhouse 11 mo. 2<sup>nd</sup>. 1799

Beloved friend  
John Pickford

When I consider how many have been brought under the forming hand for vessels of honour in the Lords house, and have been marred as in the Potters hand before they have attained unto a state of usefulness, my mind hath been covered with deep mourning, and at times have been ready to fear that the cause of Truth would fall as in the streets for want of Witnesses; but when my mind hath been favoured with the fresh influences of Truth, and felt the extendings thereof powerfully to flow not only towards the youth of our Society but also to the inhabitants of the land, in order to gather them as within the holy inclosure where the Lord feeds his flock, carrying his Lambs in his arms and gently leading along those whose desires are honest, altho' young, my mind is comforted with a belief, that there will be living witnesses raised up and preserved to the latest posterity; more especially as I am favoured to see here and there one not only brought under the precious influence of the Power of Truth, but are also concerned to abide under it, and patiently bear the turnings and overturnings of his holy hand, being desirous to live under the discipline of the cross of Christ, by which they experience a being crucified to the world and the world to them, counting nothing too near or too dear to part with for his sake, who hath done so much in order to reconcile poor fallen lost degenerate man unto his maker; Now of this number I believe thou my dearly beloved friend art one who from the time of thy convincement hath been concerned to improve with the Talent or Talents committed to thy care so as not only to receive the answer of well done, but also an addition of Talents for more conspicuous service. "For unto every one that hath shall

be given and he shall have abundance, but from him that hath not shall be taken away that which he hath". Now it is plain without any ground for controversy that our blessed Lord with whom are hid all the treasures of true wisdom and knowledge, who notwithstanding he hides these mysteries from the wise and Prudent of this world, concerning whom he declares "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." yet he continues to reveal them unto babes and sucklings, that by the Parable of the Talents, he placed mans growth in religious experience, and their qualification for religious service in the improvement of the gift which he had bestowed upon all, that those who suffered other things to divert their minds and were not willing to live under the discipline of the cross of Christ but was burying their gifts, and charging their Lord and Master foolishly, these are taken from them and they are left unto themselves, and this is the cause there are so many Professors, and so few who have the truth in possession, but those who are improving by the gift, they are favoured to receive an addition, their hearts are at times enlarged with love to God, and to their Brethren, and thus qualified to fill up with Propriety some station or other in the Church; altho' it may be with great diffidence and fear, and under a sense of weakness even unto trembling. I thought when in the committee appointed by the Monthly Meeting to consider of a number of suitable friends for Overseers when thy name was proposed by a worthy friend, and seconded by the feelings of another, for the important station of an Overseer, the witness in me said Amen thereunto, and when the meeting confirmed the Proposition, I thought it was then like the laying on of the hands of the Apostles, by which thou would be favoured with additional strength to fill up the duties of that office, if thou on thy part was but sufficiently resigned, just to be and to do what the supreme head of the church saw meet for thee; who still remains to be a spirit of Judgement to those who sit in judgment, favouring them with clearness of sight to discern those whom he intends to make useful in his hand. And now my friend as thou art entered into the field of battle, I earnestly desire thou may quit thyself therein as a man truly fearing God; by moving in the innocency and simplicity of the pure Truth, not fearing the face of any man, and then I believe the Lords power will be thy support, and tho' at times thou may have to go forth weeping, under a sense of the darkness and ignorance of those with whom thou may have to labour, yet will thou be favoured to return as with sheaves of Joy in thy bosom, and to acknowledge that hitherto the Lord hath helped thee and tho' thou may not always see the desire of thy heart answered, in a recovery of those who are turning aside from the footsteps of the faithful, yet I believe thy labours will be crowned with some success, and thou wilt see of the travail of thy soul and be satisfied. I thought something after this manner was required of me for thy encouragement, and that thy hands may be strengthened in the work into which thou art called is the sincere desire of thy real friend

Joseph Wood

For John Pickford)  
of Birdsedge. )

Newhouse 11 mo. 29<sup>th</sup>. 1799

Respected Friend)  
Joseph Kaye )

Since I was at your Meeting at the Burial of Mary Brook, thou has oftens been in my remembrance accompanied with an earnest desire that thou may prize the day of thy visitation, and come up in faithful obedience to the manifestations of the Spirit, For agreeable to the declaration of the Prophet, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" It's a peculiar favour that we need not enquire of others what is our duty but that all are favoured with a Principle so near as in the heart, in which are contained all the treasures of true wisdom and knowledge, so that if faithfulness to its discoveries are but yielded unto, it

will make a man wise unto salvation; But alas! many who profess to believe in this Principle, their actions fully demonstrate that they are strangers to the operation thereof; and in the day of their visitation, are in effect saying. "Depart from us, for we desire not the knowledge of thy ways". Altho' this is sorrowfully the case the eyes of a remnant, see it, and their hearts lament it; yet the principle remains the same and produces the same effect, in the minds of those who love its appearance as ever it did. It weans from the breast of this world, and places the affections upon those things which are above. But where are those may the honest enquirer say, whose minds are thus redeemed, don't we see many of this People very negligent in the attendance of Week.day meetings, and as earnestly concerned to accumulate wealth as if their principal happiness consisted therein, this is a lamentable Truth, and must be no small discouragement unto those whom the Lord is gathering as out of the highways and hedges. But I have remembered the language of Christ unto the twelve, when many of his disciples went back and walked no more with him, "Will ye also go away?" Then Simon Peter answered him, "Lord to whom shall we go? thou hast the words of eternal life". and there are a remnant preserved in this our day that know there is no where else to go, no other foundation to build upon with safety, but the revelation of the Fathers will manifested through the Son, by the eternal spirit; and are therefore preserved from going out after the many Lo heres and Lo theres, and by their obedience thereunto, are redeemed from the changeable things of this life and find it to be their indispensable duty, to limit their concerns therein, that they may thereby be entirely at liberty to follow the Lord in the way of his leadings, knowing by experience that, "No man that warreth entangleth himself with the affairs of this life". These dare not suffer their outward affairs to hinder them from the attendance of religious meetings, and those who do not withstanding their profession, they are not really of us, but are gone from us that they may be manifested that they are not of us; Therefore look not at such for example but keep close to that divine Principle unto which thy mind hath been mercifully turn'd, be faithful to its discoveries, and as thou art thus daily exercised before the Lord, I believe thou will be preserved out of those snares which have carried many of the Professors of Truth captive into a strange land; so that instead of being as lights in the world having the inscription upon them of follow us as we follow Christ, it is so defaced that it cannot be read. I salute thee in that pure and unfeigned Love, which breathes for thy welfare in the best of enjoyments, and after adding a few lines from thee will be acceptable, remains thy truly affectionate friend

Joseph Wood

For Joseph Kaye )  
of Huddersfield )

Newhouse 1<sup>st</sup>. Mo.11<sup>th</sup>. 1800

Respected Friend )  
James Arthington Wilson)

As thou art now become a member of our Meeting, and consequently more particularly under the care of such friends thereof, as have the cause of Truth, and the welfare of their fellow Professors at heart; I have oftens felt a desire for thy preservation from the evils that abound in the world; and that thou may experience a being brought into the simplicity and innocency of the pure Truth; my concern on thy account I apprehend hath been more weighty as thou art deprived of Parents who might at times have had a word in season to drop unto thee; and as I have observed thee negligent in thy duty in attending week.day meetings, may inform thee that it hath affected my mind with sorrow, knowing by experience that if we truly fear God we dare not neglect this duty, and as a word to the wise is said to be sufficient; I desire this short remark may be instrumental to stir thee up to diligence in this respect. I would also advise thee to be careful of thy words and actions when amongst the Workmen in the Shop, and at other times, lest thou offend the Lord with thy tongue, who

views every action of thine life, and knows every thought of thy heart, and hears every word that drops from thy lips, and who declares, "That for every idle word that men shall speak they shall give an account thereof in the day of judgment." Therefore mind that in the secret of thy heart, which reproves thee when thou art turning aside to the right hand or the left, Thus will thou be preserved from every omission of duty, and from the commission of those things which grieves the holy spirit; beings a reproach upon our holy profession; and wounds thy own soul. Solomon saith, "My son if sinners entice thee consent thou not." Have this in thy remembrance, and it will be a means of preserving thee out of evil company, by which many youths have been ruined. "Can one go upon hot coals, and his feet not be burned." No more is it possible to keep vain company without being hurt thereby. Therefore let the company thou keeps be such as fear the Lord, and then thou may experience, "Two are better than one; because they have a good reward for their labour. For if they fall the one will lift up his fellow." Here is the benefit and advantage which is reaped from religious Society, having all of us an unwearied enemy to war with it; when one may be in danger of falling in the hour of temptation, another may be favoured to see it, and lend him an helping hand. Be obedient to thy Master in all his lawful commands; this is not only thy duty, but thy Interest; for by so doing thou will engage his affection towards thee. Behave courteously to his Wife and children; and if others speak lightly of them, be sure thou never join them therein, but rather reprove them; as a thing which is displeasing to Almighty God. Having in great goodwill, and with strong desires for thy happiness in time, and in eternity; penn'd these few remarks, I leave them to thy serious consideration; and that thou may truly and savingly profit by them; is the earnest desire of my mind; who am with real regard for thy welfare thy affection friend

Joseph Wood

For James Arthington Wilson)  
of Birdsedge )

Newhouse 7 mo. 4<sup>th</sup>. 1800

Beloved Friend )  
Hezekiah Smith )

Feeling my mind drawn towards thee in Gospel Love, I believe it will afford me some relief to say unto thee; O that thou may prize the day of thy visitation: "God speaketh once, yea twice, yet man perceiveth it not." When he first called unto Samuel he knew not that it was the Lord; and when he moves by his spirit in the heart of man in the present day many are ignorant what it is that is thus stirring with them, they feel something powerfully striking at the root of Iniquity, whereby their peace comes to be broken, and they cannot take that delight in the pleasures of the world they have formerly done. Now if this is thy situation I may tell thee, It is the Lords Power that thus in mercy visits thee, and may thy mind be staid upon it. "It is good for a man that he bear the yoke in his youth, He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope." It is in this state of pure silence, and true quietude of mind; that thou may be favoured to know the Lords voice, and to distinguish betwixt it and the voice of a Stranger, and though for a season thou may have to sit as with thy mouth in the dust, bearing the indignation of the Lord because thou hast sinned against him, yet as thou art concerned to keep under this exercise of spirit a degree of living hope will be raised, that he who hath smitten will heal, thy understanding will be more and more opened into the mysteries of that great work of regeneration, and thou will be strengthened to forsake all those Lying vanities, in which thou may have promised thyself satisfaction, but found none, for there is no true peace to be found out of the saving a knowledge of God, whom thus to know is life eternal. The Lord by his Prophet declares, "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever". May thou be encouraged to press after this state of assurance, the sure product of pure righteousness, and become a living witness to the

spirituality of the Gospel dispensation, which I believe hath mercifully dawn'd upon thee; and as it arises brighter and brighter towards its Meridian, the Shadows will more and more flee away, the emptiness of forms and outward ceremonies in religious Worship will be discovered; and an acquaintance with that pure inward and spiritual worship witnessed which hath no absolute need of words; but as the mind comes to be awfully bowed and the spirit truly contrited, before him who is the dread of Nations, and the Lord of the whole earth, an acceptable sacrifice is offered, which language is not able fully to define. I conclude with real regard for thy welfare here, and an earnest desire for thy preparation for eternal welfare, thy truly affectionate friend

Joseph Wood

For Hezekiah Smith)  
of Wooldale )

Newhouse 2 mo. 6<sup>th</sup>. 1800

Beloved Friend)  
Henry Swire )

After the Salutation of my endeared love to thee, may inform thee that the impression remaining upon my mind to write to thy Nephew Hezekiah Smith I have herewith inclosed a Letter for him, which I request thou will not mention to any other person whatsoever, but at some suitable opportunity when ye can be alone, and enjoy a time of stillness without outward interruption, thou'll be so kind as to read it unto him; and when that is done put it into his hands to preserve and read at his leisure; Perhaps if he be favoured to come forward in faithfulness something therein contained which at present may be a mystery to him may prove as bread cast upon the waters, which may be found many days hence; my mind is much concerned for the welfare of the dear youth of the present generation, many of whom I am fully perswaded are favoured with precious visitations; But alas! such is the low state of Zion in many places that it may be said as formerly "The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them". Well dear friend; Altho' blindness hath thus happened to many in our Israel who might have been as Fathers and Mothers to have held out the breast of consolation to the visited children (under every name, for I know of no limits to divine love but the utmost bounds of the Creation) and fed mankind with that food which is convenient for them, yet there are a remnant preserved who are as eyes to the blind and feet to the lame, so that in taking a view of the state of our Society, I have thought the declaration of the Prophet applicable, "Ephraim compasseth me about with Lyes, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints." Many have a profession without Life or Power, and may therefore be said to be compassing the Almighty about as with lies and deceit, yet there are others who rule with God, and tho' many times under great discouragements are pressing after faithfulness with the Saints; unto whom it may be said, "Ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people; that ye should shew forth the praise of him who hath called you out of darkness into his marvellous Light: Which in time past were not a People, but are now the People of God; which had not obtained mercy, but now have obtained mercy." And my faith is that the number of these is increasing which causeth my heart to rejoice at times in the midst of sufferings, with a hope that this song may again be sung in Zion. "We have a strong city, salvation will God appoint for walls and bulwarks." Well beloved friend may thou and I be enabled to keep our ranks in righteousness, endeavouring to fill up our respective stations in the church with propriety, and then I believe we shall so far contribute to the forwarding of that great work which the Lord hath begun, and which I firmly believe he will carry on in the earth, not by the might, or Power or Wisdom of man, but by his own pure spirit; which I believe thou will find sufficient to enable thee to fulfil the important office of an Overseer unto which thou art lately

appointed by the Church, with peace to thy own mind, and solid satisfaction to thy faithful Brethren; If thou depend wholly upon him who is mouth and wisdom tongue and utterance, unto all those who dare not lean to their own understanding; and tho' the Archers may be suffered to shoot at these, and grieve them; yet there bow will abide in strength, and the arms of their hands will be made strong by the hands of the mighty God of Jacob. I conclude with desires that when thy spirit may be covered with the spirit of prayer and supplication thou may remember me who am thy affectionate friend

Joseph Wood

For Henry Swire)  
of Wooldale )

Newhouse 6 mo. 28<sup>th</sup>. 1800

Respected Friend )  
Martha Dickinson)

The abundance of labour which hath heretofore been bestowed upon thee, and the little effect it appears to have had, is cause of discouragement from attempting anything further of the kind, were it not that I feel my mind covered with pity and compassion for thee, and an earnest desire that thou might consider from whence thou art fallen, Repent, and do thy first works; and experience a being clothed with thy right mind; This accompanied with a sense of duty engages me to expostulate a little with thee respecting thy conduct yesterday; Thou knows how long, how privately, how tenderly, friends have laboured to convince thee of thy error in standing up to speak in meetings, both the matter and the manner having no other tendency than to expose thy own weakness and burden the spirits of the living. Thou may remember thy first words were Men do not gather grapes of Thistles; this was misquoting the Scripture, but however I'll abide by thy own words believing it to be applicable to thy own state; I believe if thou will impartially view thy conduct, by that light which discovers darkness, thou can no longer be ignorant that thou art in the nature of the Thistle and therefore according to thy own doctrine cannot bring forth good fruit, much less direct others how they may. After other two equally painful Testimonies thou stood up the fourth time and said, There was a state present that was seeking to make bad appear to be good etc. This I believed to be true and that it was a precious opening belonging entirely to thyself and applicable to thy own state, and therefore no business to be communicated to another; and had thou sat quietly under it, It might I doubt not have been a season of profit to thee. But O it is a dangerous state for any poor soul to be so far deceived as to imagine that they are whole when Alas they are sick, to suppose themselves Abrahams children, when they neither have the faith, nor do the works of Abraham. Now dear friend, I Would have thee weigh these things duly in thy mind, and take the advice of those who are concerned for thy welfare, and no more disturb the solemnity of our meetings, causing thy friends to have to do, what is exceeding trying unto them; even publickly to express their disunity with such appearances as evidently administer death instead of Life, after every other step hath been taken if possible to convince thee of thy error. Consider I entreat thee the Language of the Prophet who declared concerning a People formerly, that "Broth of abominable things is in their vessels." Yet they were so far deceived with themselves as to say to others "Stand by thyself, come not near to me; for I am holier than thou." These (saith the Prophet in the Lords name) are a smoke in my nose, a fire that burneth all the day". O that thou might be favoured to be still, and know the Lord, and then thou would be better acquainted with thyself, and instead of taking his great and sacred Name in vain, Thou would sit deep in thine own shame, and thy confusion would cover thee, In this state there would be some hope, that that power which brings order out of confusion, would do this great and absolutely needful work in thee,

which that it may be thy experience is the sincere desire of thy truly affectionate and well wishing friend

Joseph Wood  
For Martha Dickinson)  
of Highflatts. )

Newhouse 6 mo. 29<sup>th</sup>. 1800

Respected Friend)  
Mary Johnson )

As I have heard thou has met with some discouragement from some friends of the Quarterly meeting, which hath made thee desirous to resign thy office of Clerk to the Monthly Meeting; I felt most easy to express my sympathy with thee under this exercise, knowing that it must be a tryal when we have nothing in view but to serve the Society according to the best of our understanding, to be found fault with by our Elder Brethren who have been long engaged in the war; but this is no new thing; when the Lord was about to engage David in his cause, remember the language of one, whom one might have expected to have been better acquainted with the Masters will, "Why camest thou down hither, and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." Now this language must be very proving to the poor stripling, yet his eye being single unto the Lord, he dare not desert his cause, and therefore only meekly answered, "What have I now done? Is there not a cause". Now my friend I would tenderly advise thee to keep in the meekness of true wisdom, and closely guard every avenue where there may be any danger of prejudice entering; but at the same time desert not the cause. I understand thou has offered to resign thy station or office; So far I believe thou has acted right, but as the Womens Monthly Meeting are of the judgment that it is right for thee to continue it; I believe it will be right and profitable for thee to submit thereto; and would advise thee to have thy will so much reduced into the innocency and simplicity of a little child, as to be able to say the next opportunity thou art favoured with: That notwithstanding thou art free to decline the office, thou art also free to continue it until friends find one that they apprehend will suit the place. Thus I believe thou will be favoured with peace in thy own mind, and experience all things work together for good. I am thy sincere and sympathising friend

Joseph Wood  
For Mary Johnson)  
of Pontefract. )

Newhouse 7 mo. 5<sup>th</sup>. 1800

Respected Friend)  
Martha Dickinson)

Thou has often desired me to be honest and if I heard anything disagreeable in thy conduct to inform thee of it; Now I have heard that since I last saw thee thou has been fighting with thy Brother S: Haigh in the milking close, and that the blows thou gave him with a rod where heard by People who were several closes distant. If this be true is it not astonishing that thou can be so far deceived as to imagine thou art favoured with a discovery into the states of others, and commission'd to preach that Gospel which breathes Peace on earth and goodwill towards all Men, which teacheth us not to render evil for evil, but to be brought into that disposition of mind, that if they smite us on the one cheek we may turn to them the other; and not resist evil, but overcome evil with good. The Apostle in his Epistle to Titus saith, "A Bishop (that is a Minister or teacher) must be blameless as the steward of God,

not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre." And the same Apostle in his Epistle to Timothy speaking of the same office declares they must be such as are "Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous." and our Saviour saith, "The tree is known by its fruit." Now whilst thou art bringing forth such fruit as is before described, can thy understanding be so far darkened as to suppose it proceeds from an honest heart. Our Saviour adds to such "O generation of vipers, how can ye, being evil speak good things? for out of the abundance of the heart the mouth speaketh." Now it is my friend in abundance of love and goodwill that I am constrained thus to write and to thee with desires that thou might be favoured to see that friends have sufficient reason to reject thy Ministry, after a sufficient time of tryal. One formerly saith, "The ear trieth words; as the mouth tasteth meat." and I esteem it a peculiar favour that there are such preserved amongst us as a People who are favoured with such a measure of a spirit of discerning that they cannot receive that for Truth however plausible it may appear which proceeds from an unsound heart. I sincerely desire that these things may be duly weighed by thee, and that they may be instrumental in opening thy understanding to see where thou art, and what thou art a doing; and then I firmly believe thou will find the necessity there is for thee to lie with thy mouth in the dust if so be there may be hope. Thus may thou happily experience the old heavens and the old earth to pass away, and all things to become new, and all things of God. Then there would be less talk, and more humble walking; that brawling, striking, self-willed impatient spirit would be slain in thee; and patience meekness, quietness, humility and love unfeigned the fruits of a changed heart would conspicuously appear; this would preach more loudly to others than all the Testimonies thou has ever borne, and I doubt not but it might be instrumental to induce many to seek after that same divine principle which had brought so great a change in thee. But O my friend while ever the enemy can transform himself so far as to make thee believe thou art not what thy conduct manifests thee to be, his goods will be at Peace, he will push thee forward to look over other mens vineyards whilst thy own will remain neglected, and instead of being properly cultivated will be more and more overrun with briars and thorns, until noisome weeds cover the whole face thereof. But if thou art desirous to submit to one, unto whom all Power in heaven and earth is given, he would bind the strong man that hath profession of the heart (notwithstanding he is arm'd and fortified with false opinions, and can shew great Signs and lying wonders) and cast him out with all his false visions, and spoil all his goods, yea and cause such a change in thee, as thou would buy of his merchandise no more. Thus would thou be favoured to see how thou had been drunk with the wine of the fornication of that great Whore that sitteth upon many waters, even upon the unstable minds of the People, in which state they cannot excel, and be made to mourn because thereof: That the beforewritten may be thy experience is the earnest desire of thy sincere friend

Joseph Wood

For Martha Dickinson)  
of Highflatts )

Newhouse 7 mo. 7<sup>th</sup>. 1800

Respected Friend)  
Charles Smith )

In my secret retirement before the Lord, thou was suddenly and very unexpectedly brought before the view of my mind, accompanied with an earnest desire, that as thou art favoured with a renewed visitation of the love of God through Jesus Christ, thou might count nothing too near or too dear to part with for his sake, but might yield faithful obedience to all his discoveries, and manifest unto the world that thou art not notionally but experimentally a follower of him who requires us to take up our daily cross and live an humble self denying life, that so our lights may shine before men, and we like the faithful

worthies of old may be Preachers of righteousness in Life and conversation, that others seeing the great and marvellous change wrought by the Lords Power may be engaged to seek after the same quickening enlivening Principle, and bless the Lord on our account. As my mind was thus exercised respecting thee, the language run through me which was delivered in the Lords name unto a People formerly, who had been highly favoured, but had deeply revolted; accompanied with a concern to communicate it to thee vis: "I will heal their backsliding, I will love them freely; for mine anger is turn'd away from him." I thought there was great encouragement in this to thee who may have been like the Prodigal son, left thy Fathers house that gathered state in which in time past thou was favoured to experience thy mind mercifully overshadowed with divine good; but for want of watchfulness, spent the portion of Grace received in riotous living, and being in a far country there arose a mighty famine in the land; so that thou would gladly have filled thy belly with the husks upon which the swine feed, but no man gave unto thee; notwithstanding thou run amongst the Lo heres and Lo theres, and heard abundance, it could not satisfy, the immortal birth not being satisfi'd by anything short of immortal food; and a favour it was that thou was led in this state to remember thy Fathers house, where there is bread enough and to spare, and in thy return he beheld thee whilst thou was afar off, and graciously condescended to meet and embrace thee; how great are his mercies unto those who have deeply revolted and backsliden, when they are thus in an humble penitent state of mind, returning unto him, acknowledging their error, repenting, and doing their first works; may an humbling sense thereof ever remain upon thy mind, and incite thee awfully and reverently to wait upon him for renewed discoveries of thy duty, and strength and ability to perform the same, Thus wilt thou experience his promise fulfilled, "I will be as the dew unto Israel; he shall grow as the liley, and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the Olive tree, and his smell as Lebanon." I salute thee in that love which earnestly breathes for thy growth and establishment in the ever blessed and unchangeable Truth, who am affectionately thy friend

Joseph Wood

For Charles Smith )  
of Heighmoorhouse )

Newhouse 7 mo. 7<sup>th</sup>. 1800

Respected Friend)  
Martha Dickinson)

I received a few lines from thee this morning in which thou expresses thy belief that long meetings are a great hindrance to the growth of true Religion, but I may tell thee long meetings do not hinder nor short meetings forward the work of true Religion. It depending entirely upon our diligent attention to the divine gift. I suppose thou hast forgot that memorable meeting in the Apostles days which continued until midnight, The meeting yesterday many can acknowledge broke up with sweetness, and I would have thee understand that there can be no limited time for holding meetings, but if right are sometimes longer and sometimes shorter as the Master of our Assemblies sees meet. But I'll tell thee what I believe that it is the business of him who worketh with all the deceiveableness of unrighteousness to keep thy poor unstable mind busied and hurried about many things in order to keep thee from the one thing needful, that quiet waiting state in which thou might experience a being truly profited. But there is one thing which tho' it may not hinder the growth of Truth in all, yet I am persuaded it is a hurt to our meetings and that is thy speaking to People when they are about seating themselves in other seats to come forward, as if we as a People were like the Pharisees formally that loved the chiefs seats in the synagogues. I say I believe this is a hurt to our meetings, and burdens the minds of the living, and is cause of offence to those who expected to find better things amongst us. Now whilst thou hast staid at home we have had none of this, so I desire if thou come again we may have no more. But endeavour my friend to

be still and quiet this is most assuredly thy proper and most profitable business at the present and will tend I am fully persuaded most to thy own peace and the satisfaction of all who are the real friends of Truth. With earnest desires that these short hints may have their due place in thy mind I remain with real regard for thy welfare thy Sincere friend

Joseph Wood  
For Martha Dickinson)  
of Highflatts )

Newhouse 8 mo. 12<sup>th</sup>. 1800

Respected Friends )  
Joseph and Susanna Lister )

When I have been the led of late to remember you, the mournful language of the Prophet hath been brought before me, "How is the gold become dim how is the most fine gold changed! the stones of the sanctuary of pour'd out in the top of every street. The precious sons of Zion comparable to find gold, how are they esteemed as earthen pictures, the work of the hands of the Potter." And earnestly have I desired that you might be favoured with a right sense of your situation, and consider from whence you are fallen, repent and do your first works. I believe you are sensible of the great regard I have had for you, and I can assure you it is not diminished; Yet I cannot but mourn at your fall, and am very much afraid you are not sufficiently sensible thereof; but are rather wanting to cover than that true judgment should go forth, which is the only way to experience a right restoration. But until you are favoured to see yourselves as ye are seen in the light, this will be the case and you will be ready to say, your case is not as bad as others, ye have been industrious, and have neither spent your time nor money at Alehouses; and this I believe to be true: But my friends there certainly hath been a great want of a proper attention to the state of your affairs, and ye have entered into things beyond your ability to manage, and which I apprehend you was no ways qualified for; when at the same time, your own business, if you had properly attended to it, would have afforded you a comfortable maintenance without hazarding the property of others, and with much less slavery to yourselves; and the youth placed under your care more properly attended to. I think it a crime not of the least magnitude by far, to take friends children apprentice; and engage in other concerns, to the neglecting a proper attention to them, whereby their morals become corrupted, and the end and design of friends in endeavouring to procure them a pious and guarded education is frustrated. I write not these things to upbraid you, far from it. I know he that thinketh he standeth had need to take diligent heed lest he fall, I hope I am daily sensible of this: But my view in thus addressing you is purely from a desire that you may be brought to a right sense of your situation; and not seek to justify yourselves before men whilst the light condemns you. People may hazard their own property, but the principle we profess will not suffer us to hazard our neighbours without condemnation; Is it doing to others as we would they should do to us, if we break our engagements to them or any suffer loss by us; I believe quite the contrary, and before any are overtaken in this snare; I believe there has been a departure in heart from the living God, the pure gold in them hath become dim, and they are as earthen pitchers, their minds taken up with the cares and concerns of this life, whereby the seed of life in them is choak'd, and the single eye lost, which looks unto him who alone can bless or blast all our endeavours. There was none of those things in the beginning amongst friends notwithstanding their houses were frequently plundered, and they stripp'd of their property, and their bodies laid in prison, yet none lost by them, they were careful to fulfil their engagements with punctuality, whereby they obtained a good report; and some of them left this Testimony behind them, that they would rather live upon Bread and water than any should suffer by them; Now Truth changes not but the People are most assuredly chang'd. I am far from desiring to bear hard upon you my friends, but on the contrary; I pity, and have a sincere regard for your present and future

welfare, but have oftens observ'd that in cases of this kind the generality are more concern'd to avoid true judgment going forth, than for the reproach they have brought upon the pure Truth, and thus evidently manifest they are unsensible of their situation; Now the end of dealing is to bring them to this sense, and if the case appears like that of the Leprosy under the law, to be of an infectious nature to set them without the camp for cleansing, lest the infection should spread; and I have frequently observed were friends from a false tenderness have neglected true judgement, it hath been of unspeakable loss to the delinquents; and on the contrary where true judgment hath gone forth, some have experienced a right restoration, and have become more useful members of the Society than they were before. O that you my dear friends may be favoured with a right sense of the wound you have given to the cause, and be humbled under a sense thereof as with your mouths in the dust, then will there be ground to hope that your last days may be your best days; This I can truly say is the earnest desire of one, who desireth not the Oyl to heal your wounds before the wine hath done its office, lest you should be deceitfully healed, and the wound break out again and become incurable. I am with dear love to you both your assured real friend

Joseph Wood

For Joseph and Susanna Lister )  
Of Bleachhouse near Barnsley )

Newhouse 3 mo. 21<sup>st</sup>. 1801

Respected Friend)  
Benjamin Haigh )

Thou has been of late much the companion of my thoughts, accompanied with earnest desires; that God who separated thee from thy Mothers womb may, be graciously pleased renewedly to call thee by his Grace, and that it may work so effectually in thee, as that thou may become a chosen vessel unto him. I have felt something upon my mind to communicate to thee after this manner for thy encouragement to close in with the Visitations of his divine love, when thou art favoured to feel the overshadowings thereof upon thy spirit; which I doubt not as thou art concerned to get into a state of true quietude of mind thou will be favoured with; for it is in this state that his calls are heard, and ability received to open unto him, "Behold, I stand at the door, and knock, If any man hear my voice, and open the door, I will come in to him." and as he is thus experienced to come in, he opens the blind eye, which sin hath closed, and manifests the exceeding sinfulness thereof, which hath been the cause of the separation betwixt God and the soul, then there begins to be a mourning over him whom they have pierced, a Godly sorrow covers the mind for transgression, and this sorrow works true and unfeigned repentance, never to be repented of. Now my friend under an unshaken assurance that the Lord is waiting to be gracious and merciful to thee, I feel my mind engaged to labour with thee to embrace the offers of his love, who hath declared that he will have mercy upon every truly repenting and returning sinner. The Lord by the mouth of his Prophet for the encouragement of such saith "Though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool." O may thou therefore be concerned to come unto him with whom there is mercy and plenteous redemption, that so through faith in his name thou may experience remission of sins that are past, and be enabled to walk before him in newness of life, all the days of thy appointed time and though thou may have many temptations to pass through of various kinds, for a Christians life is a continual warfare, and the enemy of mans happiness will not easily let go his hold, but my friend look not at the temptation, but unto him who was tempted in all things like unto us yet without sin; and is able to succour those who are tempted; as the mind is thus exercised before the Lord, watching over, and warring against the arisings of evil thoughts, and motions; and abstaining from every appearance of evil, shunning the very company of such as are walking in the broad way which leads unto destruction; these experience a victory over wrong things through

him who loved them, and gave his precious life a ransom for them, to be testified in due time. Thus have many known a passing from death unto life, and this I doubt not at all may be thy experience, if thou art willing and obedient in the day of the Lords power to submit thy neck unto the yoaik of Christ and leave all and follow him, who by his Spirit declared, "To him that overcometh I will grant to sit with me in my throne, even as I also overcame, I am set down with my Father in his throne." Now this is what I desire for thee my friend, and am not seeking to gather thee into an empty formality, but having felt a sympathy with thee in thy late tryals, I have desired they may work for thy good, even to the turning of the feet of thy mind into that strait and narrow way which will most assuredly terminate in Peace here and eternally so hereafter. This is that pearl of great price which is worth thy while to seek after, and which if thou art willing to sell all to purchase, there is no doubt at all with me thou may obtain, and be favoured to sing the Lords Judgments and mercies to thy soul in the land of the living. I thought something of this kind seemed called for at my hand to communicate to thee, and can assure thee I have no view therein but peace to my own mind through obedience, and thy present and eternal welfare knowing the value of the poor soul, and that those who live in sin and die in the same must be forever separated from God. Therefore when my mind is covered with his love, and a renewed necessity laid upon me, I cannot but in that way which he is pleased to point out, beseech mankind to be reconciled unto him. In a degree of which love I close and remain thy well wishing friend

Joseph Wood

For Benjamin Haigh)  
at Boghall. )

Newhouse 4 mo. 11<sup>th</sup>. 1801

Dear Cousin )  
Joseph Stead)

Having several times heard that thou was unsettled in thy mind respecting removing from thy present residence; I have desired that thou might seriously weigh the matter before thou take any steps in an affair of such importance. If thy dissatisfaction arises from outward causes, if thou should remove with a view to leave sorrow and trouble, thou will most assuredly find it of one kind or another wheresoever thou goest. For the scriptures declare that "Man is born to trouble as the sparks fly upward." And also that "Affliction cometh not out of the dust, neither doth trouble spring out of the ground." But many things are permitted to overtake us, in order to wean our minds from the breast of this world, and place our affections upon him, in whom there is sweet Peace which the world and those who live in the spirit thereof cannot deprive us of. Now I long Dear Cousin that every tryal thou may meet with this tendency, and I doubt not but it will be the case if thou bear patiently under them, but if when tryals overtake, and we suffer wrong and are afflicted, we become unsettled thereby and disturbed in our minds, and think to get quit of these things by removing, depend upon it we shall find our sorrows instead of being mitigated thereby to increase. It hath always appeared to me a matter of great moment to remove from one place to another, It was the language of one formerly. "If thy presence go not with us, carry us not up hence." And indeed there is abundant cause to seek unto him for counsel, direction and instruction in such weighty concerns. Things at present outwardly wear a very gloomy appearance, but wither shall we flee to leave them, is not the hand of the Lord in them, who fills both heaven and earth, Therefore let us cleave unto him who remains to be a "Refuge from the storm (and) a shadow from the heat." The Apostle saith, "I speak this by permission and not of commandment." And this liberty I doubt not maybe profitably taken at times, but on the present occasion if I had not apprehended, I had felt something further than permission, I had not set pen to paper upon the subject, for it hath bore with considerable weight upon my mind for sometime, until I was weary of withholding, and therefore found my peace

concerned, in throwing these few hints before thee, sincerely desiring thy welfare and growth in the Truth, and that all of us may be mercifully preserved in our proper places, and become more and more as lights unto the dark and unbelieving world that so the knowledge of the Truth may spread and prevail in the earth, is the earnest desire of thy affectionate Cousin

Joseph Wood

For Joseph Stead)  
of Toppett )

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Newhouse 4<sup>th</sup>. Mo. 14<sup>th</sup>. 1801

Esteemed Friend )  
William Dickinson)

When my mind is covered with that Love which ardently desires the welfare of all mankind, and more especially the household of Faith, in these seasons I am frequently led to visit my Brethren the Professors of the Truth as it is in Jesus; and sometimes in the flowing of this love to communicate such things unto them as Truth opens. And as thou has of late been many times brought before the view of my mind, believing thee to be a sober industrious man which is indeed very commendable, and by which the members of our Society obtained a good report in the beginning; being careful to owe nothing to any but Love, But alas! This concern is nowadays too much departed from many not duly attending to the testimony of the Apostle. "If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an Infidel." And yet these would bear the name but perhaps from no better motive than outward views or sinister ends, which will never tend to peace here or here after, nor will such bring honour to the great name or his cause, the cause of Truth. Now having believed thee to be one of a far different class, even one that is diligent in business and concerned to provide things honest in the sight of men for the support of those whom Providence hath placed under thy care, yet from the present trying times, may be at seasons under discouragements, lest thou should not be enabled to put on honourably. It is in my heart to say unto thee my friend, Fear not; for I believe that thou will be helped; For he who feeds the Ravens, and clothes the Lillies, blesses the honest endeavours of such, makes them content with a little and many times causeth them gratefully to acknowledge they lack nothing, for he supplieth all their wants. O it is a brave thing to have the cause of Truth at heart. Not only to know a being ingrafted into Christ the true and living vine, but their abiding to be in him, and tho' these may have many purging pruning seasons,

yet they are thereby enabled to bring forth more fruit to the praise and glory of the great husbandman, these are not only diligent in business by which they are enabled to do unto others as they would be done by, but they are " fervent in spirit; serving the Lord, Rejoicing in hope, patient in tribulation; continuing instant in Prayer." Being of good Joshua's mind, that will let others do as they may, "as for me and my house we will serve the Lord." These are concerned to wait upon him in their families, whereby they experience their strength in him to be renewed from one time and season unto another. They are also diligent in the attendance of Meetings for Worship and Discipline, and when the Lord goes before them are concerned to put their hands to the work. O my friend low is the state of things in most places; the burden lieth heavy upon the shoulders of a few, may thou be concerned to come forward in the line of thy duty, uniting with the faithful in support of the cause of Truth on earth, and then whatever thou may have to pass through, I believe thou will experience the Lord to be thy support under all thy varied exercises. The Psalmist saith, "The Lord is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." I salute thee in love, and remain thy affection friend

Joseph Wood

For William Dickinson)  
of Thurlstone )

Newhouse 8. mo. 21<sup>st</sup>. 1801

Beloved Friend )  
Robert Dearman)

Under a renewed feeling sense of that love which is not confined to a few, but is universal and universally extended towards the workmanship of his hand during the day of their visitation, do I at this time salute thee. Sincerely desiring thou may be encouraged ardently to pursue the path which leads to Peace. I rejoiced greatly when I was favoured to feel that the hand of the Almighty had mercifully laid hold on thee for good, and that thou was sensible of thy past misconduct, and the situation thou was in, and that there was desires begotten in thy mind to seek after a reunion with thy friends, and since I got home I can assure thee thou has oftens been in my remembrance, accompanied with earnest desires, that thou may be encouraged to come up in faithful obedience to the discoveries of Truth, taking up thy daily cross and despising the shame. "Choosing rather to suffer affliction with the People of God than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures of Egypt." Remembering for thy encouragement the gracious promise of our Lord and Saviour. "Whosoever shall confess me before men, him shall the son of man confess before the Angels of God." Now this, confessing my friend is no other than giving up to every manifestation of duty, forsaking these things the Spirit of Truth in thee manifests the tendency of thereof to be evil; and coming up in obedience to those things which the same spirit manifests to thee to be thy duty, and this is the way for thee not only to experience preservation, but a growth in the ever blessed and unchangeable Truth, which is a gradual progressive work, and as thou art rightly exercised therein, thou'll be led out of the customs, fashions and maxims of the world, agreeable to the advice of the Apostle. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." And his will is our sanctification who hath graciously bestowed this precious gift upon us in order that by it we might be favoured to obtain this great and glorious end. O the height and depth of the love of God through Jesus.Christ our Lord toward poor man, mine heart is at times overcome with a sense thereof, and made to cry out with one formerly. "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of his People." O my friend may the Creator of Jacob and former of Israel, wash, and strip thee; Clothe, and arm thee with his

own beautiful robes of righteousness, and bring thee into the beautiful and comely order of his own flock and family where there is bread enough and to spare; that so thou may have to say experimentally. "He put on righteousness as a breastplate, and an helmet of salvation upon his head and the and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke." It is he, and he alone that puts on, armour which is able to quench all the fiery darts of the wicked one, and enables poor returning sinners to withstand his varied assaults, who will not easily let go his hold: It is also he that begets in them a pure holy zeal, for the support of the various branches of the testimony of Truth; and in particular that of holding a Publick Testimony of Worship which is due unto him who hath given us life breath and being, not only on first days but on other days of the week. I trust I need not add much more to thee on this subject, being satisfied from the feelings of my mind when I last saw thee, that if thou art favoured with the blessing of preservation thou dare not be found in the omission of this duty. I was pleased with being at thy house, and request thou will give my dear Love to thy wife; It was satisfactory to me to observe a growing concern in her, to attend to the necessary concerns of the family, which I hope will be profitable to her, and have a tendency to wean her mind from unprofitable company, which may have led into things, which I doubt not have afterwards caused her sorrow. Excuse this short remark, I write in that Love in which freedom runs, having nothing in view but your mutual welfare, earnestly desiring you may grow up together as plants of the Lords right hand planting and like Zacharias and Elizabeth formerly may be found walking in the commandments of the Lord blameless. My spirit boweth in humble thankfulness before him who is the dread of Nations and the Lord of the whole Earth under a sense of his precious visitation extended to many of the Inhabitants in your neighbourhood, and O my friends may ye be concerned in every respect to be good examples to them holding forth in Life and conversation this instructive language; Follow us as we follow Christ. Feeling my mind now relieved of what appeared to be laid upon me to communicate. I conclude with earnest desires that this labour of love may be blessed to your encouragement in the way of well-doing, and that my friend Robert may favour me with hearing from him soon, Your truly affectionate friend

Joseph Wood

For Robert Dearman )  
of Pinderoaks near Barnsley)

Newhouse 8 mo. 21<sup>st</sup> 1801

Beloved Friend )  
George Taylor - )

It hath been upon my mind for some time and more especially of late to write unto thee, and not feeling easy to suspend it any longer, am now set down for that purpose, without any premeditated matter in my view; but simply to communicate what immediately opens, and as I trust I can truly say, I have thy welfare in time and in eternity at heart. I have desired that thou may not stumble at the Cross. It is not sufficient to be convinced of the Truth, and the various branches arising therefrom, but our obedience is required in order to prove the virtue and efficacy there of, and to be preserved alive in our spirits unto God. Many who came out of Egypt formally through disobedience perished in the wilderness and never entered the land flowing with milk and honey, and many in the present day who I believe have been eminently favoured have suffered unspeakable loss for want of dwelling deep, where the Lords mind and will is discovered unto them and strength and ability received to come up in faithful obedience there unto. I believe thou knows my friend if this had been the case with thee the work which the Lord in mercy begun in thy mind some years ago would have been further advanc'd and thou more established upon that foundation against which the Gates of hell will not be suffered ever to prevail. Now tho' this remark comes before me I hope it will have no tendency to thy discouragement, but otherwise, be a means of stirring

thee up to double by diligence in making the thy calling and election sure. For I believe that he who called the out of the vanities of the world, is still waiting to be gracious unto thee; and perfect that work which heat in mercy hath begun to his own Praise and thy souls solid comfort and satisfaction. Great loss have many sustained by looking too much outward at others instead of minding their own proper business, hereby the Lords work hath been retarded in themselves, their Souls have suffered leanness and instead of coming up to the help of the Lord against the mighty; the true Church will mystical Body hath suffered loss, for where one member suffers the body suffers also. That I thought the language run through me, to encourage thee to come forward, and not Lag behind. Time is short, and it will not be sufficient for us to wish well to the Lords cause; nor even to rejoice to see his work prosper by others; we have all of us a portion of labour in the Lords vineyard, and it is our incumbent duty to seek after a right preparation of heart to fill up our respective stations with Propriety. Remember the command of the Lord to one formerly was that Amalek and every thing appertaining to thereunto should be utterly destroyed, but instead of obeying this command the best of the things were spared, that which was vile and refuse was complied with; my mind hath many ties being instructed by this; Many have come so far as to put away those things which by the world on esteemed gross evils, but alas! are sparing those things alive which may not be looked upon so flagrant by man, but are equally as offensive to the Almighty, and hinders their growth in the Truth, and maybe in danger if persisted in, of causing him to reject them who may have been intended for use in the Church as he did poor Saul. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being King." Now my friend I have desired the consideration of these things may be a means of strengthening thee to come forward in the line of thy duty, and in that Love which drew me forth, I close and remain thy truly affectionate friend

Joseph Wood

For George Taylor )  
of Cumberworth-Park)

Newhouse 8. mo. 24<sup>th</sup>. 1801

Respected Friend)  
Joseph Wood - )

Since I was with thee all night, at thy Brothers house in my return from Ackworth General meeting, have oftens remembered thee; believing that a renewed visitation was extended towards thee, and that the most high was calling on thee to "Repent and do the first works." and as the these are times we cannot procure to ourselves, I have earnestly desired thou may not suffer anything to divert thy mind from closing in therewith, nor put it off to some future period, as thou knows not that ever the like opportunity may be afforded. It was the Language of one formerly unto the Lord. "I will follow thee, but let me first go and bid them farewell, which are at home in my house." And Jesus said unto him, No man having put his hand to the plough, and looking back is fit for the kingdom of God". Now it is the work of the enemy to persuade man in the seasons of humbling visitation to make excuses, he well knowing that of ourselves we can do nothing; and therefore if he can but prevail upon poor mortals to make excuses until he who hath in mercy visited by his Power sees meet to withdraw he hath gained his point, that I thought I should be most easy to say unto thee. O that nothing may be suffered to divert thy mind from closing in with this renewed visitation of his Love. It was the language of the Almighty through one of his servants formerly "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." O that thou may be obedient to this renewed call, and give up freely without any reserve, keeping nothing back that he requires at thy hand that so thou may experience the works of righteousness to be peace and the effects thereof quietness

and reassurance forever, Is the earnest desire of thy real Friend

Joseph Wood

For Joseph Wood)  
of Barnsley - )

Newhouse 8<sup>th</sup>. Mo. 28<sup>th</sup>. 1801

Beloved Friend)  
John Brook )

As I think I can truly say I have had a great regard for thy welfare, so I have oftens thought of the conversation we had last third day morning, respecting your removal; and the more I have thought upon it, the more my concern hath increased, to endeavour to impress upon your minds the necessity there is for you to be fully satisfied, that the Lord points out the way before you take any steps therein; For to me it appears a weighty undertaking, and a matter of great moment to be situated in the right place, which I trust you was in your first settlement, it having often felt so to me when I have thought upon you; and I apprehend from what I have heard, you have as much business in the line of Shopkeeping as you can reasonably expect for the time, and this increasing; so that in respect of the outward, its dangerous leaving a certainty for an uncertainty; you may have a promise of employment, but consider if your employer should be removed by death, perhaps a total disappointment may be the consequence, and ye thereby brought into very unforeseen straits and difficulties: Many other things have appeared to me, but my principal concern seems to center in strongly recommending you not to have your minds cumbered about it to your hurt in the best sense; but endeavour to get into that state of pure stillness in which divine counsel is opened, and may your wills be so resigned to the divine will as that the language of one formerly may be yours, "If thy presence go not with me carry us not hence!" If this situation of mind is attain'd; If the Lord say go, follow him; But perhaps you may say there are strange voices, and therefore you may still be in danger of being misled, I grant it; but wisdoms voice speaks with authority, as no strange voice can, and it leads in the way of the cross to mans will and inclination; I have seldom known anything to be right but it has been in the cross, so much so, as that the mind hath been ready to cry out. "O my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt." And if in that state of true quietude the Master says, Stay; O be willing to obey his voice, and tho' the prospect of things as to the outward may appear discouraging; he in his own time can cause a change, which in faith and patience it is our duty to wait for, and as you are favoured to attain to this state of perfect resignation, you will be preserved quiet and peaceable in your own spirits; which the enemy seeks to disturb, by making mankind believe they can be better in some other place than where they are, and so prevents them from being of that use in the Society they otherwise might. I conclude in the language of the Apostle. "The God of all Grace, who hath called us unto his eternal glory by Christ-Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." And as this state is attain'd to and preserved in, you'll see the transformations of the enemy, and the many artful ways he has to draw mankind from the right path, which that you may is the desire of one who ardently wisheth your welfare and remains your sincere friend

Joseph Wood

For John Brook)  
of Shepley - )

Newhouse 10 mo.17<sup>th</sup>. 1801

Dear Cousin )  
 William Stead )

An earnest desire for thy present and future welfare, and that I may be found clear of the blood of all men, engages me at this time to call unto thee in the Language of the Prophet. "Thus saith the Lord of hosts consider your ways." and O that thou may be prevailed upon solidly to consider thy ways, the tendency thereof, and what will be the consequence of living after the flesh in gratifying the lusts thereof, and travailing in the broad way which leads unto destruction. I am not about to charge thee with gross evils, I would willingly hope that being favoured in a good degree with a guarded education, thou has been mercifully preserved from what is accounted so by the world. But there is something more to be witnessed in order to make thee happy here and eternally so hereafter, and that is a real change of heart, by the mighty Power of God; and if the heart is thus chang'd, the affections will be chang'd also, If the tree be good the fruit will be good; Now I have with sorrow observ'd of late the appearance of fruit upon thee, which I know is the product of an evil tree, or a heart unchang'd or unrenewed, and our Saviour says, "By their fruits ye shall know them." and that is a conformity to the world in thy dress and demeanour, a love of the company and friendship of the world, which is what it ever was enmity with God. The Apostle declares, "Whosoever therefore will be a friend of the world is the enemy of God." Now in the name of the most high, before whom thou must be called to render an account of the deeds done in the body, do I call upon thee to consider thy ways. It will avail thee nothing to say that others take as great or greater liberties than thou does, this will be no excuse for thee in the great and awful day of account. Thou hast been visited, thou hast received the Gift, and if thou art not concern'd to improve by it the loss will be thy own: "The wages of sin is death, but the gift of God is eternal life through Christ.Jesus our Lord." And again the Apostle saith, "She that liveth in pleasure is dead while she liveth." and Male and Female are all one. Now what solid comfort or satisfaction can any have in the enjoyments of the pleasures and vanities of this life, I wish thou may solidly consider and wisely attend to that precious Gift, than through thy obedience to its manifestations thou may experience a being truly a disciple or follower of Christ whose whole life was one continued scene of humility and self-denial As all his faithful followers must be; and to profess to follow him and act the contrary; Is no other than crucifying him afresh and putting him to open shame. Remember Moses who despised the Glory and honour of this world "Choosing rather to suffer affliction with the People of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." O that this may be thy happy choice, that so thou may not barely be a member, but a useful member of that Society which the most high hath in a peculiar manner favoured, Then will thou be favoured with Peace here, and a well grounded hope of felicity hereafter, which far exceeds all the flesh pleasing vanities of this life, which I experimentally know have their sting in the end: May thou therefore be prevailed upon to cease from evil and learn to do well, open thine heart to receive the King of Glory in the way of his coming, who will thoroughly cleanse the same, and when the inside is clean, the outside will be also. I am thy affectionate Cousin

Joseph Wood

For William Stead)  
 of Siver,Ing. - )

Newhouse 11. Mo. 7<sup>th</sup>. 1801

Respected Friend )  
 Martha Dickinson)

Since the opportunity we had with thee Yesterday my mind hath been deeply affected with sorrow on thy account, and tho' my labour with thee is almost without hope, yet I do not find that I can be favoured with peace in my own mind, without making a few remarks unto thee earnestly desiring that he who hath filled my heart with pity and compassion for thee may be graciously pleased to bless them, and open thine understanding to receive them, in that Love in which they are wrote, and if it be his will restore thee to soundness of Judgment and clothe thee with a right mind. I am more clearly convinced than ever, that a degree of derangement attends thee, and on this account a good degree of sympathy cannot but be witnessed by all those who feel for the afflicted; Yet at the same time I am fully satisfied, that thou hast so much reason left, that if thou wert but willing to stand open to conviction, thou might be favoured to see that the whole of thy conduct and conversation was directly opposite to that of a true disciple of Christ and I have sometimes thought if thou did but experience a real change of heart, which consists not only in being redeemed from the gross pollutions of the world but in experiencing the will to be slain, and the passions subdued, and brought into the innocence and simplicity of a little child, that the Lord would be pleased to remove that dreadful complaint from thee, and again favour thee with perfect reason. I am surprised that even in thy present state, the enemy of all good can so far deceive thee, as even to make thee believe thou art a child of God, when thou has so very few marks of one, It was the language of the spirit unto the Church of Laodicia, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Here is an instance of a whole Church being deceived with their state; but can thou who has these things to read for thy instruction; yea certainly, thou knows that a similar situation is thine, thy own language conveys to every truly enlightened mind, that thou art rich and full, when thy conduct evidently demonstrates, that thou art poor and blind and naked. Thy conduct also manifests thee to be like those People concerning whom our Lord and Saviour pronounced the woe against, They made specious pretences to religion, so does thou. They laid heavy burdens and grievous to be borne upon other mens shoulders, so does thou: They loved the chief seats in the synagogues, so does thou. They delighted in being thought more holy than others and boasted of their good works, so does thou: And yet he declared, and it is left upon record for our instruction and preservation from the like dangerous snares, that except our righteousness exceeds theirs we cannot in anywise enter the kingdom of heaven. Thou told us in our conversation yesterday, that thou was in heaven already, O sorrowful mistake, Our Saviour took up a little child and Blessed it and declared of such was the kingdom, but by conduct and language evidently manifested thee to be as much a stranger to this childs state as any other profane person. I doubt not but the Lords People do experience, The kingdom of heaven to be come, and at times are favoured to know a sitting in heavenly places in Christ.Jesus; but these dare not boast of it, and if ever they are concerned to speak of it, it is with great diffidence and fear; it is the Pharisee that boasts as thou did, and these it is declared cannot enter therein. I have awfully considered our Lords message, "And thou Capernaum which art exalted to heaven shall be thrust down to hell." O this exalted state, may the Lord in his Mercy be pleased to let thee see it, and enable thee to Repent and abhor thyself in dust and ashes. In the said opportunity I also observ'd with sorrow, how frequently, how lightly, how irreverently, thou made use of the great and sacred Name of the Almighty who never ought to be mentioned but with the greatest awe and reverence; It was more painful to me, and I believe as offensive to him as if thou had sworn as many Oaths, for he hath declared that he will not hold them guiltless that taketh his name in vain. O my friend thou hast known better times, I have seen many more marks of a true Christian about thee in days that are over and gone, altho' I believe thou was never sufficiently reduced, nor self fully slain in thee, but having thine eyes once anointed, to see men as trees, in this state thou went forth in the mixture

instead of going to be wash'd in the pool of Siloam, that thou might see men as men, or things as they really are, and so instead of growing in the life, thou lost thy steadfastness and hath been for many years carried away with vain imaginations. Of which a certain worthy friend gave me a warning, at a time when thou was in thy best state. He said being gathered into a state of solemn silence and his mind divinely covered, he heard as if a vocal voice had spoken it, Martha Dickinson will fall away and come to nothing, and friends will have abundance of trouble with her. This he told me and another friend in a very awful and solemn manner, at a time when we little expected it to have been the case, but on the contrary believed thee to be coming forward to be extensively useful in the Church, and ornamental to thy profession. But ah! How soon was the truth of this opening from the Lord verified. How soon did evident marks appear that thou was Apostatizing, and what trouble Friends have had with thee since hath fully manifested the opening to be divine. I earnestly wish the revival of it at this time may be blessed to thee and as thou art not in a situation to do anything for the Truth, thou may be concerned to do nothing against it. This is the earnest desire of one who hath been concerned to lay these things before thee in that love which is without dissimulation, and earnestly desiring thou may profit thereby and no longer burden the minds of those who according to their measure are travelling for the prosperity of Zion with thy conduct, particularly in Religious meetings; I conclude with the warmest wishes for thy present and future welfare thy sincere friend

Joseph Wood

For Martha Dickinson)  
of Highflatts. - - )

Newhouse 11 mo. 13<sup>th</sup>. 1801

Beloved Friend)  
Elias Armitage )

Feeling my mind covered with an earnest desire that the seed sown in thy heart may prosper and in due time bring forth fruit to the praise of the great husbandman; I thought I felt a liberty to communicate it to thee, and encourage thee in a state of steady perseverance in the path into which thy feet is happily turn'd; That let others do as they may; thou may according to the best of thy understanding serve the Lord; by following him in perfect obedience to all his requirings; that wheresoever thy lot may be cast, this inscription may be seen in the whole of thy conduct and conversation? Follow me as I follow Christ. Then will thou be as a light in the world as a city set upon a hill, that cannot be hid; others beholding the innocency of thy life, and the simplicity of thy conversation, may be led to seek after that pure principle by which preservation is experienced; and have cause to Glorify God who is the giver of this unspeakable Gift. O my friend I travail according to my measure, that Christ may be fully formed in thee, and in order to this thou must patiently bear the varied dispensations that the Almighty and wait to feel the spirit of prayer and supplication, that thy flight may not be in the Winter season, nor on the Sabbath day. O these winter seasons which come upon all to kill and destroy the weeds, which hinders the growth of the heavenly seed, to which alone the promise doth belong; not to many but to one and that is Christ; may thou patiently bear this trying dispensation, that so every plant may be plucked up, which is not the Lords right hand planting. "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail? Which I have reserved against the time of trouble; against the day of battle, and war?" These dispensations, altho' they may be the least pleasing to flesh and blood are the most profitable, as they are patiently abode under, for nothing is hurt thereby but what prevents our growth in the Truth. Many are willing to follow Christ when he rides in triumph into Jerusalem, and they can sing Hosanna, Glory to God in the highest: But it is those only who are willing to ascend Calvarys mount, and be crucified with him; that he will from one time and season unto another, make himself known unto; by breaking of bread. "I am

crucified with Christ; nevertheless I live; yet not I, but Christ lives in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." This was the experience of one of the Lord,s servants formerly, who pointed out the way by which it was attained; I earnestly desire it may be thine, and that thou may thoroughly submit thy neck unto the yোক of Christ, and count nothing too near or dear to part with for his sake; who hath loved thee and offered his life a ransom for thee, to be testified in due time. Look not out at the unfaithfulness to thy hurt but keep thine eye inward to the Lord, where all things needful for thee to know is discovered, and let thy obedience keep pace therewith, Thus will thou experience preservation in the hour of temptation; and know thy life to be hid with Christ in God. I am thy sincere friend

Joseph Wood

For Elias Armitage)  
of Denby.hall - )

Newhouse 11 mo. 27<sup>th</sup>. 1801

Dear Cousin )  
Hannah Stead )

I hope I shall ever be preserved in that disposition of mind, to feel and sympathise with the afflicted; and as such, has remembered thee with thy husband; believing that you have a bitter cup to drink, but have thought if ye can truly adapt the language of one formerly, "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure." It will afford you some consolation in the midst of your multiplied sorrows; For it is this that is the support of the faithful in their passage through this vale of tears where all have in a greater or less degree to partake of this cup of mixture. For man is born to sorrow, and sometimes these troubles which are but for a season, has a tendency to establish our minds upon that foundation which cannot be shaken. But then dear cousin we must endeavour to stand firm, and keep our places in the Body, not knowing any man after the flesh, remembering the language of Christ, "He that loveth Father or Mother more than me is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." The Truth must be nearer and dearer to us than the nearest connection of life, and if this be the case we dare not neglect Meetings for discipline when our near Relations may have given cause for the Society to deal with them, but shall manifest to others, that we love the Truth above all, and are concerned that the Rules of the Society may be impartially put in practice. These then have not their hands weakened, whatever may fall out in their families: I have known many valuable friends more active in dealing with their own Children whose conduct have been reproachful, than ever they was with others; and thus have their hands been made strong in the Lord, and in the power of his might, to labour with offenders, and fill up their station in the Church with Propriety. I thought I felt most easy to communicate these remarks unto thee earnestly desiring thou may be strengthened to stand thy ground faithfully, and not suffer a false tenderness to prevail to thy hurt, and weakening of thine hands for service, by keeping back from the attendance of Meetings for discipline, remembering the Apostles testimony. "The sorrow of the world worketh death." I am dear cousin with a real regard for thy welfare, preservation, and growth in the pure life of Truth, thy affectionate kinsman

Joseph Wood

For Hannah Stead)  
of Toppett. - - )

Respected Neighbour)  
Joseph Grayham )

Oftens have I have felt a desire to attend my mind for thy eternal welfare but knew not which way most profitably to communicated it to thee, as I understand thou was under the disadvantage, that than could not either read or write which increased my sympathy for thee, in that thou was deprived of those privileges of information which many others enjoy, altho' too few make a right use of them; but the way I am upon felt most easy to me, hoping that some kind friend would take the trouble of reading it to thee. I know the value of the never dying soul, and have remembered what the Lord saith by the mouth of his Prophet formerly, "All Souls on mine". and also, " The soul that sinneth it shall die". And as we have all of us sinned in a greater or less degree, as saith the Apostle, "The scripture hath concluded all under sin". that is all mankind in a natural and unregenerated state that so he might manifest his mercy and abundant loving kindness unto all in sending his only begotten son into the world, cloathed with human nature; who after a life of sorrow and afflictions, suffered an ignominious and painful death upon the Cross, the just for the unjust; Thus offering himself a propitiatory sacrifice for the sins of all mankind, and purchasing that precious gift for all, by which all might come to experience their sins forgiven, their iniquities pardoned; and then not living unto themselves, but unto him who died for them; might be favoured to glorify him here on earth, and eternally so in heaven. Now this Gift altho' it may have various Names in the Scriptures of Truth, yet is one living unchangeable principle in Man, altho' no part of him, being divine; and of a leavening nature as way is given to its operation, and in its first manifestation to the mind, is most frequently called Light, because it manifests the darkness of mans state by nature and the exceeding sinfulness of sin: Thou and all mankind who are grown up to years of understanding, hath thus far been sensible of it as a reprove; when thou has been guilty of any evil word or action, has not thou felt something reprove thee in the secret of thine own heart, and bring sorrow over thy mind. If well at this is no other than that the light of Christ, which the Apostle saith the is "the true light which are lighter earth every manner that cometh into the world. " so that all will be left without excuse in the great and awful day of account. Now the learned cannot be saved by all their learning and knowledge, without submitting themselves unto this principle, and taking up their daily cross and for following Christ. The unlearned who cannot read a letter in the book, are favoured with this infallible teacher, they have this treasure in their earthen Vessels, which if they take heed thereto, will shine brighter and brighter in them unto the perfect day: Thou art favoured with it, thou has felt its reproofs, It hath at times opened thy state and condition unto thee, that thou has been ready to conclude it hath told thee all things that ever thou has done: But I believe thou has not known that this was the Lord that was thus waiting to be gracious unto thee, and therefore one visitation after another hath passed over thy head, and thou still remains in an unprepared state to enter into that pure undefiled kingdom of rest and peace, into which none can come, but those who are regenerated and born again, and these experience all things to become new, "Behold I may make all things new". New desires, new affections; The mind that hath been in love with the company and pleasures of this world, comes to be chang'd, and the affections to be set upon things that are above; those things in which they formally took delight becomes a great burden to them, and instead of spending their precious time in unprofitable company their concern is to meditate in the Law of the Lord both day and night. O blessed change, may it be thy happy experience. Time is short and very uncertain, Therefore prize I beseech the day of thy visitation. "God speaketh once, yea twice, but man perceiveth it not." His mind being hurried hither and thither, in this state, he cannot hear his calls by his spirit, but those who hear and open unto him, he will come in, and these will experience him to sit as a refiner with fire, For his fan is in his hand, and if man resist not the operation of his Power he will thoroughly purge the floor, that is cleanse the heart, and make it fit for him to take up his abode in. Thou may perhaps have frequently repeated "Thy kingdom come". but I long that thou may know in thine experience that it is

come, and if this change is witnessed thou wilt know it, and see that it stands not in ceremonies and outward observations, but in righteousness peace and Joy in the Holy Ghost. I have not sought for these things but have penned them as they opened, and therefore believe they may be suitable to thy capacity, and if they should be happily instrumental to turn thy mind unto the true light which shineth in darkness altho' the darkness comprehendeth it not, and by thine believing therein and obeying the same, thou mayest become a Child of the Light and a living worshipper of God in Spirit and in Truth my end will have abundantly answered; having no greater joy than that the number of those may increase who are found walking in the Truth, and then will thy spirit rejoice in the Lord, and magnify the God of thy salvation, who is working wonders for the Souls of mankind, and with the great Master have to rejoice in Spirit, and say." I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes". Well my friend, feeling my spirit now relieved, I must leave thee to him, and the word of his Grace in the secret of thine own heart, sincerely desiring thou mayest attend to its reproofs, and thereby experience a being built up in that Faith which works by the purifying of the heart, and finally may receive an inheritance amongst the sanctified; forever to sing Praises and Hallelujahs unto Zions King and remain thy sincere and truly well wishing friend

Joseph Wood

For Joseph Grayham)  
of Birdsedge )

Newhouse 12. mo. 1<sup>st</sup>. 1801

Dear Cousin )  
Charles Stead )

As I hope and believe there is a concern on thy mind, and on thy Wives, to walk in a good degree answerable to the profession you are making to the world: so I have earnestly desired you may be encouraged to persevere therein, and experience a growth in the ever blessed and unchangeable Truth, and that you may be strengthened to discharge the important trust committed to your care faithfully towards your numerous offspring. I am sensible you must have many anxious thoughts respecting them. For such Parents as consider the value of the poor never dying immortal soul, can have no greater joy than to see their children walking in the Truth; and great need there is I am sensible for Parents to seek for counsel of God, that they may be enabled to speak a word in season to them; and that they may be favoured to see what to discourage and what to encourage. And I have thought it might be of singular service to many families were they more generally in the practice of collecting together on first day evenings and one after another reading a chapter in the Scriptures; the rest sitting quietly to hear, and after this was done closing with a time of solemn silence, in which if Parents are deep and weighty in their spirits, I doubt not but they would at times be favoured to drop some suitable counsel and Advice to their Children and servants, which would prove a blessing unto them. I leave this unexpected hint to your discretion, not being desirous to promote formality, but that friends may feel after that which will point out their duty, and enable them, tho' in the way of the cross to come up faithfully in the same, and then I experimentally know it will lead this way. For tho' we as a People know that the customary forms of Prayers and will worship practised in some families under various names are no ways acceptable to the Almighty, and therefore are called out of them, yet the faithful amongst us do see it to be their indispensable duty to collect their families together to wait upon God, and at times know a worshipping of him in their own houses in Spirit and in Truth; and I sincerely wish this was more generally the case, and then I believe our more Publick Assemblies would be better attended, and more eminently overshadowed with the Power and Presence of God. I feel my mind covered with Love and Goodwill towards you, and yours; desiring you may grow up together as Plants of the Lords right hand planting; and

that you, may be enabled to nip in yours; even in the bud, every thing which if suffered to grow may prove hurtful to them, guard them I beseech you against unprofitable company either of other People, or under our name who are living from under the discipline of the cross of Christ; discourage every thing in their dress that may have a hurtful tendency unto them; but encourage them in the attendance of religious meetings, and to follow the footsteps of the companions of Christ. I have oftens thought If all unprofitable visits, and superfluity in Apparel were laid aside, there would then be no want of time for the attendance of Meetings, and friends would be gainers thereby outwardly, as well as being in the way of laying up treasure where neither moth nor rust can corrupt nor thieves break through and steal. These are the riches I wish to see friends increase in, and then I believe all other things necessary for the accommodation of these bodies will be added. I am with endeared love to you, your affectionate Cousin

Joseph Wood

For Charles Stead)  
of Siver.Ing - )

Newhouse 12. mo. 9<sup>th</sup>. 1801

Respected Friend)  
John Ives )

"God speaketh once, yea twice, yet man perceiveth it not. In a dream in a vision of the night, when deep sleep falleth upon men, or in slumberings upon their bed; Then he openeth the ears of men, and sealet their instruction." Many and various are the ways which the Almighty makes use of for the bringing poor lost degenerate man to the knowledge of himself, and of him who made him for a purpose of his own Glory; that he might glorify him here on earth and eternally so in heaven. He sometimes speaks unto man by Instruments prepared and qualified by him; but with too many it is like the seed which fell on the highway side, the fowls of the air devoureth it; when they get again among their former companions, altho' the seed hath been sown, and they have felt something of the virtue and efficacy thereof, yet this visitation passeth away. and they are left again unto themselves. Sometimes he speaks unto man internally by his spirit, but the mind being hurried hither and thither and busied with other things, and they hear not his voice, or if it happens that he calls as in the cool of the day when the mind is in a collected state, too few who hear are willing to obey, and so do not experience life to their souls. Sometimes he speaks unto man by dreams, and tho' these may make impressions for a season, yet if there is not a following on to know the Lord, these cannot be his disciples. And as he makes use of these various means for the recovery of man out of the fall; so hath he many similar ways of revealing his secrets unto his humble followers, respecting themselves and others agreeable to the testimony of the Prophet Amos. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets." and tho' I may say with him "I was no prophet, nor prophets son." Yet he who loved me before I loved him, from the love I feel to him hath been pleased to place his fear of offending him in my heart; and the Psalmist declares, "The secret of the Lord is with them that fear him." And now to come nearer the matter, and cause of my writing to thee, may inform thee that last second day night, soon after I went to sleep, I had a very solemn and remarkable dream concerning thee, which had that effect upon me, that I slept little if any more that night; and it remaining with considerable weight and exercise upon my spirit, I thought way seemed to open to write unto thee, but the time is not yet come for me to open the vision unto any man. But this I may say it will be well for thee if thou art concerned so to prize the day of thy visitation as to use all diligence to make thy calling and election sure. For certain I am thou has been called, the visitation of Gods love hath been extended to thee, and from it good desires hath been at times raised in thy mind, that thou might be enabled to live so as thou dare die; and in these seasons have been ready to say with King Agrippa. "Almost

thou persuadest me to be a Christian." And I wish thou may not be almost, but altogether such a one as the Apostle who in the day of his visitation, was not disobedient to the heavenly vision; nor consulted not with flesh and blood, but whilst under the overshadowing of the glorious light, was blind; as man must be to all his former knowledge in the letter, before he can be favoured to see aright the things that belong to his peace; and then the call of the Lord unto him was. "Arise, and be baptised, and wash away thy sins, calling on the name of the Lord". and there is no other way for thee to experience a being invited into the true Church but by the Baptism of Christ which is not a putting away the filth of the flesh, nor any outward ceremony that may be performed upon us, but the baptism which saves, is the answer of a good Conscience by the resurrection of Jesus.Christ. He is the door, the way, the Truth, and the life; and if there is a climbing up any other way, they will be found to be no other than thieves and robbers, in that awful day when all will wish to be acknowledged by him. O that thou may truly prize the day of thy visitation, and fully resign thyself into the Lords hand; remembering that he calls for the whole heart, and never will accept of a part for the whole; nor be served with divided affections. We see many are called away from works to rewards, in the very flower of their age, and we know not how soon the like solemn summons may be sent to us. May thou and all mankind be rightly prepared for it is the earnest desire of thy truly well wishing friend

Joseph Wood

For John Ives)  
At Low-Carr )

Newhouse 12<sup>th</sup>. Mo. 12<sup>th</sup>. 1801

Beloved Friend )  
Hezekiah Smith)

I frequently feel an earnest desire to attend my mind for thy welfare; and that thou may not look out at others to thine own hurt, and hindrance of thy growth in the Truth: But by frequently retiring to that measure of light thou art favoured with, may not only see thy duty, but from one time and season unto another receive additional strength to come up in the same. The Apostle testifies "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." That there is encouragement for all those who receive him as the Light of the world, and believe in his Name which is the manifestation of his Power in the secret of their hearts; notwithstanding they may meet with many proving seasons, yet if they are faithfully taking up their cross, and daily denying self, they will experience it to be the Power of God unto salvation, and know that help is laid upon one that is mighty to save and strong to deliver unto the very uttermost. O do not my dear friend stumble at the cross, neither be ashamed to acknowledge Christ before men; and so turn thy back in the day of Battle or when hard things appear to be required of thee, turn not away sorrowful. I have thought of the poor Woman that pressed through the crowd that she might touch the hem of Christs garment, and she was thereby made whole. The same faith in the present day, remains able to remove every mountain of opposition out of the way, of all those who are rightly engaged in spirit before the Lord, and those who wait in that measure of light they have received and come up in obedience to its discoveries, will never have cause to complain for want of Power, but will experience him to be a never failing helper in the needful time. I long for thy growth and establishment in the ever blessed and unchangeable Truth, and with the salutation of unfeigned Love remain thy sincere friend

Joseph Wood

For Hezekiah Smith)  
of Springhouse )

Newhouse 1<sup>st</sup>. Mo. 2<sup>nd</sup>. 1802

Dear Nephew )  
Robert Wood )

Thy diligence in attending Meetings for Worship and discipline, for some considerable time past, and thy behaviour therein; and of late laying aside some superfluities in thy Apparel, and coming nearer that plainness which Truth leads its faithful followers into; I would willingly hope is the product of the work of the great husbandman in thy heart, and must be satisfactory to faithful friends to observe, who have no greater joy, than to see the youth desirous to walk in the Truth. But as in the building of the Temple formerly the noise of a Tool was not to be heard, so man in the present day can do little one for another, the work of Religion being a heart work, and as it is the Lords, so it must be begun and carried on by his Power; yet in the same Life and Power, he at times makes use of Instruments to drop a word in season to others and I have earnestly desired thou may be encouraged to press forward, and be sure thou guard against all unprofitable company, which have been a great snare to many; like the Fowls of the air have picked up the seed of the kingdom which hath been sown in the day of visitation; Thus watching unto Prayer for preservation, and guarding against every temptation of the unwearied enemy; and walking in obedience to the discoveries of the Light of Christ, thou may experience a victory over every hurtful thing, and become a good example in all things unto others; which that thou may is the earnest desire of thy affectionate Uncle

Joseph Wood  
For Robert Wood. )  
of Shelley.Paddock)

Newhouse 1<sup>st</sup>. Mo. 6<sup>th</sup>. 1802

Beloved Friend )  
Hezekiah Smith)

Since we parted from each other, I trust I may truly say, that altho' we have been absent in body; I have been present many times with thee in spirit, and have felt well satisfied with the step I have taken, in hiring thee to be my husbandman; having been favoured with a confirming evidence that the thing proceedeth from the Lord, and hath been in the ordering of his wisdom, and if we are favoured to keep in our proper places, he will bless us together both spiritually and temporally, and I hope in thy secret retirements thou has been favoured with the same unshaken assurance. And O my dearly friend under a renewed feeling sense of that Love which waxeth not old, do I at this time salute thee: earnestly desiring the hands of thine arms may be made strong by the Power of the mighty God of Jacob; that so thou may be enabled to resist the Devil in all his varied temptations and insinuations, and then he will flee before thee; and draw nigh to God, and he will draw nigh unto thee, and will be as a Father and a friend to thee in every needful time; enabling thee to take Christs yoke upon thee, and learn of him who is meek and low of heart; living a truly humble and self denying life, following him in the perfect obedience out of the customs, fashions, and language of the world, which are vain; and which cannot be continued in, and live in the faith of the Son of God. For the Apostle saith "If ye live after the Flesh, ye shall die but if ye through the spirit do mortify the deeds of the body, ye shall live." And our blessed Lord declareth "Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life, for my sake and the Gospels, the same shall save it." So that the way is the same as ever it was: those who live after the flesh, and are not willing to take up their cross, and lose their life, and become fools for his sake; they die unto that life which is hid with Christ in God. But those who through the help of the spirit, and in obedience to its manifestations, mortify the deeds of the body, take up their daily cross, and die unto those things which keeps the soul in

a state of captivity, these shall live, and livingly worship and Praise God here and eternally so hereafter. I feel whilst writing the Goodwill of him who dwelt in the Bush to flow towards thee, and the Language of Jacob to his Son runs through me, "The blessings of thy Fathers have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on their head of Joseph, and on the crown of the head of him that was separate from his brethren." this my dear friend I believe will be thy blessed experience; If thou art willing to leave all for the Truths sake. And with the salutations of pure and unfeigned Love I remain thy sincere friend.

Joseph Wood

Hezekiah Smith )  
of Springhouse - )

Newhouse 1<sup>st</sup>. Mo. 11<sup>th</sup>. 1802

Beloved Friend )  
Hezekiah Smith)

Solomon saith, "There is a friend that sticketh closer than a brother." and in another place, "A friend loveth at all times." And indeed I have oftens thought, there is no outward relationship nor anything whatsoever that makes mankind so near and dear one unto another as the pure Truth. For as God is love, so they that dwell in him they dwell in love, and according to their respective measures, have fellowship with him and one with another. Now I think I can truly say, I have many times and more especially of late felt that Love to flow in my heart towards thee, which sticketh closer unto thee than a brother, and which if we are preserved in our proper places, I believe will continue and increase, so that whatever varied dispensations we may be tryed with, this Love will remain in adversity, as in prosperity; for it loveth at all times; it establish a friendship upon a permanent foundation which is not easily shaken; very different to the friendship of this world which in the time of trouble is soon removed and like the building upon the sand tumbleth down upon the ground. We have many things left upon record in the Scriptures of Truth, which have both an inward and outward signification, and this I believe to be the case with the passages recited, "There is a friend that sticketh closer than a brother." There is a principle at work in thee which is a bosom friend, a constant companion; that will never leave thee, nor forsake thee; if thou do not depart from it but will be a support to thee under all thy afflictions whether of body or of mind. Wherefore my dearly beloved cleave to it with full purpose of heart, obey its dictates, be faithful to its manifestations, and though thou may have at times the cup of adversity to drink, thou will experience it to be "a friend that loveth at all times." Thou may wonder at my frequent writing, but I believe our love is mutual, and thou art sensible, I have nothing in view, but mine own peace through obedience, and thy encouragement, in the path into which thy feet is happily turn'd. Be thou therefore faithful and when hard things appear to be required of thee, turn not away sorrowful, but cleave unto this inward friend, and it will stick closer to thee than a Brother; and the faithful will be more and more united with, and unto thee, and when drawn in spirit unto the throne of Grace to supplicate on their own account, will remember thee, and the Apostle James saith, "The effectual fervent prayer of a righteous man availeth much with the Lord." Thus wilt thou experience an increase of that Love which breaketh the bonds of death asunder, and be made to acknowledge that tho' thou can do nothing of thyself; yet through Christ that strengtheneth thee thou can do all things. My mind hath many times been comforted, and my spirit refreshed, in feeling when with thee the Love that at times hath covered thy mind towards the author of thy being, which hath manifested itself towards his servants in thy readiness and willingness to do all in thy power for them. And have remembered the language of two of the Apostles to Philemon, "We have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother." I may now request thee to inform thy Aunt if no unforeseen thing prevent, I think to come and

stop all night at your house the next seventh day but one, when I hope we shall be favoured to feel a renewal of that which hath many times brought us near and dear to each other. I would now conclude with the language of the Apostle Jude in his General Epistle, which I sincerely desire may be thy experience. "Now unto him that is able to keep you from falling present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen". and remain thy sincere friend

Joseph Wood

For Hezekiah Smith)  
of Springhouse - )

Newhouse 1<sup>st</sup>. Mo. 12<sup>th</sup>. 1802

Beloved Friend )  
John Pickford )

"We beseech you, Brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind." Is a language that we have left upon record in the scriptures of Truth, unto the believers formally, and which I feel most easy to communicate to thee, altho' I have endeavoured to suppress the motion from an apprehension that nothing I had to say could have much weight with thee, who art now grown strong in the Truth, ripe in Judgment, and quick of discerning, more able to drop a word in season to me, than I am to thee; yet on considering that these attainments have been through thy faithfulness, and believing thou art not puffed up, or exalted in mind thereby; and that there is no state out of the reach of Satans temptations, I was encouraged a little to relieve my mind of a burden that have for a long time lain upon it, at times on thy account, and which I hope thou wilt at least favourably receive, as coming from one, thou I believe knows has a particular regard for thy welfare every way; and unto whom thou has ever been as a bosom friend and dear companion, and that is the unsettled state of mind thou has many times appeared in respecting removing; and which I have never heard thee mention but it hath covered my spirit with pain and distress, which I have many times wondered at, as it might appear a matter of Indifference to me, being no ways Interested in the event. But waiting under this weight and exercise of mind, It opened clearly in the Light, that it was a temptation of the unwearied enemy, and my duty to communicate it to thee, that it had already been an hindrance to thy growth in usefulness, and would be more so if continued in. Now this appeared a great cross to me, and many reasonings and deep sufferings have I passed thro', before I was made willing to obey, but finding there was no other way to be favoured with peace, I durst no longer withhold, believing thou may be favoured to see it in the same light, If thou perfectly resign thine own will. I am well assured thou art in thy right place at present; I do not mean in thy habitation, but in the meeting where thy service is; and therefore lend not an ear to the tempter whereby thou may be shaken in mind, and instead of growing, dwindle in usefulness. How many instances have we had of persons promising very fair for service in their day, and have been coming forward in usefulness, who have been taken in this snare of the enemy, and have entirely lost themselves, and become as unsavoury Salt that is good for nothing. I am not about to say that it may never be thy lot to leave this meeting; but if ever it be, I can tell thee thou will find it no light matter. It will be much in the cross to thine own inclination; as much so as parting with a right hand, or a right eye; and until this be the case thy safety depends on endeavouring to withstand the tempter, and guarding against his insinuations and transformations, and thus I believe thou will be strengthened to come forward in more extensive usefulness, and be made to acknowledge, " O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." I conclude with earnest wishes for thy preservation, and growth in the Truth thy sincere friend

Joseph Wood

For John Pickford of Birdsedge

Newhouse 2<sup>nd</sup> Mo. 3<sup>rd</sup> 1802

Beloved Friend)  
Henry Swire )

Ever since I was appointed by the Monthly meeting to attend the next Preparative meeting at Burton, I thought I saw some service would be required of me, to some individuals there, in a private way; in which service I apprehended I saw thou was to unite with me; which was the reason I requested thee to come to my house the evening before: If upon solidly weighing the same, thou feels thy way open to comply therewith, thy company will be very acceptable to me. Low is the state of things amongst us, too many are dwelling at ease, as in their cieled houses, whilst the house of God lieth waste; yet I hope there are a remnant preserved who are concerned for the cause and preferring the peace and prosperity of Zion to their chiefest joy, and trust that the number of such is increasing. But O the discouragements these meet with from within, and from without, being oftens ready to say with the Prophet "My leanness, my leanness wo unto me" and when they are favoured with a little strength, to engage in the Lords cause, such is the blindness of some that they are ready to say with the opposers of the Lords work formerly "What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish, which are burnt?" And also "That which they build, if a fox go up, he shall even break down their stone wall." This is most assuredly the case in the present day of great declension, which is cause of great discouragement, and often makes me ready to sink under the weight of the work. But O my friend it will be sufficient for us if our lives are but preserved for a prey; and if we should be favoured to see the Lords work prosper, which I verily believe it will, it will be cause of rejoicing; and tho' we may be many times sent forth without either purse or scrip, having nothing but a staff in our hands, in a very stripped state indeed. Yet as we go in the faith not doubting; I believe in our return, if the Query be put, lacked ye anything, we shall have to answer with the Apostles; nothing, but be made to acknowledge, "The devils are subject to us through thy name." and then how profitable was the caution that the mind might be preserved from exaltion in these seasons of favour. "In this rejoice not, that the spirits are subject unto you; but rather rejoice that your names are written in heaven." How profitably instructing and encouraging to faithfulness are the remarks that are recorded in the scriptures of Truth, when they are opened unto us in the newness of Life. May thou my friend never seek to comprehend them in the natural understanding, this is as assuredly forbidden as the feeding of the tree of knowledge was to our first Parents, and by this have many visited minds lost themselves, and become as unsavoury salt that is good for nothing; But dwell deep with the seed, which lieth low; thus will the mysteries contained therein be opened unto thee in the Lords way and time to thine humbling admiration. Thus will thou be favoured from one time and season unto another with renewed sight and strength to fulfill the Lords requirings, and being blessed with the blessing of preservation, may lay down thine head in peace and full assurance that thou has done thy days work in the daytime, and that there is an habitation prepared for thy immortal spirit eternal in the heavens which fadeth not away. With the Salutation of unfeigned love to thee and thy Wife I remain thy real friend

Joseph Wood  
For Henry Swire)  
of Springhouse )

Newhouse 2<sup>nd</sup>. Mo. 19<sup>th</sup>. 1802

Esteemed Friend)  
Thomas Walton )

The near sympathy I felt with thee, when last in thy company at Barnsley, hath oftens caused thee to be in my remembrance, since my return home; believing if I was

favoured with a right sense of thy situation, it is oftens a suffering state inwardly and outwardly. And it remains to be a Truth that those who are desirous to live Godly in Christ. Jesus must suffer persecution; Those who live after the flesh ever did and ever will hate and persecute the birth of the spirit, and those in whom it is brought forth; but as these abide faithful and obedient to the manifestations they are favoured with, they will most assuredly experience all things to work together for their good, and to the furtherance of that great and glorious work which the Lord by his own Spirit and Power hath begun in their hearts, so that those things which are intended to hinder, many times forward the Lords work, as we ourselves are preserved in faithfulness. The Apostle saith, "Some indeed preach Christ of envy and strife; and some also of good will." and concludes, " What then? notwithstanding every way; whether in pretence or in Truth, Christ is preached; and I therein do rejoice; yea, and I will rejoice". and in another place saith, "We glory in tribulations also, knowing that tribulation worketh patience; and patience experience; and experience hope; And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy.Ghost which is given unto us." Wherefore it is in my heart to encourage thee in the path into which the feet of thy mind are happily turn'd, and tho' thou may have to pass as through many fiery dispensations inwardly and outwardly, ye as thou are kept faithful and obedient they will tend to thy own refinement, and as thy day is so shall thy strength be. Our Lord and Saviour declares to his followers, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world". Oh how encouraging to poor Zions travellers who are many times ready to faint in their minds. Be of good cheer, altho' Satan desires to have these that he may sift them as wheat in a sieve, yet he Prayeth for them that their faith fail not thus these know that tho' he was crucified, dead and buried, yet he ever liveth to make intercession with the Father on behalf of his followers, and because he lives they live also. I look with awfulness at the work which the Almighty hath begun in the hearts of a few in your Town, to gather you under his own immediate teaching that ye may inherit substance, and if you are but as passive clay in his hand, I have no doubt that he will carry it on and perfect the same to his own praise, and your solid comfort and satisfaction, and that your numbers will increase. May you therefore one and all be faithful and then you will be kept by the power of God unto salvation. I conclude with dear Love to thee thy assured real Friend

Joseph Wood

For Thomas Walton)  
of Barnsley - . )

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A case of Marriage amongst the People called Quakers, stated and maintained Legal at a trial at Nottingham Assizes the eight day of the 6<sup>th</sup>. month vulgarly called August 1661.

The 22<sup>nd</sup>. day of October 1658, William Ashwell of Coddington in County of Nottingham Yeoman according to the good order of the People of God called Quakers, to his Wife Ann Ridge, daughter of Thomas Ridge of North Collingham in the said County; their Marriage were solemnised in the City of Lincoln, in the presence of Martin Mason, William Garlands, William Willowds, Vincent Fotheringham, George Lucas, Robert Shaw, and John Roberts, who gave Certificate thereof under their hands in a few years after the said Marriage the said William Ashwell had by his said Wife one daughter named Mary Ashwell and soon after departed this life Intestate the said Mary surviving.

The said William having a Copyhold Estate of inheritance not settled or disposed of in his lifetime, Mary his daughter was presented to the Manor Court and accepted by the Tenant as next heir at law to her father, and so admitted Tenant to her Fathers hereditary Estate. Soon after John Ashwell being next of kindred to William the deceased made entry and claim to the said lands of Inheritance as next heir at law under pretence that the marriage of William and Ann his Wife was not legal and so Mary the daughter not Legitimate and so not in capacity of heirship; and thereupon commenced his suit at common Law to eject Mary out of the possession of the lands in question, and at Midsummer Nottingham Assizes 1661 brought on he said suit to Tryal. The plaintiffs Counsell was one Willmott near Derby and some other who opened his case and Title (to the lands in question) with reflecting words and unseemly expressions of the People called Quakers alleging they went together like Brutes and after their cursory manner of abuse they proceeded to prove his Relation and alliance to William Ashwell the deceased whose next heir he pretended to be and so entitled to the said lands. His principal witness was John Death of Brotherton near Newark after he had finished his evidence, The Counsel for Mary Ashwell viz. Serjeant Newdigate of Sarjeants.Inn in Fleetstreet London and Charles Dollison of Lincolns Inn made defence and by sufficient

witnesses viz. Richard Gosse of Coddington William Bell and Edward Goodyer of the same place and by the Certificate of their Marriage subscribed by the People called Quakers and others proved their solemn marriage and their sober conversation together within which time of Wedlock Mary Ashwell was born and so the true heir to her Fathers land.

Jo: Archer} The Judge of Assize after hearing the evidence of both parties and what either party could allege directed his discourse to the Jury telling them that, as for the Quakers he knew not their opinions but did believe that they did not go together like brute beasts (as had been said) but as Christians, and therefore did believe that the Marriage between William Ashwell and Ann Ridge was lawful, and Mary the daughter lawful heir to the Lands in question. And brought a Case to satisfy the Jury (it was to this purpose) A man that was weak of body, and kept his Bed, in that condition his desire was to take a Woman present to be his Wife. Accordingly he then declared that he took that Woman to be his Wife; and she declared that she took that Man to be her Husband, and all the Bishops at that time did conclude it to be a lawful Marriage (as the judge then said) and further told the Jury that there was a Marriage in Paradice, Adam took Eve, and Eve took Adam and none other present and it was (said he), the consent of the Parties that made a Marriage. So the Jury found for the defendant and Mary Ashwell has ever since continued in peaceable profession of her fathers said Land of inheritance.

John Theaker of North.Collingham in Nottinghamshire Grasier Married Ann the relict of the said William Ashwell defended the said suite and as Guardian to Mary Ashwell had the land in possession till the death of Mary who departed this Life about December 1672.

#### Memorandum

William Earnshaw of Wooldale departed this life the 14<sup>th</sup>. of the 7<sup>th</sup>. Month 1802, and was buried in Friends Burial ground at Wooldale on 18<sup>th</sup>. of the the same aged 84 years. It being the first day of the week, and he a man universally beloved by those who best knew him whether friends or others, For the innocency of his Life and conversation, and remarkable uprightness in all his dealings. The concourse of people who attended upon the occasion was very great; The Meetinghouse and chamber being very much crowded, and the behaviour of the People very becoming the solemnity of the occasion. The Meeting was imminently overshadowed with the heavenly wing to the consolation of the right minded and that Presence and Power which he loved, and delighted in, crowned the whole; to the tendering of many hearts John Bottomley had a short testimony therein first from Psalms 46.v:10. Be still, and know that I am God. Jane Burrow had a long time next from 1 Pet; C: 1. v. 24, 25. All flesh is as grass, and all the glory of man as the flower of grass, the grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. I had a very long time next from Psalms 127. v: 1. Except the Lord build the house, they labour in vain that build it. John Bottomley was next concerned in Prayer, and afterwards Jane Burrow had a short but very affection address to the youth. I believe I may conclude with briefly observing that it was a memorable day to myself and many others which I hope will not soon be forgot by some. May the most high who is removing from the field of labour and exercise many faithful Elijahs, be pleased to raise up fit and prepare for service by the pouring forth of a double portion of his good spirit upon them many faithful Elishas is the secret supplication of my spirit. J:W.

#### Memorandum

Joseph Green of Roydhouse near Shelley who married his second Wife my Fathers sister Hannah, Widow of Joseph Broadhead of Standinghirst or Moorside in Shelley aforesaid, and

sometime after their marriage together, related to her the following remarkable circumstance, which she afterwards told my Mother, and having oftens had it on my mind to commit it to writing, I penned it down this 21<sup>st</sup>. Day of the 7<sup>th</sup>. Mo. 1802. He said that his Father had let into his mind Atheistical opinions, so as to dispute whether or no there was a Supreme Being or any future rewards or Punishments; and one Micklethwaite of Ing Birchworth with whom he was intimately acquainted having entertained something of the same notions, were about to make a covenant with each other, that whether of them soever might die the first, they should appear to the other and inform the survivor whether it was so or not; Which plainly shows that it remained a matter of doubt with them and fully confirms me in what I have often thought, that no man can possibly be an Atheist, but many for want of being what they ought to be, and what they might have been, are ready to wish that all might die with the body. But to return to the matter, before the said covenant was fulfilled the latter died. Some time after which my Uncle said as he was laid in Bed one night not having been asleep he plainly saw as he thought, his Mother who had been dead some time come quite across the chamber floor, and putting her mouth to his ear, said " Tell thy father there is a God and a Devil, a Heaven and Hell" and then disappeared. What effect it had afterwards I never heard, but certainly I think it manifests the abundant Loving kindness, mercy, and long forbearance of the Almighty towards poor man, and to his unwillingness that any should perish, also the fulfillment of the Prophecy of Joel for the accomplishing the design of the Almighty in bringing Sinners unto glory, that they may be eternally glorified with him. "And it shall come to pass afterward, that I will pour out my spirit upon all Flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants, and upon the handmaids in those days will I pour out my spirit." Joel C: 2. v. 28, 29

J: W.

A short testimony concerning our friend William Earnshaw by J:W.

Our ancient honourable friend William Earnshaw was born at Bankend in Thursteland ye 11<sup>th</sup>. of 3<sup>rd</sup>. Mo. called May 1718. His parents John and Rebecca Earnshaw educated him in the way of Truth as professed by us the People called Quakers, and being concerned in early life to be obedient to the manifestations he was favoured with; he became a sober religious youth; and a good example to all who knew him, adorning his profession by a circumspect Life and conversation, and a diligent attendance of religious meetings as well as spending his leisure hours in retirement from all unprofitable company to wait upon the Lord, or improve himself in useful learning. About the twenty fourth year of his age he married Sarah the daughter of Uriah and Elisabeth Brook of Highflatts a pious young Woman. They had not much to begin the world with, and their earnings was but small; But he who multiplied the Widows Oyl, was pleased to bless their honest endeavours, so as to enable them to bring up a pretty large family comfortably; to attend meetings diligently; to keep an open house to their friends; and also to contribute to the necessities of others. That it may in truth be said, that they were examples of Industry, frugality, hospitality, and a prudent management of the affairs of this Life. So that their uprightness gained them the esteem of most who knew them, and Preached loudly unto all. After his marriage he settled within the compass of Wooldale Meeting, in which he resided the remaining part of his time. In the thirty third year of his age he came forth in the Ministry acceptably, having previously passed through many deep Baptisms; His testimony was not in the enticing words of mans wisdom, but in the demonstration of the spirit and Power; neither was he forward to offer his Gift; being often deeply baptised into the low state of the Church; and patiently waded as in the deeps, until he felt the holy fire burn, and then was lead in a plain close manner to the unfaithful professors of Truth; But had the word of consolation to the rightly exercised. Indeed he was a nursing Father to the visited youth

amongst us, as well as those whom the Lord was gathering from the barren mountains of an empty profession to the knowledge of the Truth; and sometimes broke forth in solemn supplication for the preservation of these, and the awakening of those who are at ease in Zion. His service was principally in our own and some few neighbouring meetings; and being zealously concerned, for the maintenance of discipline and good order, that the rules of the Society might be impartially put in practice; knowing no man after the flesh. He was a diligent attender of those meetings as far as ability of body and circumstances would admit. His last illness was long, and the tranquil state of his mind was visible to those who visited him. He departed this Life ye. 14<sup>th</sup>. of ye. 7<sup>th</sup>. Mo. 1802, at his own house in Wooldale, and was Buried in Friends Burial ground there ye. 18<sup>th</sup>. of the same age upwards of 84 years a Minister about 52 years.

The following short memorandums were found after his decease in his own handwriting; and those few expression amongst others which he drop'd in his last illness were preserved by his daughter Hannah who lived with him and attended on him viz. On ye. 16<sup>th</sup>. of ye 3<sup>rd</sup>. Mo. 1750. This morning as my mind was a little exercised, the weight of the work of the Ministry came before me; and I thought it would be easier to die than that I should have to appear in Publick believing it to be very weighty work, we had need to examine and see how the case is betwixt the Lord and our souls. Several friends being concerned to visit friends families came to my house, and we had a very tendering season together, which I hope will not be soon forgotten, but to trust in former experience is not sufficient, the more we enjoy divine goodness the more humble we ought to demean ourselves. It hath been in my mind to put down a short account concerning the visiting of families this year 1753. A concern being upon my mind to unite with others in visiting the Families of Friends in our Meeting, but before we set forward, I found some drawings also to some other Meetings belonging to our Monthly Meeting on the same account, but to proceed in our own Meeting I with several other friends that had some drawings on their minds set forwards, and the Lord was oftentimes pleased to touch my heart with the finger of his divine love whereby I received a little strength to proceed, and having gone through most of own meeting I became much eas'd. The beforementioned drawing coming very weighty upon my mind, and acquainting my friend Henry Dickinson who I knew had the same concern to visit one of the meetings, in a little while we believed it to be the time to move therein, and set forward being in the 9<sup>th</sup>. Mo. to Pontefract with two of our Women friends that was willing to go along with us viz. Elizabeth Brook and Sarah Marsden; and going through most families in three days, returned homewards, I can say as with sheaves of joy in my bosom, being enabled by the power of truth beyond my expectation to go through what I believ'd to be my duty. The concern of visiting the other Meeting which was Wakefield, remained very weighty upon me, I acquainted several friends who became willing to go along with me, that is to say, Henry Dickinson Elizabeth Brook and Sarah Marsden, and setting forward this being in the 10<sup>th</sup>. Mo. and going through most of the families in three days we returned to our habitations; whereby I was greatly eased in my mind, having great Peace, above what I can express, being filled with the love of my heavenly Father, unto whom belongs honour and glory, both now and for evermore. Amen"

It having been upon my mind for some time to visit two or three Meetings, and having acquainted several of our Elder friends, and not being discouraged; I with Brother Joseph Brook set forward to the performing the same, which being perform'd was much to my ease and satisfaction. Having also a concern upon my mind to assist in the visiting of friends families, and giving up thereunto, I with some others went through most families in our Meeting, and altho' we had several exercising times, yet it was to my ease and satisfaction, and I am thankful for the same at the writing hereof. Both the above was in the year 1757. Altho' it was not my inclination to have made any remarks of these visits, being that I think I am but one of the least in the family, but it press'd upon my mind, to put down some short account thereof.

W: E.

Sometime before my Father was confin'd to his bed, when any friend asked him how he did, he very often said, "Posting away apace." After he took his bed to a young man he said. "I am content, I feel the benefit of it now, that I gave up in my young days, and I would have you that are young to mind it, tho' they may have mist it, they may come to find peace." To a relation, "I am weak and long a going, but am content and endeavour to wait in patience, nature is loth to yield." Some other relations coming to see him, he said "I wish you all well." At another time said, "when this thread is dropt all will be over, come (said he) to me and my sister A: G. I like your company, you may be glad when I am gone, and I hope I shall be well, and at ease, you have a deal to do for me, but it will be over when I get released, you need not to fret, but rejoice, rejoice with me." A day or two after he said again, "rejoice with me, and weep not and I believe thou will be helped." Often said when asked how he did, "Weak and long a going, and O that I may but be favoured with a little more strength, or be released, but I often endeavour for patience," and said, "It is a great favour that I have neither pain nor sickness." A friend coming to see him asked him how he did Answered "tiresome days, and wearisome nights are allotted unto Man, some more, and some less." H: E.

In addition to his written memorials, I may add. In the year 1778, he accompanied Jane Burrow and me with some other friends on a visit to the families and friends in our Meeting. And in the year 1779, I accompanied him on a visit to all the meetings in Knaresbro' Mo. Mg. and part of Brighouse Mo. Mg. He also visited all the meetings in Marsden Mo. Mg. in Lancashire, and another time in company with John Broadhead, part of the meetings in said Mo. Mg. and part of Brighouse Mo. Mg. and in company with William Sowerby visited the families of friends in Wakefield and Pontefract meetings. All which services I believe were to the satisfaction of friends and his own Peace. He also found his mind drawn at sundry times to unite with me in visits to divers places where meetings are not usually held as at, Painthorp, Ossett, Thornhill, Dodworth, Notton and Emley, as well as having Publick meetings in divers places in friends Meetinghouses. Some of which were memorable seasons of divine favour and I believe made lasting impressions upon the minds of some.

J: W.

Divine communication experienced in a dream in the convincement of Thomas Walker Haigh of Barnsley in the 2<sup>nd</sup>. month 1801, and in the night of the 10<sup>th</sup>. day thereof, as near as I can recollect; wrote by his own hand.

As I slept I dreamt I saw a large or what is called a family Bible laid open before me, which contained two large leaves, which was larger than the rest, the one on the right hand page, and the other on the left hand Page of the Book, as it lay open before me; and on each of them was represented the likeness of a very black cloud, the sight of which occasioned a questioning in my mind, as if I said what meaneth these, and it was showed me that on the left-hand page, represented the wrath of the Lord against Nineveh formally, but the People repented so his wrath was withdrawn. Then I looked on the representation which was on the right-hand page, which looked similar to that on the left, and I questioned in my mind what meaneth this, and it was brought to my mind it represents the wrath of the Lord against England, this present time, and here I queried in my mind how long it should be or his wrath should be poured forth, and these leaves on which these representations was shewn was larger or broader than the rest, as I have before observ'd, and consequently to render them commodious as I thought when the Book was or might be shut; the loose edge of each was doubled or turned inward, something like or after the manner of a map in a Gazetteer. This on the right hand seemed so far doubled or turned inward, that it seemed nearly double except as I judged within about the space of half an inch, and when I queried it in my mind how long it would be or his wrath would be poured forth it seemed to begin to move gradually till the loose edge of the leaf seemed to reach the centre of the Book, or till the leaf seemed quite double, and it came to my mind that

that was the time; which I thought seemed to mean a very short space of time, and here the vision seemed to end, or it seemed as if I slept for a considerable time, in which nothing more occur'd 'till at length on a sudden, it appeared to me as if the nation was in an uproar, for I thought the heavens seemed to pour down vengeance upon the land, the which for a little season I seem to behold, from a certain situation in which I stood, till at length apprehending myself in imminent danger, for destruction seemed approaching fast towards me, which occasioned me to examine the situation in which I stood, which I observed to have the appearance of a very ruinous building, which indeed seemed too weak to secure me, and just as I thought when this ruinous place was about to be cast down, and I expected to perish therein, then I cried to the Lord to have mercy on me, and I was answered on this wise, saying thou art just in time, but had thou been a little later thou would have been too late; and immediately there came as it appeared a Man who took me and carried me away, and set me down in a burying ground. Being thus situated I looked and saw a building, into which I perceived a door towards which I begun to proceed but soon found that path obstructed as I thought by graves or like, so I turned back a little, 'till I espyed a path which by following led me directly to the door, so I went in and sat down, with my hat on, and when I had just done I felt in perfect peace, for all things both within and without me seemed to enjoy a profound quietude, and it seemed to me like a place of strong refuge, against which nothing would or ever should be permitted to prevail. And it appeared very clearly to my mind that the place I was now in was a Meetinghouse belonging to the People called Quakers, and during the time of my sitting here, I looked and saw the likeness or appearance of what I may call two Ornaments, like those used in some Steeplehouses, where they keep a set of Singers on which they hung a lower number of the Psalm or Anthem intended to be sung next, and on each of these there appeared an inscription, the which in course I read, on the first that I read was these words, Friendly and Friendship. Then I looked on the other on which was figured these words Go and eat. Genesis such a chapter, and I thought such a verse was figured but neither of which I properly comprehended. On first day before, if I remember the certain night wherein I dreamt thus, I had drawing in my mind to go to the meeting of the People called Quakers held at Burton near Barnsley, but greatly missed my way, for instead of so doing I got to a Publick house and spent the forenoon there, till the Churchwardens so called came, and apprehended that several companies was drinking there, for which I suppose the Innkeeper was fined yet in mercy the exercise of my mind continued. On first day after being the 15<sup>th</sup>. of the 2<sup>nd</sup>. Mo. 1801, I made ready to go, yet on being asked where I was going I answered I did not know. For indeed though I knew where I wished to be, yet I was not certain whether I should arrive there or no, for being a stranger to that place I thought they would wonder what had induced me to come there, but however I set off, and perceiving myself behind, I went some part of the way hastily, 'till at length seeing one who I knew, I turned another way; down which he was coming, as if I was intending to return home. But on meeting him we fell into some discourse, and after a little discourse he said he was going to the meeting, and asked me if I would go with him, of which invitation I was glad, tho' I discovered not the exercise of my mind to him; and when we came there and sat down, I felt even as I did in my dream, for I felt entirely at peace, and in perfect quiettude of mind and I said in myself this is my place or among this People if anywhere, and during the time of silence which held a considerable time my mind was pretty much exercised, and I remembered that when I was considerably younger the call, Come out of Babylon, was extended to me but I then made excuses saying, I am young, and promised that at a future day, and when in another situation of life I would then be righteous. Little knowing that times and seasons are of the Lord; neither understanding the saying of him, who said, No man can come unto me except the Father which sent me draw him; and when the divine monitor would shew me the evil of my ways. I would then say, when I was situated in such and such a manner, I should then do according to my promise, and thus I passed on like too many, putting the evil day afar off; till it pleased the Lord to visit me in this imminent manner. Also the Parable of the Prodigal son run through my mind which seemed something similar to my

state; and being thus exercised in mind which was not common with me. I felt very desirous to know the cause thereof, for altho' I was of a belief that it was the hand of the Lord that thus operated in me; yet if so, I was desirous that my faith might be confirm'd by outward Testimony. Having been informed by him who I accompanied to the meeting that one Joseph Wood would be there, and by what I had heard of him, I supposed him to be a Minister in Truth; and I believed that the Lord could speak by those who were his Ministers in reality; and after I had been thus exercised, the aforesaid friends stood up, and expressed thus. I have oftens friends remembered a saying, which hath most deeply struck my mind at this present, which saying is common among men now a days. That times are not so bad but they might be mended. But O my friends it is as it were with Israel of old they withdrew themselves from the Lord and there came a mighty famine in the land. Then he quoted the vision of the Prophet, who was caused to pass by the valley which appeared to be full of dry bones; upon which he enlarged considerably, as being adequate to the state of friends present and after enlarging thus he seemed to draw his bow quite another way, saying there is within the audience of my voice, that have experienced the operation of the Lord in their younger years, but hath strayed, and when he thus expressed, he was unto me like some of old, who after turning their hand from pursuing Jehoshaphat drew a Bow which were wounded Ahab. He also added, I have remembered a Parable of a Father which had two sons, and the younger said to his Father give me the portion of goods that falleth to me, and when his Father had so done he took a journey into a far country and there wasted his substance, and there arose a mighty famine in that land, and he began to be in want, and when he came to himself, he said, how many hired Servants have my father that have bread enough and to spare, I will arise and go to my father, and say father I have sinned against heaven and in thy sight, I am no more worthy to be called thy son, but make me as one of thy hired servants; and when he was yet afar off his father saw him, and had compassion on him, and ran and fell on his neck and kissed him; and there was great joy so that the fatted calf was about to be killed. This Parable having been brought to my remembrance before the said friend stood up; together with that Divine Power which accompanied his Ministry was truly convincing unto me. After which I remember little more only he concluded by signifying that through Repentance that saying which was common among men, might be fulfilled viz. That times are not so bad but they might be mended. Herein I think it fared with me something similar to one of old; who said, Surely the Lord is in this place and I knew not.

#### Memoradum

John Beardsall of Holme a young a Man about 24 of age who attended the Meeting at the Burial of William Earnshaw being the first time that he was at Friends Meeting as I understood; and was that day convinced of the Truth (which was as a seal to the finishing of that worthy mans testimony) and he having been a diligent attender of the Meeting at Wooldale since that time found his mind drawn to come sit with us in our Meeting at Highflatts on the 29<sup>th</sup>. of ye. 8<sup>th</sup>. Mo. 1802 and 1<sup>st</sup>. day of the week, It proved a remarkable favoured meeting I had a very long a testimony to bear therein from Isai: C: 35. v: 8. An highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those; the wayfaringmen, tho fools, shall not err therein. Afterwards Jane Burrow was concerned in Prayer. The young man was an entire stranger to me but the solidity of his behaviour drew my attention towards him, and after meeting I invited him to my house were he din'd and drunk Tea. After Tea I being going to Shepley to see Jane Burrow he accompanied me in his way home; some other friends being there we had a precious opportunity together in which Jane Burrow had a pretty long testimony first from 2 Tim: C: 2. v: 3. Thou therefore endure hardness, as a good soldier of Jesus Christ. Afterwards she had two short testimonys. After which I had a pretty long time from Luke C: 8. v: 46.

Somebody hath touched me, for I perceive that virtue is gone out of me. The opportunities this day I believe were made a blessing to him having a tendency to confirm and strengthened him in the truth. At parting my spirit secretly breathed for his preservation that he might be able to stand a faithful witness for the Truth in that remote part where he lives where the inhabitants in general are much strangers to Friends and our Principles. J: W.

#### Memorandum

I have felt most easy to commit to writing a short account of my conviction of the inconsistency of paying the Rate money with our Religious profession, As a testimony to the unchangeable Truth. There was a certain small sum of money paid out of lands by most friends who were occupiers thereof in Highflatts and Wooldale meetings which was called the Rate money and was applied for the maintenance of the number of Poor People in an Hospital at Sheffield. Friends from the beginning had paid this money without any scruple as far as I ever heard, either from not knowing what it was, or the application of it being as they might apprehend for a good purpose. When I was young a doubt arose in some friends minds as the land in this part paid no Tythe in kind whether this money was not a Modus in lieu thereof and the Quarterly meeting investigated a little into it, at which time it was apprehended that it was a Rent charge upon Land and friends continued to pay it as formerly without any scruple. Sometime after the Quarterly meeting in conjunction with Pontefract Monthly Meeting investigated the matter more closely when it was clearly found to be a Modus, and the judgment of friends was that it was inconsistent with our profession to pay it. This brought a weighty exercise over my mind, and I believe many other friends; I was clearly convinced that Tythes whether Preletical or impropriate ought not to be paid under this Gospel dispensation But could not for some time see this in the same light I considered that it was not the tenth, neither was it taken from the labour or produce of the land as Tythes But whether anything or nothing was done to the land this was paid, and the application thereof was for the relief of the poor. I reasoned much about it and read much of friends reasons in the beginning for their refusal of the Payment of Tythes, being desirous all along that I might be faithful, but could not find that any of their argument reached the present case, or afforded me any satisfaction At length after various searches and researches without which tended rather to perplex and darken than open my understanding, I came to this resolution to turn the attention of my mind to the fundamental principle we as a People profess, the Light of Christ in the secret of every heart earnestly desiring that by it my duty might be clearly manifested, and as my mind became thus centered, my understanding was gradually opened, my judgment enlarged, and I favoured clearly to see that it was one in ground and nature with impropriate Tythe being recoverable by the same Laws, and the application thereof no ways concerning us. Therefore it was my duty to stand against the Payment thereof what ever I suffered. When the man who collected it annually, demanded it the next time. I refused the payment and he said little if anything to me. The year following he told me he must be obliged to proceed against me by an exchequer process, that there was no other way for him to recovery it; I meekly shewed him my reasons for my refusal, and heard no more of him until next year, upon my refusal again he inform'd my Landlords steward thereof, who sent me word that he desired I would not neglect to pay it. I wrote to him and honestly inform'd him of the reasons of my refusal, which I believe had its due weight with him for he said no more to me upon the subject. Neither did the collector make any more demand until it was removed in our Township by Land being set out for it when the Inclosure of the Commons took place. Nor did he proceed against me as he threatened for what was passed altho' I expected no other than being cast into Prison which I thought I was freely given up to rather than lose my Peace. But the Lord made way for me where I could see no way, may he be honoured served and faithfully obeyed in all his requirings by every visited mind for he is worthy saith my soul.

When the next Annual appointment after my refusal was made in an our Monthly Meeting to enquire into friends faithfulness respecting our Testimony against Tithes and things of that nature, The Rate money was particularly recommended to them and to give friends such advice therein as in the wisdom of Truth might open and report to a future meeting. When any enquiry was made of with us It appeared that Thomas Earnshaw of Judfield and me had withstood the payment of it Altho' we did not know of each others concern until now. Afterwards many Friends in Highflatts Meeting refused to pay it, and for several years it remained under the care of friends who were annually appointed for the beforementioned service, and considerable labour was bestowed from time to time upon those who continued to pay it. In the 11<sup>th</sup>. Mo. 1801, The Monthly meeting appointed; Christopher Walker, John Robinson, Leonard West, Thomas Earnshaw of Judfield Joseph Walker and myself to visit as way open to those who continued to pay the said money and report to another meeting. In the 8<sup>th</sup>. Mo. 1802, we who were under the appointment had a conference together how to proceed on the said visit, and it appeared best to us to proceed two and two together, and meet on the next Monthly meeting day at morn to prepare the report; Accordingly friends feeling their own way therein agreed for Leonard West and Thomas Earnshaw to visit Godfrey Woodhead and Joseph Woodhead of Foulstone and Thomas Bottomley and William Bottomley of Thursteland.Woodend. John Robinson and Joseph Walker proposed visiting Joseph Bottomley of Shepley.Woodend, John Firth of Shepley.Lanehead, and Samuel Wood of Haddenley and Christopher Walker and me proposed visiting, Thomas Roberts and Joseph Brook of Wooldale, Henry Swire of Springhouse and George Broadhead of Melthomhouse, and me and my companion agreed to meet at Wooldale ye. 5<sup>th</sup>. of the 9<sup>th</sup>. Mo. and 1<sup>st</sup>. day of the week at their meeting. Accordingly I set out betwixt 7 and 8 o'clock in the morning and went to Samuel Woodhead of Foulstone took Breakfast, from thence I proceeded to the Meeting at Wooldale were I met with my acceptable companion; Friends generally attended, and I thought it one of the most solemn, satisfactory meetings I ever sat in at that place when mostly selectable friends: I had a very long Testimony therein from Psalms 51. v: 11. Take not thy Holy spirit from me. The meeting held upwards of two hours; After which we proceeded on our visit, and sat first with George Broadhead and his Wife in the Meetinghouse. Afterwards we went to Thomas Robert's were we din'd and after dinner sat with him and his Wife: then proceeded to Joseph Brooks and sat with him and his son, and from thence to Henry Swires and sat with him and his Wife. We had friendly conferences with them upon are the subject, they appeared to receive us and what we had to communicate kindly and we were well satisfied with this little dedication of time, and particularly with having their wives present on the occasion. We drunk Tea here and after Tea my companion set out towards home but I tarried longer, John Beardsall of Holm being there of whose company I was glad, perceiving as I thought some growth in the Truth in him, since I last saw him, He gave me some account of his convincement, inform'd me that he had formerly attended the Independent meeting, but being dissatisfied; for two years he had gone little anywhere but spent his time principally in retirement until he found his mind drawn to attend the meeting at William Earnshaws Burial where he was convinced of the Truth, and hath not yet met with any obstructions in his way from his Parents or Relations, but rather encouragement which I thought a little remarkable. I stopt until about 6 o'clock, and then set out, Henry Swire accompanying me to Shepley and then return'd I called and sat about an hour with Jane Burrow, and then called upon John Haigh who set me on my way to Birdsedge and I got home about 9 o'clock in the evening.

The penetration and Judgement of the Indians in matters of Religion in this Authentic Narrative very evident which is as follows

Two Presbyterian Ministers under the patronage of Princetown.College in New.Jersey who were chosen by the Missionary Society to go, and propagate the Gospel among the Creek Indians, and in order to give weight to this Embassy several Members of Congress accompanied these Ministers unto this respective Indian Nation, who took with them a number of Bibles for the use of this People. When these Ministers with their retinue and Bibles arrived, a conference was held with some of their chiefs, where it was agreed that the Indians should call a council; when they met they were informed that they had brought two Ministers of the Gospel, to Preach the Gospel of Salvation unto them, and a number of Books which would learn them the way to Heaven. The Indians after a pause, said, they would consider of it; which took fourteen days; The Ministers proposed Preaching; but the Indians signified they must first consider of it. When the time of counsel was over; they enquired of the members of Congress if they had any dark People among them? Whether they preached the Gospel of salvation unto them? Whether they gave those Books which would learn them the way to Heaven? Whether they treated them as Brethren or as Slaves? Being answered in the Negative; the Indians replied; Go home and Preach the Gospel of Salvation to them, give them those Books which would learn them the way to heaven, treat them as Brethren, and not as Slaves; and then come and Preach to us. In consequence of this unexpected advice they returned, and one of the members of this Embassy, having fourteen Slaves gave them all their Liberty - This occurrence took place among the Creek Indians, the Person who set his slaves at Liberty, was E: B. a well known family in the East New Jersey.

Letters from a friend to the Indians, and from the Indians to friends; with some observations respecting different Nations or tribes of Indians.

From Joseph Clarke to the Indians on his return it with three young Women.

Brothers

The Love I always felt for you and your children, has induced me to leave all that is near and dear; my Children, my Friends, my property, and my business to come and see you; It is neither interest nor ease that has brought me from my habitation; but that your offspring whom you delivered into my care in the year 1797, should be safely return'd unto you with their Qualifications, and improvements; and as the great good Spirit hath preserved them in Innocency, sobriety and Industry; in this state I hope they will continue; and that you may unite with us to encourage them in every good word and work; that thereby the chain of friendship may grow stronger and brighter; which is the sincere desire of your Brother

Joseph Clarke

The reply of the Indians

New.Stockbridge 13<sup>th</sup>. of 10<sup>th</sup>. Month 1801

Brother Attend

We wish to speak a few words to you; we feel thankful to the great good spirit, that he put a concern in your hearts for us; the poor Indians, so that you was willing to leave all your friends to take a long journey, and that you have kindly and safely conducted our young Women, whom we put under your care some years ago. We rejoice that the great good spirit, has preserved, and protected you all the way while you walk the long path; so that you are safely arrived by the side of our Fireplace in good health, and that we are allowed to see each others faces this day. Friend we are sensible that all the kindness you have done, you do

purely out of Love to us for which we with our women heartily thank you; we hope we shall never forget your kindness, respecting the kind talk which you brought us from your friends; we wish to send a few words to them in writing, therefore we desire you to stay all day with us, and to Night; that we may have time to write to our friends, and that you may take a little more rest

Joseph Sharquethqueat

New.Stockbridge 14<sup>th</sup>. of 10<sup>th</sup>. month 1801

Brothers Attend

Our friend and Brother Joseph Clarke safely arrived here by the side of our fireplace on the 13<sup>th</sup>. of 10<sup>th</sup>. month: with our 3 young women, who have been under your benevolent care for a considerable time; whom he conducted through a long journey; and delivered your kind talk the next day

Brothers

Our satisfaction is very great, in finding that the friends have taken great pains to instruct these girls in sober and steady conduct and in those good customs and needful methods which are necessary and proper for living happily and comfortably; and that they have been taught to read and write; the English Language; for which kindness we heartily thank you.

We hope that the advantage they had will be benefits to them, as well as to us; we will endeavour to encourage them to improve in their acquirements.

We are sensible that it is out of Love and pity, you have exercised many kindnesses towards us, ever since our friendship is established between you and us; not only in good words, but ever have expended your properties, that we poor Indians might know how to help ourselves, that by Industry care and prudence, we might live happy and comfortable.

And may the great good spirit ever countenance the chain of our friendship, that it may remain bright to the latest Generation is the wish of your Brothers - Farewell.

Signed by the undermentioned Indians

Joseph Sharquethqueat	Isaac Wanpey
Moses Wrankoontent	Jacob Concopat
Solomon Quanchmeat	Hendrick Anpanmat
Joseph Quenmy	John Quenmy

From the Oneidia Indians.

To David Bacon, John Parrish, Henry Drinker, Ellis Yarnall, Nathan Harper, Oliver Paxton, John Biddle, Thomas Wistler, Peter Barker, Thomas Fisher, Thomas Steward, James Cooper, John Elliott, William Sarsony, and Jacob Lindley.

Oneidia 15<sup>th</sup>. of 10<sup>th</sup>. month 1801

Brothers

We have received your counsel and advice at this time as well as at many other times, and are made thankful that the great good Spirit continues to put you in remembrance of us, to give us the council and advice, some of us have agreed together, to endeavour to follow it, and improve our land, raise more cattle, and grain, and Flax; and learn our Young Women to spin, and other useful employments in the House. We have improved in Building houses and Barns and find great good from it.

Brothers. We wish to Listen to your counsel and advice; not to offend, or hurt one another; nor to go to war. We last summer had a general Council with many of the Western tribes of Indians at Buffalo Creek, where we all agreed to live in Peace, and renewed the chain of friendship; and wish to attend to the good Spirit, it will teach us to refrain from all evil practices. Brothers. We are sensible that the great and good Spirit governs the seasons, and some of us wish to live more and more in his favour; that we should be more and more

worthy of his Blessings. Notwithstanding some through unwatchfulness are taken Captive by this great and mighty destroyer.

Brother Joseph Clark. We also thank you for your good Counsel, we believe the great and good spirit has sent you amongst us; We will treasure it up in our hearts from day to day, and we will teach it to our Children; We wish always to keep bright the chain of Friendship, and Remain your Brothers.

Peter Santdis  
Cornelius Cawnowas  
Kendrick Taunchane  
John Whishtreak

Cornelius Onaqua  
Peter Onaqua  
John Shanado  
Lastemis  
Christian Shonadach

From a Tuskarora Indian

Dear Friends

And we are all well and glad to ye seek the 3 girls and our friend Joseph Clarke, we often think of the kindness you shewed us. And nation more plough their Land, and Raise more cattle, and build some new Houses. Our Nation increase and raise some flax; we spin a little, and we hope by the Assistance of the good great spirit, we grow up in his favour so as to have plenty of corn, cattle and flax; and become his children, and rest in his Kingdom. I feel much love in my heart, but am not able to express myself

Peter Ochasantique

From an Indian young Woman to Elizabeth Townsend daughter of Joseph Clarke

Dear Friend

No doubt but thou will excuse a Letter from one who wishes thee and all thy Society well; tho' unknown to each as to our Bodily persons; Yet I sincerely hope that we frequently converse with the same Spirit. My dear friend, I thank thy Father, and likewise thee for thy kind care towards us, the Natives of America; for I believe that you will have your reward, for God will reward you. I give my kind love to all thy friends; and tell them that the good Spirit is on its way to the dark corners of the Earth. When my dear friend; when will that happy day appear; when Nations will learn war no more; for then Zion will arise and travail, and she will bring forth. So Farewell from thy unknown friend

Gracey Crossley

New.Stockbridge 15<sup>th</sup>. of 10<sup>th</sup>. Mo. 1801

Friend and Sister

This is to let you know that I am much rejoiced to see our friend Joseph Clarke come by the side of our fireplace, and bring our girls home. I cannot but bless the great good Spirit, for his great goodness in preserving our long obviated Girls from various dangers, and that they have found favour in the sight of so good friends, as to take them under their benevolent care, and instructed them in good things, and ways. I acknowledge that you have done a great deal for us, out of love to the great good Spirit, and your fellow Creatures, that we poor Natives, might as it were rise up and walk; follow the good Path, which you follow, by which I always feel thankful; and hope you will not lose your reward in Heaven. I feel our Obligations are increased, as our advantages are increased, to love God in sincerity and in truth; the Religion is somewhat new amongst us, but Christians seem to keep on still. There has but been a few careless ones stirr'd up for soul concern, since your young Men left us, who were at Oneidia but others seem still to remain in the bondage of a spiritual Pharoah; but God is able to turn their hearts, and make them willing to walk towards Canaan. I have no

time to express as I feel, but to conclude, wishing your prayers that the great good spirit may poured down his blessing upon us; that religion may again revive among us

Catharine Solomon

To Elizabeth Townshend  
Daughter of Joseph Clarke

#### An Address from Joseph Clarke to the Indians

Brothers

When the great and good spirit made the first Man and Woman, he placed them in the Garden of Eden, and commanded them to dress it. Thus we learn that the great and wise author of all good, intended man should labour from the beginning of the Creation; and we are further instanced from the Scriptures, that the Lords chosen servants in every age were Persons who laboured. For Moses was in a peculiar manner called of the most High while he was engaged in keeping his Father in laws Sheep; as was also Elisha the Prophet when he was ploughing with twelve yoke of Oxen; and Paul that eminent Apostle, informs us that he laboured with his hands that he might support himself. But above all their testimony my Brothers let us be obedient to the command and imitate the examples of Christ, the great good spirit, who had all Power in Heaven, and in Earth, and once in a miraculous manner fed five thousand Men besides Women and Children with only two Loaves and five fishes; and notwithstanding after gave this special command; to gather up the fragments that nothing should be lost. How clearly and fully this shews poor frail man, the constant necessity of being careful of the good things that an allwise providence places in his Power, in order to make the man of God more perfect, he further inform'd him that it was more blessed to give than to receive.

I conclude in a degree of that love which wishes well unto all the families of the earth from your Brother

Joseph Clarke  
Philadelphia 14<sup>th</sup>. of 12<sup>th</sup>. Mo. 1801

N.B. My desire is that my Brother David Fowler would read this at the conclusion of the time of Worship unto the Brothertown Indians and also unto the Oneidia Indians or in such a manner as thou may judge best.

#### Observations on the Brothertown Indians

Who have within these last 3 years built nine Log houses, three Log Barns, and four frame Barns; also will be inclosed this fall two frame houses. They have about eight yoke of Oxen added to their former number, a considerable quantity not easily ascertained; they have lately purchased 270 Sheep, likewise 3 Colts. In the year 1799 they and wove about 100 Yds. of Linnen Cloth, but in the year 1801 they wove upwards of 600 Yards. In 1799 seven families raised a little Wheat. In 1801, Fifty six families raised Wheat, Corn and Flax in proportion; they have seven Weavers and a Blacksmith all Indians. They have a neat place of Worship, steadily attended; and a School, and exemplary teacher. Several sober Indian families have been added unto them from remote parts. They have also a Grist mill and saw mill, likewise several Ovens and now raise more Geese.

#### Observations on the Stockbridge Indians

Who its said are increasing, Twenty Women and two Men are in full Church membership; to which may be added two Tuskarara Indians. They have built 18 new houses these last 4 years. 105 children fit to attend School. Also about 30 Yoke of Oxen, some Sheep are preserved by them. Almost every family have a Cow some 3 or 4. One of these Indians is

burning 9000 Bricks. They have a handsome place of Worship, which is constantly attended twice a week. Likewise they have a Saw and Grist mill, and a School house.

#### Observations on the Tuskarora Indians

Not perfect but we learn, they plough more land; raise more cattle than formerly. They have built several new houses within 3 or 4 years, raised more flax, spin a little, and say their Nation increaseth.

#### Observations on the Omeidia Indians

They have 58 head of horned cattle, 7 of which are Oxen; 5 good frame houses, and 3 frame Barns are building this summer. It is also said, they are raising Wheat. It is generally allowed they do not paint so much as they did 5 or 6 years ago, from my observations among them I discovered only two. They have a Missionary Minister and Schoolmaster among them. They also have a Grist and Sawmill.

#### From Joseph Milthorp to John Westley

Occasioned by reading his Appeals to Men of Reason and Religion delivered to his own hand at Birstall; with a short introduction to the Letter.

But notwithstanding his Boasting and frequent calls to men of all Persuasions or Religions, expressed in his said Appeals, promising to abide by the doctrines of the Church of England page 78 of his second Appeal; and page 84, Asserts himself a member of a Colledge of Divines founded to overturn all heresies, and to defend the (then) Catholick Faith. And page 71 calls aloud for any man to shew him by any arguments what is wrong in him, promising to be thankful to God and the Person that doth so; and many other points which I then remark'd out of his three Appeals, expecting he would have been so ingenious as to have answered; yet he never made the least reply by word or writing. Meeting him one day upon the road, reading in a Book as he rid along; I remark'd him diligently not then knowing who he was; but finding a concern upon my spirit I enquired of a Person that was following him, who that man was that I had met with the Book in his hand, he told me it was John Westley. I arose early next Morning, and wrote to him the following Letter

John Westley !

Whereas by reading thy Appeals to men of Reason and Religion, I perceive thou takes upon thee not only to admonish the Nation in general; but also to direct and reprove every Religious Society of Men; and as thou hast used so much freedom thyself, I take it for an encouragement for others to do the like by thee; therefore I desire thee to resolve me the following Queries.

1<sup>st</sup>. When and by whom was the house founded of which thou callest thyself a fellow.

2<sup>nd</sup>. If before the reign of Henry the 8<sup>th</sup>. Whether thou precisely comply with the institutes of the said House.

3<sup>rd</sup>. Whether it be equitable (in case of a Master expressly requiring a service, and Propounding a Revenue for the performing it) in a Servant to Request the wages, not strictly adhering to the said Masters intentions. and whether was it the intentions of the first founding of our English Universities to Nurture a brood of Men to pull down the Popes Supremacy.

4<sup>th</sup>. By what Authority you receive a Revenue of the said House, and what was the intention of the founder in establishing such Revenue.

5<sup>th</sup>. If by Human and not Divine Authority; and if the intention of the founder proceed from an Erroneous Judgment, how a Person under a scruple of Conscience whose Parents, having given him his whole fortune in education, intending thereby to secure him a Vital maintenance may reconcile himself to receive such Revenue.

6<sup>th</sup>. If the intention of the Founder was good in a general sense and Erroneous in some particulars intending thereby the Propagation of the Gospel; shew me thy Precept or Precedent from Christ or his Apostles as thy Authority for doing it; yet if in case thy production do not satisfy a tender Conscience; Whether has the Legislature Power, to convert such Revenues to more proper Publick uses; or ought they to return to the hereditary Proprietors?

7<sup>th</sup>. If a person receiving Education on the Terms abovementioned, and Letter knowledge, sufficiently qualified, yet never obtain the evidence of Christ within him the hope of Glory, nor by the Unction of the holy Spirit himself, enabled to Preach the Gospel; Whether he ought to declare his own conceptions of the Holy Scriptures, and to receive a Revenue for doing so, and compel Persons (who having known the voice of the true Shepherd, that stranger dare not to follow) to contribute to his maintenance out of their laborious endeavours.

8<sup>th</sup>. Whether a person truly qualified for the work of the Ministry, ought to compel Persons to contribute to his maintenance; or only content himself with such Temporals as are freely bestowed on him, by such Persons as received his Spirituals.

9<sup>th</sup>. If in case a Jewish Priest, in the days when Jesus Christ was upon earth, or in the space following, whilst the Temple retained its Revenues, had been by the Power of God, converted to a Jew inward, and in that Power sent among the Gentiles to Preach the Gospel, whether he might have commanded his Yearly revenue out of the outward Priesthood to have followed him; and whether might he have applyed it to his own use, and that of the converted Gentiles!

10<sup>th</sup>. Whether a Jew inward, before his conversion receiving a Revenue, or holding a Benefice in the outward Temple; could peaceably retain it, according to the Law of the Spirit of Life in Christ Jesus, on pretence of Privilege to Preach the Gospel in the outwood Temple, to his unconverted Brethren. And when the primitive Christians found their Spirits pressed by the Power of God to Preach the Gospel in the Jewish synagogues, whether they might safely with the Peace and forth of Conscience decline it, on its Pretence of unlawfulness as to men, and whether it was their Practise to do so?

11<sup>th</sup>. If in case of a person of the tribe of Levi, after his conversion to the Christian Religion, should be called to the Gospel Ministry; and be ordained anew to be a Priest after the order of Melchisedech, and not after the order of Aaron, and sent to Preach to the scattered Tribes; whether would the proportion of the Tenth of his Brethrens inheritance be his right by Divine appointment upon account of his Ministry.

12<sup>th</sup>. and Lastly, If in case the Lord should raise up a servant of the Gentiles, and make him an able Minister of the Gospel to his Brethren, whether would a tenth of the Inheritance be due unto him, Jure divino from such as refused his Gospel, or was it the practice of the Apostle Paul, who was a Jew born to claim any tenth of his Gentile converts, upon account of his Ministry; and whether may a Gospel Minister give the right hand of Fellowship to such as call themselves by his Name, and yet abide in the above hinted at Incroachments never taught or practised by Christ or his Apostles?

P: S. Who is the Beast mentioned were Revelations 13<sup>th</sup>. that arose out of the Sea to whom the Dragon gave his Power, his Seat and great Authority, after whom all the world wondered, to whom Power was given over all Kindred, Tongues and Nations, who all the Earth Worship whose Names are not written in the Lambs Book of Life?

Who is the Beast that arose out of the Earth that had Horns like a Lamb that deceiveth the men of the earth by his Miracles?

Who is the Image and what is the mark without which none must be admitted to buy or sell?

Who is the Woman that sitteth upon the Beast, and who are the Merchants, that mourn for her downfall?

Now my Friend I desire thee to Answer directly and Briefly with serious solid Arguments, as becomes a Religious man rather than a subtle disputant, and as may tend to Edification; and I do hereby assure thee: If thy answers convince my Judgment, they shall be

a means of a further Correspondence, betwixt thyself and one that is thy sincere friend unknown, and a well-wisher to the People of your Society

Joseph Milthorp

Atherton first.day morning  
being the 3<sup>rd</sup>. of ye 3<sup>rd</sup>. Mo. 1747

From Joseph Milthorp to David Hall

Our late worthy friend David Hall, having wrote a Manuscript advising friends against going to hear the Methodists, or attending their places of Worship; as a thing inconsistent with the stability truth teaches, and having sent it for the perusal and opinion of our Friend Joseph Milthorp; In answer thereto he wrote as follows.

There occurs to my remembrance an experimental Relation which I had from the mouth of a certain Person, who not long ago came to make thee a visit, he being a man who had examined both by reading and hearing the doctrines of all the various christian Societies in this country, and had been Joined in close communion with several of them; Before he attained an experimental knowledge of the Blessed Truth we make profession of; which was on this wise. A certain sober, and in his way Religious and good Neighbour of his, being going to a Meeting which an eminent Preacher among the Methodists, had appointed one Summer's evening, happened to meet with our above said friend upon the road, and falling into some Religious discourse the man it was very desirous that the Friend should accompany him to the said Meeting; The Friend being fully satisfied in his own mind, gave little ear to it for some time; nevertheless thro' the importunate and sincere request (as the friend believed) of the Methodist, he yielded to accompany him, the friend not long before having joined the Society, and made some alteration both in conduct and dress, rendered him remarkable upon which some Persons who knew him said What are you come? We thought you had been otherwise disposed. This brought great Shame upon him, and he soon thrust himself into the croud, in order to avoid any further such treatment. The multitude was gathered, but the preacher not come. But our said friend finding his spirit heavily oppress'd turned his mind inward to the Lord, and after some time the word of Life arose in his heart, and queried of him; Has not thou found him that was to come? His Conscience answered yet surely; then again the Word of the Lord; Why then seekest thou for any other? Upon which our said friend slided out of the Croud and being shamed to return the same way, went another; witnessing the Peace of God in his own Bosom.

Thus dear friend by this Instance we may see not only the merciful and Compassionate regard of divine Providence to his sincere tho' weak children, whose eyes and hearts are turned towards him: But also how we expose our nakedness become stumbling blocks to weak christians, who may be enquiring the way to Zion with their faces; and is there not a fear such unwatchful and unsteady Friends, may tempt God, and give him just occasion to leave them to delusion.

Some sincere minds, who have come out from amongst the Low heres and Low theres; can remember that their hearts were at times convicted and touched with the Life and Love of Christ, yet for want of a right care upon their minds steadily to wait upon God time after time for his Refreshing Presence, by which their sins would be blotted out, and their hearts or foundations cleansed; from the confusion and Rubbish of Babel builders, and their own Performances; some can remember when under conviction, how earnest they were to say or do anything they were taught, or that seemed likely to save their souls, and how such Performances, stifled conviction, and led their souls into carnal Security, and a false rest.

Joseph Milthorp

## From Joseph Milthorp to David Hall

Painthorp 9<sup>th</sup>. Mo. 6<sup>th</sup>. 1756

Dear Friend

I have oftens perused thy welcome Epistle of the 20<sup>th</sup>. of 5<sup>th</sup>. Mo: last, and have at times met with satisfaction thereby; and am truly thankful to the Father of all our mercies, that thou hast my poor state oftens in thy remembrance sincerely desiring the Prayers of thee, and all the Lords servants may be offered up for my progress, and Preservation in that good and great work for which God Almighty called me out of the World. Thou may be assured it is matter of comfort to me, that the Almighty should favour his Servants with a true and clear sense that I am in a state of acceptance with him, this is my chief desire, and that I may do my days work in the day time; and receive the Blessed sentence at last of well done etc.

His gracious condescension is such towards me at times, that I have cause to say Lord, what is man that thou art mindful of him. But particularly of one who am a Worm, rather than a Man; and then I am made willing to be whatsoever he would have me to be, and to endure all things whatsoever he may be pleased to try me with; only on this condition that he will be with me through all; and land me in his Kingdom safe at last: and in these comfortable moments many of my friends are made dear unto me, and their Preservation is sincerely desired by me: and if I am not mistaken there is great need for us to be often Bowed in Spirit, not only for ourselves, but upon account of our fellow mortals, for surely the Lord is coming near unto the children of men by his Judgments in the earth. O! it hath seemed to me to be a proving time to many poor Families, where their cattle have been all or mainly swept away by the distemper, and the sword hath been drawn, not only in ours but divers other Nations, especially in America and Pennsylvania where our friends had the Government.

But I think I have seen it in the Vision of Life, that for the divisions of Reuben is great and deep searching of heart, and altho' the Almighty is rich in mercy and long suffering towards the Workmanship of his hands; yet unless it be for the crying of the Poor, and sighing of his Bowed down Children, it is much to me if he does not visit the children of men, with his Judgments, in order that they may learn righteousness; and then well will it be for those who are upon the sure foundation. As for my part my Exercise and Travails seem to be just proportioned to my strength; and I am often fearful I shall one day or other fall by the power of the evil one. At other times I feel the Evidence that gives me hope that he that hath preserved, will preserve, but we had need to be always humble, and upon our Watch, for our Adversary is often near, and seeking our hurt; when we fear and think no Evil.

As the Quarterly Meeting thought proper to send copies of thy Epistle in the Spring to each Monthly Meeting, I had the satisfaction not only of hearing it read at York, but in own Monthly Meeting, and in the latter place I think I may safely say, I think it had good service; Being fully satisfied in my own Breast, that the Sweet Love of God flowed plentifully amongst us, in which I believe that many of our Spirits, (the Meeting being considerable that day) were well seasoned, and grateful acknowledgments were offered up to the Author of every good and perfect Gift; in this sweet and tender frame we were silent sometime: When a friend that was present had to remind us that the Love of God was the same to his People in our day, that it ever was not only in Christ the Head but in his members also; and then added, that a few instances had unexpectedly arose in his mind, first that when the beloved disciple John was near to depart hence his Love to the Church was such that he wrote to the different situations in it, under the Appellations of Fathers, Young men and Children, in which writings he set forth the reasons for Writing to the different states etc. (Viz) To the Fathers because they had known him that was from the beginning; The young men because they were strong, and the word of God abode in them, and had overcome the wicked one (excellent attainments) And to the Children, because they had known the Father, and their sins were forgiven them for Christs name sake. Secondly he reminded us of that Love that appeared to be in that eminent Apostle of our Society George Fox to us as a Peculiar people, evident by the Epistle he left to Friends, not to be read till after his departure. Thirdly he said it appeared to him, a

Measure of the same Love was still manifest in this Epistle of our Friend David's, who notwithstanding he was now confin'd by bodily Infirmities, so that he could not get abroad to visit us, as might be desired, yet the Love of God in Christ Jesus which abideth for ever, is not to be confined to time or place, but will break through Prison walls; and therefore the friend desired that this Epistle might be a means of stirring up old and young and middle aged, to double their diligence and renew their vigilance; in order that we may all be partakers of the same Life and Love which not only crowns our meetings, but encourageth us to Persevere thro' all the difficulties that may attend us. This was the substance of the declaration as near as I can remember, and considering our poor, weak low situation; it was like a solemn Feast day with us; and altho' I cannot say as George Fox did. (viz) that the Lords Power came over all; yet I hope that it covered many, and our Spirits were sweetly refreshed together.

This was in Pontefract Meeting where I hope there is a stirring of some good lately amongst the youth, but Alas, Alas, to be awakened to life is but a little, tho' without life we can never attain the strong mans State. Believe me my dear friend that I wish well to thee and all thine

Joseph Milthorp

#### Robert Croslands Testimony concerning Joseph Milthorp

He was born near Wakefield about the year 1716 of honest Parents, who gave him a liberal education considering their ability, and were careful to bring him up in a Religious manner, After the way of the Church of England; and he became deeply in Love with true Religion, and was very diligent in his searches after it, and zealous in performing the things which he believed to be his duty whilst he remained in the way of his Education; but he was not long satisfied here, but searching further he was suffered (for what ends Providence best knows) to fall in among the Papists, where he was for a time so far satisfied, that he thought it the only true Religion, and was eminent among them being ready upon occasion to vindicate their Superstition, both verbally and with his Pen: 'Till Providence who suffered him not to remain long in this dark state, shewed him the knowledge of the Truth, and immediately he yielded obedience thereto not consulting with Flesh and Blood, and a dispensation of the Gospel was early committed unto him, tho' he was not frequent in his appearances, his particular Gift and service, being rather to maintain wholesome and sound discipline, in which he laboured much and was singularly serviceable in the Monthly and Quarterly Meetings of which he was a member; and often helpful to end differences. Being studiously inclined he obtained a considerable knowledge both of Law and Physick, and was often helpful both to friends and Neighbours when in distress of any kind. He was of a great Penetration, and Providence gave him a deep sight of things, so that he was often useful in forewarning others of dangers that were approaching, being a true Watchman upon the walls of our Sion; and often had the Alarm to give. His care over the youth was very particular, being often serviceable to them both in respect to their Temporal and eternal welfare, as many that are left behind can witness, so that his Death was much-lamented; the latter end of his life was attended with much bodily weakness and infirmity; yet was not his Love for the Truth any ways abated, but rather increased.

#### Remarkable Occurrences

1799, On 17<sup>th</sup>. of 8<sup>th</sup>. Mo. and 7<sup>th</sup>. of week a Remarkable flood took down the Ware at Birdsedge mill, and on 22<sup>nd</sup>. of 9<sup>th</sup>. Mo. and 1<sup>st</sup>. of week was another which broke down both the Dams at the same place and did very considerable damage in the Country Laying the corn

which was to cut in many places under water, and taking a great deal of what was cut away. These floods were succeeded by a great dearth in provisions for 2 Years so that not only the poor but others suffered much, At the height Fine flour sold at about 6. per Stone 15lb coarse Do. at 4/6 Barley meal at 3/8, Oatmeal at 11 a Stroak 27lb, Malt at 14 or 15 a Bushel. The poor for sometime liv'd principally of Barley meal so that it obtained the Name of Barley.time.

1802, On 21<sup>st</sup>. of 1<sup>st</sup>. Mo. and 5<sup>th</sup>. of week, The most terrible high Wind that can be remembered by any now living, It blew down many buildings and damaged many others very considerably.

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A few remarks on the life and Death of Mary the Wife of Thomas Firth of Lindley with an account of my Journey to her Burial.

She was the daughter of George Whitehead of Rochdale in Lancashire, and in 6<sup>th</sup>. month of the Year 1780 was married to Thomas Firth of Lindley near Huddersfield in Yorkshire. Being educated in the way of the Church of England, and sometime after their marriage her husband being convinced of the principles of Truth as professed by the People called Quakers It appeared to be so great a cross unto her, that she with his Mother did all in their power to prevent him from attending the meetings of the said People. Whereupon he sat in his own house without going to at any place of Publick worship for two years or upwards, but this also proving uneasy to them they enquired of him his reasons for so doing, he replied that he could not be easy to go to any other place than friends meetings, and what he said unto them upon the subject had that effect that from that time they left him entirely to his liberty, So that he became a diligent attender of meetings, and in process of time was joined in membership with us. After which she was convinced and received the Truth in the love of it; taking up the cross and despising the shame, being careful to adorn her profession by an exemplary Life and conversation; and endeavouring to train up their children in the nurture, fear and admonition of the Lord. After my acquaintance with the family a particular friendship subsisted amongst us and I always looked upon her as a truly pious Woman her heart as well as house being open to faithful friends in whose company she appeared to take much delight, and to render them any service that lay in her Power, so that If those were not to lose their reward who gave but so small a matter as a cup of water unto a disciple in the name of a disciple doubtless she found hers who always after I knew her appeared to do all in her Power. In a word I believe it may be truly said of her, That she was an affectionate Wife, a tender Mother a kind neighbour, a faithful and sincere friend, being made willing after her convincement to forsake all her former acquaintance friends and Relations for the sake of Truth and the precious Testimony thereof. In the latter end of the year 1799 She made application to the Friends of Brighouse Monthly meeting to be admitted a member of our Society, and gave the friends who visited her so much satisfaction that in the 3<sup>rd</sup>. Month 1800 the monthly meeting accepted her application and received her, and their children into Unity;

I believe very much to her satisfaction, altho' thro' indisposition, she was never able to attend a meeting for discipline herself, yet made all the way in her Power for her family, which I doubt not was acceptable to the Lord who regards the sincerity of the heart and the uprightness of the intention more than the multitude of offerings. On the 2<sup>nd</sup>. of the 12<sup>th</sup>. Month 1800, and 3<sup>rd</sup>. day of the week in the evening she was delivered of a daughter, soon after her delivery she told the Doctor she should not recover he bade her not be discouraged, she replied she was not, but was sensible she should die, growing weaker and weaker she quietly resigned her breath about 10 o'clock the same evening being sensible to the last, in the 41<sup>st</sup>. year of her age, leaving eight children with that newly-born behind her. The Doctor tarried until her dissolution and said he never saw any before meet death with that steady composure and firm resignation of mind. On 4<sup>th</sup>. of month and 5<sup>th</sup>. of week I received a Letter by a special messenger informing me of the event withall desiring me and John Bottomley to attend her burial the next day to be at their house by 8 o'clock in the morning as they intended to take up the Corps by 10 in order to be at the Meetinghouse at Parrack by 11 the time directed for meetings to begin on these occasions. In consideration of the shortness of the days and some other engagements I apprehended I could not get there in the morning but sent word I intended if all was well to meet them at the Meetinghouse. My mind was much affected with this sudden removal, not only from the respect I bore to her, but in consideration of the loss her Husband and Children would sustain thereby, and the deep trouble they would be in, but was thankful to understand that divine support was near in the needful time being, inform'd in my return by a friend who was present that when the corps was about to be made up they appeared almost overwhelmed with trouble, but a solemn Pause ensuing, the husband said with an audible voice "Sorrow not for the dead, but sorrow for the living; Our great loss is her great gain." After which he appeared pretty much composed as if resigned to the divine will which is certainly our duty to endeavour after in such a trying time, But nature is binding, and I believe may without offence have a little vent, when our Lord and Saviour heard of Lazarus death he wept because he loved him and true Religion destroys not natural affection but keeps it within proper bounds. This day after dinner John Bottomley went to his Brothers at Thursteland Woodend, and towards evening I followed him, got to John Firths of Shepley, Lanehead by daylight were I tarried until the moon arose, about 7 o'clock I proceeded, called at Shepley upon John Haigh who accompanied me most of the way and then return'd, I got to Thomas Bottomleys about eight in the evening were we lodg'd.

On 5<sup>th</sup>. and 6<sup>th</sup>. of week we set out about 9 o'clock in the morning, and had a very wet and Snowy Journey, called at Robert Kays of Laneend were we warm'd ourselves and got a little refreshment, then proceeded to Parrack were we got just after the corps was put into the ground and the meeting gathered. It was not large there being only a few Relations and friends invited and the day being so wet it prevented many others from attending But was a very solemn, open, favoured time, I was first concerned therein a long time in testimony from Amos C: 4. v: 12. Prepare to meet thy God, O Israel. and afterwards was concerned in Prayer. John Bottomley had a pretty long time next in the testimony from Rev: C: 15. v: 3. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Afterwards I had a few words more. The meeting held 2 hours. After which Thomas Firth invited us to go with them to Lindley which we inclined to do, and tarried with them all night. After dinner their Relations all set out towards their respective habitations. But cousin Abraham Mallinson who came expecting us to go with him to Huddersfield, and Susanna Earnshaw of Huddersfield stopt until towards Bed time, and Sarah Horsfall of Greenhouse tarried all night, which I believe was very acceptable to this afflicted family, and when is a true friends sympathy more manifested, than in the time of affliction. In the evening we had a comfortable and I hope it may be said profitable opportunity with the Family, in which the language of encouragement flowed freely, intermixt with that of consolation to the Parent, and much suitable counsel and advice to the children who at present appear hopeful according to their years. I had a pretty long time therein first from Luke C: 23. v: 28. Weep not for me, but weep for yourselves, and for your children. John Bottomley next from Isai: C: 26. v: 3.

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. I had a long time next from Prov: C: 14. v: 27. The fear of the Lord is a fountain of life, to depart from the snares of death. Afterwards John Bottomley was concerned in Prayer.

On 6<sup>th</sup>. and 7<sup>th</sup>. of week betwixt 10 and 11 o'clock in the forenoon we left this sorrowful family in much nearness of affection, accompanied with earnest desires that they might be able to bear the present tryal with patience and fortitude of mind now when they are left to themselves that as their friends leave them, the best of friends may graciously condescend to be near, who hath hitherto been their support. John Bottomley set out for Wooldale intending to be at the meeting there, the next day, and I came to Robert Firths of Huddersfield were I stopt dinner then came to John Firths of Shepley.Lanehead were I drunk Tea and from thence home were I got betwixt 5 and 6 in the evening. May the many sudden instances of mortality which we have frequently before our eyes be a means of causing us to double our diligence in making our calling and Election sure, that so we may be ready whensoever the like solemn summons may be sounded in our ears is the earnest desire of my mind

Joseph Wood

#### A Warning to the Nation of England to prepare against a time of great tryal.

The Power of the great and only true God, who made Heaven and earth, being upon my heart, I do testify in his Name, that a dreadful day is approaching Wherein the foundations of men shall be proved, and their Buildings tried; the sword which now reigneth in other Nations, shall in a short time be suffered to come into this Nation, and shall be sheathed in the Bowels of the workers of Iniquity, the wicked shall flee before it, and many in this land shall be put to death thereby, the careless Professors, of all professions, shall suffer loss, they shall be astonished, and put to shame, and confusion of face, and many shall perish by the hand of the enemy, they who profess themselves to be the ministers of Christ, and yet feed themselves, and not the flock, those shall be confounded, their Philosophy and vain conceit, shall not hide them from the wrath of the Lamb who will execute justice, and judgment, in the earth, yea the Ministers amongst all professions shall be proved, and all that proceeds not from Gods holy unction; the day that is at hand, shall declare this, and the hour that cometh, shall seal it, for the Lord of hosts is jealous of his glory, and will not suffer his little ones, long to be imposed on with feigned speeches, they that want the word shall feed upon it, it shall flow in their hearts, and they shall be made to grow thereby. And yet will God, who pleadeth of the cause of the Innocent, preserve a living, and substantial Ministry, through all tryals and troubles; and these shall not be ashamed, who dwell in the deeps, before the Lord; to publish solid truths to the children of men; they who have a real Gift, and keep thereto in Truth, shall sound forth the Praises, of the King of Kings, and Lord of Lords; in the midst of fiery tryals; these shall be a strength and comfort to the people, in whose hearts is Integrity; so that a living People will the Lord preserve, as in the hollow of his hand; when the wicked shall be tossed to, and fro, and have no resting place. Yea the righteous shall then have cause to rejoice in the powerful arm of Gods salvation, but the wicked shall fear and tremble, yea many shall perish and come to nought. Oh the day that is coming will be, a sharp, pinching time, wherein Religion will be brought upon the stage, and they who would maintain it, by might, and sword, or Gun, these shall perish by their own Weapons, and many who trust to outside performances, and carnal ordinances, shall be stripped; yea wholly stripped of their Religion, so that the emptiness of these things shall be clearly seen, and the truly righteous soul, shall see salvation in nothing, but the living fountain of all Grace, and mercy, the careless professors of Truth, who profess Christ to be the true light, that shined in the heart, and yet walk in darkness, Pride, covetousness, and Iniquity, Oh what will become of these; my soul mourns on their account; these shall howl and lament, they shall clap their hands and say, would to God we never had been born, our case is deplorable, we have spent our day, the

harvest is over, and we are not gathered, the summer is ended, and we are not saved, we have shut our ears, when Gods trumpet hath been sounded, we have hardened our hearts, at his rebukes, we are undone, the fiery anger of the Lord is kindled against us, we now cry, and he heareth us not, he laugheth at our calamity, and mocketh at our fear, our fear is come upon us as a desolation, and destruction, as a Whirlwind, and this is because we hated knowledge, and would not have the fear of the Lord, nay we hated our best friends, and spoke lightly of the faithful, we derided them in our cups, and vaunted over them in our sports, but now do we plainly see, they rejoice in the Lord, they are joyful in his house of prayer, and we languish, we weep, we mourn and cry, we are tormented, and find no rest, we are afflicted, and find no comfort, the day is hot without, weapons of war do glitter in the streets, the Enemies is at hand, and we find no peace, but the fiery indignation of the Lord burns in our hearts, this indeed will be a dreadful day, when there will be nothing to stand by the soul, in the day of trouble, that will give ease; Alas! this will be a dreadful day, what shall I say for those. Gather them O Lord if it please thee, into thy garner, before this day, that they may not be burnt up with the chaff, that is to be consumed with the unquenchable fire. Now after the tribulations of these days, the truth shall shine forth in Brightness, the Kings of the earth shall all behold its Lustre, and striplings shall go forth into the Nations, and Islands, and sound forth the Gospel of Peace, even in the very Kingdoms where there is a sound of war, Trumpets, the drums, the cannon, and Bombs, the groans, and desperate cries of the wounded, yea the places which have been imbrued with Blood, shall enjoy celestial showers of divine doctrines, Issuing forth from the divine fountain, through them that shall be sent in the name of Jesus amongst them, and many hearts shall receive the showers of Gods love, as joyful tidings of salvation; and embrace the blessed truth in the love of it; then will the borders of Gods salvation be enlarged; and the children of men, will flock to the name of the Lord, as doves to the windows, these shall come in Innocency to the light, and embrace the appearance of the Son of righteousness

Job Scott

#### The Testimony of Friends of Swarthmore Monthly Meeting in Lancashire concerning Hannah Wilson.

Under a sense that the memory of the just is blessed, we believe it right to give forth a short Testimony concerning our dear deceased friend Hannah Wilson. She was born in the compass of Grayrigg Meeting in Westmorland, her Parents John and Margaret Blamire gave her a religious education, and being favoured with the visitation of divine love when young, as she adhered thereto, she witnessed it to be a stay to her mind, and a preservation from the many dangers incident to youth, and became a good example in her conduct and conversation, often seeking times of retirement and solitary places to wait on the Lord, that she might know her strength renewed.

A few years after her marriage with our late esteemed friend George Wilson of Highway in this monthly meeting (being about the fortieth year of her age) She appeared in publick testimony to the comfort and edification of friends, and being in a good degree faithful to the precious dictates of Truth, and cautious not to move without the fresh influence of life and Light, she grew in religious experience, and her testimonies were evidently accompanied with a demonstration of the pure spring from whence they flowed. She visited the meetings in some of the neighbouring counties to the satisfaction of friends, and her own peace; and was at different times engaged in visiting families in this Monthly meeting, for which service she was qualified, and being covered with the spirit of love, had much place with those who were at a distance. Great was her diligence in the attendance of meetings, even under much bodily weakness, and when with considerable difficulty she got there, had frequently to minister in a lively manner to the encouragement of others, patiently and steadily to wait for, and feel after

divine help; the remarkable serenity of her spirit verifying the truth of that declaration; "Thou wilt keep him in perfect peace whose mind is stayed on thee." thus he who had been her morning light, clothed her with beauty and greenness in old age; and eminently became her evening song. During a long and painful illness, she was favoured with much peace of mind, and at different times with much animation, and clearness of understanding, sweetly express'd "It is sealed to my mind that the days work is done and when this painful conflict is over, there is a place of happiness prepared for me, Lord Jesus! come, thy servant is ready" and a few hours before her departure said with an audible voice "Thanksgiving and Glory." She was sensible to the last, and departed this life in a remarkable stillness the 7<sup>th</sup>. of 3<sup>rd</sup>. mo:1800 in the 83<sup>rd</sup>. year of her age, and was decently interred in friends burial ground at Colthouse on the 11<sup>th</sup>. after a large and solemn meeting. A Minister forty.two years.

Signed in and on behalf of Swathmore Monthly meeting held at Rookhow the 26<sup>th</sup>. of 12<sup>th</sup>. mo: 1800, By the friends then present.

#### To the memory of Mary the Wife of Nathan Dearman of Thorn.

On the 22<sup>nd</sup>. day of the 10<sup>th</sup>. month 1792, about 2 o'clock in the afternoon, departed my beloved wife Mary, daughter of John and Mary Huitson formerly of Hull, in the fifty fourth year of her age, to whose memory I am indebted to pay the following tribute of affection and gratitude, sincerely desiring that any of our dear Children into whose hands these lines may fall, may in the perusal thereof bring the many eminent virtues of the dear deceased to their recollection, that it may thereby be truly said that tho' dead she yet speaketh.

As a Wife she has been to me a true help meet and a very affectionate pleasing companion for near thirty years, partaking with me in every joy, and truly sympathizing in every trying dispensation through which we have passed. and having an uncommon depth of understanding in both natural and divine things she was often the instrument of help for my good in both respects.

As a Mother to you my dear Children she has been truly valuable, treating you with the greatest affection and kindness, watching over you with feeling solicitude for good; and when I recollect her tender care over you in infant years, and with what pleasure she perform'd the toils of the day, nursing, or seeing you were cared for much in her presence, I have often been filled with admiration considering the delicacy of her frame, that she was enabled to go thro' the labours of that day, and therefore hope you will gratefully remember her, and let her example animate you to care and watchfulness if ever a like situation should be your lot.

As a mistress she was equal'd by few, ruling by love more than authority, treating her maids, and Apprentices with the tenderness of a Mother watching over them for good, and never exacting from any more than what seem'd consistent for the labour of the day, and such was the sweetness and evenness of her temper, that few if any of them saw her in anger, and I have cause to believe her circumspect life and tender treatment was blessed of the Lord, and in this we have united, (I speak not this boastingly but in much diffidence and fear, knowing my care in all respects not equal to hers) We had two maid servants and an Apprentice convinced of the Truth and joined our Society whilst with us, who proved faithful and were servants not serving with eye service but as in Gods fear, and my mind is impressed with thankfulness and gratitude when I consider that we have never had a bad female servant in our family from the beginning to this present day.

As a friend and Neighbour she was much be loved, and her prudence, humility, and charity, gave her ready access at all times to those in affluence, with whom she was in the habit of occasionally visiting, and their confidence in her was such, that she seldom asked relief of them for the needy in vain, and especially two valuable young Women of this class, with which means, and that of a beloved relations, with the addition of her own mite; she frequently administer'd comfort to the sick, and indigent, and I may truly say few had greater

sensibility or more Christian feeling for such, and more especially the aged poor. Thus my dear Children as these things passed through my mind I thought I should be most easy to pen them down, for your and my encouragement to walk in the same steps, and like her being mind full, to keep a conscience void of offence towards God and man, we may when the awful messenger is sent to our houses, be in such a prepared state, as to have the welcome salutation of come thou and enter into the joy of thy Lord, and into thy masters rest.

Thorn 10<sup>th</sup>. month 30<sup>th</sup>. 1792

Nathan Dearman

After a large solemn and favoured meeting, her remains were interred at Thorn, on the 26<sup>th</sup>. of 10<sup>th</sup>. month 1792, near our beloved son John, who like her was suddenly and unexpectedly removed from us the 1<sup>st</sup>. of the 5<sup>th</sup>. month 1787 in the 23<sup>rd</sup>. year of his age, and I trust from his innocent and circumspect life was in a good degree prepared for his change.

In addition to the foregoing short remark of the Parent, concerning his Son John, I may add. He was a stranger unto me until he came to mans estate when his Father settled him at Barnsley within the compass of our Monthly meeting in the Linen business where he lived until within a few days of his death; His Parents hearing he was rather poorly and being desirous to have him to their house, sent for him, he got pretty well to Thorn, but his disorder increasing upon him, soon terminated his existence here: When I received the invitation to his Burial I was deeply affected with his sudden and unexpected change; Being nearly united to each other in the bonds of true friendship, grounded upon that foundation which is not easily shaken, having had with satisfaction to observe his growing state in that which promised fair for usefulness in the Church. But ah! how soon were these hopes blasted, by the hand of him who saw meet to take to himself, and tho' we cannot but mourn upon the removal of such, yet we have no right to say, what dost thou, but rather, Thy will be done, thou knowest what is for the best. And tho' it is now many years since his final change, he is as fresh in my memory as ever, and on reading the foregoing lines of his Father it came into my heart to write a little in addition thereunto and may now conclude with saying, That I found him to be a very kind and sincere friend to me; a lover of Truth and those who walk'd therein, his heart and house being open to such without respect of their conditions in life, A good example in his conduct to others, and growing in a concern for the promotion of a Christian discipline in the spirit thereof so that I have no doubt but our Loss is his eternal gain

Joseph Wood

4<sup>th</sup>. month 27<sup>th</sup>. 1801

A singular circumstance 1801

London 21<sup>st</sup>. 2<sup>nd</sup>. mo: 1801

A singular circumstance happened on first-day week at the Peel: a young man who had been intimate with H: B. stood up in the meeting, and in a very tender and solemn manner express'd the distressed situation of his mind, he said he first had been tempted to doubt one thing and then another respecting the Scriptures; such as the miraculous conception etc. And so on both the Old and New Testament, till he absolutely disbelieved the whole, he now became a perfect Deist, and he proceeded to doubt the necessity of strict mortality; or of his being an accountable creature; 'Till he landed in pure Atheism: here tossed and distressed on all sides, no consolation and comfort to look to, hear or hereafter; he was favoured to remember his Fathers house, and in mercy in his deep humiliation, he was instructed where to find the path to return; and one of the conditions of his being again restored to soundness was, that he should thus expose himself. He had resisted the divine command as long as he dared; being made sensible that had he not then given up to this service, that he should never have had the like opportunity granted him. In the course of what he had to deliver, he said it had

been sealed upon his mind. "That at the name of Jesus, every knee should bow, and every tongue should confess that Jesus Christ was Lord to the Glory of his Father." At the close of the meeting another young man got up, and in much the same language expressed his situation, and in an affecting manner cautioned, any who might have imbibed such notions, from continuing in them. What was said was satisfactory, and it is to be hoped will be blessed.

Neither H: B. or her advocates believe much of the Old or New Testament. Moses not being considered by them as a divine Legislator. The Prophecies concerning Christ mere Allegories. Jesus Christ only a Prophet, and his miraculous conception and miracles are not believed in; besides many other circumstances which nearly invalidate the Scriptures altogether.

The Judgment of the morning meeting on her account is to this import.

That as she does not believe in any part of the Old Testament, such as the wars of the Jews, or the command to Abraham to offer up his son Isaac, or as friends do in many parts of the New Testament; Particularly the miraculous conception and miracles of Christ. That she be recommended to abstain from Preaching, and to return to her own habitation.

A Testimony concerning our esteemed Friend Mary Firth, Widow of Thomas Firth of Huddersfield in Brighouse Monthly Meeting, who died the 5<sup>th</sup>. of the 4<sup>th</sup>. month 1797.

She was the daughter of Robert and Grace Crossland of Brighouse meeting, under whose care she had a guarded education, and was early favoured with the visitations of Truth; after various exercises she was made willing measurably to submit to the Yoke of Christ and bear public Testimony to the all-sufficiency of the spirit of Truth, often in lively exhortation enforcing the practice of waiting upon the Lord, and was enabled to be an exemplary pattern therein to others.

Her labours in the ministry were principally in her own meeting, which were well received; She departed this life in a quiet frame of mind, in the 70<sup>th</sup>. year of her age, a Minister about twenty six years.

A Brief remark in memory of my servant John Proctor deceased.

He was born at Derwent in the parish of Hathersage and County of Derby, and came to live with us in the 11<sup>th</sup>. month 1775 and continued an honest faithful servant with us upwards of 25 years and a half. He left home with the Team for the Lime Kilns at Knottingley the 4<sup>th</sup>. of the 6<sup>th</sup>. month 1801 about 5 o'clock in the evening, and 5<sup>th</sup>. day of the week, in good health, the next day he was taken poorly with his usual complaint the Cholic, which turn'd to an inflammation in his Bowels, and notwithstanding all the assistance that could be procured, he departed this Life, betwixt 3 and 4 o'clock on Thursday morning the 7<sup>th</sup>. of the said month at the house of Widow Pindar in Darrington, and was buried in the Steeplehouse.yard there on the 2<sup>nd</sup>. day the 8<sup>th</sup>. Inst. Aged as near as I could learn 59 years. This sudden and unexpected change deeply affected my mind, having lived so long together in harmony and concord, and tho' he did not appear to have such a weighty concern upon his spirit as some have and continued a member of the Church of England, yet for the most part he lived an innocent life, being of a quiet peaceable disposition, careful in his conduct not to give just occasion of offence to any, watchful over his words and actions so that I do not remember that I ever heard him swear an oath, or knew him tell a Lye; he was strictly just in all his dealings, so that I believe he would sooner have wrong'd himself nor his Master, or any other person, Thus passing through life he gained the esteem of all who knew him, and it was no little satisfaction to me, to hear the good character he bore wherever he went, and the universal lamentation that

appeared in his numerous acquaintance at his death. As I knew him as well as most from our long residence together, and have considered his manner of life, I have oftens thought that the Lord is just and equal in all his ways, where he gives much, he requires an increase agreeable to the favours bestowed, where little is given little is required, and I doubt not at all but if he was faithful to the knowledge received, altho' he might appear far short of many in the knowledge of the mysteries of Christ, yet he is now receiving the fruits of that welcome sentence. Well done, good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many things, enter thou into the joy of thy Lord

J: W:

Three Letters of Jonathan Oldham's of Derby who has lately join'd the Society of Friends.

The following is the substance of two Letters that I sent to an old acquaintance, who has been amongst the Methodists near forty years, a sincere man, whose dwelling is now at Hopton, near Wirksworth.

Derby 9<sup>th</sup>. Mo. 1791

My Friend

I cannot excuse myself for not writing sooner, for it hath been often upon my mind, it is now above eleven years since I came back to Derby, but I do not attend any meeting in Derby, here is a Calvinist meeting, and a Baptist meeting now, besides the Methodists, but I do not go to hear any of them, they all seem to me just upon the surface of things, they use only milk, are not skilful in the word of Righteousness, it is not words that I want but the Power, the Methodists cry up the means of Grace, as they call their Meetings, like the Jews of old "The Temple of the Lord", so that take these things from them, and the greater part I believe will lose their religion, our blessed Lord saith "Have salt in yourselves". I find by blessed experience the way to the Kingdom is in the cross of our own Wills, or in a submission to the divine Will; it is not, "Lo here nor Lo there". nor an attendance upon outward things, nor forming a Religion out of the Letter of the Scriptures, nor following what Priestcraft hath set up, falsely calling them the means of Grace, nor holding Orthodox opinions; nor all these put together, that makes us Children of God, we may do all these things, such as hear, read, preach and pray; yet be whited walls, which I fear is the case with many Professors, a form of Godliness without the Power; from such I turn away. But true religion consists in our spirits, being subject to the yoke of Christ, in learning of him to be meek and lowly in heart, the Kingdom of heaven is within, the seed of the kingdom is sown there, it is not from ourselves, nor of ourselves, but it must be in ourselves; our bodies must be the Temples of the Holy Ghost, and if the spirit of him that raised up Jesus our Lord from the dead dwell in us richly, we shall neither be barren or unfruitful; we shall be of quick discernment in the fear of the Lord; our Eyes being anointed with this eyesalve, we shall see our own path, and the path of others also; what a blessing it is to follow Christ in the regeneration, to leave all to follow him, what a Blessing to feel that he is not only the way, but the Truth, and our life, and that the Life that we now live in the flesh, is by the faith of the son of God, who loved me, and gave himself for me; what a Blessing it is to become a fool, that he may be our Wisdom, to become poor that he may enrich us; Oh what a Blessing it is to be crucified with Christ; may this be the experience of my friend to whom I am now writing; Oh that thou may follow on to apprehend that, for which thou art apprehended, is the desire of my soul. It oftens appears to my mind that the greater part of Professors are got no farther than the Jewish state, they have a zeal for God, but not according to knowledge; they pack up a Religion made of duties and means as they call them, but still keeps in the Spirit, customs, and Fashions of the world; they can love the World and the things of the World, therefore the love of the Father is not in them; they can love greeting and to be called of men Rabbi, Master; or Sir, of men, and receive that honour that cometh of men, both Priest and People,

and still think they are followers of Christ, they can observe days and times, though the Apostle was afraid of such that he had bestowed labour in vain; they feed upon the tree of knowledge, because the fruit is pleasant to the carnal mind, or in other words, they have itching ears, ever learning but never able to come to the knowledge of the Truth, they put the new Wine in old Bottles, so the Bottles burst and the Wine is spilt. But thou O my friend, flee these things, and follow after Temperance, Patience, Godliness, Brotherly kindness, and love; remember if these things be in us and abound we shall neither be barren nor unfruitful, whatever the world may say or think of us, but if we lack these things whatever profession we make, or however we are esteemed by Man, we are blind, let us not be deceived, for God is not mocked be, Farewell

Jonathan Oldham

Derby 10<sup>th</sup>. month 1791

Loving Friend

I shall now give thee a short account of my Exercises within these twenty years, since we parted from each other. I have sought after Truth amongst various Sects, I believe it is near sixteen years since I left the Methodists, because of their conformity to the world, and many things which appeared inconsistent in their principles, I then join'd the General Baptists, I was near three years with them, but they were so much upon Free will, I had many disputes with them, but when I found I could be no longer serviceable, I left them. Providence had cast in my way before this, Robert Barclays Apology for the People called Quakers, I had read much, found many things in it which surpassed anything I had ever read, but had not courage to close in with their Principles and Practices, but after I left the Baptists I began to consider their Principles more closely, and found them more consistent with Scripture and sound reason than any I had ever read, I got acquainted with some, and read many of their writings, and found they all spoke the same things, I began to see more clearly as the Lord enlightened my understanding that the Worship perform'd in the Will of man, unassisted by the holy Spirit, was not the Gospel Worship, tho' there might be Gospel words, I saw it was only Will-worship, which could not profit, it was only serving in the oldness of the Letter, not in the newness of the spirit, I saw a necessity of coming out from amongst such. As I followed this light things appeared clearer and clearer, I attended nowhere but at friends meetings while I staid in Nottingham, but it appeared to me they had lost much of the life that appeared in the writings of their Ancestors; but I found the way they had cast up was the way that I must walk in, and though no man would embrace it, nor I should ever be noticed by them, I could not go from it; I found true Religion consisted in a coming out of all these things, that the true light made manifest was not of God, in conformity to the divine will, in a subjection of the spirit, to the sweet Yoke of Christ. I saw clearly that the professors in general were out of the life, or but just in the outside of things, they continued in those things which entirely prevented them from making any progress in divine things, the Axe was not laid to the Root, they did not forsake all to follow Christ; they were but outward court Worshipers; I found silence and solitude very profitable, but I found the way was through Death to Life, that there must be a dying with Christ, a being buried with him in his Baptism, which was the Baptism of Sufferings, for I found until we are brought to a willingness to suffer, we make little progress in divine things; Oh the troubles, the distresses, the Treatment, that it hath pleased the Father of mercies to exercise me with; that I may be partaker of his holiness; the circumcision of the heart is grievous to the fleshly part, but it yields the peaceful fruits of Righteousness to them who are thereby exercised. When I return'd to Derby, I found a love to the People I had formerly been amongst; I attended their meetings sometimes, but found it brought a veil over my mind, I conversed with some but found their understanding so dark through the Ignorance that was in them, that I could have no fellowship with them, they appeared to be in the willing and running Spirit, in seeking Righteousness from their means, as the Jews of old did by the works of the Law, they confess that Grace is the Gift of God, yet it appears to me that people

in general expect to receive it from the Lips of men. I continued upwards of four years in Derby, without any Correspondence or seeing any of the People whose Principles I had embraced, but found I could not join with any other. I was much embarrassed with distress in circumstances, Sickness, myself and family, but my eye being single, found liberty to speak of divine things, so that few could withstand my words; It was then laid upon my mind to write to a friend in Nottingham; I had then some called to see me, I have gone nine miles to their meetings, they have been remarkable kind to me, though I have never joined them.

So now, my Friend it is twelve or thirteen years since I embraced friends principles, and have never had any cause to retract, I believe them to be the most consistent with Christianity of any in the World; I feel the sweet effects of a Christ daily which is the doctrine, they hold forth; I love the People, I love their doctrine, their Order, their Worship, their manners, and though I should never be admitted into Society with them, I can say from a feeling sense, that this People shall be my People, and their God my God. Thus my friend I have given thee a few hints of my exercises within these twenty years, and Oh that thou and I may be kept by the Power of God through Faith. As I have freely delivered in some measure what was upon my mind, when thou hast seriously considered these things in the fear of God, if thou findest anything to object, I hope I shall answer thee in Love, Farewell

Jonathan Oldham

The following lines were delivered to Joseph Taylor a popular Preacher amongst the People called Methodists, to which I received no answer.

Michaels.Lane Derby 1<sup>st</sup>. mo. 22<sup>nd</sup>. 1792

Friend

Be not surprised at receiving a letter from me, with whom thou hast no acquaintance, but as thou art looked upon to be a Master in Israel, an Instructor of the foolish; I, feeling the following things upon my mind have laid them before thee for thy perusal.

It is recorded in the old Testament, that the preparation of the heart in man, and the answer of the Tongue is from the Lord, and we find under the old dispensation that the offerings with the incense was to be offered with the fire from the Altar, which had been divinely kindled, we read that two of the Sons of Aaron were destroyed, for offering with strange fire; We find the Lord answered good old Elijah by fire upon Mount.Carmel; Now my friend, it appears to me that the offerings under this dispensation, was a figure of the one offering of the Body of Christ which the Father had prepared him, and the incense a figure of the Prayers of Saints, and the divine fire a figure of that holy Spirit by which we have access to God, we find our blessed Lord through the eternal spirit offered himself to God; he told his Disciples he would send them a another Comforter, the promise of the Father, which should lead them into all Truth; The holy Apostle under the influence of this promise of the Father saith, we know not what to pray for as we ought, but the Spirit itself maketh intercession for us; this holy spirit being their leader, they had the things asked, because they asked agreeable to his Will: Observe, my friend, here was no forms of Prayer here; now these were the true Worshippers they worshipped God in his own Spirit; the Fire was of his own kindling; he that had wrought them to the self same thing, was God; they did not come with excellence of speech, or of man's Wisdom, neither with the learning of the Schools, but in demonstration of the Spirit and of Power; they did not pray nor preach with words, which man's wisdom taught, but what the Holy Ghost taught, they did not cover themselves with a covering that was not of Gods Spirit; they did not want to be called of men, Rabbi; Master, or Sir, nor receive that honour which comes from Men, for then they would not have been the true Ministers of Christ, these were able Ministers of the New Testament, not of the Letter, but of the spirit, they did not serve in the oldness of the Letter, but in the newness of the spirit, these were endued with Power from on high, they had not received their authority from man, they wanted not the sanction of a Reverend, or a right Reverend, to make their commission valid, they

went forth in the Power of the Spirit; in this they Preached, in this they Prayed: Now it appears to me, that this holy spirit was their rule, then be guide, and leader, but my Friend is it so with them who are called the Ministers of Christ in our day? Are they led by the same Spirit that these holy men of God were? I fear not, suffer me to point out a few of their fruits; how many are there who are greedy of filthy lucre; how many who love the world, and the things that are in the world; how many who are enemies to the cross of Christ, whose God is their Belly, how many who want to make a fair shew in the flesh, who can give and receive that honour that cometh of man, how many who spend their time in Idleness, living after the flesh, laying Burdens upon other mens shoulders, which they will not touch with one of their Fingers; how many are there who run before they are sent, stealing their Authority from the letter of the Scriptures, with a, "Thus saith the Lord", when they feel not his power resting on them. Now our blessed Lord saith; If the blind lead the blind both will fall into the ditch; the Apostle Peter saith he that lacketh these inward Graces that he hath mentioned, is blind; how wise soever he may be in the Letter of the Scriptures, if he can speak with the tongues of men and of Angels, still if he lacks these things, he is blind; the Prophet saith, such shall not profit the People; and the Prophet saith, their Blessing shall be turned into a Curse; the Apostle bid the people in his day to come out from amongst such, and be separate, and I will receive you, saith the Lord. Now my friend, as I have given thee a few hints of my views in these things, If I have err'd, I hope thou wilt inform me better, but if these things appear agreeable to the Scriptures of Truth, I would propose to thee the following Queries, but first; I would take notice from what I have wrote, it appears to me, we cannot worship the Lord acceptably, but as he prepares us by his spirit, and as we cannot call in the assistance of this holy Spirit at our Pleasure, It must be waited for, or otherwise our Worship is Will-Worship, no ways acceptable to the Almighty, for it appears to me that nothing is acceptable to him, but what first comes from him; Now my friend, dost thou believe that the People called Methodists in general thus Worship the Lord in his own spirit? 2<sup>nd</sup>. Dost thou believe that the Worship lately set up by the Methodists, which had its origin in the dark night of Apostacy, and for which there is not the least Precept or example in the Gospel dispensation, can be any ways acceptable to the Almighty, or any ways profit the People? 3<sup>rd</sup>. Dost thou believe it is consistent with the Scriptures of Truth, to advise People to go hear men that thou thyself believes to be blind, and such as there is so many Woes pronounced against? I desire thou wilt send me thy thoughts upon these things; I have wrote to thy Brethren aforesaid but never received any answer from them. These come from me who love the Truth, and remain thy friend

Jonathan Oldham

On Worship by George Taylor of Cumberworth.Park wrote in the year 1798

How hath the heads of the learned musicians been rack'd to find out tunes in order to tickle the ears of a gaudy audience; and perform that worship which is due to him who is a spirit, and who requireth spiritual worship at the hands of the sons and daughters of men. But Alas! is the Lord pleased with Bass Fiddle and loud sounding Organs, or is he delighted with sweet melodious voices, or with a numerous train of harmonious singers, no; It was the language of one who spake so as never man spake, whose words they are Spirit and they are life. "Blessed are they that mourn, for they shall be comforted" Matt. c: 5. v: 4. And the evangelical Prophet Isaiah when speaking as in the person of the Almighty declares, "That unto this man will I look, even to him, that is poor and of a contrite spirit, and trembleth at my word." Isai C: 66. v: 2. It is those that mourn, those that are the true mourners in Zion; that must experience a being comforted, not only whilst they are tabernacling here below, but when it shall please the Lord to quit them from works to rewards they shall be comforted, and that with an everlasting comfort in the realms of bliss, where the wicked for ever cease troubling and the weary Zion

traveller is for ever at rest where the prisoners lie down together, and hear the sound of the oppressor no more. And it is those that are poor, spiritually poor, whose spirits have been broken and contrited before the Lord, and who trembleth at the word of the God of Jacob; these are they who are the objects of divine regard, whom the Lord will own and bless both in time and in eternity: It is not those with whom the Lord is delighted who in a customary and formal manner sing the states and conditions of David in rhyme and metre; and the writings of other inspired penmen in Anthems and Choruses, but still remain strangers to that spirit by which they were given forth. I have considered the matter and that with the greatest Charity, and I find that the states of David and other inspired penmen of the Scriptures can no more be applicable to the state of every one that pride themselves in the singing thereof, whether it may be in what is called the Church of England or any other dissenting Society, than a set form of Prayers can be applicable to the state of a whole congregation. For among those who pride themselves with this airy and light devotion, we may find the Lyar, Swearer, Drunkard, Adulterer, Fornicator, Lascivious, Sorcerers, and Deits; yea even the Atheist who has as it were banished God out of all his thoughts, joins with equal pride in singing the writings of the inspired penmen however different they may be from their present states. Just as if the Lord could be deceived with splendid external devotion, or his ear delighted with vocal and Instrumental music. But is not the thus performing divine Worship making a mock of Religion, and giving God the lie. Is it not Will-worship? which is directly contrary to the Scriptures: Is it not an abomination in the sight of him who is of purer eyes than to behold iniquity with the least approbation or allowance? Be not deceived for God is not mocked; for whatever a man sows that shall he reap; For if we sow unto the flesh, we shall of the flesh reap corruption; but if we sow unto the spirit we shall of the Spirit reap life everlasting. For the wages of sin is death. Remember that he to whom all divine Worship is due, see'th not as poor finite man see'th; for man whose breath is in his nostrils, can penetrate no farther than the outward appearance, but the Lord views the heart. For hell and destruction is to him without a covering how much more of the hearts of the children of men. G: T.

#### A Dream

M: Brook had a dream in the beginning of the year 1776, wherein she saw the Sky of a blue colour, as in a serene Summer's evening; on which, small white clouds formed words in verse of a considerable length, and where she thinks a Relation of the remarkable occurrences that have since happened in America. On her awaking the whole was taken from her, except the two first words are of the two first lines, which were the Kings name (George) and England. and though a refreshing savour of divine virtue covered her Spirit, and a sense remained of the Lords regard for England; yet a fear ceased her that the kings person was in danger; and this brought a weight and exercise over her mind for about eight days, at the end of which her heart was melted under a favoured sense of the flowing of divine Love, which brought great Calmness, sweetness and Peace over her; and a perfect stillness ensuing, she heard the Lords voice as distinctly as ever she heard any outward language pronounc'd the following words in the secret of her heart i e. "I will shew thee things to come. Great and mighty is the King of Kings, and the Lord of the whole Earth! By him Kings reign and Princes Decree Justice - My Power shall subdue the Kings enemies, and he shall know that I rule over the Kingdoms of men. Thou hast seen his Name written on high, and the Nation which I will defend. No enchantment against it shall prosper, nor divination prevail. I will restore princes to her borders, and will exhort my own name to the destruction of Hypocrites. For the day of their visitation is ended who have lifted themselves up against my Providence, and the King that I have set over them. And tho' they swear the Lord liveth, verily they Swear falsely."

N :B: I was informed that the friend who had the foregoing dream and divine opening was Mary Brook the wife of Joseph Brook of Leyton Buzzard in Bedfordshire, Author of that excellent Pamphlet entitled Reasons for the necessity of Silent waiting, in order to the solemn Worship of Almighty God. Her maidens name was Brotherton; she was convinced of the Truth when young, and became a very eminent Minister, After marrying the aforesaid friend she was instrumental in the convincement of many, and settling a meeting in that Town where a Meetinghouse is now built.

J: W.

### Remarks on Inclosing Commons

I have never found it to be my business to meddle much with Publick affairs; But having with sorrow observ'd for a great number of years, how much the spirit of this world hath prevailed in man; even without regard to that justice and equality towards their fellow creatures which the new Covenant dispensation particularly enjoins, of loving our Neighbour as ourselves; I thought I felt most easy to commit to writing a few remarks on the present mode of Inclosing Commons as I doubt not but many well-disposed People, have been ensnared thereby, from a view of Self-Interest, having suffered the God of this World to blind the eye so as not to see into right justice and equity. The Lord by the mouth of his Prophets hath declared. "I know your manifold transgressions, and your mighty sins; they afflict the just, they take a bribe and they turn aside the poor in the gate from their right." Amos C: 5. v: 12. "Wo unto them that decree unrighteous decrees. To turn aside the needy from judgment, and to take away the right from the poor". Isaiah C: 10. v. 1, 2. Now the word Commons signifies what it really is something common to all; and whilst it remains open, the Poor have an equal privilege with others thereon, and what law of true justice and equity can deprive them of it. The Man of little property takes a little Farm upon the edge of the Moors, he considers with the privilege of the situation he may perhaps be enabled to pay his Rent, and get a scanty subsistence for his family But these mercenary Freeholders, by their inclosing scheme deprive him of this privilege, and all the pity he gets from them is; if he cannot do there, he may go somewhere else; altho' perhaps he or his ancestors have laid most of their small property in the place, which is also considerably reduced, by being under the necessity of selling of their Stock of sheep all at once, which they have been many years carefully and industriously raising, and before the greatest part of them be come to their proper age for Sale. Add to this also the additional weight that is brought upon them by the increase of a Poors Rate, and the Highways, which also follow Inclosures of Commons. For the poor being depriv'd of their just and equitable right whereby many have been assisted in the support of their families; and the little Farmer being reduced by these things, are obliged to fall upon the Parish for relief. Are those then who are active in procuring Inclosures, loving their Neighbours as themselves; Or are they not rather of those who are taking away the right of the Poor and afflicting the just whose eye hath not been blinded by the Gods of this World. O but saith the Freeholder my Estate is so situated that notwithstanding I have a right of Common I cannot enjoy it, but whilst it remains unenclosed others enjoy my Property. I have considered this matter well and I cannot see that this argument will at all hold good. When a man purchases an Estate he considers its situation, advantages and disadvantages; and purchases accordingly, wherefore he hath every privilege he expected in the purchase, and ought not to covert more to the injury of his Neighbour. But the Freeholder saith we do nothing contrary to the law we have procured an Act of Parliament for it. To which I answer there can be no law consistent with true justice and equity to deprive our fellow creatures of their right without a just compensation for the same; but this certainly does for whilst it remains Common, the poor have an equal right with others and no man can prevent anything they have from grazing thereon. There is a Law for the Slave-trade, but is it consistent with true justice and equity.

The Jews said we have a law and by our law Christ ought to die. I mention these things to shew that many of the Laws of Man may be inconsistent with the Law of God wrote in the heart, and therefore the first ought not to be put in practice in violation of the other. Besides the Injustice of the present mode of Inclosing commons, I have looked upon it to be a National evil. This Nation being largely concern'd in manufactories, the stable commodity of which is the Woollen, the quantity of wool grown is already much reduced thereby, the price amazingly advanced consequently when manufactured must be sold considerably higher whereby other Nations will be enabled to undersell us and the trade in time may be in danger of being wholly lost. I have oftens admired how wisely this land was diversified before the Inclosing scheme took place, there was sufficient of ground in cultivation to support the Inhabitants and sufficient of Wool grown upon the commons to compleat them, there was no want of the necessaries of life at a moderate price, or of labour to afford the means of purchasing them. But since the Inclosing scheme hath been put in practice, the necessaries of life hath been gradually advancing, the supply for our manufactories decreasing, and consequently many People have been, and must in time be more so, in want of employment, than formerly; This appears no mystery to me, for the ground that was in cultivation, would bring forth three times the quantity, if a sufficiency of manure could be procured, That it is not the want of ground, but the want of manure to till it, and the tillage being laid upon the Inclosed commons for their improvement; The old cultivated land hath been thereby neglected, that it is a matter of doubt with me whether both have produced as much in some places as the old Land did before the Inclosure took place. I have been informed by a credible person, that a friend of his who was an Inspective Man, and lived in a town where the commons was Inclosed, told him that he had taken a particular account of the Yearly produce of the Land in the said Town for several years before the Inclosure, and for the same space of time after the Inclosure was finished, and found a considerable reduction of the quantity both produced, from what the old land brought forth before it took place, setting aside the quantity of Sheep which before that time was kept upon the waste; What a loss this was then to the Publick, if we also consider the additional quantity of manure which we apprehend must be laid upon the new land; perhaps if it had been applyed to the old, it might have caused the produce to be double the quantity heretofore; which with the addition of the Sheep and Geese kept upon the waste, must have made the supply of Provisions more abundant, and the Wool and Skins been a means not only of employment, but of making the cloathing of the Inhabitants cheaper. Now when these things are duly considered, need we wonder at the dearness of provisions, and the want of employment; and is not this Inclosing scheme one great cause; I not only believe it to be so, but that the Poor and little Farmers are depriv'd of their just rights and oppress'd thereby, and that it will be a means in time of bringing on a National calamity; and therefore let others do as they may as far as I am enabled shall bear my testimony faithfully against it

J: W.

12<sup>th</sup>. Mo. 1801

#### A short remark on the death and Burial of George Billcliffe late of Shepley

And after a sickness of Ten days departed this Life George Billcliffe of Shepley formerly of Cumberworth. On the 3<sup>rd</sup>. day of the 12<sup>th</sup>. Month 1801, and was buried in the Chapel.yard at Cumberworth the 6<sup>th</sup>. of the same Aged 42 years. Thus was suddenly cut off in the very strength and vigour his time one of the strongest Men I think I have known, and is another renewed call to us who are left behind to prepare for the like solemn summons, He being an intimate acquaintance of mine, and always manifested much respect for me, I was invited and attended his Burial altho' it was on first day of week, and some cross to me to be absent from our Meeting; yet I was glad I was there, for tho' the generality of the People, appeared to be

very little affected on this solemn occasion yet it was not the case with all, for after dinner being set in the house in a quiet frame of mind, a young man came and seated himself by me, who I believe was impress'd with a renewed concern on the present occasion, for the welfare of his immortal soul, with whom I thought I had a good Meeting as we sat together in silence, and if time be lengthened out to us, and he preserved faithful, I believe altho' we exchanged few words with each other a foundation was then laid for further acquaintance.

#### John Womersley's application to Friends

To the Meeting of Friends held in Rastrick

As the great and mighty God hath often times shewn me my sinful state how far I was from him, and how short the time to draw nigh him I knew not. So in these convicted hours, there has been cries to the convictor, to make known the way unto him, and strength to walk therein unto the end. And happening to meet with some of your friends writings, and in viewing them there appeared somethings hard to be understood, but in viewing them and the scriptures together, I have found them very near, and the seeming difference no difference at all, as both springing from one head. So this has been the cause of my frequenting your meetings, where I have oftens enjoyed his presence whom I was seeking, and to enjoy further means of aspiration unto him I do now take freedom to join you if I may be found worthy

Rastrick

John Womersley

#### Memorandum concerning death and burial of Mary Dearman of Pinder oak

On the 21<sup>st</sup>. day of the 2<sup>nd</sup>. Mo. 1802 departed this Life Mary the Wife of Robert Dearman of Pinder.oaks near Barnsley, and daughter of Elihu Dickinson Tanner of Highflatts and Sarah his Wife aged about 28 years, and was interred in friends Burial.ground at Burton the 23<sup>rd</sup>. of the same. Being invited I attended the burial, set out from home the same morning betwixt 5 and 6 o'clock in company with John Bottomley we went by Denby, Gunthwaite, Cawthorne and Barnsley to Pinder-oaks were we got about 9 o'clock, Tea, Coffee, Chocolate, Negus, Wine and cake were provided for the Relations, Friends and Neighbours who attended, Betwixt 11 and 12 o'clock we set out with the corps 4 pair of Chaise and their own Whiskey were provided, to convey the Relations and some particular friends The others going on horseback or Foot. The Meeting held about 3 hours was large many attending who were not invited to the Burial. The minds of the People being humbled with this sudden change we were favoured with a very solemn and satisfactory opportunity, divers being under convincement in this meeting. The way of Life and salvation was clearly opened, and Christ the substance exalted above all .... and Shadows. Jane Burrow had a pretty long time first from Matt: C: 24. v: 44. Be ye also ready. I had a very long time next from John C: 5. v. 39, 40. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.

John Bottomley was next concerned in prayer. After which I had a short and encouraging testimony to some from Heb: C: 11. v: 25, 26. Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures of Egypt, We returned to Pinder.oaks to dine and tarried until near Bedtime and then came to Jonathon Bashforths to sleep.

This morning the 24<sup>th</sup>. and 4<sup>th</sup>. of week, we return'd to Robert Dearmans to Breakfast and after breakfast came to Jonathon Bashforths were we tarried a while and got some refreshment, left Barnsley betwixt 12 and 1 o'clock and came by Cawthorne, and Canon.hall to Toppitt were I parted with John Bottomley he proceeding to his Brothers, I stopt at cousin

Joseph Steads betwixt 2 and 3 hours and drank Tea, then came by Denby home were I got betwixt 7 and 8 o'clock in the evening.

Memorandum of some Instances of the Almighty's superintending care 1802

The following instances of the superintending care of divine Providence, I have had on my mind for sometime, with a concern to commit them to writing, that all may be encouraged to put their trust in him; whose mercies are over all his works, and who suffers not an hair of our heads to fall to the ground without his permission.

The first Instance was sometime before the Death of my Father, in the winter season, sometime after it was dark we perceived the house to be on fire, the fire having got out of the Kitchen chimney, and had got hold of the Rig. tree and several spars before we were aware of it; It was very alarming not knowing but the whole building would be consumed; The evening was very dark, however our family and a few neighbours exerted themselves as much as lay in their Power, and in a short time got the Fire entirely quenched. In their hurry and alarm they entirely forgot to tie the Ladder which lay upon the roof, and which several of them was upon at one time, the bottom of it butting against the top of that which they went up from the ground, and one person standing upon the roof of the Barn to stay it with his hand, yet no one received any harm afterwards when they came to know that it was not ty'd as is usual in such cases, they was ready to admire their preservation, and indeed I have ever thought and attributed it wholly to providential care. Another was some short time after the Death of my Father; My man John Proctor going to Lead a load of Stone for Widow Wood of Cumberworth.Park, which lay by the waterside, directly opposite the Gate, going from our house to Cumberworth When he had got the stone loaded, and bid the horses to go the cart being too near the side got the advantage, and went down that deep place, at least 5 or 6 Yards from the surface perpendicular into a very rough bottom covered with large stones the water had left in floods, and hurried all the horses after it, There was no other Person near but John Proctor who was so affrighted that he scarce knew what he did expecting no other but the cart must be entirely broke to pieces, and all the horses either killed, or much wounded; He was obliged to leave them as they were and run for assistance, The horses was got out by going up the brook until they met with a place they could get up; and the cart was drawn up by ropes, and to the great surprise of everyone nothing appear'd to have received any injury except the cart having a small splinter of a Board taken off. I may also add another instance which in point of time was before either of these. It was on the Monthly Meeting day at Wooldale which was remarkably hot and sultry, About 10 o'clock in the evening began the most terrible storm of Thunder and Lightning that I believe was ever known in these parts, and continued most part of the night, The Thunder was almost continual and the Lightning such, that the house appear'd as if it was one continual fire so that every moment appeared as if it might be our last, Yet we were preserved, and not anything hurt in these parts that I remember. These signal instances of divine care, I thought worthy of preservation, and accordingly penn'd them down the 23<sup>rd</sup>. of the 6<sup>th</sup>. mo: 1802.

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An Epistle of tender Love and caution to mine own Family.

For William Taylor, John Bottomley, Henry Marsden, Hezekiah Smith and Frances Field.

## Beloved Servants

It hath been the earnest desire of my mind, that let others do as they may, me and my house may serve the Lord; and being now a favoured family all of whom have been visited with the day spring from on high; and have seen the beauty and excellency of the pure Truth, and how they should shine that walk therein, my spirit hath felt a travail for your preservation, growth and establishment in pure righteousness; That so we may be as a City set upon an hill, which cannot be hid; A family of Love, manifesting to others whose disciples we are, each one being preserved in that humility of mind, as to wash one anothers feet; "If I then (saith Christ) your Lord and Master have washed your feet; ye also ought to wash one anothers feet. For I have given you an example that ye should do as I have done unto you." If we are preserved in this state of mind, altho' our gifts may be different, our respective duties unto God and one unto another will be clearly manifested, strength and ability will be afforded to come up faithfully in the discharge of the same: The strong will bear with the weak knowing that we have all of us an unwearied enemy to war with, and that none of us are safe longer than we are preserved on our watch; So that if one see the approach of the enemy how will his bowels yearn with compassion for his Brother or Sister and thus shall we be enabled to speak a word in season one unto another which may prove as Apples of Gold in pictures of silver; thus shall we be made truly helpful one unto another, and thus will an increase of that pure unfeigned Love be witnessed, which thinketh no evil, but beareth all things in hope to enjoy its own in the end; Thus will that precious Unity which cements together in one common Interest be experienced; and thus shall we be a good example to others whose eyes may be at times led to behold us; The Psalmist saw the Beauty of this state, and feelingly described it in the following words, "Behold, how good and how pleasant it is for brethren to dwell together in Unity. It is like the precious Ointment upon the head, that ran down upon the beard, even Aarons beard; that went down to the skirts of his garments; As the

dew of Hermon; and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing even Life for ever more." O how ardently my spirit hath desired many times in secret, that we may all of us be kept by the power of God unto salvation how oftens hath my spirit been bowed in the depth of humility, before him who is Lord of heaven and of the whole earth, that he hath inclined his ear and heard my cry, and favoured me with a family of servants, all of whom I humbly hope have his fear in some measure placed in your hearts, which if you are kept in it will be unto you as a fountain of Life preserving from the snares of death. And if you will be of the number of those who love not their life which they may have had in anything here below, but are freely resigning your all into the hands of a faithful Creator, which is a great attainment, and a work of time; I doubt not but you will be made partakers of the promise an hundred fold in this life, and in the world to come. Life everlasting. Wherefore be encouraged to come forward in faithfulness, and let not the enemy deceive you by making you believe, that as your minds have been divinely favoured, and you have been measurably made partakers of his redeeming love, that you need not be so much concerned as you have been; For this is the work of the enemy to draw aside from the simplicity of the pure Truth, and who will advance Scripture as he did formerly when suffered to tempt our Lord and Saviour, endeavouring to make you believe that having loved his own which are in the world he loveth them unto the end, and so seek to settle you down at ease in a false rest and if he prevails this way he gains his end; But O believe him not, for he was a Lyar from the beginning and remains to be the Father of Lies. For tho' it is true that those who are the Lords own whom he hath loved he love such a move to the end, which is a great comfort to his humble a depending that children who are daily exercised before him and who are concerned to continue in his word and so are his disciples indeed; yet let it be duly remembered that none are his own further than they are preserved in his fear, and in the pure obedience, whatsoever may have been their former experience; those who abide not in the vine will be cast off as withered branches: Wherefore dearly beloveds keep in the Lords holy fear, and then you will delight to attend religious meetings and as much as in you lieth to order your outward affairs so as not to be prevented on week days, which as far as is in my Power, I hope I shall ever endeavour to set you at liberty so to do; having no greater joy than to see you walking in the Truth, each one endeavouring to fill up your own proper places according to the measure and manifestation of the divine gift you are favoured with. The younger having a due regard to the Elder and preferring them in love for the works sake, agreeable to the Apostles advice "Ye younger, submit yourselves unto the elder, yea all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth Grace to the humble." O the beauty and order of a family devoted to serve the Lord; there is no need to revive the advice of the Apostle to these, further than to encourage them therein, as one mark of a follower of Christ, in respect of their duty in serving their Masters, " Not with eye service, as men pleasers, but as the servants of Christ doing the will of God from the heart; With goodwill doing service, as to the Lord, and not to men; Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free." Having thus pointed out to you a few remarks, as the Lord hath opened the way; of your duty unto him, and one unto another; also a few snares of the unwearied enemy, that if tempted therewith ye may be favoured to escape, and we may be preserved a family of love, being of one heart and of one mind, I shall now draw to a conclusion with the language of the Apostle." Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in Prayer." I am with unfeigned love to you all, your Brother and companion in the tribulation and fellowship of the Gospel of Christ

Joseph Wood

Newhouse  
2 mo. 26<sup>th</sup>. 1802

Newhouse 3<sup>rd</sup>. Mo. 1<sup>st</sup>. 1802

Dearly Beloved  
William Taylor

In that pure unfeigned Love, which weareth not out, nor waxeth weak with time; do I renewedly and tenderly salute thee; fervently desiring that he who separated thee from thy Mothers womb, and called thee by his Grace, and in the day of his mighty Power made thee willing to for sake all, for his sake; may continue to bless thee with spiritual blessings in Christ. Jesus our Lord. Having had it upon my mind to write an Epistle to you of my own family, and thou appearing to me the most likely to communicate it to others, have inclosed it under a cover with this for thee; desiring thee to read it sometime when you are all together, and I from home. I have been very much engaged of late in communications of this kind, to friends, and others. But I think I can truly say not of mine own seeking, but from an apprehension of duty, for nothing short of this, I believe would have caused me to undertake what is so extremely contrary to my natural inclination. I'll assure thee my beloved friend, it hath cost me no small share of exercise so as very much to unfit me, from properly attending to domestick concerns; but this has been abundantly supplied by thee, and thy unremitted care in properly attending thereto; and which I hope will be continued by thee; and that thou will not lose thy reward by him who is a rich rewarder of the faithful. I'm sure I should be an ungrateful being, If I did not acknowledge thy care and fidelity, as well as do all in my Power for thee, which I hope will ever be the case; believing that our Friendship for each other is founded upon that which is not easily shaken, nor which I believe will never be thrown down: I am sure if I know myself, I esteem it my duty to make all things as comfortable to thee as I can, and I as firmly believe thou does the same to me; and I can assure thee this many times alleviates the sorrow of my mind; which may be hid from mortals; for whatever others experience, I frequently find the truth of our Saviours declaration verified in me. "In the world ye shall have tribulation." arising from various causes, sometimes from ourselves, and sometimes entirely hid from us; yet I believe the Lord doth not afflict those who are desirous to serve him willingly, nor grieve the children of men for nought; But every trying dispensation is intended to establish the Truth of his promise, that all things work together for good to them that truly love and fear God. Well my near and dear Friend, I am convinced thou knows me to well to suppose me to be guilty of flattery; I have no such view, I believe it right to acknowledge thy care and concern for my welfare in temporals, and that it is very acceptable. I believe thy motive therein is entirely disinterested, arising from pure Love, and a sense of duty; and therefore cannot but esteem thee worthy of double honour; believing that whatsoever thou does, thou does it heartily as unto the Lord. I conclude with earnest desires for thy welfare every way thy friend and Brother

Joseph Wood

For William Taylor  
of Newhouse

Newhouse 3<sup>rd</sup>. Mo. 3<sup>rd</sup>. 1802

Respected Friend  
Sarah Firth

A real concern for thy welfare accompanied with a desire to preserve mine own Peace of mind, thro' obedience, engages me in the cross to mine own inclination to write unto thee: Being exceedingly sorry to hear of thee offering to entangle thyself so unsuitably, in relation to Marriage, firmly believing that if you persist in it to the accomplishing thereof; you are laying a foundation for sorrow to both through life, and your future welfare may be much endangered thereby. It is a positive command that Children ought to obey their Parents and I am fully convinced that Parents ought to be consulted in a matter of so great a moment as Marriage, before they let out their affections, and if this should appear a light matter to thee

now, I would have thee to consider that the time may come, that thou may have children of thy own, and if they should act in like manner it may then appear weighty to thee. Thy friends have also timely and faithfully admonished thee and can thou with Peace of mind reject the advice of such, as can have nothing in view but thy welfare. I believe those who do thus harden their hearts, will become subjects of divine displeasure. How many have had cause to repent such unsuitable connections when it hath been too late; I sincerely wish that others harms might be a warning to thee. Whatever others may suppose his motives were in attending friends meetings, I can hardly believe that there was some desires to seek after the knowledge of the Truth, but if this was the case, for want of keeping his eye single, he hath fallen in the hour of temptation; For if he was under any degree of convincement, and stood there, he durst not have let out of his mind after such things as are contrary to the Truth; but if tempted, would have been favoured with strength to resist the temptation, and thou may be sure if he stood in the Truth, he durst not think of entering into marriage with one that had so little regard for it, as to set her affections upon him, as there would be little prospect that such a one could make him a suitable helpmeet, and therefore if there was anything of a convincement of the Truth of Friends Principles, without breach of charity thou may conclude he is fallen therefrom; and in a worse state than if he had never been so favoured. I would have thee therefore solidly consider thy ways, and tho' thou may not for want of improving by the visitations thou has been favoured with, have much more than a birthright in the Society, yet say not with one formerly, "Behold, I am at the point to die; and what profit shall this birthright do me." I know it is a favour and a peculiar privilege, and would not have thee despise it, nor sell it, for the gratification of those affections, which ought to be crucified and nailed to the cross, lest thou should have to pass the remainder of thy days here in sorrow and bitterness, seeking to regain what thou has lost, and cannot find it, altho' like Esau thou may seek it carefully with Tears. I shall now conclude with earnest desires that thou may look unto him who is able to preserve in the hour of temptation, and crown the tempted with victory, and remain thy real Friend

Joseph Wood

For Sarah Firth  
of Shepley.Lanehead

Newhouse 3 mo. 8<sup>th</sup>. 1802

Beloved Friend  
John Beaumont

When I consider the gracious dealings of the most high with thee; not only in favouring thee with a sight and sense of thine own state, and the exceeding sinfulness of sin, and engaging thy mind to seek after one that was able to deliver, which after thou had long sought from amongst the Lo heres and Lo theres; he continued his tender care by manifesting to thee thou was seeking the Living amongst the dead; and that " He is not here, but is risen." He is not in any of the outward forms or inventions of Man; but is risen and is arising by his glorious and mighty Power in the heart, in order to subdue all his and our souls enemies, and bring mankind through him into an inward and spiritual communion with God their maker. I say under a serious consideration of these unmerited mercies my spirit hath earnestly desired, that thou may be favoured to experience preservation and growth in the ever blessed and unchangeable Truth, which must be by a diligent attention to his voice, and a faithful obedience to the same. For I am far from thinking the work of the Religion is accomplished when the day-spring from on high hath thus visited and the mind is favoured to see beyond all forms and shadows, and to wait in that Light which they have received, and to which their minds are happily turned; Altho' this is a great flavour, and what too few favour experience, even of those who talk much of Christ, and of his mighty works which they have gathered from the Letter, but are unacquainted with his thus appearing by his Light in their hearts, and

so like the wise master builders formerly, reject the stone which is laid in Zion for a foundation, and tho' they may build a Tower, the top of which they may suppose will reach the heavens, yet their language is confounded, and not digging deep enough to this Rock, the foundation is shaken, it cannot stand the storms, the tryals which all have to meet with, and so the building falls in time and great is the fall thereof. That I say it is a favour to have the mind turn'd to the Light but there is something further to be done, "If we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus.Christ his son cleanseth us from all sin." That those whose minds are thus gathered inward must be careful to walk in the Light, to be obedient to its manifestations, to part with every beloved Isaac that the Lord calls for, and follow him faithfully in the way of his leadings, becoming fools for his sake, being willing to pass through evil report, as well as good; and to be esteemed deceivers, yet be found true. Thus will the rightly exercised and obedient children not only experience preservation, but an increase of that communion with God, and fellowship one with another, and the blood of Jesus.Christ to cleanse from all sin. Thus some experience, and many more might; His second coming in them without sin unto salvation, and this experience doth not in the least lay waste or set at nought, what he did in the flesh but fully confirms the same, and establishes the Truths recorded of him. May thou therefore my friend not only believe in the Light, but walk in it and then thou will be preserved alive in the spirit unto God, and experience an establishment in the Truth. I am thy affectionate friend

Joseph Wood

For John Beaumont  
of Moorroyd

Newhouse 3<sup>rd</sup>. Mo. 20<sup>th</sup>. 1802

Beloved Friends  
Jonathan and Isabella Bashforth

Since I last saw you it hath been on my mind to write to you, earnestly desiring that the hands of your arms may be made strong by the mighty Power of the God of Jacob. and being thus strengthened to come up in the line of your duty, ye may have the same Testimony in the hearts of others, that Zacharias and Elizabeth formerly had concerning whom it is left upon record. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." I remark'd what thou my friend Jonathan said in our way to Ackworth, that thou lamented thou had not the privilege of attending week day meetings as formerly; keep to that which shews thee the necessity for it, oftens retired to it; and it will strengthen thee to labour with thy employers to obtain this liberty, and I believe thy labour will be crowned with success. I never knew any grow in religion who were negligent in this duty. It is a sacrifice that costs us something; and nothing short of the firstlings of the flock, and at the fat thereof is acceptable unto God, and those who dare not neglect the due attendance of these meetings, I believe will experience the Lord respecteth these offerings. I wish both your encouragement in every religious duty that you may be preserved good examples unto those amongst you whom the Lord by his Power is gathering as out of the highways and hedges to redeem them unto himself a peculiar People that they may shew forth his Praise. I look with awfulness at the work the most high hath begun, and am glad you have seen it your place to sit down together to wait upon the Lord on first day evenings, I believe these opportunities will be blest to you, as you concerned to gather together in his Name; waiting in the silence of all flesh, for the arisings of that Power, which alone enables to Worship the Father of spirits, in spirit and in Truth; and I believe if you can get together more early, you will find these opportunities to be more satisfactory; and I hope will never hinder any of your attendance at Burton when health permits; being only look'd upon as an additional opportunity in which your time cannot be better employed than in collecting together to wait upon the Lord. Peter did not see that work which will Lord had

begun amongst the Gentiles, altho' he was an eminent Apostle; until he was favoured with that remarkable vision, and heard the voice:" What God hath cleansed, that call not thou common." So many I believe amongst us as a People, for whom I have a great value; do not see the work the Lord hath upon the wheel amongst those of other Societies, in visiting them by the same eternal Power, and gathering them into fellowship with the faithful, and so are ignorant of the exercise those amongst us have, who have seen a similar vision, and heard a similar voice, who cannot but acknowledge as formerly. "Doubtless have thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord art our Father, our redeemer, thy name is from everlasting." These they rejoice when the Lord is pleased to strengthen the stakes and enlarge the borders of Zion; by raising up as from the stones of the street; children unto Abraham. Well my friends methinks the language runs through me unto you; Speak comfortably unto them and encourage them to come forward, and as I apprehend the meeting will be shortly removed to your house, I sincerely desire it may be kept to the honour of his great Name, and your souls edification; and that I may be preserved in that situation as to say with the Apostle. "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness in Christ." I conclude with earnest desires that the seed sown in all your hearts may prosper and bring forth fruit in due season to the praise of the great husband man, and remain your affectionate friend

Joseph Wood  
For Jonathan and Isabella Bashforth  
of Barnsley

An Epistle in tender Love to the newly convinced friends in Barnsley.

For Jonathan Bashforth, Thomas Walton, Thomas Walker Haigh, James Wood,  
Isabella Bashforth, Elisabeth Dunn, Elizabeth Wilson, and Ellin Spenceley.

Beloved friends

I have felt my mind drawn under the pure Influence of Gospel Love to write unto you; and tho' I am fully sensible, that your states are widely different; yet I believe all of you have been overshadowed with that heavenly Power, Light and Life, which comes by Jesus.Christ; and which, if you are concerned to seek after no other knowledge, but what comes from this divine Principle placed in the secret of each heart; and are fully obedient to its discoveries, will lead all of you to a settlement upon that foundation which cannot be shaken, but as this is a work of time; and when the Lord works, the enemy of souls works also; if by any means he may frustrate his work, and cause the poor creature to take up a rest, short of that which is pure, and of the Lords preparing: I have earnestly desired that one and all of you, may center down deep in your minds; and labour after that state of pure silence, in which the Lords still small voice, is heard and distinctly understood; in which state you will be favoured to distinguish betwixt it and the many strange voices that are in yourselves, and in the world, which tho' they may raise a fire, and the poor creature may for a season, warm themselves at the sparks which they or others may kindle, yet in the end these will lie down in sorrow; and the just witness which may for a season be slain, by the workings of the creature, will be hard to testify, Who hath required this at thy hands. But in this state of pure silence, that voice is heard; which leads in the way of safety, and in the Path of Peace. The Lord has graciously and mercifully visited some of you, who have sought him as upon your Beds, and in the streets, and broad ways, but found him not; and in this state the watchmen that go about the city hath found you, and you have inquired of them, and had your expectations too much outward; but the Lord hath followed, and is following these; and O saith my spirit, that in this the day of his Power, ye may be favoured to pass a little from these Watchmen; and then you will find

him whom your soul loveth, and when you have found, hold him, and do not let him go; until you have brought him into your Mothers house, and into the Chamber of her that conceived you. There are others amongst you who have passed by these watchmen, and know the fools state, the only way to be truly wise; who are esteeming the reproaches of Christ greater Riches than all the treasures of this world; and I hope that these will be favoured, from one time unto another; To follow on to know the Lord, waiting for the renewed discoveries of his heavenly will concerning them, and in this waiting state, he will at times be unto you, "As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing even life for evermore." I am satisfied the goodwill of him who dwelt as a flame of fire in the Bush is towards all of you, whom I am now addressing, and tho' your states may be different, there is one even Christ.Jesus who can speak to them; who yet continues to speak as never man spoke, for his words are spirit and Life. May every mind gather unto that Light, which flows through him into the hearts of all mankind, during the day of their visitation, and by your obedience to its manifestations know a passing through the many outward and Shadowy observations, unto him who is the substance of all Types; and the end of all Shadows. I have been many times deeply instructed, in the gradual progressive work of Religion in Man, by the passage of our Lord and Saviour, when he took his disciples up into an high mountain apart, and was transfigured before them, his face shining as the Sun, and his raiment white as the light, and there appeared unto them Moses and Elias talking with him. Now this was a favoured state; so that one of them was ready to say, Lord, it is good for us to be here; If thou wilt let us make three tabernacles; one of for thee, and one for Moses, and one for Elias. Many of the Professors of the Christian Name, I believe, in the present day, have come thus far; and are building Tabernacles, and taking up their rest here: But remember while Peter spake, behold a bright cloud overshadowed them; and a voice was heard out of the cloud, which said. This is my beloved son, in whom I am well pleased; here ye him. Now when they heard this voice, they fell on their face, a truly humbled situation; self, and all selfish performances were now slain, and they favoured to see that without him they could do nothing. Then he came and touched them, and said, Arise, be not afraid. The thus was his strength made a perfect in a their weakness, and thus a remnant can Worship him, in the beauty of holiness, and in newness of Life; and in hearts prepared by his Power celebrate his great and holy Name, who hath declared, he will be sanctified in all those who draw nigh unto him. And when they had lifted up their eyes, they saw no man save Jesus only. My beloved Friends, I earnestly desire that you may be favoured to know these things; Remember they were disciples before this, and you have heard his call, and in some measure been obedient thereunto; take not up your rest by the way, but follow on thro' the dispensation of Moses; and through the dispensations of Elias, or John the Baptist; who in his day, was a burning and a shining light, but the least in the kingdom is greater than he, those who have known a coming through those Shadowy dispensations, until Jesus be left alone; and so it experience Christ to be all, and in all. I earnestly desire you may be pressing forwards towards this attainment; and it springs in my heart to say unto you, "See that ye fall not out by the way." The enemy may seek to frustrate the work the Lord hath begun; this way, endeavouring to divide in Jacob, and scatter in Israel: But if you are studying to be quiet, and do your own business, keeping the eye single, you will be favoured to see and escape his snares, being preserved in that love which thinketh no evil, thus will the strong bear the infirmities of the weak and all of you will be clothed, with humility, which state the Lord condescends to own, and thus may you have a word in season one to another, which may have a tendency to build up in the faith; and thus will an increase of Love to God, and one unto another be experienced; and by this mark shall ye be known to be the true disciples of Christ. And the more you are favoured to see that you cannot live by past experience; and brought into a state of daily dependence, upon him who declares himself to be the bread of Life; the more you will see the necessity of attending religious Meetings, and outward Sufferings will not deter you from it. And when gathered, as you cannot rest satisfied without renewedly feeling after his Power he will graciously condescend to overshadow you, in his own time, with his

Presence, making you joyful in the house of Prayer. Thus will you be favoured to return from your Assemblies as sheep from the washing pool, each one bearing twain. I Salute you in that Love which drew me forth to write unto you; and in which love I close, and remain your truly affectionate and well wishing Friend

Joseph Wood

Newhouse 4 mo. 26<sup>th</sup>. 1802

Newhouse 4 mo. 26<sup>th</sup>. 1802

Beloved Friend

Thomas Walton

Having found a concern upon my mind to write a few lines; to you who appear to be under convincement of the ever blessed and unchangeable Truth in Barnsley; I thought it most proper to commit it to thy care, desiring thee to collect those together unto whom it is directed, at a time when it may appear most suitable to thee, and read it to them. If any of them should express a desire to have a Copy of it, would not have them prevented only keep the original thyself. Dear friend my mind was comforted with a hope when I last saw thee, that thou was growing in the Life; which brought thee near and dear unto me; and led me to petition the keeper of Israel who sleepeth not by day or slumbereth by night; that he would be pleased to wash and strip, clothe and arm thee; with his own beautiful robes of righteousness; and bring thee into the beautiful and comely order of his flock and family where there is bread enough and to spare. I believe it to be a great favour, that thou has experienced a being weaned from the teachings of Men, and that thy Judgment is from thy own experience convinced that Christ is come to teach his People himself, and that he must be renewedly waited for in the silence of all flesh; Seeing that he declared, "The son of man came not to be ministered unto, but to minister, and to give his Life a ransom for many." O this waiting state in which he is pleased to make himself known, to the truly hungry soul, by the breaking of bread to the refreshment of their weary Spirits. How little to do many of the Professors of the Christian Name know of these Truths, but are like one formerly who had lost the dew of his youth, concerning whom it is said, " Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and Oil is carried into Egypt." This hath been the lamentable state of many who have been visited and highly favoured; instead of centering down deep in their minds, and knowing Christ.Jesus to be their teacher, they have run after the teachings of men, feeding upon wind, and following after the east wind; an unsanctified Ministry, exercised in the will and wisdom of the creature, so that instead of increasing in the Life and Power of Godliness, they have increased lies and desolation, the tender budings of life hath been lost, and empty formality substituted in the room thereof; and thus way hath been made for them again to make Covenant with the Inhabitants of the Land, and the Oil with which they had been anointed is carried back into Egypt. Now those who know the Lord to be their teacher, and are obedient to his teachings, although they have many proving seasons to pass thro', yet by him they are enabled to retain their Integrity, and not grow in that knowledge which puffeth up, but in that Charity which edifieth. and these are called out of the spirit, customs and fashions of the world, which lieth in wickedness, and dare not conform thereunto, nor join in affinity with the People who live therein; But see the necessity there is to dwell alone, and not be numbered with the Nations, but to be separate, not desiring to touch, taste or handle of those things which perish with the using, being careful to take the advice of the Apostle, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men; after the rudiments of the world, and not after Christ." O my dearly beloved friend my mind is comforted with a belief that thou art pressing forward in that way which is well pleasing unto him; who hath called thee out of darkness into his marvellous light; and who will perfect the work he has begun, if thou art preserved as passive clay in his hand. For tho' the race is not

always to the swift, nor the battle to the strong; yet those who patiently continue in the way of well-doing shall reap if they faint not. With the salutation of Love to thee. I close and remain thy truly Loving. and well wishing friend

Joseph Wood

For Thomas Walton  
of Barnsley

Newhouse 4<sup>th</sup>. mo. 27<sup>th</sup> 1802

Dear Thomas

Feeling my mind enlarged towards thee yesterday beyond what I expected when I sat me down to write; I filled my paper, which is the reason of my making this addition to day, just to inform thee that If thy way open to accompany me as we proposed shall be very glad to meet thee at Penistone on seventh day afternoon, as thy company will be very acceptable to me; and I hope the Journey may prove satisfactory to us both, altho' it may be to suffer together; for when the seed suffers in the hearts of the children of men, his servants must suffer with it; Where I am saith Christ there shall my servant be also; and it is those who are thus willing to suffer that must reign when the seed is raised into dominion. If thou could inform me by a line to Penistone on fifth day whether I may expect thee or no, it would be acceptable, if thou gets this the day before. Farewel my dearly beloved Friend, Farewel

Joseph Wood

For Thomas Walton  
of Barnsley

Newhouse 5<sup>th</sup>. Mo. 6<sup>th</sup>. 1802

Respected Friend  
Elisabeth Dunn

As thou has frequently of late been the companion of my thoughts, accompanied with earnest desires, that thou might fully experience what the Apostle asserted to the believers formally. "Ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my People." This is the Glory of the Gospel dispensation, and what I earnestly wish every visited mind may labour after the attainment of, and not rest satisfied in the outward Courts; feeding upon husks; altho' in the present day there are too many who are ready to give unto such; which greatly hinders them from coming to that hunger, which cannot be satisfied with anything short of that bread which cometh from God out of heaven, and a right preparation of heart to receive the same, even knowing our bodies to become his Temple, and our hearts which may have been a den of thieves; by experiencing the whip of small cords to do its office, and the tables of the money changes to be overturn'd, and also the seats of them that sell doves, that may have something of an innocent appearance, and a resemblance of the right thing but when weighed in the unerring balance of the Sanctuary is found to be lighter than Vanity; and thus a remnant do experience their hearts to be a house of Prayer, and their bodies to be the temple of the living God; and know him to dwell in them, and walk in them, and that he is indeed become their God; not notionally but truly and experimentally, and they his People: These then come to experience the declaration of the Prophet fulfilled to them. "All thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shall thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror for it shall not come nigh thee." This is a state that I firmly believe my friend to whom I have felt my mind drawn to write unto; is pressing after the attainment of; and who I sincerely wish will on thy way. And in order that this may be the case take diligent heed to the advice of the

Apostle. "Wherefore come out from among them, and 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." I thought as this sprung in my heart, it was a gracious and a renewed call unto the thee to come out clean from all the teachings of men, who can move in their own will way, and time; without waiting for the renewed Influence of the spirit of Truth, to put them forth, and go before them: Altho' what they may have to communicate, may bear an exact resemblance of the real thing itself; but that letter hath killed, doth kill, and will kill; It's the spirit only that giveth Life. Remember my friend after the Children of Israel were delivered out of Egypt had made considerable progress on their journey in the wilderness, they was not content with the food, which the Lord saw meet to feed them with; Altho' it was Angels food; but lusted after the flesh pots, Onions, and Garlic of Egypt; Whereupon he condescended to give them their request; but it is evident it was in displeasure; for whilst the flesh was between their teeth, ere it was chewed; they was smote with a very great plague. This I mention as a caution to thee, as it has many times been to me; that thou may never desire to be fed with any other food, than what the Lord sees to be convenient for thee; which many having done in the present day, have lost the dew of former times; the Life and Power of Religion, tho' they have retained something of the outward form thereof; and have robbed God of his glory, and that honour which is due unto him; by not acknowledging him in all their ways, to be the only head of the true Church: The Teacher of his People himself by and through the spirit of his Son, to whom be glory, honour, and perfect obedience rendered, by every visited mind, and let all flesh be silent before him, is the earnest desire of thy poor but I believe may say sincere friend

Joseph Wood

For Elisabeth Dunn  
of Barnsley

Newhouse 5<sup>th</sup>. Mo. 8<sup>th</sup>. 1802

Dearly Beloved Friend  
Thomas Dixon Walton

Notwithstanding I wrote a few lines to thee from Penistone on fifth day, the love which flows in my heart towards thee, again constrains me to communicate a little unto thee; and in the first place may say, as thy Mother has found, and taken the Epistle received from me: I have got a friend to take a Copy of the Original, which I herewith transmit to thee; with one from John Bottomley, which he found his mind drawn to write to you; whilst we were in Derbyshire, not having known of mine, and which he desires thee to read to those to whom it is directed, and if any wish to have a Copy that they may have liberty. Dear Friend I felt no ways uneasy at my Epistle falling into thy Mothers hand, except it should add to thy Sufferings, which has been, are, and will be many, for the Testimony of the Lord hath called thee to bear, but if thou art faithful he will deliver thee out of them all; and set thy feet upon that Rock which is higher than thee; establish thy goings, and put a new song in thy mouth which none can sing but the redeemed of the Lord; those who have known a coming through great tribulations, and experienced a being wash'd and made clean in the blood of the Lamb. Be not discouraged, that language of the Prophet comfortably opens. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment; thou shalt condemn, this is the heritage of the servants of the Lord and their righteousness is of me saith the Lord." and again "He rebuketh the sea and maketh it dry, and drieth up all the rivers." This is he who "hath his will in the Whirlwind, and in the storm, and the clouds are the dust of his feet." Who tho' he may try and prove his children with inward or outward Sufferings, yet will never forsake those who put their trust in him. But tho' the Sea may roar, under the rivers overflow their banks; and the poor Creature's heart at times may be ready to fail. Yet in his own time these shall be dried up; and the mouth which hath opened

against them shall be shut. O my friend I cannot but feel with thee in thy Sufferings and sorrows of divers kinds which are permitted to overtake, but it is the way the Lords People have ever trod. Gold is tried in the fire and acceptable men in the furnace of affliction. But whilst I am writing I remember the humble Petition of one formerly which I hope will be answered unto thee. "Hide not thy face from me; put not the servant away in thine anger; thou hast been my help; leave me not neither forsake me. O God of my salvation. When my father and Mother forsake me, then the Lord will take me up." O that this may be thy confidence, when thy Relations turn their back upon thee and tryals of many kinds overtake, consider thou has experienced the Lord to be thy help; and in his own time he will again arise, and scatter all thine enemies. The language of the Son of God unto his immediate followers were. "Blessed are ye, when men shall hate you, and when they shall separate you from their company; and shall reproach you and cast out your Name, as evil for the Son of man's sake. Rejoice ye in that day and leap for joy; for behold your reward is great in heaven, for in the like manner did their fathers unto the Prophets." And indeed I have sometimes thought it a favour that any are found worthy to suffer for his sake. I conclude with earnest desires, that in heights, and depths; in Sufferings, and rejoicings; thou may experience preservation in the innocency and simplicity of the pure unchangeable Truth, and remain thy sincere and truly affectionate friend

Joseph Wood

For Thomas Dixon Walton  
of Barnsley

Newhouse 5<sup>th</sup>. Mo. 10<sup>th</sup>. 1802

Beloved Friend

Thomas Walker Haigh

Thy diligence in attending Meetings; and I hope I may add, reverent exercise of spirit therein, From the time the Lord was pleased to reveal unto thee the way of Life and Salvation; hath I doubt not been an offering acceptable to the Almighty; and which he hath many times graciously condescended to make thee sensible of by lifting up the Light of his glorious countenance upon thee; and favouring thee with further discoveries of his mind and will concerning thee; as well as strengthening thee to obey his commands. And tho' he is all sufficient for those whose minds are thus rightly exercised before him, without any other medium, Yet at times he sees meet for the encouragement of poor Zions travellers, to make use of Instruments to stir up the pure mind by way of remembrance; and having felt my mind drawn towards thee, by the cords of that love which breaks the bonds of death asunder; I thought I felt a right liberty to encourage thee, in a state of steady perseverance, in the path of pure obedience and more particularly in that of laying aside thine outward concerns to attend Religious meetings; and tho' thou may not always experience that eminent overshadowing of the divine presence and Power thy soul longeth for; yet I believe thou will see of this travail of thy soul and be satisfied. The Apostle saith, "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed, both to be full and to be hungry both to abound and to suffer need." and adds in order that nothing may be ascribed to self. "I can do all things through Christ which strengtheneth me." the Lord who knows best what food is most convenient for his children, sees meet at times to cause celestial showers of heavenly rain to descend upon them to the tendering of their hearts, and contriting of their spirits before him; but lest poor Man should be full and deny him; he who is perfect in wisdom sees meet also to try his children at times with great Poverty, and sometimes feed them with bitter Morsels, and at times they have to go like the Prophet as in the strength of former food many days; but as these dispensations are not brought upon them; through their disobedience or neglect of duty, they experience in all things a being instructed, and learn in all states to be content; and many times are favoured to see that those seasons of withdrawing, of growing

seasons, in which their minds are taking deep room to downwards, waiting for the arising of the sap of virtue of Truth, whereby they are enabled to come up in fruitfulness, and thereby glorify their Father which is in heaven; For Christ saith, "Herein is my Father glorified, that ye bear much fruit. so shall ye be my disciples." it is not everyone that saith Lord, Lord, but he that doeth his will that are his followers indeed; and these poor exercised minds who cannot say much, but are frequently ready to smite their hands upon their Breast; he will from one time unto another shew them his salvation. Well my friend I must now conclude with the language of the Apostle to the Believers formally, which I sincerely desire be thy experience. "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your leave there is not in vain in the Lord." and remain in much affection thy sincere Friend

Joseph Wood

For Thomas Walker Haigh  
of Barnsley

Newhouse 6<sup>th</sup>. mo. 6<sup>th</sup>. 1802

Dear Friends William Wass and Morrit Matthews

I have felt a little matter upon my mind to communicate to you, but am not about to stamp it with the high appellation of duty. Altho' I think I may truly say, I have tryed the fleece both wet and dry, and believe I shall be most easy not to omit it any longer. I have attended your Meetings at Dewsbury both on first and fifth.days, and as far as I was favoured with discerning, I believe the establishment of them to be right, and that a door was thereby opened for those in your parts, who were weary of external performances, in which they could find no satisfaction; to sit down to wait upon the Lord in silence, where a remnant do at times experience a sitting as under the shadow of his heavenly wing, and partake of that fruit which is sweet to their taste. But I have thought my beloved friends, and this seemed to weigh most upon my mind, and I hope you will bear with me, having no desire to dictate, (but rather to turn your minds to feel deeply for yourselves.) That the hour on fifth.days is unreasonable, the mind and body being so nearly connected, that to establish a meeting at that time; I think requires your solid consideration, whether or know it can be held profitably. The Lord calls for the first fruits and I think we ought to manifest to the world, that we prefer our duty to him, before our outward concerns; and I cannot help thinking, but if that meeting began at 6 o'clock in the evening it would be more satisfactory to you, and also to those who may incline to sit with you; and believe you would not suffer in your outward affairs thereby, but the contrary. I feel my friends a desire for your preservation, growth, and establishment in pure righteousness; and whatsoever may be permitted to overtake, you may be enabled to stand your ground faithfully. I experimentally know. "It is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision." and have often has caused thee to remember the state of the Church, as described by the Prophet in his day, when he saith. "The ways of Zion do mourn, because none come to the solemn feasts, all her gates are desolate; her priests sigh, her virgins are afflicted; and she is in bitterness." but notwithstanding this in some respects may be the case in the present day, I believed there is a revival, the prospect of which at times is comfortable to me, and am encouraged by the language of Christ. "Blessed are they that do mourn; for they shall be comforted." Now I think I feel a right Liberty to say, I wish your encouragement, and that you may stand your ground faithfully, and not turn your backs in the day of deep tryal, nor look at others to your hurt; but be quiet, and diligently attend to your own business. This I believe is the way for the work which (the Lord hath begun, and which he still graciously condescends to own) to prosper, and spread in the Earth; and I am convinced that however men may vary, change or depart in heart: Truth remains unchangeably the same that ever it was, and will be the preservation of all those who love it above all, and manifest their love by their obedience to

all its requirings. I conclude with earnest desires, for the preservation of all Lords gathered children, that none of these may suffer loss, by feeding upon the tree of knowledge, but be kept by the Power of God in the innocency and simplicity of the pure Truth, and that the borders of Zion may be enlarged, and her seed break forth as on the right hand, and the left, and inherit places that are now desolate. And remain your affectionate friend

Joseph Wood

For William Wass and Morrit Matthews  
of Dewsbury

Newhouse 6<sup>th</sup>. mo. 10<sup>th</sup>. 1802

Respected Friend  
Samuel Coward

Altho' I am pretty much a stranger to thee, not having had much opportunity of being in thy company, and as thou was abroad when I was concerned to write an Epistle to such as appeared to be under some degree of convincement, of the ever blessed and unchangeable Truth; in Barnsley, thou was not included therein. I have therefore of late thought much about thee, accompanied with an earnest desire that thou may be faithful, for this is the way, and there is not another to be fruitful. The Apostle writing concerning the diversity of Gifts, the difference of administrations, and diversity of operations, saith, "But the manifestation of the spirit is given to every man to profit withal." Now what an unspeakable favour this is to be acquainted with this measure or manifestation of the holy spirit, which the most high hath placed in the secret of every heart, for our guide, counsellor, instructor, and sure director through Life. All are favoured with it, but all are not acquainted with it as they ought to be. The Sectmasters under various names endeavour to keep the People in a state of ignorance; perhaps some of them from a fear lest it should hurt their trade, and so keep or endeavour to keep them, always learning but never able to come to the knowledge of the Truth, fixing them upon their own teaching, instead of endeavouring to turn them to the teachings of Christ, the Light of the World and the Life in Man. Now the Apostle declares his mission to the People was. "To open their eyes, and to turn them from darkness to light, and from the Power of Satan unto God, that they might receive forgiveness of sins; and inheritance among them that are sanctified, by faith that is in me." And as this was his, and all the Apostles mission; so it remains to be the mission of all the true Ministers of Christ in the present day; they are not seeking to gather People from one outward form or profession of Religion to another, but to turn the attention of their minds, to that measure of the spirit they are favoured with; to encourage them, as the same spirit in them, points out the way; to come up in obedience to its manifestations; steadily waiting in pure silence, for its renewed discoveries, and strength to come up in obedience thereunto; that so they may experience the forgiveness of their sins; by and through that one acceptable sacrifice upon the cross; and finally be admitted to an inheritance with them who are sanctified by faith in his Name: which is his divine Power revealed in the heart, in which the faith of all true Christians stand, not in the wisdom of man, but in the Power of God, and thus his righteousness is experienced to be revealed from faith to faith, and the just live by it. Feeling my mind covered with that Love which ardently desires the welfare of all, and more particularly those whose minds are concerned to seek after the pure living and eternal substance of Religion. I have a earnestly desired thou may be settled upon the teachings of Christ. Jesus, and be truly obedient to his manifestations of duty in the secret of thine own heart; remembering for thy encouragement his own language. "My doctrine is not mine, but his that sent me, If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Now where is his will to be known concerning thee, but in the secret of thine own heart, as the thoughts and cogitations thereof are silenced. Another cannot point to thee thy duty, except he be immediately commissioned so to do, which the Lord at times graciously condescends thus

to influence his servants for the confirmation of others; but all comes from him, who remains an inexhaustible fountain of wisdom and treasure that can never be drawn dry: Unto whom I sincerely desire thy mind which hath been I believe tossed amongst the Lo heres, and Lo theres, may be steadily fixed, and then how will thy understanding be opened to know of his doctrine, and thy heart enlarged to run the way of his commands, thy tongue will be loosened secretly to praise his great and worthy Name. And thou'll be favoured clearly to discover whether what may be outwardly administered, be of God, or of themselves; and thus escape the ministration of the Letter which killeth, but the spirit giveth Life; whether immediately or instrumentally communicated. And as thy mind comes to be thus favoured, and inwardly gathered and stayed upon God, thou'll know a worshipping him without the aid of words, even in spirit and in Truth; and it is such worshippers as these, the Lord seeketh, and sealeth with his approbation. I am thy affectionate friend

Joseph Wood

For Samuel Coward  
of Barnsley

Newhouse 6 mo. 12<sup>th</sup>. 1802

Respected Friend  
James Wood

The inhabitants of Jerusalem had their day the Lord would have gathered them, and for this end he visited and reach visited them, immediately and instrumentally; by his own Spirit in the secret of their hearts, and by the Testimonies of his servants, the Prophets; but they would not hear, they refused to be gathered; wherefore he ceased striving with them, and left them unto themselves; declaring the things that belonged to their peace, where then hid from their eyes. So I believe all mankind have their day, in which they might be brought to the knowledge of the Truth and be saved; but alas! with sorrow of heart it may be said, too many are unwilling to take up their daily cross and follow Christ, but instead thereof are quenching the holy spirit, and resisting the offers of Gods Love, and so this day passeth over their heads, and they come to be given up to a reprobate mind; Agreeable to the Apostles testimony who saith, "Because that when they knew God, they glorified him not as God, neither were thankful, but became the vain in their imaginations, and their foolish heart were darkened. And even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind." It is plain from this testimony as well as the general tenor of the holy Scriptures; that man's salvation is of God, and his condemnation of himself; For he can do nothing but in the day when he is pleased to visit him, and if he refuse in this day the offers of his Love, until he cease striving with him, then it is too late, and he himself is the cause thereof. And as I firmly believe he has been graciously pleased to visit thy poor soul by his Power in order to redeem thee unto himself; I have earnestly desired, that thou may be willing in this the day of his Power, to leave all and follow him, who will not accept of a divided heart, but requires all, without any reserve; too many who have made some progress in the work, are like the young man in the Gospel when the Masters will is manifested unto them "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up the cross and follow me." This was so hard to him that he turn'd away sorrowful. It does not appear that he was willing to give up all, altho' he seemed to have come a considerable way, for many excellent things were found in him. I wish thou may weigh it solidly, and be instructed by it: I am sensible it will not be found an easy matter to thee, who art in the bloom of Life, and flower of thine age; to become a fool for Christs sake; which those are accounted, who leave all; take up their cross, and follow him; and O how selfwill plead to find out some easier way done this; saying many can take different liberties who talk much of God and Christ; But remember many have these names in their mouths, when their hearts are far from him. But the call unto thee is; What are others to thee, follow thou me. Be

thankful and glorify God, by bringing forth much fruit. Hear and obey and thy soul shall live;  
But if thou refuse, and rebel; thou shall be cut off, and that without remedy. I conclude with  
Love to thee thy affectionate friend

Joseph Wood

For James Wood  
of Barnsley

Newhouse 6 mo. 16<sup>th</sup>. 1802

Respected Friend  
Ellin Spenceley

I find by daily experience; That the way to the kingdom, is by the way of the cross; and can assure thee it hath been no small cross to me to give up at this time to write unto thee; altho' I have frequently felt a sympathy with thee in the suffering state of thy mind which I have reason to believe thou art frequently in. Yet well knowing that persons in thy situation who hath been tossed amongst those who are anxious to increase their numbers, are apt when they are favoured to see this, to conclude all are alike; and so their minds are prejudiced against receiving anything of this kind which was no small discouragement to my writing. But I'll assure thee this is not the case with the living baptized members amongst us, the tendency of our labour being, to turn the minds of all unto the Gift of God in themselves, that they may come to be taught by it, and know it to be their leader and director, which never did nor ever will lead to those to receive and believe in it astray, but will direct them into the path of peace. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." It is unto this I wish the attention of thy mind may be turn'd, that so in waiting in the solemn silence of all flesh, thou may experience the inspiration of the Almighty; not only to open, but enlarge thy understanding; and increase thy love unto him, who first loved thee; and by the word of his Power, said unto thee live; when thou lay polluted in thy blood, and had no Power to help thyself. Had all who have known this state, been preserved under a sense of their own insufficiency, and inability to do anything of themselves; I believe many would have been farther advanced in the work of Religion than they are, and would have seen their sufficiency for every thing to be of God; and the necessity there was, both in private, and publick Assemblies, to wait for him to know his commands, and to add abilitate them to fulfil the same. David bore the same testimony in his day, saying, "I will run the way of thy Commandments, when thou shalt enlarge my heart." And tho' this way is very much in the cross to mans natural will; yet as the mind comes to be changed, by the workings of the mighty Power of God, and a willingness wrought in the Creature, to take up their cross daily and follow him; in that strait and narrow way which leadeth unto Life, these will be made to acknowledge. "Thy commandment is exceeding broad. O how I love thy law; it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies art my meditation." and also to add, " Through thy precepts I get understanding; therefore I hate every false way!" O what a favour it is for the mind to be gathered where it ought to be, waiting to receive instruction from him who teacheth his People himself; as the obedience of these keep pace with the knowledge they are favoured with; they will come to experience a settlement in the ever blessed and unchangeable Truth: methinks whilst I am writing I feel the language of encouragement to flow in my heart towards thee. "Oh thou afflicted, tossed with tempest, and not comforted, and behold I will make thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles; and all thy borders of pleasant stones; And all the children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror it shall not come near thee." This I have no doubt will be thy experience,

if thou fully and faithfully resign thine own will to his divine will, so as sincerely to say, Not mine but thy will be done; in me, and by me; If thou will please to point out the way, in the which I ought to walk; I will follow thee whithersoever thou leadest. Thus will thou experience aid being gathered into that peaceful serenity and quietude of mind which is the sure reward of perfect obedience, and at times have to sit as under the shadow of his heavenly wing where his fruit is sweet to the taste. I am thy affectionate friend

Joseph Wood

For Ellin Spenceley  
of Barnsley

Newhouse 6<sup>th</sup>. mo. 19<sup>th</sup>. 1802

Respected Friend  
Elizabeth Wilson

When our Lord and Saviour Jesus Christ was in that prepared body of flesh given him to do his fathers will in, he said. "Strait is the gate and narrow is the way, which leadeth unto Life and few there be that find it." and I believe this remains to be the case, many are called, and favoured with precious visitations, but alas too few are willing to take up their daily cross, and live a truly humble and self-denying Life, but are in effect saying with some who were his disciples formerly, "This is an hard saying who can bear it." and from that time I think we have it recorded "Many of his disciples went back, and walked no more the Lord hath graciously and mercifully visited and thy soul, in order to redeem thee unto himself, to bring thee out of the vanities of time, and make thee partaker of the riches of Eternity; and O my friend do not stumble at the cross, but be willing to be stripp'd, that thou may be able to enter in at the strait gate, and walk in the narrow way, becoming a companion of those, who are accounted fools, for his sake, not only by a the vain world, but by the high soaring professors, who notwithstanding their form of godliness, are dwelling above the little lowly seed, Christ Jesus in the heart; and so are not acquainted with his manifestations, nor do not experience a being leavened into his nature, and tho' they can talk much of God and Christ which they have gathered from the Letter of the Scriptures, and pretend to compare their experience therewith, yet do not walk in this strait and narrow way, nor come to know Christ to be their King, Prophet and teacher; but are carried about by the windy doctrines of men; ever learning but never able to come to the knowledge, or establishment in the Truth. But the call of the Lord unto thee is. Gather home, turn the attention of thy mind inward, what is to be known of God is made manifest in man; be faithful to its discoveries, and stumble not at the across, when hard things are required turn not away sorrowful, the Lord is able to support. Feed no longer upon husks, there are too many in the present day, who are very ready to administer this kind of food; the Letter which toucheth the passions and tickleth the Affections, but it is the spirit alone which giveth Life; and Christ saith, "The words that I speak unto you, they are spirit and they are life." Harken and obey his voice; Obedience is better than sacrifice; Be willing to forsake all, and follow him; remember his promise, and may thou be strengthened by it; "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, all lands, for my names sake, shall receive an hundred fold, and shall inherit eternal life." I thought in the opening of this there was great encouragement for thee; if thou was but willing in the day of the Lords Power, to for sake all and follow him; but remember he will not be serv'd by halves, he requires the whole heart; It is not possible at one and the same time to serve God and mammon. It is not possible to be a true Christian, and conform to the customs, fashions, or maxims of a world that lieth in wickedness. Wherefore come out from amongst them, be separate, touch no unclean thing, and he will receive thee; and will be a father unto thee, a teacher that cannot be removed into a corner, a leader that will lead thee in a path of safety in the strait and narrow way which will terminate in peace. May he who hath mercifully visited thee, with the day-spring from on

high; be graciously pleased to renew the visitations of his Love, and may thou be willing to receive him in the way of his coming, even as a refiner with fire, and fuller with soap; that so thou may experience him to turn and overturn until self be slain, and he rule and reign in thy heart whose right it is; Is the earnest fervent breathing and desire of thy truly well wishing friend

Joseph Wood  
For Elizabeth Wilson  
of Barnsley

Newhouse 6<sup>th</sup>. mo. 21<sup>st</sup>. 1802

Beloved Friend  
John Robinson

I hope I shall ever be preserved in that situation of mind as tenderly to feel and sympathized with the afflicted; We missed thy company at the Monthly meeting, and thou knows we stand need of the help of one anothers spirits there; where the living are many times scarcely able to bury dead; which I thought was the case that day; but thro' gracious and merciful condescension, Truth arose for the help of the poor and needy, and I hope the cause did not lose ground. Upon enquiry I understood thou was out of health; and since have oftens thought of thee, and a Query hath several times passed my mind whether thy Indisposition may not proceed in part from the exercise that so frequently attends thy mind from those who are seeking to oppose the Lords work; I cannot but believe thy Sufferings must at times be great on this account, and the mind and body is nearly connected; but would not have thee to sink under the weight thereof; nor suffer, so as to hinder thy service; but hold fast thy confidence in the sufficiency of that divine Power which qualifies and puts forth for service; and supports under the varied exercises that we may have to pass through, and enables us patiently to bear the contradiction of sinners, and the reproaches, bitter revilings, and false calumnies of those who are enemies to the cross of Christ; who bear the Name but are too little acquainted with the Baptism which initiates into the true Church of Christ, and with that Salt which savours, and keeps all sweet and fit for use. But my friend be not too much discouraged or cast down, altho' there is abundant cause for mourning, and we may at times be ready to fear we shall not be able to stand our ground, that these spirits will prevail against the Truth, and those who love it above all. But I believe the Lord will arise for the help of his little ones, and scatter all their enemies; The language of the Prophet in his Name opens before me. "I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my People, and magnified themselves against their border. Therefore as I live saith the Lord of hosts the God of Israel, Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles and Salt pits, and a perpetual desolation." Wherefore be encouraged, and sink not below hope; be faithful, and I trust the Lord will crown thy labour with some success; but if thou see no fruit thereof; having the precious life preserved, be content. Notwithstanding I thus write as way opens, I am myself oftens ready to sink under the weight of discouragements; when led to view the state of the Church. The Apostle Paul saith, "I speak this by permission and not of commandment." And I wish that none who move in the Church, may move by permission, but commandment; Being ignorant of the states of those to whom they administer, whether it may be publicly or privately, and so wound and hurt the living child, the immortal birth which crieth Abba Father; I'm sure I have oftens been ready to say, Abraham is ignorant of me; the Lords faithful servants, or such who may at times feel desires to be so, are strangers to my exercises, and ignorant of my situation. Now this must be either from their departing from the commandment, and moving by permission, or otherwise that we may have no dependence but on the Lord alone. I drop this little unexpected hint, in that in which freedom runs, believing thou can read me therein, and conclude with the Salutation of endeared Love to thy poor

Wife, who tho' not included in this Letter, feels equally near unto me, and remain thy truly affectionate and sympathizing friend

Joseph Wood

For John Robinson  
of Wakefield

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From Joseph Milthorp to a Popish priest formerly his Confesser; soon after his convincement was confirmed to him.

After giving some account of the reasoning and conflict he had gone thro'; He adds and thus was I exercised within myself whether it was Gods will, that I might separate from the Church of Rome and not lose his favour. At this time my condition bore some Resemblance to Gideons of old; altho' I was convinced that it was Gods spirit that moved me in this cause; Yet the authors I had read; and the doctrines I had heard pronounced against Persons as Hereticks, and Schismaticks; for no other cause than separating themselves from the Obedience of the Pope, appear to me as terrible as the Midianities etc, of that Host did to poor Gideon, and brought such fear upon me, the that in great humility I earnestly desired the Lord, to give me another sign; and in his own time, he gave me more than might have been sufficient; he sent one of his servants a meer Stranger to my Situation, (as he did Mordecai of old to Queen Esther) who told me, the Lord required it of me to Obey his Voice, which when I was more than sufficiently convinced of, by my heart feeling what I cannot express, then I laid aside the objections of my Reason, the calumnies of the World, and what the wise Men of my acquaintance would say of me, censuring need to be fickle, unconstant and unwavering subject to be shipwrecked with every winner of Doctrine. And altho in this process, a continual backwardness accompanied me, yet I durst not obey, lest my disobedience should be rewarded as was King Saul's, by the Spirit of God being taken from him, which at present gives me great content. And the living sense of the Goodness of Almighty God towards me from my Childhood till now, begets such an humble confidence in me; so that I trust neither

the Temptations of the World, the allurements of the Flesh, nor the Insinuations of the Devil; shall ever be able to separate me from the Love of God in Christ.Jesus. And herein am I have resolved to exercise myself, waiting on God for the knowledge of his Will, and praying to him for Grace to enable me to perform it.

He writ several Letters to the aforesaid priest, believing him as he somewhere says to be one of the best of the Tribe, explaining to him the nature of our Principles etc, but in one of his last Letters, finding his former labour ineffectual, and as he says, his Spirit being smitten with a sense of the Mystery of Antichrist, he seems to think it his place to treat him something differently, in which he exposes their Practices, and shews him wherein he had led him into superstition and Idolatry: At the same time demonstrates the painful tract he had to tread whilst encompassed in that darkness their Practices lead to, and with what gratitude he acknowledges his deliverance therefrom. He says, "Ye are a brood of Men who for a long series of Years have been settled in your own way of thinking, so that whatever may be advanced, whether from Reason, Scripture or immediate Revelation; if it thwart the doctrines of your Church; instead of Pondering and diligently comparing what may be offered to your consideration, by the doctrine and example of Jesus.Christ and his Apostles, you forthwith bend all your might to oppose, despise and render it ridiculous." And he further says, "But to tell thee that I know the strength of your Fortifications, and have felt the weight of your Armour from a more subtile and powerful engineer than thou can pretend to be, who tried his strength and skill with me, for many and night and day before I left your Society: But when the day of my deliverance came the Captain of my Salvation caused him to open wide the prison Gates, and to deliver me up a Prisoner of hope, and since hath shewed me many Magazines, strong Holds and lurking places, where your Gilded Baits and snares are laid to catch unwary Souls, and to imprison the wrestling seed in spiritual Babylon; who tho' ne'er saw the holy city Jerusalem, yet at times do feel an uneasiness for, and Breathing after the enjoyment of what they have only heard tell to be their Birthright. I know well what I say, and in the fear of the Lord do tell thee plain, notwithstanding thy sincerity or good.will to me thou wast certain a Minister of Antichrist, to retain me in spiritual Babylon; Lay it to heart and look well to thyself, for when my Captain comes to Judge the Spirits of all Flesh, I am afraid unless thou repent, thy lot will be amongst the Blind leaders of the Blind, and therefore mayst know, so long as I abide in the fear of my Lord, and keep in the bounds of my commission, from him I hope I shall never want either Wisdom or strength to defend myself in the cause of Truth, against thee and all the differing tribes of Antichrist. And says in another place - Jesus Christ could never call, qualify or commission thee to Preach the Gospel, but thou must not only have heard but must know his Voice and follow it; If otherways thou knows not the voice of Christ thou art none of his Servant, the thy pretences whatsoever they may: But if thou wast a Minister of Jesus Christ, and could declare thy Commission in an intelligible manner, I should willingly apply myself to thee for further advice. And do assure thee that a Remnant of the Lord servants are yet up and down in the World, who tho' they can never have seen my face at any time before, yet when in their Ministerial Gift, have told me the tract I have hitherto trod, and described the place on which I stood, and the very next step that I must take, and the difficulties that have attended, and may attend; and if thou could do this I should certainly revere thee with double honour. In another part in our Friend exposing the folly and absurdity of their Confession and Priestley Absolutions - He adds - Thou may perhaps remember that in my particular confession, I frequently complained of being overcome, by many hasty, vain, rash, or inconsiderate words, which in the cool of the day brought trouble of mind upon me, In answer to which thou used to tell me I ought not to be too much troubled at such things, declaring them to be Infirmities of Nature which all mankind are more or less in one respect or another liable to, and that there is no such thing as attaining to Perfection on this side the Grave. Adding moreover, that the Just Man falls or sins seven times a day, and that Jesus.Christ died to save Sinners; and that I might obtain the merits of our Saviours Passion: and for my holy Penance and Satisfaction, thou used to bid me say a few ave Marias, a Paternoster or two, at and sometimes five, or perhaps one creed, and

sometimes the Littany of our Blessed Lady (meaning the Virgin Mary); many of which I am not conscious I ever neglected, believing them to be of such Moment, as the Remission of sins depended on them; Yet notwithstanding I did all this, and performed the discipline of my order also (Viz) the Rosary; this spirit of Anger, and sometimes lightness of mind, which caused such words, as gave me the uneasiness aforesaid, was to me matter of fresh complaint; and finding no other relief from thee, than telling me that our Sins once confessed and absolved were never more to give us uneasiness; and that if the enemy of Souls, was to raise any dispute in the mind, about remission of Sins, in the Church (viz.) Priestley Absolution he was to be turned from and no ear lent to him, but at that season our minds should be diligently applied to saying our prayers, leading some good Book (Yet never the Holy Scriptures) or to be meditating on some part of our Saviours Passion, which I frequently practised. But yet this reprover of sin and Iniquity would never be removed into a corner, for whose loving kindness, Long suffering, and gracious condescension, O! may my soul never be ungrateful.

In a Note is added. - O, Blasphemous and pernicious Doctrine, to represent or call the Principle of Condemnation, or the Holy Spirit of Truth, whose first work is to reprove the World of Sin, and afterwards to lead the soul into all Truth; the Devil or enemy of souls, which the Popish Priests always do, when any one distrusts their Authority to absolve Sinners, and indeed if a Person dispute any tenet of their Church; they forthwith concluded that to be an Insinuation of the evil one, and lest anyones understanding should be opened by that Holy Spirit that gave forth the Scriptures, they forbid their hearers the reading of them. O! that the sincere amongst 'em would lay this to heart. Then proceeds. I then considered that this good old man (meaning thyself) being of a better natural disposition than I am, he knows not of the hienousness of my case, and therefore gives me too easy a Penance, I then concluded I would be more strict in my fasts and more frequent in my Prayers, which thou told me I might say at any time; when alone, either at business, or upon the road. This means I tried for some years to no purpose; Altho' in the mean while by discouraging the Evidence, he left me at times, and then all was well enough, then I was strong for the good old way, the true Church, it was then the true Church or no salvation; I was then able to withstand all Gainsayers, and wrote many large Paters, for my own satisfaction which I have yet beside me; but thro' mercy the Refiner turning again with his fire, and his flaming sword turned every way against me to guard the tree of Life, and made deep wounds in my Conscience, and caused me heartily to mourn for the Physician, whom I knew not where to find; the want of whom at times brought me under solid considerations, and the more I endeavoured to avoid, or to shun this fire; which I felt in my Breast, the more it flamed against me. I then thought I prayed not so fervently as I ought, and this I acknowledged in my confession to thee, thou then told me distractions would happen in the time of Prayer to the best of Men, and gave me instances from those called Doctors and Fathers of the Church: I still could not be easy whenever my Passions and Natural dispositions prevailed, and caused me to do things, tho' I think mostly to speak words, which I would not when cool. The Lord knows my Sincerity in writing this; Also knows I often cried to him in words which arose in my mind from the Circumstances of my case, and as this concern often awakened me from my Sleep on my Bed; so have I at times arose from my Bed, to pour out my heart to the Lord, in such a poor manner as I could, tho' I then knew not the Lord. My Cry for Victory over my Passions, not yet being answered, then came into my mind that I did not wait for a return of my Prayers, as I ought; this I also added to my confession Paper, for at that day I kept a Paper, on which I made remarks on my sins, as they appeared to my view on examination (tho it was in such characters as none could read but myself), none and I think I made not a confession perhaps for some years, it but I had these words in it (viz) I have not waited for a return of my Prayers as I ought. To which I do not remember thou ever made me any answer; and Alas! for thee poor man, no wonder thou did not, for this was not only out of thy Practice, but of all the Tribes of the Popes Confessors; tho at that time I knew no other but that thou was capable of teaching me everything that Pertained to what I wanted, (viz) the Peace of God. For a person to wait upon God, under a real sense of want of him, might be very Pernicious to the Popes Society, because they thou

wait upon the Lord shall renew their strength, they shall mount up high as Eagles, and consequently above all the doctrines and teachings of the Men that know not God. Instead of teaching me to say Prayers, and read Books, written by Men as ignorant of the work of God as thyself; and if instead of teaching me, Sin was not to be overcome in this world, that it is common to all men, and that Jesus Christ hath appointed no other way for the remission of Sins, than by Confession Penance and Priestly Absolution; I say if thou could have taught me, that this same divine Light which let me see my sins, is the same that lighteneth everyone that cometh into the World, that it was the Spirit of Truth which was to reprove the world of sin; and that if I did but nourish, and cherish and submit it to its Judgment, it would burn in my Breast, till it had consumed every thing of a contrary nature to itself; and that tho' the enemy at times would endeavour to Persuade me that I could never overcome my sins on this side of the Grave, yet fear not, trust in God, he hath laid help on one that is mighty to save, and able to deliver to the very uttermost; The bruised reed he will not break, the smoking flax he will not quench, until by Judgment he brings the soul to Victory; hope it in the Lord, and patiently wait on him, he never said to the seed of Jacob, seek ye my face in Vain, he that hath given Victory over one Sin will in his own time give Victory over all, and not only put an end to Sin, but bring in everlasting Righteousness and lead thee into all Truth. This hath been the travail of my Soul, and have in degree witnessed him that was my Light in my Gentile state, now to be my Guide, my Leader, my Evening song, and my Glory. I say if thou could have given me such advice as this, which thou might have done, hadst thou been a faithful disciple to Jesus Christ; so long as thou hast been so to the Pope, O how beneficial might thou have been to such as applyed to thee for advice, and if when thou taught such to press after holiness, persuading them that without holiness none must ever see the Lord, and that it is the pure in Heart, and they only that our Blessed with the vision of God, if any should object against thee, what the Apostle said in the 7th. of Romans, thou might truly have told such, he (viz) the Apostle was then personating such as were only on the travail to holiness, and shewing his own Experience, and the sore Travail he had met with in the work of Regeneration, and thou might have referred such Objectors to the preceding chapter where he shewed the indispensable necessity of being saved from sin; and to the succeeding chapter, where he clearly proves that there is no condemnation to them that are in Christ Jesus, who walk says he not after the Flesh, but after the Spirit. I say if thou hadst these things in thy experience, well would it be for thee, and then if any poor Wounded soul, should come and confess, and show his sinful deeds unto thee, thou might probably be assisting in directing such to the true Physician; and if thy mind should on such occasion be divinely influenced thereunto, thou might in humble supplication, bow before the Almighty, on behalf of such afflicted souls, herein might thou very much relieve the weary mind, and strengthen the feeble knees, that are ready at times to smite together. And this I have experienced and my Case hath been reached unto in such a manner, as none knows but the Lord alone and my own Soul. O! the wine and Oil that I have witnessed, to be poured into my inward man in the time of Prayer, and how hath my mind been bowed before the Lord, and Love raised in me to his Servant that was the happy Instrument, to convey his healing virtue unto me; and am not ashamed to tell thee it is my delight to lose the Shoes and wash the Feet of such disciples of our Lord, and nursing Fathers, a remnant of which Christ hath yet in his Church, who having long fed on the sincere Milk of the word, are become strong thereby, have known him that is from the beginning, and have overcome the Evil one.

In a Note is added

A little before writing this, I had made honest old John Richardson a visit; who altho' he could scarcely discern me in the outward, yet the Lord shewed him my inward condition, so that he spoke to it in a most surprising manner, and he was afterwards concerned to supplicate the Lord for me, which was such a Healing and strengthening time, as I hope will never be forgotten by me.

## From Joseph Milthorp to two Friends.

The following Extracts from two Letters to two Friends, seem strongly expressive of grateful acknowledgments for the singular favours which were in mercy extended to him, and of a Solitude to be found in some degree worthy thereof:

He says. Kind Providence has done more for me, both in respect to my inward and outward situation in Life, than once in my day was either desired, or expected by me; under a sense of which my Soul is thankful. And as far as I yet know myself, the main concern of my mind at present is, that I may walk worthy of my Vocation, and render unto our Lord acceptable returns for his Loving kindness, and all his mercies afforded me. O! may I be enabled to make suitable returns unto him, who not only gave himself a ransom for me, but at a time when I had conceived in myself a false hope and carnal security, he yet vouchsafed to manifest himself to me, and justly to convict me, that I then lived without the Knowledge of God, and Christ in the World; that I was a Stranger to the Covenant of his Promise, and an Alien to the Commonwealth of Israel. O! may my soul be nearly united to him by the Blood of the Covenant; and may he in his wisdom and mercy, make me perfect, establish strengthen and settle me, then shall I more and more find occasion to tell of his goodness, and celebrate his great and gracious name. And as to what hangs over mine own head I yet know nothing at all, neither am I otherwise desirous, than that I may ever be truly passive in our great Workmens hand. As far as I yet know myself my situation seems to be much about that river Jordan, sometimes on the one side of it, and sometimes on the other; sometimes as tho' I were carrying stones out of it, for a Monument of strange deliverance, and at present as tho' the waters were a wall unto me, on the right hand, and on the left; and I standing in the midst thereof, willing that the waves might seven-times pass over me, rather than that the old Leprosy might ever again break out on me, and altho' the symptoms remaining may be advantageous to keep me under a sense of the Obligation I owe to our great Physician, yet O, may that contagious cause never rise higher than my heel; and if ever it may be my lot to Pitch my tent in Gilgal, to feed of the good old corn of the promised land, be admitted in the Rear of the Noble Army, or to receive a Ram's horn in my hand, O then, may, I ever then be truly faithful and obedient to my command.

The foregoing extracts were written without date, but seemed to denote a being called ( for an apprehension of being so) in to the Ministry, and of having to tell to others the marks of divine kindness, he had received. Which sometime after his convincement was accordingly.

## From Joseph Milthorp to E: W.

The following letter is dated 6<sup>th</sup>. Mo. 1763 without any further account of the occasion of it, than what appears upon the perusal.

Esteemed Friend E: W.

I have somewhat diligently perused to thy manuscript thou were so kind as leave me, but can scarcely form any Judgement of its Author, having not much regard to such Men as are disposed to find fault with other Mens errors even those of their own Society, and yet can join in communion with them; I have more than once found myself mistaken in matters of Religion, but have this to say, I don't know that I ever embraced an Error in opinion, after I knew it to be such; and if this had been the case with this Author, he might have seen just cause to disclaim his Membership with the established Church, or work enough to reform his Errors without shewing so much Zeal against the Methodists who with him Profess themselves members of the Reformed Church of England. As to the Title of his Book (Viz) that Sin and Immortality are Inconsistent with the governing Principle in the Soul

of Man, Or that the moral depravation of the World maybe accounted for without imputing the Original cause of it to Adam and Eve, I have no Objection. But what he means by those Governing Principles which he says God has Implanted in the Nature of Man, as he has yet given his own definition, that I apprehend of his favourite word Reason, I am not clear what he meant by it, if it be that measure of divine Light and Grace which divine Providence hath given to every man to profit withall, it is not only Inconsistent with Sin and Immorality, but effectually sufficient to preserve Mankind out of all error; and lead into all necessary Truth. But if by reason, he means only that Faculty which the Almighty has implanted in the nature of Man, as a Judge of his sensual and Temporal concerns, tho' I believe it is not Inconsistent with the Governing Principle in the Soul of Man; yet I believe it is utterly insufficient to Preserve mankind from Sin and Immorality, or to lead out of all Errors into all Truth, and make him proof against that old Sophister and general Adversary of the human Soul; No it is my Opinion our first Parent himself when he came Perfect out of the hand of his divine Creator had no such Principle planted in his Nature, as Man, but was to be a dependent Creature, and was daily to have received both Wisdom and Strength from the Gracious Author of his Being. And if our first Parents had been obedient to the divine command, or Prohibition, instead of relying too much on their own Imagined Sufficiency, and applied to the Author of their Being for direction and strength, instead of venturing to reason the case with an Adversary they knew not; Perhaps they had not at that time brought themselves under the Sufferings that ensued, or had been branded with such Infamy, as many of their Ignorant ungrateful offspring, have often fixed upon them; and if this author had been obedient to the discoveries made to him, I believe he might have found just cause to have renounced his membership with the legal Church of England, but the cause is the same it ever was; He that doeth the will must know of the doctrine. When it pleased divine Goodness to favour me with the knowledge of his blessed Truth, I was then sensible I received it not from mine own Reason, or any faculty in my own constitution, but from a Supernatural Power, which as I attended to it; Dispelled the Mist and Clouds of darkness that my Understanding had been covered with that, and brought me into distrust of my own Reason, and human Understanding, and made me very cautious how I embraced any new doctrines. And I have not yet forgot that when I read in the Apology of our worthy Friend Robert Barclay, that there was a seed of Sin, propagated transferred and Derived from Adam to us (in the Chapter of Man in the fall) How I was perplexed to reconcile this to the Justice and Mercy of a Righteous Creator, which lay so heavy upon me at times, that I supplicated the Almighty either to give me satisfaction concerning it or remove it from me; And at a certain time as I was Riding into the Town of Pontefract, it unexpectedly opened in my mind, that the Offspring of Adam had no occasion to murmur at the situation the Allwise and all Gracious Creator had placed us in, and that the difference betwixt our first Parents and us, consisted chiefly in this; that he was Created a Perfect Man, and we only perfect children, and that no Sin was imputed either to us or to him, 'till we transgressed the manifestation of the divine command, and altho' our first Parents were Created in the Image of God in Righteousness and true holiness, yet they were not so grounded but that the Adversary of Souls had an Intercourse with them, and notwithstanding their Innocence and Perfection so much talked of in these latter Ages yet there was a Part in them, susceptible to Evil, as well as there is yet in us, and it hath often appeared to me since, that till we can discern between good and evil we are fixed upon an even or equal Balance, as our first Parents were, and as soon as we can discern our Passions and appetites wrought upon by the Adversary of Souls, to Transgress the Will of God made manifest in us, we have it in our Power to cry unto our Creator for his divine aid and Protection, and which way soever we bend our little might that carries the Scale, and we receive our reward either with the Peace or condemnation; and so much for what is called Original sin. And yet I say again, I cannot conceive that there is any Governing Principle or Faculty in the Nature of Man, as Man, that is capable of teaching him his duty to God, or protecting him from Evil.

Joseph Milthorpe

## Memorandum respecting the death and burial of Hannah Bottomley

Hannah Bottomley the Wife of Thomas Bottomley of Thursteland Woodend departed this Life ye. 26<sup>th</sup>. of ye. 1<sup>st</sup>. Mo. 1803 and 4<sup>th</sup>. day of the week Aged about 36 years and a half and was buried in Friends.burial ground at Wooldale ye. 28<sup>th</sup>. of the same Mo. and 6<sup>th</sup>. day of the week Her maidens name was Lister. She was born at Armley near Leeds and educated at Gildersome School under the care of John and Mary Ellis with whom she afterwards lived servant sometime and they always appeared to retain a singular value for her. Thomas Bottomley and her were married at Burton near Barnsley in the latter part of the year 1789. previous to her Marriage She had kept her cousin James Harrison house of Beeverhole. She was an honest Woman, a good Neighbour, and a very careful and industrious Wife; generally beloved, and her death Lamented both by friends and Neighbours. She was particularly desirous to have a child, but had no likelihood of any until this which was the cause of her death; and here I would just remark how well it is to be resigned to the divine will in all things, as every enjoyment here is very uncertain, and of short duration. She was delivered of a fine Boy which died soon after its Birth on the 6<sup>th</sup>. day before her death being ye. 21<sup>st</sup>. Inst. and I understand suffered very much until the time of her Release came. I was invited to attend her Burial which brought a very weighty exercise over my mind having been in a very low stripped state, and for a considerable time past felt no concern to offer my Gift at all in our own meeting, so that I was at times ready to conclude my service in that line was nearly over in these parts. William Taylor and Henry Marsden being invited to assist them on the occasion we set out a little after 6 o'clock in the morning I been very low and dejected in mind, fearing lest the cause should one way or another suffer; We got there a little past 7, when I heard John Ellis and his wife were invited, and was come to John Firths of Shepley Lanehead the night before, I was glad of the information they being valuable friends and she a Minister. Friends and Neighbours were invited to Breakfast, and a great concourse of People there were particularly of other Societies, several of whom I understood had never been at a friends Meeting. We set out with the Corps a little before 10 o'clock, and O the situation my poor mind was reduced into, so that I went heavily and mournfully on my way. Several People of other Societies came to the meeting who were not invited to the Burial, so that the meeting was large altho' the house was not full. Soon after we sat down my mind was mercifully gathered into a state of true quietude, and the Power of Truth operated as leaven that I believe more or less Leavened the whole; It being a memorable season of divine favour the minds I believe of most being bowed and many very much broken and tendered so that some could not contain themselves, but were visible to the meeting. Blessed be the Lord he strips that he may clothe, and empties that he may fill; that so what we are we may be of him. Mary Ellis had a pretty long time therein first from Rom: C: 14. v: 11. As I live saith the Lord every knee shall bow to me, and every tongue or shall confess to God. I had a very long time next from Isai: C: 40. v. 6, 8. The voice said Cry, and he said, what shall I cry? All Flesh is grass, and all the goodness thereof is as the flowers of the field: the grass withereth, and the flower fadeth; but the word of our God shall stand for ever. John Bottomley had a pretty long time next, from Psalms 53. v: 6. When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel be glad. Afterwards he was concerned in Prayer. Mary Ellis had a few words next and afterwards I had a pretty long time from Job C: 42. v. 5, 6 I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes. After a short and very solemn pause the meeting broke up, many minds I believe been humbly bowed under a sense of the Lords mercies and goodness which had been this day eminently manifested. After meeting feeling much spent I went immediately to Thomas Roberts were we sat a little and took a glass of wine, and then return'd to Thomas Bottomleys to dine and they being desirous of us to stop as long as we could, we tarried for Tea, and until after 8 o'clock in the evening and then set out, called by the way of John Haighs of Shepley and sat a little there and so got home about 10 o'clock

## Memorandum respecting a Putrid fever

In the Winter of the Years 1802 and 1803 A putrid sore throat Fever prevailed in most parts of this Nation and carried off many People especially amongst the youth, several of our Neighbours families were afflicted with it, particularly William Dysons of Birdsedge, he buried several children viz.

Elizabeth who died ye. 10<sup>th</sup>. of ye. 1<sup>st</sup>. Mo. 1803 and 2<sup>nd</sup>. day of the week and was Buried at Denby ye. 12<sup>th</sup>. of the same Mo. aged about 17 Years.

Sarah who died ye. 14<sup>th</sup>. of ye. 1<sup>st</sup>. Mo. 1803 and 6<sup>th</sup>. day of the week and was buried at Denby ye 15<sup>th</sup>. of the same Mo. aged about 5 Years.

Abraham who died ye. 23<sup>rd</sup>. of the same Mo. and 1<sup>st</sup>. day of the week and was buried at Denby ye. 24<sup>th</sup>. Aged 7 Years.

Some other of his family was ill at the writing of this but apprehended to be likely to recover.

Also Sarah Langley of Birdsedge departed this Life ye. 13<sup>th</sup>. of ye. 1<sup>st</sup>. Mo. 1803 and 5<sup>th</sup>. day of the week and was buried at Denby ye. 15<sup>th</sup>. of the same Aged about 62 years. She died of a short sickness, but not the before mentioned complaint.

These were awakening instances, and appeared to affect the minds of many with an awful sense of their own mortality. I called one evening in Cousins John Mallinsons Shop where I had a reasonable opportunity in conversation with two of his servants viz Joseph Grayham and James Arthington Wilson, in setting before them the uncertainty of time and the necessity there was to be prepared for our final change with which their minds appeared to be affected, and mine comfortably relieved, having felt a pressure upon my Spirit for some time past to communicate something unto them, more particularly the former who was not a member of our Society, but could not meet with a suitable opportunity before now, I was sensible the call of the Lord was extended renewedly unto them, and have remembered the testimony we have left upon record. "Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him." and many in the present day when under the powerful visitations of Truth are favoured to see the necessity of a change of heart, and to believe in that Power which is able to effect it is change, but for fear of the People lest they should become a bye-word and reproach they do not confess him; and that is, do not obey the discoveries they are favoured with, and so one Visitation after another passes over their heads, and they remain under gathered. On 30<sup>th</sup>. of 1<sup>st</sup>. Mo. and 1<sup>st</sup>. day of the week, Joseph Grayham and James Arthington Wilson came to my house soon after dinner and spend the afternoon with us until Bedtime of whose company I was glad. Many other friends came in and attended our Reading this evening Viz Henry Swire, Charles Blackburn, Benjamin Walker, Joshua Dyson, John Beaumont, and John Pickford, the last of whom is a constant attender otherwise this winter we have rarely have the company of any but our own family. It proved a remarkable favoured opportunity the heavenly wing eminently overshadowing us; under the precious influence of Gospel Love after the reading was gone through I had to bear a pretty long testimony from Matt. C: 10. v. 32, 33. Whosoever therefore 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. After which I had a pretty long exhortation. The way of Life and Salvation was this evening clearly opened to the weakest capacity, and I believe an awful solemnity covered every mind. Of which I believe Joseph Grayham felt a share, I have many times apprehended I have felt the extendings of divine regard to this young man, but never had much acquaintance with him; Upwards of a year ago I was concerned to write him a letter, but understanding he could neither read nor write, I thought of getting some friends to read it to him, but felt afterwards a stop in my mind; and a concern to do it myself, but apprehended I could never meet with a suitable opportunity. Altho' my exercise respecting him remained, which made me thankful for the present opportunity He is in many respects a steady young man, and a valuable servant, but being of a good natural disposition and attending the Steeplehouse is sometimes drawn aside

by unprofitable company. But if he attend to that divine Principle unto which he hath been directed, I have no doubt by his obedience to the discoveries he will be favoured with he may obtain a victory.

An Address to friends of London etc by Frederick Smith

To Friends of London, and others attending their Meetings, who have known the invitation.

"O taste and see that the Lord is good."

Dear Friends

When viewing the Gospel dispensation, since I have been made willing, in some degree, to conform to it, I have often had to reflect on the goodness and loving kindness of our Heavenly Father, who is drawing the minds of many others also, to look at and admire the same; and causing them to be made partakers of that sweet influence which can only be communicated ( either immediately or instrumentally) from his own good Spirit and Power: When those who have thus received the Gospel message, act consistently with the true nature and design of the important work so mercifully begun in them, may not the language of the Evangelical Prophet, be emphatically and feelingly adopted. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, thy God reigneth?" How beautiful also are those, who, in humble submission, are steadily pursuing the good work, not daring to look back, from a belief that the Lord would in that case, have no pleasure in them! Ah! how beautiful to behold the footsteps of those, who, in patient resignation, have abode the day of his coming; and, not having been offended in him, because of deep tryals, have received the blessing! These will they whose robes of washed and made white in the blood of the Lamb, and who in the end will be able to stand before the throne of the most High, singing Praises to his great and glorious Name.

But alas! how much it is to be lamented, that any who have heard the call, and know it to be the voice of the true Shepherd, should suffer any inferior object to arrest their attention Day after day, and week after week, have I mourned of late over some, who formally delighted in coming to our solemn feast, and partaking with us of that bread which they verily believed to come down from Heaven. Was there not a time when you were made sensible, that you had been dead for in trespassers and sins, when you were allured as into the wilderness, and when he there spoke comfortably to your poor souls? In that day were you not ready to make Covenant with him, that if he would in very deed sustain you with food convenient for you; he should be your God, and you would serve him? What then, beloved friends, has caused declension and lukewarmness to take place? Was the Lord wanting on his part? Did he not many times make bare his Almighty arm to protect; and when the enemy has come in as a flood, did he not prevail for you, and be a helper, when none other could have helped? Did he not see your tryals and plungings in the deeps? When the tempestuous sea run high, and you were ready to sink, was he not at hand to rebuke the winds and the waves, and for your sakes to cry, "Peace, be still." Yea, "In your affliction he was afflicted, and the angel of his presence saved you." Why have you so soon forgotten his deliverances?

How also has my soul yearned after some who have long been lingering behind; who, had obedience been kept to, according to the knowledge received, would by this time, have become valiant in his spiritual army, and useful labourers in his vineyards! Do not flatter yourselves that the work is going rightly forward if fruits do not sometimes appear. Has not the Lord said, "I am the vine, ye are the branches; he that abideth in me, and I in him, bringeth forth much fruit." You have often heard that you were not called, or created, to the idle; and that everyone has a work to do in the Lord's house and family; and little will avail your pleading excuses, either of own worthiness, want of qualification, or want of time. The talent has been bestowed, and if ever you receive the joyful Salutation of "Well done, thou good and faithful servant." it must be by your occupying faithfully therewith.

I am aware some may have let in so much discouragement, as to imagine it vain for them to attempt doing anything for the service of Truth; perhaps because they cannot feel ability to accomplish so much as they are desirous of doing; and being reluctant to submit to occupy with the one talent, may thus omit the very means, which best Wisdom hath for appointed, for their introduction into the path of more signal service, When one formerly was thus complaining of his tried situation. "Woe is me now! for the Lord hath added grief to my sorrow; I have fainted in my sighing and find no rest." the answer from the most High was "Seekest thou great things for thyself? seek them not". Thus must it be in our day; we must be willing to be thoroughly abased, before we can be properly prepared to experience any thing of right exultation. The time does indeed call for diligence. Enter then into a serious examination why the work goes so heavily on; and if it should prove that the enemy has prevailed, I beseech you let nothing prevent your arising and beginning the work afresh. Those who are in earnest will soon find that the great and good Shepherd is near. He will make them as formerly, "to lie down in green pastures and lead them beside the still waters; yea he will restore their souls and lead them into paths of righteousness for his Names sake."

My sincere desire is that none may be so unwise as to conceive, because they have once been favoured with the overshadowings of our Heavenly Father's love, that they may content themselves in remaining stationary. It was said to one of the Churches; "I know thy works, that thou hast a Name that thou livest and art dead; be watchful and strengthen the things which remain that are ready to die; remember therefore, how thou hast received and heard; and hold fast and repent; if therefore thou shalt not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." and again, "remember therefore from whence thou art fallen, and repent and do thy first works, or else I will come unto thee quickly, and will remove thy candlestick out of its place." O! it is an awful thing to be rejected as unworthy of the loving kindness of a merciful God; and to hear intelligibly, under a sense of disobedience, the voice of disapprobation, like that addressed to Moab; "He hath settled on his .... and hath not been emptied from vessel to vessel; neither has he gone into captivity; therefore his taste remained in him, and his scent is not changed." I still however, hope, that the time is not very distant, when the cause of Truth will again appear precious in the sight of some even of you; that you will yet know that the shout of a King is still among us.

And now let me address a few words to another class; to them who have known the terrors of the Lord for sin and transgression, who have had an ear open to hear the gracious invitation, and in a small degree have accepted thereof; but who, nevertheless, have been endeavouring to shrink from the fiery operation, so necessary to do away with those corruptions which can never be got rid of, but by submitting to whatever means He, in his adorable wisdom, sees meet to appoint; Do you feel at times, the necessity of such trying dispensations to cleanse and purge you from those secret dispositions to evil, to which your nature seems so continually inclined? Ah! submit then, dear Friends, to have that eye taken out which causes the offence; and that hand cut off, which is so prone to take hold of those things, which will not only retard your spiritual progress, but, if continued, endanger the soul. - that part designed for glory and immortality.

Yet I have believed, there is also a little remnant of such, as in the midst of tryals, and deep probations, are patiently waiting the day of their Lord's coming; as are frequently crying. - "Spare thy People, and bring not thine Heritage to reproach;" and, whilst looking with as much love as they are capable of towards others, are not unmindful of their own precarious and weak state; but often places themselves among other hindmost of the flock. It is the language of these, "By whom shall Jacob arise for he is small?" and these from the deep and sore afflictions dispensed to them, are not unfrequently ready to faint by the way; yet are they upheld and sustained, by the recollection that, "the Lord is their Rock, their Fortress, their deliverer, their Shield, their Refuge, the Horn of their Salvation, and their Saviour." that his Almighty arm, is ever worthy to be leaned on and depended on; and that thus only are they saved from all their enemies." Such I verily believe, is the travail of a few, who are not

superficial labourers in his vineyard. These "are truly looking to the Rock from whence they were hewn, and to the hole of the pit from whence they would digged." are not murmuring because of deep tryals nor lusting after the savory things of Egypt. Pleasures and enjoyments in which they once delighted; but like Moses, "have chosen rather to suffer affliction with the People of God, than to enjoy the pleasures of Sin for a season." Such are not depending on human help, nor looking out for it; but from a sense they have of the all sufficiency of the Lords redeeming love, are ready to say, when waiting in true and awful silence, and unlike the fearful Israelites. Let not Moses speak, but do thou speak, O Lord! Thou alone art the fullness of all my joy, for at thy right hand there are substantial pleasures and that for ever more.

Surely there is great cause for these still to hold on their way, nothing doubting. He that called them, is able to preserve them, amidst all the deep Baptisms, through which it is necessary they should pass: Has he not said to such, "I have chosen thee in the furnace of affliction?" Do not marvel then, thou afflicted soul, because thou art brought into the path of tribulation. "Did ever any trust in the Lord, and was confounded; or did ever any abide in his fear, and was forsaken." Often have I mingled my tears with those of this description, and 'ere this, gladly would I have lent a hand for their relief; but I have been made sensible that the Lord has been with them, in which I have rejoiced; and that he is able to carry on his own work without the interference of mortals; though sometimes he calls upon them to labour, with the ability which he affords. It is under this impression, I now endeavour to express the desire I have for the prosperity of such of my beloved Friends, as like myself, have at times known the glory of this world marred in their sight; and that we may all be able to manifest we have received the seed in the good ground by bringing forth fruit to the praise of the great and good husbandman; who alone is worthy thereof, for ever, and for evermore

I remain, Your affectionate Friend, and Fellow Traveller,

Frederick Smith

London 26<sup>th</sup>. 1<sup>st</sup> Month 1800

#### Memorandum respecting Joseph Clouds Preaching in Nottingham Market

In the 4<sup>th</sup>. Month 1803, Our esteemed friend Joseph Cloud from North Carolina in America, who was on a religious visit to friends and the Inhabitants of Europe, In the cause of the said visit was at the Quarterly Meeting for Derbyshire and Nottinghamshire held at the Nottingham. and the day after being the 20<sup>th</sup>. of the 4<sup>th</sup>. Mo. and 4<sup>th</sup>. of the week had a Publick meeting in the evening in Friends Meetinghouse with the Inhabitants of the Town, on 5<sup>th</sup>. day he attended their weekday meeting, and on 6<sup>th</sup>. day visited Loughborough and Castle Donington Meetings in Leicestershire. On 7<sup>th</sup>. day morning ye. 23<sup>rd</sup>. of this Month return'd to Nottingham and after dinner a weighty exercise came upon his mind to go into the market, it being market day; and giving up thereto, some friends accompanying him, he had a seasonable opportunity with the People, for about the space of half an hour and all was remarkable still and quiet, and some publicly express'd their satisfaction with his service, he then return'd to his Quarters where he was divinely overshadowed, and in the evening came to Mansfield sat with friends there in their forenoon meeting on 1<sup>st</sup>. day and in the evening had a Publick meeting with the Inhabitants. The next day he set out towards Lincolnshire by the way of Blyth. I had the above account from John Bottomley who being at the Quarterly Meeting accompanied him through the said service.

## Memorandum respecting the convincement in Derby

A convincement having some time ago appeared in the Town of Derby, and meeting having been in settled there; as their numbers increased, and still continues increasing. I received from a friend in the 4<sup>th</sup>. Mo. 1803 a List of the Names of those who were accepted into membership and those who attended meetings constantly but were not yet joined the Society at that time; which I was desirous to preserve, believing that Truth remains and changeably the same that ever it was, and that People the same way, as they are concerned to be faithful and obedient to its manifestations, of which this with many others of late of renewed Instances, and I believe the time is approaching when the Testimonies we as a People have been called to bear will be more generally known and received by the Inhabitants of this and other lands. The following is a List of their Names viz.

Accepted into membership

Jonathan Oldham	Christopher Wray
Robert Longdon	John Stear
George Young	Elizabeth Young
William Pegg	Ann Headley

Not yet accepted into membership

Elizabeth Longdon	John Redgate
Mary Stear	Mary Oldham
Thomas Allin	Mary Hough
John Chambers	Mary Thacher
George Welborah	Elizabeth Tenpenne
James Tenpenne	Margaret Pegg
William Thacher	Ann Hough
Maurice Levy	

Taken from the Leeds Mercury of 12<sup>th</sup>. February. 1803

An extraordinary example of honesty - A person of the Quaker Profession, having, through misfortune, about 40 years ago, become insolvent; and not being able to pay more than eleven shillings in the pound, formed a resolution, if Providence smiled on his future endeavours, to pay the whole amount; and in case of death, he requested his sons to liquidate his debts by their joined proportions. It pleased God, however to spare his Life, and after struggling with a variety of difficulties, (for his livelihood chiefly depended on his own labour,) he at length saved from his earning sufficient to satisfy every demand.

A few days ago, the old man, came with no inconsiderable sum, to the surviving son of one of his creditors, who had been dead for 30 years, and insisted on paying him the money he owed his Father, which he accordingly did with heartfelt satisfaction.

The friends Name was Joshua Lees of Brighouse, the man who received the money was one Shackleton, an eminent Grocer in Wakefield; who was so pleased with the honesty, and uprightness of the friend; that he put the above in the Publick papers; and generously presented him with twenty Shillings.

## Memorandum respecting the convincement in and around Dewsbury

A convincement having of late appeared in and about Dewsbury principally in the first place through the labours of that faithful servant of the Lord Thomas Colley, they attending Wakefield meeting and keeping one among themselves at the house of Morrit Matthews in

Dewsbury on 1<sup>st</sup>. day evening at 5 o'clock, and on 5<sup>th</sup>. day evenings at 6. The following is a List of their Names who duly attend. Taken down in the forepart of the 7<sup>th</sup>. Mo. 1803.

Member

William Wass

Not accepted into membership

Morrit Matthews

David Brearey

George Brearey

Mary Armitage

Joseph Greenwood

Lydia Matthews

John Hall

Sarah Stainton

John Hargreave

George Barber

#### Memorandum respecting the convincement within the compass of Burton Mo

A convincement having of late appeared within the compass of Burton meeting near Barnsley, at a time when very few members attended, the meeting as to numbers being greatly reduced, so that there was little to look to as the outward few if any true waymarks, which plainly shews the sufficiency of the divine Principle we profess unto those who receive it, believe in it and faithfully obey its dictates. The following is a List of those of this description who attend the meeting at Burton; of such of them as live in or near Barnsley meet together on 1<sup>st</sup>. day afternoons at half past 3 o'clock at the house of Jonathan Bashforth in Barnsley. The following is a List of their Names, Taken down in the forepart of 7<sup>th</sup>. Mo. 1803

Member

Thomas Dixon Walton

Not accepted into membership

Jonathan Bashforth

Joel Yeardley

Thomas Walker Haigh

Thomas Yeardley

George Wood

John Yeardley

James Wood

Isabella Bashforth

Samuel Coward

Elizabeth Dunn

William Gant

Ellin Spenceley

William Laver

Frances Yeardley

#### Verses to the memory of Joseph Brown

To the memory of the late Joseph Brown of Lothersdale. One of the People called Quakers who had suffered a long confinement in the castle of York, and loss of all his worldly property for Conscience sake: By one who had been his fellow Prisoner. (viz Montgomery the Printer of the Sheffield Newspaper who was imprisoned at the same time for something he had Printed in the Paper)

Spirit leave thine house of Clay,  
Lingering dust resign thy breath;  
Spirit cast thy chains away,  
Dust be thou dissolved in death.

Thus thy guardian Angel spoke,  
As he watch'd thy dying Bed ;  
As the bonds of life he broke,  
And the ransom'd captive fled.

"Prisoner long Detained below,  
 Prisoner now with freedom blest;  
 Welcome from a world of woe,  
 Welcome to a land of Rest!"

Thus thy guardian Angel sang,  
 As he bore thy soul on high;  
 While with Hallelujahs rang,  
 All the region of the Sky.

Ye that mourn a Fathers loss,  
 Ye that weep a friend no more;  
 Call to mind the Christian cross,  
 Which your friend your father bore.

Grief and penury and pain,  
 Still attended on his way;  
 And oppression scourge and chain ,  
 More unmerciful than they.

Yet while travelling in distress,  
 ('Twas the oldest curse of sin;)  
 Thro' the worlds waste wilderness,  
 He had a Paradiſe within.

And along that vale of tears,  
 Which his humble footsteps trod;  
 Still a shining path appears,  
 Where the mourner walk'd with God.

'Till his Master from above,  
 When the promis'd hour was come;  
 Sent the Chariot of his Love,  
 To convey the wanderer home.

Saw ye not the wheels of fire,  
 And the steeds that clef to the wind;  
 Saw ye not his Soul aspire,  
 When his mantle drop'd behind.

Ye that caught it as it fell,  
 Bind that mantle round your breast;  
 So in you his meekness dwell,  
 So on you his spirit rest.

Yet rejoicing in his lot  
 Still shall memory love to weep;  
 O'er the venerable spot,  
 Where his dear cold relicks sleep.

Grave! The guardian of his dust,  
 Grave! the treasury of the skies;  
 Every Atom of thy trust,

Rests in hope again to rise

Hark! the Judgment trumpet calls,  
Soul rebuild thine house of clay;  
And immortal be thy walls,  
And eternal be thy day

Mont:

Sheffield 11<sup>th</sup>. July. 1803

Taken from the Sheffield Newspaper

Some account concerning a Soldier of the Prince of Wales regiment

John Machellow a Soldier of the Prince of Wales Regiment stationed in the Barracks at Guildford; came to our meeting, it was smaller than usual, but I felt a nearness in spirit to him, and thought his presence did us no harm, but was a means rather of increasing good.

After sitting solidly a while he stood up and said. Brethren it is with me to speak amongst you; you will not think that a wolf is come into the fold amongst the sheep. This kind of worship seems strange to me, but no matter, those who are led by the spirit of God are the sons of God, It is well for me that I was here, for I believe the Lord is in this place, for precious has he been to my soul this day - the Lord who knows the depth of the hearts of all present.

I never before assembled with any of this But I have been comforted amongst you - I am about to depart; my earthly duty calls; the Lord be with you all.

So far as I could hear I believe the above to be nearly verbatim if not exact, but he was not loud, his manner appeared simple modest and diffident; He had looked at his watch and I suppose found it time as he said to repair to his earthly duty or Standard for he left the meeting without sitting down again.

The Prince of Wales was down, and not long after our meeting was over, Rode through the town at the head of his Regiment for the purpose of review, they return'd without the Prince of Wales; But I could not distinguish the young man from the rest, amongst so many, about 800 men and officers dressed in Blue, they were well looking and made a fine appearance. It seems this young man was a stranger to friends, and never before at a friends meeting. But has felt uneasy with his calling - that of a soldier, and hopes that in the Lords time he shall be released from it and become an useful man. He thinks this is a dark part of the country, those things I have since learnt from a conversation he has had with a friend here; and that he had been amongst the People called Methodists (which I suppose to have been the case) But found not what he wanted there, the above was at our meeting on 3<sup>rd</sup>. day last the 23<sup>rd</sup>. of 9<sup>th</sup>. Mo. 1799 - I wrote down his expressions as well as I could recollect after meeting - but my son hearing more distinctly, gave them more fully as above at his Mothers request. He was again with us this morning first day, came in later; But sat the Meeting through in silence

Morris Birkbeck

Guildford 9<sup>th</sup>. mo. 28<sup>th</sup>. 1799.

The following was folded up as a Letter entitled an address and brought to the meeting by one of his comrades a little after the Accident, being mounted upon an undisciplin'd Horse, and it fell with him and wounded his head, his skull was supposed to be fractured. - but is since recovered.

John Machellow, To all that know or feel themselves acquainted with the glorious light of God, which dispels all darkness, who truly distinguish from a false or counterfiet light which too often is the weapon which the enemy of souls lifteth up against feeble man to delude him. But I am convinced that all that simply seek to discover the difference between the false light of which I have been speaking, and the true light which proceeds from the Father of lights

may find it. But as I find the flesh weak, I shall not enlarge upon this matter, tho' of weighty concern. But hasten to make my address to a People, whom my soul loveth amongst whom the love and simplicity of the Lord Jesus Christ reigneth. Friends I would not have you surprized when you hear what hath happened to me, neither think me too bold in making myself free amongst you, for tho' I am a stranger to some of you in the flesh, yet I am in a measure partial to you, or rather united to you in spirit, and tho' there are some among you I have not been much conversant with, yet, my love is equally towards you all, and tho' it may be some amongst you may think me too bold, or through misapprehension may think that I flatter you, but oh did you but know what possesseth my anxious breast you could sympathize with me; which I know some of you do, and I hope all of you think better things of me, than to think that I flatter in the least, but I speak this because I am so well acquainted with the devices of Satan. Oh thou peculiar, and thou that art much beloved; but not by vain man, fear not, for the time is coming when thou wilt reap the fruits of thy labours, Oh you nor no one can conceive the desire that has possessed me, tongue cannot express the longing desire I have for the good of the church, or the people that are held in derision, and counted not worthy of a place or being in this world. But to conclude I find my head very painful, which causes me to want to conclude, yet the spirit is willing, tho' the flesh is weak, and tho' my wound is dangerous, for I find it hath affected my brain; yet I would fain by the will of God, remain a little longer to see the prosperity of Zion. Oh may numbers daily increase, for I long to see converts flock to the house of God as doves to the windows. I find myself willing to leave this world, yet for the love I have for a few in it, I could wish to see their prosperity; but I find a cry in my heart, which drives all longing desires, and that just Father not my will but thine be done; for I find the sting of death of the victory of the grave wholly abolished, or cast under my feet through our Lord Jesus Christ Glory to God and the Lamb forever.

When thou has seen this shew it to any that you think fit, the 3<sup>rd</sup>. of the 10<sup>th</sup>. month 1799.

#### Memorandum respecting Thomas Yeardley

As William Wass and me was going to attend Committee at Highflatts on our Monthly meeting day in the morning we met with Thomas Yeardley of Blacker near Worsbro' a young man who is under conviction and, I was made a little surprized to see him having on a green Singlet and Smock Frock he burst out into tears, I enquired the matter, and if something was amiss at home; he only replied not much and we not having time to stop preceded and he went forward to my house this was on the 19<sup>th</sup>. of ye. 9<sup>th</sup>. Mo. 1803. After the Monthly Meeting was over, I had an opportunity to inquire into the cause of his appearance and trouble, and found that he was religiously concern'd to attend Week.day meetings which his Father was much averse to, and in order to procure his liberty he had work'd almost beyond his ability, but all would not do, his Father plainly telling him that he should quit the house. The evening before he applyed to him for leave to come into the Meeting at Highflatts to day but he refused and treated him with very rough language however as the concern remained with him he arose early in the morning and got himself ready, but his Father came and violently pulled the clothes of his back and his shirt also, and took all his other clothes from him but those we met him in, telling him to get a place immediately for he should not stop in his house, being thus stript he went to work in the Stable, but not feeling easy without coming to Meeting he set out as he was not minding his dress, so that he might but be favoured to get to meeting. I thought I was most easy to leave this memorandum, perhaps when I may be laid in the silent grave, It may be a warning and encouragement to some, and if it should be a means of stirring up those who have the privilege of attending meetings, but are neglecting their duty, by considering the hardships some have to pass thro' to obtain this liberty, my end will be abundantly answered. His Father Joel Yeardley had been measurably convinced of the

Truth, but had not been faithful as he once acknowledged to me, may this be a warning to others, For if the Light in any become darkness great indeed is that darkness; and may this young mans concern be an encouragement to others in like circumstances to faithfulness, confiding in the Lord for support who will never leave those who put their trust in him. This evening we had an opportunity with him in my parlour much to our satisfaction, the Language of encouragement and consolation flowed freely and plentifully towards him thro' William Wass, John Bottomley and myself. and afterwards in conference with him we found Liberty to advise him to return home (he having before thought of procuring a place) believing if he was preserved faithful way would in time be made for him and that it might perhaps be a means of his fathers restoration As at times he said he appeared a little different not having wholly lost his love to friends, and always behaved kindly to them. He took our advice kindly and complied therewith, after stopping two nights at my house he return'd home.

#### Memorandum respecting Scarlet Fever in Ackworth School

In the 4<sup>th</sup>. Mo. 1803, The Scarlet Fever broke out amongst the Scholars in Ackworth School attended with a putrid sore throat; This alarming complaint proved fatal to several; many friends fetch'd their children away, which reduced the number, and care of the family considerably: Jonathan Binns the Superintendent was particularly useful on the present occasion, being by Profession a and. Through the Blessing of Providence upon his endeavours much fewer were removed by death, than might have been expected in such a contagious disorder, and so large a family. However it was an awakening instance of mortality, and I wish it may prove a renewed and effectual call too many. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt: C: 24. v. 44.

The following is a List of the Names etc of those who died of the disorder viz.

8<sup>th</sup>. of 4<sup>th</sup>. Mo. Edward Holborn son of Robert Holborn of Sheffield. Buried the same day, aged 11 years.

3<sup>rd</sup>. of 5<sup>th</sup>. Mo. Sarah Smith daughter of John Smith of Theberton in Suffolk. Buried the same day. Aged about 13 years.

16<sup>th</sup>. of 5<sup>th</sup>. Mo. Anna Brown daughter of John Brown of Earith in Huntingdonshire. Buried the day following. Aged about 11 Years.

29<sup>th</sup>. of 5<sup>th</sup>. Mo. William Birkett son of Richard Birkett of Wyersdale in Lancashire. Buried the day following. Aged about 12 Years.

12<sup>th</sup>. of 6<sup>th</sup>. Mo. Robert Salthouse, Son of the John Salthouse of Thornton near Pickering. Buried the day following. Aged about 12 Years.

21<sup>st</sup>. of 6<sup>th</sup>. Mo. James Wigham, son of John Wigham of Kinmuck in Scotland. Buried the same day. Aged about 13 years.

27<sup>th</sup>. of 6<sup>th</sup>. Mo. George Robb, son of Alexander Robb of Balhalgardy in Aberdeenshire, Scotland. Buried the day following. Aged about 13 years.

#### Memorandum respecting Daniel Collier

Daniel Collier of Cumberworth, After continuing a number of years in a very singular state reflecting upon his friends and behaving both in and out of Meetings at times in a very strange and ridiculous manner, more particularly to any solid weighty friends of our own meeting, without any occasion except their being concerned at times to give him suitable advice and not countinancing that wild Ranting confused spirit by which he appeared to be actuated. At length fell into a low this bonding state of mind; it and sometime after has sent for me, when I

got to his house, he told me he had been very desirous to see me, and asked me to forgive him all his behaviour towards me, I told him I freely did and always had done, He then added That the Almighty had met with him and smote him with deep remorse for his behaviour towards solid friends, and that he had no hope of forgiveness; saying he was very willing to make a Publick acknowledgement in writing thereof that it might be a warning to others, if he might but be favoured with a hope of mercy. I endeavoured as much as present ability was afforded to comfort him by telling him that I hoped he who had shewed him his sins, would through repentance forgive him, but he hastily replied, no it is now all over, it is too late, and added several more expressions which bespoke despair, I went several times afterwards to see him but he appeared no better, he entirely gave up all employment and lay mostly in Bed. Friends being uneasy with him being alone in this situation of mind, got him removed in the 7<sup>th</sup>. Mo. 1803, to the Widow Susanna Taylors of Park were they got him up regularly in the mornings, and employ'd him in such easy work as he was willing to do, and having comfortable of victuals and in due time he looked better, but to an intimate acquaintance he signified that the weight upon his spirits were such that life was burdensome to him. On the 9<sup>th</sup>. of the 11<sup>th</sup>. Mo. and for 4<sup>th</sup>. day of the week, After dinner he took his dirty shirt and carried it over as usual to Martha Langleys of Birdsedge to wash where he stopp'd talking with John Pickford and until he observ'd it was 3 o'clock and that he had been 25 minutes then when downstairs saying his feet was rather cold and after stopping awhile in the house set out as they apprehended for home. In the latter end of the evening not being come home they went to Birdsedge to see for him but not finding him there, thought he might have fallen and hurt self by the way, accordingly they got Lanthorns and sought diligently for him but could not find him. On 10<sup>th</sup>. and 5<sup>th</sup>. of week we arose pretty early and tho' the morning was very wet 7 of us went and sought the Woods where he was found by Benjamin Beever my servant in husbandry having put an end to his own existence by a small rope fastened to a small branch of a tree, appearing at first sight as if he was set upon the ground with his back against the Bole of the tree. After we was recovered a little from our fright at his awful appearance, he was cut down and carried to William Kilners of Denby, from the bottom of our Wood about 20 Yards from the Wall and a few from the Dyke, being a very obscure place in a little valley where a small stream runs at times. The Constable was sent for who went to inform the Coroner who ordered him to summons a Jury, and to meet him the next day at 12 o'clock at William Kilners. Accordingly a Jury was summoned in the Towns of Denby, Cumberworth and Clayton, and at or near the hour appointed attended. On 11<sup>th</sup>. and 6<sup>th</sup>. of week, I being altogether a stranger to the manner of proceeding on Inquests attended there at the time were I was allowed the privilege of being with the Coroner and Jury during the whole of the Inquest, The Jury brought in their verdict Lunacy and the Coroner issued his warrant directed to me authorising us to bury him in the usual manner, he was then stripped and put in a Coffin and a decent dress of crepe put upon him 13 Persons being chosen and invited to accompany him and carry him to his Grave viz. William Taylor, John Bottomley, Henry Marsden, and Benjamin Beever of Newhouse, myself, John Mallinson, Joseph Grayham, George Mallinson, John Pickford and William Dickinson of Birdsedge, George Taylor and James Arthington Wilson of Park and Benjamin Haigh of Highflatts 3 of whom serv'd upon the Jury and two were Witnesses being the first who saw him when found. Bread and cheese and a Quart of Ale a piece was ordered for those who were invited and many other friends attended without invitation, We left Denby with the corps about 4 o'clock in the afternoon, and after the corps was put in the Grave in friends Burial ground at Highflatts a pretty long pause ensued. The occasion was an awful one many minds was impress'd with a sense thereof, as we stood my mind was concerned for the real welfare of the People, and from an unexpected apprehension of duty had to exhort them to attend to the Grace of God in the secret of their own hearts by which alone they might be guided safely through time, preserved in the hour of temptation and that change affected in them without which none of us could inherit eternal Life. After which John Bottomley had to exhort to a state of daily watchfulness and diligent attention unto him who stands at the door of the heart and knocks. We stood until the Grave was nearly filled and then retired. He was

aged about 61 Years. Susanna Dickinson invited John Mallinson, John Bottomley and myself to Tea which was very acceptable after standing in the cold in the Grave.yard. After Tea we went pretty directly home.

#### Memorandum respecting burial etc of Simeon Mallinson

On the 17<sup>th</sup>. day of the 11<sup>th</sup>. Mo. 1803 Simeon Mallinson Son of cousin John Mallinson of Birdsedge departed this Life aged about 9 weeks and was buried in friends Burial.ground at Highflatts the 20<sup>th</sup>. of the same and 1<sup>st</sup>. of the week. I had some thoughts of being at Burton that day, but being earnestly desired by the parents to attend the Burial complied therewith and had afterwards caused to believe it was right. There was a few friends invited and 3 or 4 neighbours of other Societies. Joseph Grayham their servant in husbandry accompanied the corps to the grave and attended the meeting. He is a young man for whose welfare I have oftens felt an anxious solicitude, and having many times been drawn in much nearness of affection unto him I have concluded there is something in him which tho' hid from man at present, may in time leaven him into its own divine and heavenly nature which I sincerely desire may be the case. The meeting began as usual at 11 o'clock and held 2 hours and a half. A great many sober People of other Societies attended, and a blessed heavenly meeting it was, the way of Life and salvation being clearly opened therein. I had a very long time in Testimony from 1 Tim: C: 1. v: 15. This is a faithful saying and worthy of all Acceptation, that Christ.Jesus came into the world to save sinners; of whom I am chief. Afterwards I was concerned in Prayer. John Bottomley and me at their request din'd at John Mallinsons and at Table the family being present were both of us concerned in supplication. After dinner I set out for our Monthly meeting to be held near Wakefield, call'd at the house of John Pickford who was my companion this Journey, Charles Blackburn of Skelmanthorp having tarried for us, we went with him by Cumberworth to his house we were we lodg'd, and called by the way and drink Tea at Anthony Kinsleys. On 21<sup>st</sup>. and 2<sup>nd</sup>. of week we preceded by Park.mill and Bretton to Crigglestone were we got some refreshment at my uncle Joseph Houghs, and then went by Sandal to the meeting near Wakefield which began at 11 o'clock was not quite so large as usual owing as I apprehend to the wetness of the morning. We unexpectedly met there with our friend William Jackson from Pennsylvania in America who was on a religious visit to friends in Europe. It was a very satisfactory meeting after a considerable time in silence William Jackson opened his mouth from Prov: C: 11. v. 24. There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. adding he did not know the reason but he felt most easy to revive this accompanied with a desire that those who had the word might be faithful, for this was the way to experience an increase and to be favoured with peace in their own minds, and to be instrumental of comfort and edification to their Brethren. Soon after John Bottomley had a short testimony next. and afterwards William Jackson had a long and encouraging time from Matt: C: 5. v.14. Ye are the light of the world, a city that is set on an hill cannot be hid. At the close of the meeting for worship was held up Monthly Meeting for discipline, in the course of transacting the affairs thereof William Jackson was favoured with much weighty communication to us withall expressing his satisfaction in being here and that he had been comforted amongst us. He also visited the Womens meeting and I was appointed to accompany him where he was drawn forth in much suitable advice. Both meetings held 5 hours. After which I din'd with William Jackson and other friends at John Robinsons, and in the evening came with Christopher Walker of Dirtcar to his house were I lodg'd with his son Robert which afforded me an opportunity of communication to him to the relief of my own mind which was also favourably received by him. On 22<sup>nd</sup>. and 3<sup>rd</sup>. of week I Breakfasted at William Pickards then came to Crigglestone were I waited at my uncle Joseph Houghs until noon of John Pickford who lodg'd at John Robinsons. After dinner we came by Bretton and Clayton to Toppett were we

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call to see cousin George Stead who was very poorly, and drank Tea there and then came home by Denby to Newhouse where we got a little after dark

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