

THE LIFE AND LETTERS
OF
JOHN FOTHERGILL

ORIGINALLY ENTITLED:

AN ACCOUNT OF THE LIFE AND TRAVELS
IN THE WORK OF THE MINISTRY OF
JOHN FOTHERGILL
TO WHICH ARE ADDED VARIOUS EPISTLES
TO FRIENDS IN GREAT BRITAIN AND AMERICA, ON VARIOUS OCCASIONS.

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UNABRIDGED EDITION

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PREFACE

It was not till within a few years before the author's decease, that he entertained a design to leave behind him a memorial of this nature. But being requested about the year 1742, to turn his thoughts this way, by one of his sons who had been much less under his immediate tuition than the rest of his children, and consequently less acquainted with many particulars of his life, he replied, that though he had been mostly easy in relation to writing any thing by way of journal of his labors—yet it had not passed wholly without thoughts concerning it; and so frequently of late, as to have somewhat turned his inclinations that way. From this time it fixed more closely upon him, and he employed great part of his leisure time, when health permitted, in drawing up the first part of the ensuing memoirs, which extends only to the time of his return from his first visit to America, and was finished but a few weeks before his decease, under great weakness of body. The plain, sensible and lively manner, in which this account is drawn up, occasions regret that he had not earlier engaged herein, and that the many interesting and instructive observations, that must have occurred during the remaining part of his life, are now lost.

The succeeding part of this collection, has been compiled from the short notes he kept of his several visits, and some other papers and letters.

It was not without hesitation, that some parts of the following collection were committed to the press; such as the summary journals of several of his visits. Nevertheless, as even these short hints may possibly occasion in the minds of many who remember those visits, and his labors therein, some useful considerations, it was thought most proper to retain them.

A painful, deep, searching, laborious ministry was oftentimes the author's portion; accompanied with a zealous concern, that all might come to the certain knowledge, and inward experience of a holy living principle operating in the hearts of mankind; in order to lead them from error and unrighteousness, into all truth, and into the practice of every Christian virtue. And to those who read with a view to profit, not barely amusement; and in order that they may both be informed of, and animated by example, to come up in their respective duties, the perusal, we hope, will be beneficial.

This was the general tendency of his labors in the ministry, as many now living can testify; and in the following sheets the same important doctrine is strongly and frequently inculcated, and is now earnestly recommended to the reader, with desires, that the many truths herein delivered, may have a due effect upon every mind; and that those especially who have been witnesses of his zeal and fervency, may, in calling his services amongst them to their remembrance, be incited to follow him as he followed Christ, and thus secure to themselves the benefits he diligently labored for; and at the same time to pay the most expressive regard to his memory.

I WAS born in Wensleydale, in Yorkshire, in the year 1676, of parents not only convinced of the blessed gospel dispensation of God to mankind, in sending the Spirit of Christ to enlighten and reprove for sin, and to lead the believers in it into truth and righteousness, as testified unto by the people called Quakers; but also, who endeavored carefully to feel after, and live up to the powerful principle of truth, whereby they were both instructed and enabled to be exemplary in life, and in religious concern to attend meetings for the worship of God; and in a humble, steady, diligent waiting upon him for the appearance of his enlivening presence and power, to enable them to worship acceptably. This also led them into a godly care to train up their children in the fear of the Lord, and to take them to religious meetings frequently, both on first days and others days of the week, which they seldom failed in attending; especially my mother, whose care herein, and her spiritual, reverent travail of soul in meetings, often in silence, for the sacrifice of a broken heart to be prepared in her by the Lord, had very early a deeply affecting impression in my consideration.

I was convinced fully, when very young, both of the existence of an Almighty, holy, all knowing Being; and that there is a part in man that is immortal; and from hence arose a fear to offend him in word or deed.

I have made this mention of my parents, and the benefit accruing to me through their religious life, as well as of some other Friends, manifestly exercised in spirit towards the Lord, and feeling after his humbling love and life to renew their strength from time to time, for this end chiefly; to instruct our youth, who have religious parents or tutors, to prize such privileges, and to consider, that if such advantages be disregarded and made light of, those who so do, have much more to answer for, and will have heavier condemnation to bear, than those who have not had such convincing opportunities. And secondly, to stir up parents and others professing the holy and blessed Truth, to labor carefully to feel after and obey it; and also to be good examples and certain way-marks before their offspring and the youth, who may see them both in meetings and out of meetings.

I have had to remember several of the elders, and the instruction which their conduct afforded me in my young years; so it has often brought a fresh care and inward concern of soul upon me, that I might be such a light, and such an instance of diligence, as might carry some true demonstration with it to my children and others; and in this concern of mind we are often renewed in a capacity to pray, or desire for others, with some access, I am not easy without leaving this testimony behind me, that I fully believe one great hindrance to the growth of our youth in true godliness, is the lack of that true spiritual mindedness which ought to be regarded by all, but in an especial manner by the elder and more knowing.

From this fear to offend the Lord, which I mentioned above, to be early raised in my heart, I loved religious meetings and true ministers; and as many such ministers, who travelled in the service of Truth often lodged at my father's house, I greatly loved to be near them, and to remark their conduct and

conversation, which has often been beneficial to me, both then and in the after part of my life. It has likewise made me glad to see the like inclination in youth, and taught me to be careful to converse with, and behave before them with godly prudence.

Although inward fear and care, with some heavenly touches of the life of Truth, enabled me to live more self-denyingly and gravely than some others of like years, which my mother particularly noted with some comfortable hope, and mentioned it to some in private; yet she was removed by death when I was about eleven or twelve years old, which was a great loss to me. For though my father's care continued, yet being more from under his eye, and he being obliged to have other house-keepers, who were not duly seasoned with the Truth — some of them, with other servants proved inciters to airiness and a looser conduct, instead of being examples of a religious and godly sobriety. Thus the evil power took advantage of my natural activeness and propensity to sports and plays, and often stifled that heavenly desire and care toward God, which I ought to have retained. So I became more thoughtless about my soul's interest, and subject to be led into folly, which yet was often made a burden to me, and an occasion of sorrow secretly, which caused me to beg mercy for my negligence, and to make covenants to be more watchful against temptations; but alas! I often failed in performing them.

Yet divine mercy, by renewed convictions and awakening visitations, gave me to see and consider my unfaithfulness and weakness in such a manner, that I often with secret lamentation bemoaned myself under his judgment — much fearing that I should not be regarded in mercy any more; nor dared I make any more promises, as I had done, lest I should by failing increase my soul's bondage.

As I was kept for a time thus low and watchful to this heavenly principle of Truth, which let me see my sin, and the danger of it, I was favored with the springings of hope for mercy and salvation; and then my cry was frequent and strong to be purged thoroughly, whatever I had to bear, if the Almighty would but enable me. Thus I wrestled several years, and dared not believe that I gained any effectual victory; and as the baptism of Christ by his Spirit had began to operate in me, to bring a death to sin, and the lusts of the flesh, that through faith, and a diligent attendance to his power, I might live to him in newness of life, I had some hope that the fan in his hand would thoroughly purge me, which was the very earnest cry and longing of my soul. But the winnowing, refining work of the spirit of judgment and of burning, now kindled to take away my dross, was so heavy upon me, that I was often tempted to conclude I was forsaken of mercy, and that judgment and darkness were to be my portion. Under such apprehensions the enemy of souls would have turned my heart against the righteous Almighty, or prevailed upon me to give myself a loose into present fleshly pleasures; but oh! blessed regard from on high was near, to manifest the wicked design of the evil spirit, and the tendency of his suggestions, A resolution, in a degree of living faith, was firmly fixed in my heart, to endeavor to lie and wait as at the Almighty's footstool, if haply he might regard me in mercy to salvation; and if not, but that I must perish, I would perish as near it as I could get.

And as this desire after divine favor and mercy, and devotedness of heart to lean towards, and wait for his arising for my salvation, was of his own begetting; so he was graciously pleased to stay my mind in humble resignation, until he brought forth judgment into victory by degrees, and caused the Son of

Righteousness at times to arise upon me, with healing in his wings. Yet he often saw fit to hide his face from me again, and to strip me, not only of a sense of his favor, but even of hope of obtaining a place among the redeemed.

At this time, the scripture which says, "It is good to hope, and quietly wait, to see the salvation of God in the land of the living," and some other like sentences were brought to my remembrance, accompanied with glimpses of heavenly goodness, which graciously helped to stay me in some patient hope under the heavenly refining hand, which sometimes, as it were set me upon my feet a little, and withdrew again, I was left in a sense of weakness, fear and sorrow. But the blessed presence of the Savior of the world, which at times filled and overshadowed my soul, in my thus following him, though mourning, is never to be forgotten by my soul: this was about the seventeenth year of my age.

But I am not easy to proceed much further in this account, without making mention of some few cases respecting my younger time; and though they may seem little in some readers thoughts, yet I cannot but think they may be of service to others, and at least stand as a testimony to the purity and spirituality of the blessed and glorious gospel dispensation of God, in pouring out of his spirit upon all flesh, and writing his law in men's hearts.

When I was between six and seven years old, as near as I can recollect, being at some little play with another boy, through the force of a sudden temptation, I swore an oath, which notwithstanding it was to a truth, yet such secret conviction of the evil of so doing in the sight of the Almighty God, so affected my mind with sorrow and remorse, as made a lasting impression on my judgment; and also imprinted that warning and fear in my heart in this respect, that I never did the like since on any occasion.

Wherefore, as I cannot but believe that the pure law of God, which is light, makes its appearance against evil in all, and often in tender years; so if a careful regard were yielded in youth to this in-shining of the day of God in secret, many evil practices and defiling liberties would be prevented, and would never get that room in the mind, and in use, which with sorrow we too often observe they do.

Another thing I am inclined to mention is, when I was about twelve or thirteen years old, which was after my mother's decease, a strong inclination took place in me to have a coat made with some more resemblance of the mode or fashion of the time, than in the plain manner which I had, with other Friends, used, and I prevailed upon my father to grant it; but I was made uneasy in it, almost at the first wearing it, and the more so in using it, feeling the certain reproofs of the Spirit of Truth, for leaning to, and joining with the vain and restless flesh-pleasing spirit of the world, and turning from the steady plainness of the unchangeable Truth. I was indisputably satisfied, that the enemy of all good worked in the earthly affections of those wherein he could get place, to draw out the mind at times, of the youth especially, after the unsteady corruptions of the depraved world, in its changeable and vain fashions in dress and clothing, in order to lead into the broad way, and by degrees into the wide world, one step making way for another.

On the other hand, I was in measure then, and have been since more immovably assured, that the light

of the gospel-day, the Spirit of Truth does appear against, and reprove the very conception of such vain desires and inclinations; and would lead and preserve out of them, if people did but attend thereto, and labor honestly to bear the cross of Christ in this respect. This, as it has done before our age, has also in our time, blessed be the name of the Lord therefor, says my soul, crucified many to the world's spirit and ways, in these enticing and adulterating fashions, as well as to others of its evils. Oh! well would it be (and for this end it has been with me to mention it) if the youth would duly consider these things, and learn to bear the yoke of Christ in their tender age, while they are teachable and innocent; before many wrong liberties harden the mind, and darken the understanding, and embolden in a disregard to that one ever blessed spirit in the heart, which only does and must lead man to God and true godliness.

Another thing is fresh in my remembrance, which I am not easy without mentioning. There was in our meeting an ancient and truly valuable minister; and when I was about sixteen or seventeen years old, I was often affected with discouraging reasonings in myself; how we should do, and what would become of us when he died? Under this anxious thoughtfulness I was induced to consider, how and by what means he was made so valuable and serviceable. That it was through his faithfulness, his waiting to feel after, and adhering to that manifestation of divine power and life from Almighty God, whereof he declared, that this Holy Spirit, to which he labored to turn and gather people's minds, appeared in all: and as hereby he was made truly serviceable, so that heavenly living principle was well able to help, feed, fit and preserve all who truly sought to know and be subject to it, and make them truly serviceable also.

This consideration both instructed and encouraged me to look to the Lord, and beyond outward instruments. And I have reason to believe, the like thoughts affected some others of our youth in that meeting also, to advantage.

The said minister was taken away by death in about a year after, and the heavenly and merciful springings of divine life, so owned and relieved many of us, in our humble hungerings after it, though much silent in our meetings, that there soon appeared a lively and truly religious growth among us; and in little more than two years after the aforesaid Friend's decease, there were five of us engaged by the Truth to open our mouths in the ministry of the gospel, to the satisfaction and comfort of the meeting. So that instead of a decay and a declension, about which I had been distressed with fear, our meeting increased in number and in true godliness.

Discouraging thoughts may at times attend even some well disposed minds, and the evil spirit may be busy in making use of them to their hurt, and weakening their faith; so that it is necessary to endeavor to watch against him, and call to mind with sincere devotedness, wherein the alone sufficiency of God's people is. By duly seeking to witness divine help and succor from Christ the good shepherd, even one person, though poor and often dejected, may become instrumental to incite and encourage others in a rightly religious application, drawing down more of divine and truly strengthening help: by which means many people and meetings have been revived and helped, and have become more fruitful, to the praise of God.

I have sometimes heard complaints, or a bemoaning of the state of some places, for the fewness of ministers, and truly religious helpers in the churches, and I believe not without cause. Yet it has long been my judgment, that this is principally owing to too many of our brethren in profession, neglecting a proper labor to improve the gift or manifestation of the Spirit of Truth, given to every man to profit with; and holding their profession of the doctrines of Truth, in a barely rational apprehension and carnal understanding. This, as our Savior Jesus Christ taught in the parable of the unprofitable servant, is attended with taking away that which he had, and so came on a dark, restless condition. Those who diligently regard the Giver's direction, to attend upon the gift, improve it, and more is given.

It is promised to the faithful in the little, that more shall be entrusted to them; which often has been, and yet will, I believe, be fulfilled to the honest, diligent and spiritually minded.

Thus many persons and meetings, by laboring to be found in their duty, seeking their soul's interest, have been regarded; and by degrees, through the humbling operation of the power of Christ, the blessed and everlasting High Priest, fitted for, and engaged in the service of the Lord in his wisdom; some in one station and some in others, to the edification of the body, and the building up and beautifying his city Zion in the sight of nations. Oh! that this right thoughtfulness and application of heart, which is both the duty and certain interest of mankind, may more and more prevail when I am no longer here; and be a means of such fruitfulness in righteousness and heavenly qualifications, to show forth the praise of God to the earth, that multitudes may see and flock in Zion with everlasting joy upon their heads. Amen, Amen.

When I was about the eighteenth year of my age, a nearly affecting exercise befell me; my father being prosecuted on account of his Christian testimony against tithes, and carried to prison at York, forty miles from our dwelling; and I being the eldest he then had living, both the care of three other younger children, and our business and servants fell upon me. This with my father's imprisonment at such a distance, and he in a poor state of health, brought a deep and heavy concern upon me, that things might be well outwardly; and I well remember a kinsman, not of our Society, came to see me, laboring to improve the thought of our present difficulties, and urged me strongly to give him liberty to agree with my father's prosecutor, and that I would reimburse him the money. When I considered this a little, my understanding was of a sudden fully satisfied, that it was the mind and cause of God that this testimony against tithes in this dispensation should be borne, and that what suffering soever might attend our faithfulness to him, he could readily make up, and I then believed he would; on the other hand, that he could soon blast and consume any seeming advantages that might be hoped for, by giving way to selfish reasoning, or shrinking from the faithful and reverent bearing of that testimony. Thus Truth itself, as it were in a moment, both cleared my judgment, and brought a holy boldness, with heavenly comfort over my soul; in which I answered the man so, that he went no further in the case.

I am the more strongly induced to mention this, in order to leave an additional and experimental testimony to the nearness and clearness of the in-shining of the light of the gospel, the true light that enlightens every man, to convince the understanding of what is evil, and to lead into the practice of Truth. I fully believe, that as a truly innocent and honest desire has due place in the mind, to know and

be enabled to do the will of the Lord our God, the professors of the blessed Truth especially, would have their judgments rightly opened and cleared, respecting this Christian testimony against paying tithes in any shape; and would find it to be their duty, and be encouraged in themselves, in feeling the arising of divine life and heavenly power, to stand firmly and act cheerfully with their faithful Friends, in confessing Christ before men in this respect, in actions as well as words. That as it is an everlasting truth that God is One, and his Way is One; so the people professing the one truth, may walk and act consistently with that One way in all things.

During my father's imprisonment, for lack of his staying, guarding eye, and present help to watch against and resist temptations to hurtful and deadening liberties, I suffered some loss inwardly; chiefly by regarding company too loose and airily disposed, particularly some of our servants. I earnestly desire that all possible care may be exercised by parents who have at heart their children's growth in godliness, to keep them from corrupting company, and the dangers they are exposed to from irreligious servants. The lack of this hearty zealous care, has certainly been an inlet to many ruinous temptations, often destructive both to religion and morality; and the sense of my own loss, and the danger I was in of suffering more, induce me to leave this remark; both as a caution to others, and with deep and awful reverence to acknowledge the merciful goodness of God, in secretly disquieting and bringing a dread over my heart, to deter me from liberties, which though not generally condemned, yet the Lord would not allow me in, mercifully following me at times with heavy and severe reproofs. As I endeavored to sit down under his chastising hand and power, revealing itself against the remains of the lusts of the flesh, he was pleased to deal gently with me, mixing mercy with judgment, and filling my soul again and again with reverent hope, as well as humble supplication, that he would thoroughly purge me, and spare nothing alive in me that was offensive to him. Thus was my heart often exercised both by night and by day, in the fields alone, and in company, often likewise when about my business; and sometimes the brightness of the salvation of God, and enlargings of his love were so abundant in my soul, that I could scarcely (nor did I always) keep from falling down upon the ground, to adore and worship his glorious presence.

And at sometimes I apprehended it might be required of me, to open my mouth for the Lord in the congregation, which was an exceedingly humbling matter to me to think of.

My father being released from prison after about six months confinement, I had some outward ease, though I had a deep mournful travail inwardly, often feeling little comfort, but a heavy humbling weight, which at times I still feared was in displeasure. But as nothing but divine favor could give me any real satisfaction, so a steady submission to bear his purging hand was my desire and secret hope.

When I was about the age of nineteen my father was removed from us by death, which again increased my exercise in several respects; but as I endeavored to seek the favor and counsel of the most High God, he was pleased to remember me with merciful help many ways, I believe he opened my way to have less temporal business, which Was not only some ease to my mind, but more safe in several respects, it giving opportunity for more undisturbed retirement of mind, to feel after the salvation of God.

In my twentieth year I was often more apprehensive, that something of the ministry of the gospel would be laid upon me; and some words and matter would often come before me, in waiting attentively upon the Lord in our meetings. But I was very much afraid of being mistaken, as well as backward about so weighty a work, and put it off one time after another; but I was often exceedingly distressed after meetings, under a thought that I had refused to answer the requiring of God, and had thereby incurred his displeasure so as not to be forgiven. Under these tossings and fears I often concluded in my heart, that if I was but certain that it was the requiring of the Lord, I would endeavor to obey, whatever was the event. Thus I often concluded, both out of meetings and in meetings; and some matter would often be before me, but in a more transient manner, or less certainly distinct and positive, than what I reverently and sincerely begged for.

And after this poor, distressing, sifting manner, I waded near about a year; but when the time came indeed, that I was to open my mouth in a few words for the Lord among his people, it was so indisputably clear, that I had no scruple of its being certainly the holy requiring.

Yet in fear I reasoned it away one meeting, to my deep sorrow. But the all-seeing One knew it was from an innocent fear, and not a rebellious contemning of his small appearance, and therefore he graciously owned me again; and in another meeting shortly after, a fresh, strong motion, or concern, came upon me, and I broke forth in a few words, but scarcely dared stand upon my feet. After the meeting I got quietly away, with some ease and a holy peace of mind, but thought I should perhaps never be farther concerned that way. Yet now and then a necessity came upon me to speak a little again, which I mostly endeavored to answer, but with great fear and care not to enlarge beyond the requiring; which fear often prevailed upon me, so as hastily to deliver a small part only of what was set before me, by which many times I got but little ease and satisfaction; so that I was still ready to fear, and sometimes to conclude I was wrong some way, but knew not wherein. Under these apprehensions I was often much dejected, and humbled in deep travail, to be and to do what Truth would have me, let the event as to myself be' what it might. This hearty care and fear I was made sensible, was favorably regarded by the all-wise Being, by the humbling sense of his awful presence being near, notwithstanding the threatening danger of being upset by sore tossings secretly, and various temptations with which the evil spirit was permitted to assault me. For some months I could not either eat or sleep much, but was often alone in the fields both day and night, mourning under a load of inward sorrow and deep fear, lest I should yet become a castaway; but by degrees I was brought to a desire after stillness, and a patient waiting for the saving help of God to appear; that if happily the blessed Savior might arise, and rebuke those distressing waves which lay heavy upon my soul, occasioning a visible declension in my health.

In thus laboring after stillness, and through submission to the day which burns as an oven, one difficulty after another, and the disturbing afflicting uncertainties and imaginations, wherewith I was beset during this dark time, gradually vanished, and more powerful and living light, with a humbling yet joyful hope spread in and over my soul. On one hand the sense of the mercy, and a feeling in degree of the salvation of God, was made the more unutterably glorious and precious to my soul; and

on the other, I was more pressingly and clearly instructed and warned to be fearful and watchful, both against unrighteous vain self creeping in, and acting in the shape or show of religion.

Thus it was given me to see and consider, that the holy One was not only setting up his judgments in the earth, for condemning sin and obvious evils in the flesh, that the righteousness of the law might be fulfilled in me; but that he would overturn all rests or dependencies merely human respecting religion, that he, the Lord, in whom alone is sufficiency, might rule and have the pre-eminence in all things: and in a special and particular manner, in the ministers of the Gospel.

I am concerned to observe this further, in relation to the uncertain manner in which some matter and expressions were before me in meetings, as is hinted above, at times for near a year. When the clear and evident time and requiring came, I then saw distinctly, and I have often considered it since, it was a trial permitted to attend me, whether I would venture to act in the uncertainty, (though a measure of the presence of truth was about me for my own help to worship) and by bringing forth untimely, and unripe fruit, soon fall to decay, and become rather hurtful than strengthening to others.

But though the Lord our high priest allowed this exercising trial to attend me, he did not leave me to fall and miscarry here, but he renewed fear and resolution to do my best, to wait for distinct assurance of his injunction, if I must be so concerned. This as it was and is my duty, so I believe it to be the duty of others also, and acceptable to the Lord, who fails not, nor ever will fail to manifest his mind, as he is duly sought unto, for understanding to do what he requires.

But I am not without fear, that such a due attention for distinct certainty of the immediate call or requireings of the Word of life, has not always been suitably practiced; and for lack hereof, some have appeared as ministers before ripe, and have brought forth fruit of very little service, if not detrimental; because none can give what they themselves have not. Whereas if these had waited with proper diligence for the living Word to open and engage, in the entire subjection of self, they might have been great and good instruments, as clouds filled by the Lord with heavenly rain. And as the divine and certain requiring of Truth, is the only right entrance into the ministry, because the Lord said, Some run and I sent them not, therefore they shall not profit the people; so it is only his fresh and renewed requiring, not only opening matter to speak, but engaging to speak it at this time, whereby the church or particulars are edified, as our Father would have his children edified. These observations respecting the entrance into, and proceeding in the ministry of the Gospel, I could not be easy without leaving behind me, believing they will afford instruction and encouragement to some low and careful travelers; and likewise afford some necessary caution to such as may be in danger of being too active.

Though I was nearly tried, and had many hidden sorrows under the weight of the heavenly refining hand, yet a degree of living hope was often revived that I might in time, through humble attention and godly care, be set more at liberty in the freedom of a son; and through a true labor to wait carefully for the distinct openings of the light of life, and being faithful thereto, I should gather strength to discharge myself to more ease and satisfaction, in the little appearance in public I was engaged in. But I had so many discouraging views, and was often almost wholly cast down after some little spring of ease and

comfort in the love and peace of God, that I often thought I had surely more dross and refuse in my nature than other men, and therefore I must go oftener into the furnace, and be melted down again and again. I often begged the Lord not to spare any thing in me that was offensive to him, how low soever I was brought, so that he would but deal with me in mercy and not forsake me; and gracious Goodness was pleased to vouchsafe regard, and staying help, as a tender and wise Father, knowing me better than I did myself, and acquainting me feelingly with my nothingness, and with the absolute necessity of his own power to enable me to live, and especially to act in religion, truly to his praise.

About this time I found my mind drawn to visit sometimes one neighboring meeting, sometimes another, though much afraid to go because of the expectation that would be towards me, through a sense of my own weakness, and a fear lest I should do more hurt than good. But as I endeavored to answer such drawing, I was beyond my expectation often owned, and strengthened, by and in the Word of life, to speak a little with that demonstration, which was edifying to others and easy to my spirit; begetting humble and living reverence in my soul, with secret worship and praises to the Almighty helper. It was exceedingly awful to me, and what I could not readily get to obey the Truth in, to open my mouth in supplication to the infinite Holy One in public assemblies, though I was often full of praises to his mighty and glorious name. But as he saw the reason of my putting off” some strong motions to call vocally upon the Lord, so he dealt tenderly with me, and renewed strength to comply with the motions of life in this respect, but with inexpressible fear and awfulness. Which holy dread and due caution, I beg may ever be properly renewed upon all hearts from time to time, in the exercise of this solemn duty.

About the twenty-second year of my age, a concern came upon me to visit Friends in Scotland, and I acquainted some of our Friends, the elders especially, therewith, who carefully encouraged me in it; and I hearing of some other Friends likewise so concerned, I gave up to go along with them, with their free consent; and the monthly meeting approving my proposal, gave me a certificate according to good order. Setting forward in much fear and lowliness of mind, I met the other Friends at Carlisle, and travelled with them into the west of Scotland, to Glasgow and some other places, where we had satisfactory meetings, and came to Edinburgh. From there we went into the north, visiting the meetings of Friends to Aberdeen, and where any meetings were settled, Friends every where appearing glad of our visit; and being easy there, we returned by Edinburgh, and so by Kelso into Cumberland.

We travelled together in true unity and comfort, divine regard, and fresh heavenly help being graciously afforded us, from place to place, enabling us to perform the service for which we were drawn there. We met with abusive treatment in several places, especially at Glasgow and Edinburgh, by the mobbish part of the people disturbing Friends' meetings, casting stones or any other matter at hand amongst them; which was a very frequent practice and continued many years, yet we were preserved from any material hurt. I had nothing to depend upon, but as it might please the Lord our God to open and supply with his own hand; so attending patiently upon him, that his will might be done, he failed not to afford both daily bread to live upon, and often help, and engagement to labor in the ministry, which seemed much to Friends satisfaction, and very much more to my own than I dared to hope for,

so that I returned with peace and encouragement humbly to trust in God, and to follow the drawings of his divine love.

I had given up house-keeping some time before this journey, yet kept a little ground in my own hands for some necessary employ, which I loved and believed was good for the body, and a beneficial stay to the mind. Yet being much alone, I had often comfortable retirements, through the merciful regard of divine goodness, opening heavenly instruction, and increasing clear discernment between the transformed and betraying suggestions of the evil spirit, and the steady, pure, heavenly openings and motions of the Word and Spirit of Truth.

Some further concern and drawings to leave home coming upon me, I thought it best to dispose of that land and business also; yet for employment I worked often for others, both for a living, and that my mind might not be too much disengaged from some temporal concerns.

There appeared to me then, and more so since, a danger of being tempted to be easily drawn abroad, after having been somewhat engaged to travel, even before or without that distinct requiring of Truth, both to go and return, in which only the ministers of Christ move in true safety, and to right edification.

By indulging such an inclination, we may be in danger of missing or losing the clear knowledge of the pure requirings of the everlasting High Priest; and so make way for formality, a barren ministry and unprofitable labor, whereby some have hurt themselves, with respect to real service in the church, and true esteem among the living and sensible part of the people.

On the other hand I was afraid—and so should all ministers be—of being involved in temporal concerns so much, as to hinder me from true inward retiring often to feel the life of Truth, for the daily supply of my soul, and where I might understand when he called to service abroad; and made willing and ready to leave every thing to follow the Lord's drawings.

Some months after the aforesaid little journey, I found it my concern to visit our own county, and the county of Durham, and afterwards several other northern counties. It pleased the Lord, the blessed Fountain of wisdom and all truly sufficient help, not only to engage me in that service, but to furnish with supply for inward life and public labor, to my humbling admiration before him; I being altogether poor and empty, but as he renewed help afresh in my careful waiting upon him for it. Indeed his goings-forth in my ministry in that visit, were often wonderful to me, both because of the humbling and encouraging effect that my labor had upon the better minded, the younger especially, and which was not forgotten by many while they lived; and likewise the terrible and awakening calls to some bold libertines, and those who were sitting down in the deadness of formality. Though this labor was like a fire to the house of Esau, and therefore unpleasant some; yet the inward and living among the people were relieved and made glad in the Lord, whose favor and peace often filled my heart with awful reverence towards him, with strong desires purely to know, and be helped to do his will faithfully.

About this time several were convinced in the northern parts where I was drawn to visit, and were gathered into the knowledge of Truth; of whom some became valuable ministers of the gospel.

I still loved to be as much at home with our own Friends as I could with ease, and to labor with my hands, though some concern was growing upon me towards part of the south; which as I kept still in my mind, desiring to see my duty clearly, both places and times were set plainly before me, and a hastening to go forward. So with the approbation of our Friends at home, I set out in a poor low frame of spirit, full of fear, and reverent desire after heavenly help, and went through most of the meetings in the western side of the nation, and to London. After some weeks stay and labor there as Truth gave ability, I travelled westward, through several counties to the land's-end in Cornwall; then back by Bristol to the yearly meeting, and shortly after that turned into Wales, visiting, as I remember, all the meetings of Friends there, also in Cheshire and part of Lancashire; and so home again with gladness and thankfulness of heart, having been about nine months on that journey, though I travelled diligently. My health was preserved to me almost wonderfully; though as I came through Somersetshire, I was for some days very ill, but pressed forward in the service to Bristol, and the day I got there after the meeting, the measles appeared upon me, on which occasion I kept house only two days; and being clear of the place, in a few days more I set forward again. An earnest desire and care was very early imprinted upon me, and has continued to this time, to occasion as little trouble and charge to Friends, in my travels, as could be, which I believe is but mine and every other minister's duty.

This journey afforded various occasions of profitable instruction to me. Sometimes divine goodness and heavenly life was graciously and plentifully opened in my soul, both for my own feeding and renewing of strength to worship; and furnishing me with matter and power to minister prevalently to others, that the name of the Lord our God might be felt and glorified: yet at some other times access to food was much more restricted, and with patience as well as diligence to be wrestled for.

Sometimes it was longer before any thing was given to minister to others, and the openings were with less clearness for a time, and not so strong, nor engagements so lively or sensible to myself as I much loved. But often as I attended upon the Lord in due stillness and resignation of mind, at such times has he opened a supply of food, though less plentiful, and something, though small in appearance, to offer to the people. I found it my duty to seek for satisfactory evidence, that it was a degree of the word of Truth, before I dared open my mouth, and then contentedly to labor according to the measure of present ability. Yet some such seasons, through the merciful, though gradual arisings of heavenly greatness and wisdom, were made both comfortable and strengthening to me, reverently to trust in the Lord; and signally beneficial and memorable to the congregation. Thus I was made a witness what it was to abound, and how to suffer lack; and taught to be resignedly content with the various dispensations, and operations of the heavenly power; neither in more plentiful seasons to forget God, the blessed author and giver thereof; nor in times of poverty to put forth a hand to steal. And oh! good and gracious was that divine arm, which engaged my spirit in that travail, showing me plainly many dangers and by-ways, which youth especially are liable to fall into; and that our safety only consists in keeping in watchful fear, and in carefully feeling from day to day, for the influences of divine life in the eternal Word, wherein is the light of men, for all stations and religious services, throughout all generations. It was made, through divine mercy and help, a teaching, strengthening, encouraging time to myself; and the Lord of mercies, by the attendance of this power, made the labor I was engaged in,

profitably awakening and relieving to many.

Several were convinced and gathered to the Truth in this journey; some of whom, in time, were made zealous and useful ministers in the church.

I was now easy, and glad of being at home among my friends, as they were also therewith, and I continued there, mostly visiting adjacent meetings as I found drawings, and attending our monthly and quarterly meetings, which I had an honorable esteem for; being often indisputably satisfied, that the Lord God in his wisdom and power had directed to, and established them in love and mercy to his church.

I was livingly sensible, in sitting reverently behind the elders in meetings for the good order and discipline of the church, that the divine wisdom and presence of the Highest, was often with Friends for counsel and strength, enabling them to lift up a standard against the enemy of all godliness, when likely to prevail through the various evil liberties of the flesh.

In about a year I found a concern growing weightily upon me, to visit Friends in Scotland again, and likewise in Ireland; with the approbation of my friends, and having a certificate from our monthly meeting, I set forward in the sixth month, 1701, with humble desires of soul before the Lord for his presence and wisdom to guide and enable me. I went through Cumberland, to Edinburgh, and so to the north of Scotland, visiting the meetings of Friends every where in those parts, and returned by Edinburgh to Glasgow, and the meetings thereabouts.

In many places I was truly comforted with Friends, and they encouraged and glad in a living sense of the continued fatherly regard, and extendings of the love of God towards them in that nation; amongst a hard, self-conceited, and in some places an envious people.

A wicked spirit prevailed with the mobbish people both in Edinburgh and Glasgow, to delight in disturbing; Friends in almost all their meetings; sometimes throwing stones, etc. while others with all the noise and vain sport they could invent, endeavored to drown the voice of any who were concerned to minister publicly among them. Yet at times the power and authority of Truth arose over those wicked endeavors, and the evil spirit was so weighed down, that some of the worst would go away, and others lend some attention to the testimony of Truth; and Friends were the more edified, and their faith and hope in God strengthened.

This disturbing, envious, persecuting spirit, was allowed to exercise the faith and patience of Friends there, in that manner, during many years: but a case happened at Glasgow, when I was there, somewhat remarkable; on a first day of the week, the people had very much disturbed us in the afternoon meeting especially, in their usual wicked and vain manner, and followed Friends after meeting along a large open street, where the number increased, some shouting and scorning, others throwing stones and dirt. One stone of some pounds weight passed with great force very near one of my legs, which if it had been hit, must, I believe have been broken by it; yet we were preserved from much harm. The people who were gathered in great numbers about their doors, and saw what passed, seemed rather to be

pleased with the abusive behavior of the mob towards us, than to offer any discouragement to them; whereupon a soldier, an Englishman, began to cry aloud three times, as if he had some public proclamation to make; and when he had thereby drawn the people's attention to him, he called aloud again. Behold the godly town of Glasgow, how they entertain strangers! and repeated it three several times.

This reproof made the people so ashamed, that they mostly took to their houses and got out of sight; and the more grown people drawing away, the rest soon left us and made off likewise, so that we had no further disquiet that day; and I heard, when I was at this place some years after, that the people had never offered the like disturbance again, either in their meetings or in their streets.

From hence I went down the river Clyde for Ireland, and landed near Belfast, and from there went to Lisburn, where several Friends lived, who received me lovingly. I began to labor diligently among Friends, hoping to get clear of the north part of that nation before the half-year's meeting in Dublin in the ninth month, which I was enabled to answer, in a good measure to my satisfaction. At Dublin there was gathered a large body of Friends, not only very consistent and in grave appearance, but a living and truly religious concern and zeal for the Truth was upon many of them, and great harmony amongst them. Here I met with our ancient and honorable friend William Edmundson, whom I had a great desire to see, having a deep and reverent value for him from seeing him before in England, though he knew little or nothing of me. I believed, if I was not what I should be, he would not only observe wherein, but would deal plainly with me. I went with some other Friends to see him at his lodgings, where he looked sternly and earnestly upon me, and said little. I sat down and little was spoken amongst us, but I observed he often cast his eye upon me. When we parted from him, he seemed more free and cheerful to me; and in several of the public meetings I was concerned to testify for the Truth among them, which both he and other Friends gave free way and time for; and he so openly manifested his regard to, and satisfaction with me, as made my way easy among Friends through the rest of the nation; and had a deeply humbling, and yet encouraging effect upon my heart, to feel carefully after divine help and wisdom, which alone can sufficiently qualify for real service, and preserve in the way and work of the Lord.

I then visited the meetings of Friends through the other parts of the nation with diligence; but forgetting natural ability too much, I fell into a dangerous illness from a violent cold, which forced me to stop about ten days at Mountmellick.

I set forward again in the work I was engaged in, though before some Friends thought it was fit for me, but got well along till I was clear of the nation at that time. My labor in the gospel power and word of life was cheerfully received, and made profitably awakening to some, reviving to the living, and a means of several of the youth amongst Friends being inwardly affected with the power of Truth, to their lasting advantage, and the church's comfort.

And so with the love of my friends, and a humble and thankful heart before the Lord of all true help, I took leave of Friends at Cork, and went over to Minehead in Somersetshire, having something

remaining upon me to a few places thereabouts, and about Bristol; and from hence came pretty directly home again, with reverent awe towards the ever blessed Helper.

I staid mostly about and near home with my friends, in true comfort, for we were made and preserved truly dear one unto another in the love and life of Truth, employing myself in bodily labor with diligence, which I still loved, for the reasons above-mentioned. But in less than a year after, a concern came upon me to visit the east part of the nation. I set forward through Lincolnshire, Norfolk, Suffolk, Essex, and went over the Thames, and through Kent, and Sussex, returning through Surrey to London, and through the middle part of the nation home, as I remember, in about five months, the supplying presence and power of Christ being mercifully renewed for assistance from time to time. But a deeply exercising trial for about two weeks was permitted to attend me, by a heavy weight of trouble and distressing doubts lying almost continually upon me day and night, especially out of meetings, which brought very narrow searching of heart, and much fear of being forsaken of all-saving help, and lest I should thereby become a reproach to the glorious name I had made mention of. Yet I was not left void of some hope in his mercy, who is all-knowing. This so far affected ray behavior, that I could not conceal my sorrow in mourning alone, and conversing little, though unexpected relief and supply mostly attended in meetings. But as I was brought to endeavor and desire after a thorough search to know if I had offended, or missed the right way in any case, and to double a watchful waiting and walking; I was strengthened in a resolution, or desire at least, to labor to be duly devoted to follow the Almighty's requiring, if he would but give a clear understanding thereof, with necessary help, whatever it was to do. And by degrees life sprang up in my soul through death; and a peaceful devotedness, with a cheerful, yet awful, trust in the Almighty searcher of hearts, overspreading my whole inward man, imprinting instruction upon me not to be forgotten.

Not long after this, a concern, which had been at times moving in my mind, but at some distance, to visit the churches in America, now grew more constant and weighty upon me; and my late exercising time had contributed to bring me into the more quiet and ready yielding to follow the Truth any way, if it was but cast up to me clearly; so when the matter was fresh before me, I endeavored to be duly still and devoted; and when it seemed almost out of sight, or gone away, I was pleasantly easy therewith; which resignation and quietness I have found to be my duty, and the safest way to attain a clear discerning of the motions of Truth in those cases, and also of the time; for I am very sensible the Lord directs as to time, as well as the thing in this respect.

This was in the fore part of the summer, and the next second month seemed to fix with me to be the time, though I yet kept the thing mostly to myself; but as it seemed to remain settled with me, I grew inclined to acquaint some particular Friends, some especially who had been engaged in that travail, with the concern I was under, who engaged me to be given up properly in that respect; and a young man of our county, namely, William Armistead, finding his mind likewise drawn that way, gave up to go along with me. I having some acquaintance with a Friend, who was master of a ship, who used to go to Maryland, I had thought of going with him, and wrote to know when he expected to sail, and had answer he intended to go about the twelfth month 1705. This account put me out of expectation of that

opportunity, because I dared not move before the time that appeared to me the right one. But as the matter remained with me I continued to make myself ready, and having the approbation of, and a certificate from our monthly meeting, and the meeting of ministers and elders at the quarterly meeting, we set out in the second month towards London.

When we came there, we soon heard that the above mentioned ship and master had not sailed, and though nearly ready, yet we had a seasonable opportunity of more than two weeks, to visit Friends in the city before we departed.

This circumstance I mention, because it afforded me matter of secret encouragement, both in confirming me that it was the Lord's requiring, also that it was his time; and likewise that this was the vessel ordered for us to go in: I had therefore the stronger hope we might be preserved. All these considerations humbled my heart before, and revived my hope in, the Lord; and the more relievingly, as there was at that time war between England and France, and the French had abundance of privateers at sea. This occasioned us to be longer in the channel than usual, that the large fleet might get together, being three weeks before we parted from the land's-end, and we were ten weeks more in getting to our port in Patuxent river in Maryland; yet we had a safe and good passage, though long.

The difficulty arising to me from so long a confinement with little business, having been much accustomed to be stirring, was abundantly eased, and rendered often joyful to me, by the gracious regard and comforting nearness of the Heavenly presence to my soul, never I hope to be forgotten.

After we had staid a few meetings with Friends thereabouts, who received us with great cheerfulness, finding our minds drawn towards Philadelphia, and so northward to New England, we crossed Chesapeak bay and had some meetings with Friends on the eastern shore of Maryland, and so into the lower counties of Pennsylvania.

We got to Philadelphia before the Yearly Meeting there, which was large and comfortable to us and Friends, by the gracious and powerful influence of the love of God, whose glorious name was worshipped and praised for his mercy and salvation.

We set out for Long Island with some Friends who came from there to this yearly meeting, and though I had an intermitting fever upon me, which distressed and weakened me very much, yet being desirous to be getting forward in the work we were there upon, I was not willing to be hindered by it, while I could any way avoid it. After staying a few meetings on Long Island we set out for New England, having near two hundred miles to travel by land through the colony of Connecticut; in which space there were few or no Friends, and the people generally very shy of us, and partly by reason of some severe laws then in force there, they were afraid to converse with Friends.

Though I was enabled to bear the journey, yet it was not without difficulty and being much weakened; having almost no appetite to any food. But getting to Rhode Island, we were gladly received by our Friends there, to our encouragement; after a week's rest, and the trial of some medicines, though to little effect, I resolved to go forward in the service, in the ability that Truth would be pleased to afford.

We visited the meetings down to Sandwich, and from there through Plymouth colony to Boston, being favored with the presence and help of Truth, often to our own and Friends comfort and encouragement in the Lord. We went forward by Salem, and to the furthest meetings of Friends that way, and had several meetings about Dover.

It was then a very exercising and trying time with Friends here, by reason of the bloody incursions that the Indians frequently made upon the English, being hired by the French about Quebec, which lies behind New England, to the north-west. Many of the English inhabitants were frequently murdered in their houses, or shot, or knocked down on the road or in the fields; some were carried away captives; and those whom they killed, they cut round the head about the skirts of the hair, and then pulled the skin off the head; and for every such skin, which they call a scalp, they were to have a sum of money. These barbarities caused many people to leave their habitations with their families, and to retire into garrisons, which the people built in many places for their greater security. Yet that which was sorrowful to me to observe was, that few of them seemed to be affected with due consideration, so as to be awakened to think rightly of the cause of this heavy chastisement, and be induced to seek the Almighty's favor, as they ought. But it was a profitable, humbling time to many of our Friends, who generally stood in the faith, and kept at their usual places of abode, though at the daily hazard of their lives; and it was very remarkable, that scarcely any who thus kept their habitations in the faith, were permitted to fall by the Indians, though few days passed but we heard of some of their cruel murders, and destroying vengeance.

We were in these parts, backwards and forwards, a considerable time, having many meetings, before being clear to leave them; which through the merciful regard and succoring nearness of the Almighty Power and presence, was satisfactory to us, and very strengthening and comfortable to Friends; we and they being all graciously preserved, though in the open country. We lodged several times at one Friend's house, at some distance from the garrison; and we had reason to believe a party of Indians was for some time about it, the marks of their feet being plainly to be seen next morning, but they went away without doing any damage, though it was but a mean little timber house, and easy to break into. We got a few meetings in some towns where few Friends lived; but not many people dared come to them, because of the laws of the country then unrepealed, which had been made to prevent the spreading of Truth, and also because of the dark and envious industry of their preachers to hinder them, by monstrous misrepresentations of Friends. Yet some did come, and behaved with attention, and the true love and power of Truth being measurably with us, they carried such satisfactory accounts to their neighbors, as tended much to beget more favorable sentiments with regard to Friends and the doctrines of Truth. I often thought that a thick cloud seemed to be over the country, and especially about Boston and parts near it; though light seemed to me to be breaking through in several places, and I fully believed would more prevail after the remains of that wicked and persecuting generation was gone off' the stage. We had nevertheless in Boston some blessed meetings with a few innocent Friends there, and some others, who would often come, in the evenings especially.

From Boston we travelled back up the more western parts, towards Providence, having meetings with

Friends; and I was not easy without going up to some of the latter settled towns, to see if we could have some meetings among them; the people thereabouts being little acquainted with Friends, or their principles.

We accordingly went to several towns, being accompanied by two Friends, and sought for liberty to have meetings among them, but the people were afraid either to grant room, or to come to a meeting; yet we found several willing to converse with us, asking questions and receiving answers, and who seemed pleased to be better informed. Several gross misrepresentations concerning Friends and Truth, which had been spread amongst them, were confuted and cleared away; with which many seemed well pleased in several places; so that we returned in peace and satisfaction, believing we were in our duty, and that our labor there was of some service.

We came back to Rhode Island, and after having a few meetings on that island and near it, where there is a good and valuable body of Friends, with whom we were comforted in the heavenly Father's love and regard; we came back to Long Island and New York, and had some large and heavenly meetings thereabouts; where some were convinced of the Truth, and joined honestly with Friends. We also had drawings to visit some towns towards the east end of that island, being some days journey from the places where almost any Friends dwelt. We accordingly went to several towns, and procured liberty to have some meetings, though there was a rigid Presbyterian people there-away. At one town the preacher and the justice consulted together while we were at a meeting in the evening, and contrived to give us some trouble. Next morning the justice, whose name was Hubbert, sent forth a warrant to bring us before him. We went, and many of the town's people hearing of it, gathered about us, and went in. He began to examine us of our names, places of abode, and our business there, to which we gave him answers, so that he seemed to be at a loss what further to say to us; but he bethought him to examine us about taking the oaths. We desired to know what oaths he meant; but he was much at a stand to tell us, nor could he find them in his book, which he turned over carefully, but met with nothing to his purpose; while the people who were there, seemed pleased to see him so fast, and in a manner confounded. Then another justice of the peace came in. The first being behind a table, stood up and said, come Mr. Wheeler, please to come here, this is a part of your business. To which he replied sternly, I know not that it is, or yours either; and so they fell to argue the case one with another with some heat, we standing still with an innocent cheerfulness; for the love and presence of Christ was measurably with us, and much beyond our expectation comforted us. The people were pleased to see the poor, dark, envious man, who gave us this trouble, confounded. Then the other justice who came in, said, I have been at our own meeting three sabbath days one after another, and did not hear Christ named from the pulpit; and I confess I was at the meeting with these people yesternight, and heard Christ preached truly. A pretty deal more passed between the justices, and some of the other people began to show their dislike of him and his proceedings with us, so that he seemed much to want to have the discourse over, and us gone, though we were then in no haste. But after a little while he set us at liberty, though he had threatened us with a prison before. So after some time spent satisfactorily among the more friendly disposed people in the town, we being easy in our minds, left that part and returned up the island, having some service, and several meetings in other places, till we came again to

where Friends were settled.

But we could not find ourselves clear without returning again to Rhode Island, though a long journey, in order to be at the yearly meeting held there, for that government and New England, which we got to through some hardships in traveling. There we saw Friends from most parts of those provinces, it being an exceedingly large meeting, and very eminently comfortable to many, through the strong and lively spreading of the love and power of God therein for several days; and the edifying accounts brought from the several parts belonging to this meeting. Friends generally keeping their places and habitations in the faith, were eminently preserved in that distressing, bloody time, when the sword, like a scourge, afflicted the country. We then were free to go from those parts, and return toward New York, and took our leave of Friends in much nearness of heart, under a sense of the Lord's blessed presence and fatherly care, and with holy and hearty returns of thankfulness and praise to the Almighty deliverer.

As we passed through the colony of Connecticut, we found some concern upon us, to endeavor to have a meeting in New Haven, the chief town in the government. We enquired at the inn if we could have a room, or where we could procure one to have a meeting in; but were told that none in the town dared allow such a thing, and that but very few would dare to come to one of our meetings, except the minister (as they call their teachers) first gave leave. One man in the house seemed desirous that we should have a meeting, and said he hoped the minister would not deny it, if he were sought to for it; and offered himself to go with us, if we desired to speak with him, which I found my mind inclined to. We went accordingly to the priest's house (his name was Pierpont); he spoke to us civilly, and invited us in. I told him, that as we, as a people, and our doctrine, had in many places been much misrepresented, and unjustly reproached, we were often desirous of opportunities that people might hear us, and so be the better able to judge for themselves; and that we desired to have such an opportunity in that town, but did not find the people dared allow it, unless he would consent thereto, and the occasion of our coming to him was to make that reasonable request.

But he smoothly excused himself from giving such liberty, with several allegations, but after a seeming civil manner; for by this time a pretty many of the upper-sort of the town's people were gathered in. Then he was told, that we had nothing in our hearts towards them, or any else, but the universal love of God. On which expression he began to observe, that he supposed they did not understand the love of God to be universal in the manner that we did. I returned.

That seeing the Scripture is positive that Christ our Savior gave himself a ransom for all men, and by the grace of God tasted death for every man; and that he became a propitiation not only for their sins (that is, the believers at that time) but for the sins of the whole world; and also, that he spiritually enlightened every man coming into the world; that a manifestation of the Spirit was given to every man to profit withal, and that the grace of God which brings salvation, has appeared to all men, from hence we have good reason to believe the love of God in Christ to be universal; and desired him if he thought fit, and could, to show from Scripture to the contrary. He answered, they understood that salvation was extended to mankind, as the Gospel was outwardly preached; proof of which opinion from Scripture was then desired. He mentioned that of the law coming to Israel, and the statutes to Jacob, and that

God had not dealt so with any other nation. He also mentioned Galilee of the Gentiles, the people that sat in darkness saw a great light, etc. which was, he said, the Gospel was preached verbally amongst them. We answered that we scrupled not to allow, that the Almighty manifested a particular regard to the house or family of Israel; and also favored the people of Galilee of the Gentiles, in causing the gospel to be instrumentally preached unto them early. Yet they did not prove, to our understandings, that others had not offers of saving help from God; because the Apostle Paul had asserted, that the Gentiles who had not the law, yet did those things contained in the law; thereby showing forth the law of God written in their hearts. Then he began to say, he supposed we were come prepared for disputing matters, and that he was not apprised of any such thing; or to this effect.

We told him we were newly alighted from our horses, and came to him to ask his consent to have a meeting for the people's satisfaction; that this discourse was altogether unexpected by us, and that we considered we were in his house, and would not impose upon him.

By this time the house was almost full of soberly behaved people, which occasioned both more fear and care upon the priest; and I believe the Truth both supplied and seasoned our spirits for their good. I think we might have had about an hour's conference at least, mostly in a commendable calmness and civility; we parted with a holy comfort and thankfulness of heart before the Lord for his merciful assistance.

We were then easy to go forward, and came to Flushing in Long Island, and having some few more meetings there-away, we came through part of the Jerseys into Pennsylvania; in which provinces we travelled, visiting meetings most of the summer, having many large and heavenly seasons. This very much spent my bodily strength, so far that I think, I never recovered it. But the Lord added a blessing to our labors in these parts; some were convinced and gathered to the Truth; and one young woman, who after some time became engaged in the ministry of the gospel, wherein she was made a very eminent instrument, to the help and comfort of many in various parts of the world.

We were also at the yearly meeting in the seventh month, at Burlington, for Friends of Pennsylvania and the Jerseys, which was exceedingly large, and to good satisfaction in the dominion of Truth.

We then turned towards Maryland, and visited Friends and some others in several places down the eastern shore, into Virginia, to pretty good satisfaction, though the affairs of Truth among Friends there-away, were at that time but low, partly through a neglect of discipline.

We got over the great Bay of Chesapeak, so through the lower part of Virginia and into North Carolina, and had many strengthening and comfortable meetings in those parts, through the gracious extendings of the love and power of God towards a well-disposed people, both professors of Truth, and some others; among whom we had some good service.

We then came up into Maryland again, upon the western-shore, but got over some large rivers with great difficulty and hazard, in the severity of the winter; and visited some Cew places in Pennsylvania and the Jerseys, which we were not clear of, greatly to our comfort; and so prepared to take our leave

of those parts in order to visit Barbados. But I hope never to forget the heavenly nearness and openness of heart, wherein we had to take leave of our Friends there-away, with the offers of thanksgiving and praise to the Almighty Helper and Protector.

As particular marks of the interposition of Divine Providence, should be had in remembrance, I think it fit to mention here something that we esteemed such. There were two vessels both nearly ready to sail for Barbados, and many were inclinable to our going in one of them rather than the other, believing the master would behave respectfully to us. The other was accounted a morose sour-tempered man, yet we could not be easy but in concluding to go with him. The other vessel went out first, but quickly lost her mast, and lay many weeks tumbling at sea; we went well, and were nearly six weeks before the other, which was owing to the providential care over us.

We were kindly received by Friends at Barbados, and entered upon our service among them, laboring therein nearly two months, to pretty good satisfaction: but through the heat of the climate, and my diligent labor, I was seized with a violent fever, which most of those who saw me, expected would have taken me off; but it pleased the Lord of all mercies to restore my health again, in about a month's time; and shortly after, being clear of the island, we took leave of Friends in much nearness in the love of the gospel.

We sailed to Antigua, but in our passage were attacked by a French privateer, which after firing a few guns, without doing the ship or men any damage, made sail and left us.

Some of us were very thankful for the merciful protection; and that evening we landed at Antigua, where we had good service in various respects among Friends; several of whom had been out of good order, but we were helped to leave things better, and were clear to depart in about three weeks, and sailed for Jamaica, where we arrived in the eighth month.

There were at this time four meetings of Friends in Jamaica mostly kept up; though several of them were remote from each other; we visited them frequently, and had some meetings at times among the people, so that our labor became of good service for the Truth.

There was a priest toward the farther part of the island who grew very angry about us, calling us deceivers and deluders; and gave out that he would dispute with us. We thereupon let him know, that though we were not much in love with such opportunities, they often proving more noisy than really edifying; yet as he had frequently taken the liberty to calumniate and asperse us as a people, and the doctrine of Truth which we had to publish, in a public manner behind our backs, we were willing to meet him in a public place, when and where he would appoint, that we might make our defense. He then sent us word by letter, that he would only have a private conference before six of our people, and he would bring as many with him. But we chose that the meeting might be so public as that all might come and hear who desired it; which as it was his own proposal at first, he could not fairly refuse.

Time and place being agreed upon, he and many people came; he had fixed upon four things to discuss, in order to prove us erroneous, namely: The disuse of the two sacraments, as they call them; our

holding perfection; and allowing women to preach; and to keep to Scripture for proof. He first entered upon water baptism, in order to prove it a standing ordinance in the church of Christ, which he endeavored to do by a chain of arguments, artfully linked together; but when these came to be taken asunder, and their inconsistency discovered in much calmness of mind, he fell into a furious passion, using angry threats instead of arguments. After becoming somewhat more cool, he wanted to proceed to another article. I told him, I would allow him to proceed to the next as soon as he pleased, if he first yielded up that, or could advance some more convincing proofs of his assertions, but not till then. He was so uneasy and ashamed with his management of the debate, that he soon left the house and company. We and many of the people staid, and had a good and edifying meeting, and parted comfortably.

The priest in a little time after left the island and got a place, as I heard, aboard a man-of-war.

We labored near three months in this island among the few Friends in it, and sometimes among the neighboring people; but grandeur and vain liberties very much obstructed the growth of true religion at that time, and more so afterwards. We were favored with heavenly help, and much holy comfort and peace in our labors amongst them.

When we became clear in our spirits, and easy to leave the place, we prepared for our departure for England; and a ship bound for London being almost ready to sail, we had some thoughts of going in her. My companion being indisposed, desired that I would go on board the said ship to take our passage. I went accordingly to speak with the master, but quite unexpectedly to me, I found myself so disquieted and uneasy in mind, that I dared not say much to the master, though the vessel had the character of the best sailing ship in the trade. I learned that there was another vessel almost ready to sail for Bristol; I went on board her to see how things were, and here I found my mind easy and quiet. I let my companion and Friends know what I had met with, and the occasion of altering my intention. My companion readily agreed with me, to come in the Bristol ship, and we embarked for England the 18th of the eleventh month, 1707, but were eighteen days in beating through the windward passage to Crooked Island, from which it is called thirteen hundred leagues to England, which distance we run in twenty-six days.

The master and mariners agreed that they never had had so expeditious a voyage; and through heavenly protection it was safe. I mention heavenly protection at this time, I think from very evident reason. The ship which we first thought of coming in, had we not been restrained by a supernatural heavenly hand, foundered somewhere at sea, and was never heard of more, which was a very teaching thing to me. Secondly, when we were got within the Irish channel, the master intending to keep as near the Irish shore as he could, one of the seamen on a sudden called out 'land.' The master asked where? and was answered on the larboard. The master replied, God forbid that land should appear there; then almost all running to look at the land, I walked upon the fore-castle, and looking into the sea, saw a rock a-head of us, not above six feet under water; of which I gave notice to the master, who immediately saw it, and called out to the man at the helm, with the most lamentable cry I ever heard, helm a-lee, helm a-lee, for God's sake, or we every man of us perish. This he quickly did, and so the ship steered by it, but within

half the length of the vessel. A dark fog with drizzling rain had occasioned the master's mistake; it cleared up a little before this clanger occurred, and enabled us to discover it, but it soon returned again thicker than before. We got a good way up the channel, but our wind failing us, we dropped anchor, and early next morning got into the port of Minehead, with deep and humble thankfulness before the Lord of heaven and earth, whose guardian angel was manifestly regardful of us. It was now a time of hot war between England and France, and great numbers of privateers were out, yet we were preserved out of their hands, as well as from the perils of the sea, which was owing to divine mercy, and not to any merit of ours.

To this period of time our dear and honorable father had brought down the account of his life and labors in the service of Truth; and finished it only a few weeks before his decease. The remaining part chiefly consists of Christian Epistles to the churches and some particular Friends in several places, together with such an account of his travels, as could be collected from the short journals he kept.

In them he seldom put down more than the times when, and the places where he had meetings, with some general observations upon them; as these might in some respects assist him to give a particular account of his travels, and the state of the churches, to his brethren at home; to whom at his return he was wont to communicate it, with a peculiar warmth of gratitude and reverent thankfulness to Him who had called him to labor in his vineyard, and accompanied it with such instructive observations, as made these opportunities often very precious and edifying.

But as these lessons were too deeply fixed in his mind ever to be forgotten, so as he had not, at least, during a great part of his life an intention of writing any thing by way of journal, he omitted inserting them; we are therefore deprived of many valuable observations, and Christian experiences, and are obliged to present the reader with such an account of some of his visits, as though worthy of notice, yet will be the less satisfactory, as it appears from the preceding sheets, that the remaining part of a life so usefully employed must have afforded much important instruction.

We have inserted here the copies of such epistles, written by him during this visit to America, as we could find among his papers, or in the hands of his Friends, and were thought proper to be added to this collection, reserving to the conclusion some pathetical exhortations, which though written very early, may be till then postponed, without prejudice to order or utility.

To Friends of the Monthly Meeting of Richmond in Yorkshire¹

Dear Friends,—In the bowings of living virtue, my spirit does freely reach towards you, in earnest travail for the prosperity of the Lord's work among and in you all. My heart is humbled before the Lord Almighty to magnify him for his mercy, in bringing me to have a share of that

¹ In a private letter to a Friend, to whom this epistle was sent, he writes thus: "I have been under a concern of spirit on behalf of the monthly meeting of Richmond, and all its members, and through secretly seeking to the Lord, my way was opened to visit you with a letter, which I desire you to take to the monthly meeting, and if Friends think fit, I would have it solidly read both to the men and women: and also copies of it sent and read in the particular meetings, for stirring up of all; or however that I may be so far cleared."

solid comfort which the living enjoy, in the sweet gospel-fellowship of Jesus Christ. Herein my life is strongly with you very often, though I am outwardly far separated from you for the great name's sake, as he has hitherto given my soul large and plentiful confirmation, in being pleased frequently to visit with his humbling presence and life, which does support through various difficulties: To his Almighty power let my soul bow for evermore.

And dear Friends, both male and female, I cannot easily forbear signifying to you, that I have been under deep exercise of soul on your behalf many days, and for some time wanted to see my way opened to speak to you.

But in my inward and secret attention upon the Lord, my heart was opened, my life set at liberty, and my spirit engaged to remind you all, of the inexpressible love and mercy of the God of heaven, in manifesting his saving Truth to our understandings, while many as worthy as we were, do not yet know it. And now a consideration of the end of so great a favor from on high should engage us all, and be always before us. Surely it is for no less a purpose, than that we by the power of it, should be redeemed from all iniquity, and be purified as unto himself, a peculiar people. Oh! this word Redemption is often in my mind, and lives closely with me at this time, and I entreat you all to take notice of it. It is a word soon spoken, but requires deep travail to experience it to be fulfilled; and without this experience, all other enjoyments can never make us truly happy.

This is the word of life that is in my heart at this time to you all; that you may be redeemed from the power of all such humors and inclinations as are carnal and fleshly, and consequently opposite to the pure nature and will of the Lord God; that so, answerable to primitive doctrine, every thought may be brought into subjection and obedience to Christ. This is the state into which the Lord is gathering his faithful, though often mournful followers. For though prejudicial and hindering thoughts and inclinations may sometimes appear and arise; yet they being brought to the light, the Spirit of Christ, the Spirit of Truth we make profession of, to be tried and proved, he shows the nature and danger of them, and also makes way for the deliverance of such inward Christian travelers. And as they yield obedience to his leadings, they go on from strength to strength: these are they who experience what redemption is, and dare live no longer unto themselves, but to him, who has called them.

Thus the blessed end of the Lord's mercy in visiting us will be answered, to the glory of his great name, and our souls will have the comfort and enjoyment of his love.

I again say, and it is an everlasting Truth, that though we submit in our judgments, and give up to profess the blessed saving Truth, yet if we sit down short of witnessing redemption, by the humbling power and virtue of it, we can never reap the benefit of God's salvation, which is indeed therein; nor be brought into covenant with God, nor partake of the sweet and holy communion of saints, and the true spiritual union which is among the living members of the true church. The lack of right devotedness of heart and diligence in this momentous concern, is

the reason why many fall short of the enjoyment of that engaging life which does descend into many bowed souls, and fills them with holy zeal. On the other hand, not feeling this, is the cause of so much coolness and indifference in many, about the Lord's business, so that the necessary care and concerns of the church, for its preservation and growth in righteousness and holiness, in order that Zion may become the beauty of nations, according to God's determination, is almost become a wearisomeness to them. I say, this concern, I am afraid, is become like a burden and uneasiness to some among us, and I have often borne a part with the living, of the weight of such careless easy spirits; my soul cries, that the Almighty and powerful God may awaken such by his eternal word of Truth, which though people may change, and become less fervent and zealous for his cause, is the same that ever it was, and remains so forever.

And dear Friends, brethren and sisters, my soul entreats you, as though I was present with you, every one to see to the discharging yourselves in the time allotted to you, of your respective duties and services in the church of Christ. You are not called to be idle, neither to serve yourselves; but that with your abilities and qualifications, you should above all, and in every undertaking, labor to exalt and show forth the glory and excellency of the everlasting, undefiled, glorious Truth; which God in his mercy has given you to believe in, which must be over all, and shine to the very ends of the earth. Those who are faithful lovers to it, shall be dignified with riches and honor that shall never fade away.

My Friends, my heart is open in the extendings of eternal life towards you, and for the discharge of my duty I am plain with you. I cannot but desire you to consider, how industriously careful, and earnestly concerned some both men and women are about temporal things, some in one sort, some in another, in their trades and dealing, and about the very cattle, and by such industry attain to great skill and acuteness in their professions and employments; though most of this is to gratify human desires and inclinations, and to make them and their posterity appear great in this world.

If such did but employ the capacities and qualifications which God has given them, with the like earnestness, about heavenly things, proportionally to the weightiness of matters, and to be great in favor with the Almighty, rich in faith and good works, and to endeavor to bring up their children in the nurture of the Lord; and as much as in them lies, to prepare their minds to receive the power of Truth, without which they can never be happy; oh! then we should soon have many, both men and women, excellently qualified with clear understandings, sound in judgment, not lacking zeal for the Lord, which at present is too much lacking, because the engaging love of God would be shed plentifully in their hearts, drawing them to serve the Lord heartily. May we not justly say, if some were as zealous for the Lord and his Truth, as they are for themselves and their own concerns, they would soon be mighty men and women for the Lord, and great would be their comfort and reward both here and hereafter.

Dear Friends, my heart is reverently bowed, that the Lord has opened my way to ease my spirit a little to you, from the concern I am under for your good. I beg earnestly of you who are more

elderly, to let what I have here written, have a place in your solid consideration, knowing there is no reason for the truly living to be offended. And you who are young, lay these things to heart, for now is your time, and as you wish to be happy, bow inwardly to Truth, that you may be saved by it, and become of the redeemed of the Lord, so will he be a tender Father to you, providing for you what he sees you have need of, which, without him, you cannot provide for yourselves.

And you truly living souls, you travailers in the deep, that nothing can satisfy but God's arising, first in yourselves, and then in others; so that he alone may be exalted, and may sway his scepter in righteousness, that whatever is contrary to him, may come under judgment.

As I know there are such among you, my spirit is steadfastly with you.

Dear Friends, this one thing is yet in my heart to you; keep in mind, that it is the life of Truth which quickens the soul to God; if ever we become of his people indeed, it is by retaining a thirst after the renewed springings up thereof in the soul. This alone can keep us to be of his people, and whoever loses this true thirst after life, humbling, bowing life, they lose the access to God, and that wherein alone is acceptance with the Father. It is the life that is the light; it is the life that is our only strength, and the alone sanctuary and place of safety in all besetments. And though it may sometimes seem as' if it were sealed up, and the heavens may appear like brass, yet the truly thirsty soul, that retains its earnest travail, and cries after the enjoyment of life, will never be tried beyond what it will be helped to endure, to the increasing of its experience of the Lord's goodness, and adding obligation upon it to serve him faithfully, who is Lord God Almighty, worthy to be served and obeyed by all people forever; into whose hand of love, I commit you all with my own soul: and in the sense of his uniting heart-tendering love, I bid you farewell, and remain your near friend according to my measure, who earnestly seek the good of all people.

Cliffs, in Maryland, in America, the 17th the Sixth month, 1705

John Fothergill

To Friends in Rhode Island and New England.

Dearly beloved friends!—In the love of our heavenly Father, whereby through his Son the Lord Jesus Christ, our blessed Savior, he has graciously visited our souls, and by the merciful drawings thereof, has gathered a people into acquaintance, and measurably into covenant, with himself, and one with another, my spirit does at this time tenderly salute you; earnestly praying, as at many other times since our outward separation, that the eternal and divine spring of love and life may abound among you. I firmly believe it will be so, as you wait for it with diligence and patience; as it is the incumbent duty of both old and young, because daily bread to our

inward man we all have need of. And that our blessed Father may guide and keep us, and may ever be with us on all occasions, is my fervent cry.

And my dear Friends, as it is divine love that has overcome our souls, and gathered us to be a people to show forth the praise of the living God; the same divine love draws his servants from country to country, to visit and strengthen one another in the way to peace.

The strength of this love, often engaged my spirit when with you, in a deep travail, both by night and by day, for the exaltation of the government, and righteousness of our gracious God; that he may delight to dwell among us, and through our faithfulness to him, his glorious name may be magnified among them who are afar off.

And very often since has my heart been drawn towards you, and it remains engaged, with those who are truly concerned among you, and such I know there are, both elder and younger, male and female; whom I beseech in the bowels of engaging, uniting love, some as fathers and mothers, and some as brethren and sisters, as to age, to labor that nothing may hinder your growth and progress in due care and diligence; first respecting your own souls, and then in faithful care and suitable dealing with those of your household, your offspring especially, if such you have. Endeavor not to be behind in due labor, not only in living zeal to advise, but to restrain from what you see, or may have seen to be inconsistent with the mind of Truth, and pernicious to them, in respect to their souls happiness. In the next place, relating to the churches in the respective places where your lots may be cast; having especial care that those who come among you, and are reputed to be of you, may live to Truth, and come up in obedience to the holy leadings of it. This true and diligent care over one another, has often proved greatly helpful to some weak and staggering people, and a comfort to the admonishers. For Friends may have heard line upon line, and precept upon precept, in a public or general way; and they believe that Truth is Truth, and are willing to make profession of it, and love to hear its testimony; yet continue in what the truly living know is condemnable, and not of the nature of God's blessed Truth.

My friends, we must come to this, to tell such you are the man who are unfaithful in this or the other thing, which we know the Spirit of Truth, if regarded, does show to be evil, and would lead out of. It is a hurt to your own particular, a reproach to the blessed Truth, and a cause of sorrow to the true seekers of Zion's prosperity. Be they rich, or ancient, or near acquaintance, or under what circumstances soever—this I believe is the way in which the Lord will have them dealt with, if concerned persons shrink not from their places.

Bear with my plainness, dear friends, I must be so, if I be right; think on these things, and look to the full discharge of that trust and service, which the living and holy God has reposed in you, and fitted you for, many of you in various places, both male and female; and he would fit many mere, if they would but stand looser from the loading, clogging, reasoning world, and the hindrances that attend those who earnestly pursue it. Arise, arise, you who know that the

Almighty would make use of you in his house, his church, if you would but cast your care upon him; mind heavenly things more than earthly, and shake off your reasonings and entangling enjoyments, and the Lord will then make use of you, and you shall not lack your reward, but shall have what he, who is wiser than man, sees convenient for you here, and an eternal glory with him hereafter.

But if all the labor of love thus every way bestowed, does not prevail with the earthly-minded, or those who mind themselves too much, the Lord will pass by them, and choose others into their places, and will give them their reward. Thus I am eased on this head, being truly plain in God's love.

Yet I have further to treat with some among you, who may perhaps be of the elder rank, but have not gone on in the way, that in the visitation of the love of God, they were convinced was right, so honestly and uprightly as they should have done; but have stooped a little here, and a little there, and rather shrunk from the work of the mighty God, sometimes with one shoulder, sometimes with the other, and stood not upright like men for him in the day when he would have made principal warriors of them; by these means and doings they have marred and wounded themselves, so that they have not the clearness of sight nor understanding, nor are they to be leaned upon, as according to their age they might have been.

For if they had walked uprightly and faithfully before the Lord, regarding his honor and testimony as they ought to have done, he would undoubtedly have made them capable of being thus serviceable and honorable in his hand, as he has made a remnant among you, through their faithfulness to him in a day of trial, unto whom my soul cleaves in immortal love.

But this is not all the damage which has ensued by giving way in this manner; the spirit of the world, and its corrupt fruits, which Truth has to make war against, hereby have been spared and got strength, and were the harder to encounter by such as God raised up, and who must stand for the Truth in good earnest. Their work was harder, their burden heavier, and the warfare in some respects made longer through such unfaithfulness; but the Lord is on his way in good earnest, and is and will be mindful of all who truly wait for his counsel, both old and young, and who give up their all in true dependence upon him. He has been the God and helper of his people in all their straits and besetments, and he will never forsake his little ones, as they confide in him. My heart is filled and overcome, with the living sense of the immediate extending of his love and fatherly care over all his family; especially the faithful warriors for his righteousness and holy testimony against the corruption of the world. Whether they are such as are immediately engaged in person, or are such as have been valiant in their day, and have done their day's work truly; or are true in faith, and sufferers in spirit, and right in heart with those who are so engaged, though not required to be much personally concerned; such are all the Lamb's followers and warriors; and the Lord of heaven and earth has a careful eye over them for good; and in keeping true to him, he will be with them, and they shall have the victory.

Thus my heart is open to all my faithful brethren and sisters, in a pure stream of love, which sprung up, and a little drew me from another matter; and from persons under some other circumstances, who for age might have been more serviceable, and more worthy of true honor, than now they are. Some of these have had a service in their time, and I know, kindness from a tender Father has often reached towards them for their good, and in order to stir them up closely to consider where they had stooped, and given way to the wrong thing.

Although I am led to treat after an unpleasant manner to some, and I am sure, as a man, it is so to me, yet my heart was engaged in this way, sometime since, to treat with such; and my spirit, though at first attended with sorrow on their account, yet was presently full of the reachings of immortal love to them, with an invitation from the God of mercy to such holders-back and hinderers of the work of the Lord. Such you may soon find yourselves to have been, not only by your giving way yourselves, but when any thing has been to be discoursed of as a branch of our holy testimony, have you not generally rather opposed it, and been pleaders for ease and liberty, and withholding of right judgment from being placed upon things that were inconsistent with Truth! Oh! that you may see yourselves, and lay hold of that searching, purifying power of the living God, which is extended towards you, which though it would lay hold in judgment, yet mercy follows very near. Let a time of searching and humbling have its way, I beseech you in that love which I know comes from the Holy One. For he will bring men to account when he pleases, and in judgment will not regard their stations in this world.

The faithful, upright walkers, the lovers of God's testimony, more than life, or liberty, or estate, or any other enjoyment, these will be admitted into the Lord's rest; when some more knowing, in their own eyes, or older, or richer, and of more account among men, will be disowned by him, if they do not come up in more faithfulness.

I am earnest with you upon this head, because a concern fastened close upon me, well knowing that the Lord would have such truly awakened; that as some are hastening to the grave, they may go away living and bright, and leave an encouraging example to the younger, whom the Lord is stirring up. And that others who to appearance are not so near their latter end, may be aroused up out of their unsafe rests, and stand up like men for God, indeed. He would make some of you, I fully believe, who have rather been retarders of the work, valiant for his cause, and serviceable in many respects; whereby you will at last receive the good sentence of well done. That the Lord God of mercy and salvation may thus prevail upon you all, is my earnest prayer, with a heart full of true love; believing there will be but few, if any offended at my plainness, except such as have some need to lay fast hold of this renewed visitation. For it will not touch the Lord's deeply engaged servants and faithful burden-bearers for Zion's sake.

And as I have been drawn to entreat, and tenderly to caution both older and younger, men and women, whose spirits are engaged to seek the honor of God every way according to their capacities, the prosperity of his holy blessed Truth, and the growth of those who make profession of it, in the righteousness which it would lead, and does lead the faithful followers of it

into; that they who have this care upon them, (as I know many have) may see to the full discharge of their duty; so I have to speak to such as have been convinced in their judgments, that Truth is Truth, and make some profession thereof, yet live out of the life of it, and shun the cross of Christ, that would break them off from their former vain conduct, in words and actions, which are of the flesh and the world, and not of the Father; and tend to nothing but to gratify the fleshly mind and desires in yourselves and others, whom you may strive to please, either for worldly profit or pleasure, though in so doing you slight and neglect what would make for your future happiness and eternal peace. Oh! my bowels are full of love and pity for you; and I am engaged, though absent in body, to call unto you once more, to consider your latter end, the time whereof is uncertain; and that you must give account to a righteous God, who has long waited over and invited you in mercy, and who will be just in his rewards according to the deeds you have done. Look into yourselves in coolness, I beseech you, and see whose will you are doing, and whether you live to the pure word of Truth, the Spirit of holy Jesus; or to the flesh, and the vain corrupt spirit of this perishing world. You have had many reproofs, by the grace of God; you have also had many opportunities of hearing the everlasting gospel and word of Truth plainly declared, in the love and power of the Father; all which has been for the gathering you to Truth and righteousness, and out of the corruptions of the world, to be a people to bear a faithful testimony, in words and actions, against the apostate practices, and to that power which never fell, and is come to redeem the fallen to itself. And many of you have been advised and plainly dealt with, by the servants of God, and of his church; though some to their own hurt, as it will be found at one time or other, have slighted their advices, and rather despised them. But be it known to all such, as would have no bounds set to their corrupt inclinations and humors, that the Lord will yet concern others to treat plainly with them, yet for no other end, than the honor of his Truth and their good. And if all will not prevail with such to obey the righteous and holy Truth, the harvest will pass over their heads, and they will be ungathered; and will then, though too late, remember, who were their friends, and acknowledge the great mercy of a long-suffering God towards them. That you may be brought forward in true faithfulness, while time for it is continued, I am thus engaged to treat with you in the Father's love, which I heartily desire you may embrace, and be fitted to enjoy it both here and hereafter.

There yet remains upon my mind, a near concern for such as have been mostly educated and brought up in the profession of Truth, and are children of believing parents, whose care it has been, both to advise their offspring faithfully, and to set before them good examples.

Though you might be included in what is above written, yet I have to treat with you in particular, in hopes that the cautions may be more prevalent. There are several, I fear, if not many, who take more delight to be like the vain world in their conduct and conversation, than to grow up in obedience to Truth which works in you, and in a gravity and comeliness answerable to the care, the labor, and the example of your honest parents. But remember, that both these inward convictions, and the care and advice of parents and others, are merciful visitations to you from your great Creator; in order to gather you in your young years into righteousness, without

which none can enter the kingdom of God. Be assured, the time will come, and it may be unawares, when you must be accountable for them all to the Judge of heaven and earth. Therefore be entreated to seek after acquaintance with, and submission to, the pure principle of Truth in yourselves, which you make profession of; that by the power and virtue of it, you may come to be witnesses of its saving you from vanity, and delivering you from corrupt inclinations; and so you may be brought into communion with the living God, and become faithful testimony bearers for him in your generation, in the room of your parents and others who are passing away. The blessing of the Lord shall then be upon you while here, and at last an inheritance among the sanctified will be your portion.

And though some young people among you may not have had those advantages of due care over them, nor the benefit of examples in sobriety and faithfulness, from their parents, which some others have; yet I believe these can see that it has been their parents' fault, and if they had been true to their principles, or rather to the Spirit of Truth they professed, it would have taught them, both to have been better examples, and to have advised and restrained you more, from vain ways and company, and youthful pleasures, which we know war against the soul. Wherefore be persuaded, I beseech you, as you are I believe convinced concerning the Truth, to learn of it, and allow it to lead you, though it be from your pleasures; and instead of taking liberty either from your parents' indulgence and neglect, or their looseness and misconduct, rather let them serve as caution and instruction to you not to do the like; seeing you know or believe that they should have done otherwise. My heart is engaged for your good and happiness every way, who have been brought up in some profession of the blessed Truth of God, and I entreat you in plainness to cleave to Truth, that you may be broken off from vanity, and vain and idle company, which it is impossible to use frequently and unnecessarily without damage and hurt. Therefore be warned and shun it in time, before you be like it, as I fear some are already too much. Let the extending of divine love, both secretly in your hearts and instrumentally, win upon you, and humble and soften your spirits before the Lord of mercy, who is abundantly gracious, and waits to shed his love abroad in many hearts, if they would but make room for it: in the issuing forth thereof towards many of the youth, who have been lovers of their own ways, more than the ways of gospel Truth, I thus discharge myself to you, with prayers that this renewed visitation from our heavenly Father, who would make you his children indeed, and heirs of the kingdom, may have due weight with you all.

And to you dear and tender spirited ones among the youth, upon whom the sweet influence of the love of God has made some impression, and has begotten desires in you after the enjoyment of it, and that you may grow up such as God would have you to be; though you are often beset with the strength of your own inclinations, and the secret allurements of satan, rendered more ensnaring by means of associates and former acquaintance, drawing your minds out after one little thing, or another little matter, according to your various circumstances and tempers, and pleading the harmlessness of it too. Beware of such things I entreat you, and as your faces are turned from them, when your hearts are most tender, and your spirits the most sweetened with

divine love, be careful not to tamper with them when that may be a little withdrawn; for then is the time of the enemy's working. Love, I beseech you, and as much as possible keep to solid company, there you will find help; and shun the company that love idle jangling, and airy discourse, for this draws back and hardens.

Thus, dear young Friends, be careful that the work which the Lord has begun in you, in order to fit you for himself, and to enjoy his holy living presence, may not be hindered.

If you cleave close to him, and regard him diligently, he will be with you, and you know not what use he may make of you in his family, or to bear his glorious name to other people.

And you, my brethren, and tender sisters, who have something of this work committed to your charge, to appear in public in and for the great name; some of whom are fitting for more and more service, yet are attended, as I know some of you are, with many fears, and know times of withdrawing, as it seems to you, so that you think you are emptier and leaner than other people; and sometimes the great disturber seems almost to be let loose upon you. These are indeed distressing, humbling, proving times; yet they are times of learning great experience, and of fitting for various services, as well as plunging thoroughly down, that we may see what we are, when the power of Truth hides itself from us, and to exercise our careful dependence upon the arm and power of the Lord.

I know there are among you, who are witnesses that this has been the way in which God has led them, and fitted them for his work; and in leaning upon the divine hand that shuts and opens as He sees good, they have been preserved living and sweet to this time.

And I wish that all who take the mighty hame in their mouths in this respect, were rightly prepared for it, and had come in at the right door, and kept a due dependence upon renewed, divine opening, and would open and shut with it. But I fear with some it is otherwise, though those who stand most in need of caution, are often the most backward to receive it; and those who need rather taking by the hand, are the most subject to search and get under undue discouragements.

Dear friends, I am led somewhat further than I was inclined to go in this respect; but I see not how to ease my spirit otherwise, and shall add this entreaty to you my dear and truly esteemed brethren and sisters, whose hearts and souls are engaged in care for God's honor, and the churches growth in righteousness, and soundness in every respect. Let this last mentioned observation be under your notice; and let all unsavory and unseasoned spirits, who do, or would bring forth their dry, dead and killing offerings in public, be discouraged, let their words be as smoothly composed as they may; for this, you know, may be done by the wit of man, but they can never beget rightly to God. And as this ought to be discouraged, being a distemper, as I may call it, that has attended your country, and is a very great hindrance to peoples' growth; so the tender and simple who are living in the Truth, though little, must be encouraged. I pray God,

that he may stir you up whom he has qualified for his work, and help you with his powerful presence to labor in his vineyard; that people may have the opportunity of feeling and tasting the difference, between that which is but the words of men, and the ministry of Jesus Christ, which quickens the soul.

Thus, my truly near and esteemed friends, brethren and sisters, in the covenant of life, and fellowship of the everlasting gospel, I open myself unto you; as I know Truth has many times opened in my heart, in secret hope, that though there is something of advice and stirring up herein, from a younger brother to many of you yet you will not set it wholly aside, but give it room in your minds. In immortal love from the Father and fountain of all our mercies, I tenderly embrace the truly living among you; being brought under an engagement of spirit, for many days and weeks, to visit you with this general epistle, as it settled upon my mind in that which drew me from my native country, to leave with you now before I take my leave of America. I remain your friend in the Truth and a travailer for Zion's prosperity and Jerusalem's peace, and that her glory may shine forth to the ends of the earth.

Antigua, the 1st of the' Ninth month, 1707.

John Fothergill

Not long after he returned from this his first visit to America, he married Margaret the daughter of Thomas Hough, of Sutton in Cheshire, a family of esteem in the world, and walking answerable to our holy profession. She was a person of exemplary piety and prudence from her tender years, and eminently distinguished by that most valuable ornament, a meek and quiet spirit.

From this time we meet not with any account of his being engaged in much public service abroad, till the year 1709, when he found himself engaged in spirit to visit Friends in the south-west parts of England, of which journey the following short account is preserved.

The 12th of the seventh month, 1709, I set forward on my journey, to visit the south-west parts of England, having been under some concern of spirit, engaging me thereto, some time before. I left my dear wife and friends at home, in a sense of our heavenly Father's love and care; and met my uncle Gilbert Thompson, who had been under the like concern, at Middlewich in Cheshire; where we joined together in the service, and had a good edifying season with Friends there in the attendance of the virtue of Truth, to our comfort; and went to Namptwich, where we had a meeting, the 15th, to which came several of the people; with whom we had a pretty open time. From hence we went to Wolverhampton, and to Stourbridge, where we had meetings; and so to Worcester, where on the 18th, being the first-day of the week, we were at two meetings; that in the afternoon especially, was a good season, through the free extending of Truth, both towards Friends and others.

After this we had meetings at Tewksbury, Gloucester, and Painswick, where we had a pretty

satisfactory meeting, through some deep labor of spirit, and so to Nailsworth, and had a large meeting, in which the love of God engaged us in a deep labor, and supplied with strength to discharge our spirits, though in a rousing, shaking manner, and Truth prevailed much to our comfort, and to the help of the faithful.' From hence we went to Thornbury, where we had a seasonable opportunity in the meeting there; and so to Bristol, and were at both their meetings on the 25th, being first day; wherein Truth owned us freely, both in giving its testimony forth, and in coming up in a good degree of dominion. On the third-day following, we had another good solid meeting, through the labor of both, tending to bend some lofty ones, and to stir up some who embraced this world more than the life of Truth, to more care in their duty to God, and for their own good. From hence we went to Glastonbury, where we had a meeting, attended with some heavy labor in the extendings of the love of Truth in order to stir up some dull-spirited professors, as well as to strengthen the faithful; and so to Grinton, where we had a pretty edifying season with Friends in their meeting; and also the next day at Long Sutton, which Truth owned with its presence, much to ours and Friends comfort.

The 2nd of the eighth month, being the first of the week, we were at a meeting at Wellington, which was pretty large, but very exercising, by reason of a dull, earthly spirit having prevailed upon the minds of some of the professors of Truth. But the divine power in mercy, worked strongly in a rousing manner; though attended with much tenderness towards the faithful, who were glad, and praised God in reverence. And that evening we had a good open meeting, both among Friends and many sober people, and the power and testimony of Truth was exalted.

We had also a meeting at Minehead, where there was a marriage, and the testimony of Truth went freely forth amongst the people, there being of several professions, and our spirits were comforted with Friends. We then went to the Quarterly meeting for Devonshire at Collumpton, which began that day for worship, and was solidly comfortable. The next day was their meeting for business, and a seasonable edifying time. From hence we went to a meeting at Spiceland, where Truth accompanied us mercifully, to the stirring up of those who were at ease, and to the encouragement and help of the upright; and so to Exeter, and were at Friends' meeting, which was pretty large, and Truth opened freely towards them, engaging us to declare, that in becoming subject to the power of God's Spirit, we only can become his people indeed; and that to live under the sense thereof, was our preservation.

At Stickle Path we likewise had a meeting with Friends and many other people; amongst whom we were favored with a pretty open time. From this place we went to Launceston, Pershore, Falmouth, and the Lands-end, and had a meeting at each place; as also at Marazion, where several other people came in, and through the attending of Truth, we had a good edifying season. We then went to Falmouth, and had a meeting there that evening, which Truth owned very eminently, to our, and Friends' solid comfort; as also at Key the next day, to which place many Friends from Falmouth accompanied us; from whom we parted in great sweetness. We set out for Tregany and Liskeard, to a general meeting, which was large, and a blessed opportunity we had, through the gracious attendance of Truth, and the Lord's holy name was magnified. From hence we went to Plymouth, and had a meeting there, and the next day at Kingsbridge, where a considerable number of other people came in, and the power and

testimony of Truth was exalted. From hence we went to Topsham, Chard, Thorncomb, Bridport, and to Dorchester; in all which places we had meetings, and at the last place many of the town's people came in, together with a considerable number of Friends, and the Lord's power and testimony prevailed to our satisfaction in a good degree, and the Lord was praised.

On the 4th of the ninth month we went to Pool, from there to Ringwood, Fordingbridge, Southampton, Alsford, and so through Alton and Guilford, to London the 12th; in all which places we had meetings, and in most to the help and comfort of Friends, and the honor of the great name.

The 13th, being the first of the week, we were at the Bull-and-Mouth meeting in the morning; wherein the ancient power of Christ our Heavenly Head, came over Friends' spirits, much to our comfort and strength. In the afternoon we were at the Peel meeting, which was very large, and many sober people came to it; and the Lord's power was over all in a great and solemn manner, and his holy name was magnified. We visited the weekday meetings, and on the 20th, being first day, were at Savoy in the morning, which was a very large meeting of Friends and others, and an open good time, through the blessed prevalence of the power of Truth; and also in the afternoon at Westminster, to our great comfort and satisfaction. We continued to visit the meetings in course through the week, and on the 27th were at Devonshire House in the morning, which was a very great meeting, and were very bowingly opened by the power and virtue of God's blessed Truth; in the afternoon at Grace Church Street, which was very large of Friends and others, and was, through divine goodness, a truly edifying and strengthening time to the upright, of whom I took leave in great sweetness.

On the 28th we set out on our way homewards, and had a meeting in the evening at Waterford, and the next day another at Jordans, where several Friends met us from some other meetings; and it was an edifying, strengthening time in the prevalence of God's power. We had a good open meeting the day following at Aylesbury, where there were some newly convinced of Truth, and some other sober people, to whom the power of Truth reached freely, and came into good dominion; blessed be the name of the Lord God. We had a meeting at Banbury, which was pretty large, and a good comfortable time, through much deep labor with various sorts of spirits, and circumstances of people. From hence we went homewards by Warwick and Birmingham, where we had meetings; on the 9th we parted; and on the 10th I got home, and found my dear wife well; and we were humbly and truly comforted together, in the consideration of the Lord's providence to us, and in a sense of his great and unspeakable goodness, in affording us his blessed presence, both abroad and at home.

From the time of his returning from this visit in 1709, to his second voyage to America in 1721, it does not appear from any memoirs in our possession, that our father was engaged in much public service abroad. It seems most probable that he was now at liberty to discharge the necessary care over an increasing family. In this interval, however, he visited Friends in several of the neighboring counties frequently, attended the Quarterly meetings at York pretty constantly, and the Yearly meetings at London, as he found himself engaged for that service. For though few were more diligent in business, more carefully affectionate to every part of his family, or loved more to be at home; yet whenever he perceived it was his duty to leave them, he could cheerfully cast his care upon one that was able to

supply all needs, and on whom he secretly and steadily relied, not with presumptuous boldness, but with humble, reverent trust; and often, yes, very often, would he take occasion to recite to his family the signal interpositions of Divine Providence, in many trials and exercises of various kinds.

In the year 1719, he met with a very closely affecting dispensation, in being deprived of a faithful and affectionate companion; as were seven young children, the eldest not ten years old, of a religious and most tender and careful parent, before they were capable of knowing their loss. This he bore with holy resignation, and acquiescence to the divine disposal, as appears from his answer to a Friend, who was sympathizing with him on this mournful occasion, "The Lord gives, and he takes away; his will be done, he is worthy. But, what if I must be called from my little ones also?" For at this time he was apprehensive, that it would before long be required of him, once more to visit America. Which must render the trial still the harder, as few, or perhaps none, ever exceeded him in paternal care and affection for his children. Yet when he became fully satisfied that it was the Lord's requiring, he gave up freely, saying to his children, as some of them could remember, that though he had all the anxious concern of a father for them, yet he must obey the holy call of the Lord, who he believed would care for them in his absence.

Though an account of our mother's religious and exemplary life, has already been published in the *Dying Sayings of Friends*, yet we think it may not be without its use to insert it in this place:

Margaret Fothergill, late wife of John Fothergill in Wensleydale, Yorkshire, was carefully educated, when a child, by her parents, among the people called Quakers; and while she was but very young, did not only delight to go to Friends' meetings, but came under a concern of heart that she might become acquainted with the Lord for herself, and be made a partaker of his quickening power and virtue in her own soul. This concern the Lord was pleased to regard, and graciously came in upon her heart by his power and love, and thereby helped her to draw near him, and worship him knowingly, while she was but very young. And as she grew up, she continued to delight in waiting upon God, and feeling after his goodness secretly, through the pure influence whereof, she came to be clothed with a meek and quiet spirit, and also helped to show it forth in a grave, modest and exemplary behavior; because whereof, she was much beloved by most that knew her. Sometime before she was married (being likely to leave her own county,) she came under some exercise to exhort Friends in several of their meetings, to a close walking with, and a true depending upon God; and to beware of an unconcerned mind when they appeared before him in meetings,; which exercise she made mention of, being fresh in her mind, on her dying-bed.

After she was married, she continued a true, lover of meetings, and a humble waiter for the resurrection of the life of Truth, right well knowing, therein is all ability for the performance of worship acceptable to the Lord. And as she was often attended with fear and care, lest any thing should divert her mind from the fervent search after the Truth itself, which is absolutely necessary; so would she often express her sorrow of heart concerning a dullness and indifference she apprehended to be growing upon some people's minds, who had professed the Truth long.

Notwithstanding her being often unfit for attending meetings as she had a good will to do, especially monthly and quarterly meetings, by reason of having several young children, and sometimes being very tender and weakly as to her constitution of body; yet would she often express her care, that the affairs of Truth in those meetings might be managed with suitable zeal and care for the glory of God; sometimes saying, She could be glad, and was not without hopes of living to be a little more at liberty to attend those services, and to discharge herself more fully among Friends for righteousness sake. Whereof she was a pattern in her conduct, being humbly careful, that the Lord's holy name might be glorified.

At the birth of her last child, she expressed much thankfulness to the Lord, saying in a reverent mind, "How shall we be thankful enough for all his help, and wonderful goodness!" And the third day, after she discovered her apprehensions of being taken away, in these words: "I wonder that I cannot be troubled that I am like to leave my little ones, and my dear husband?" which expressions nearly affecting her husband; she added, "they, (meaning her children) will be cared for; and you, (meaning her husband) will be helped; and there is a place prepared for me." She afterwards continued in a steady expectation of being taken away, and spoke of things relating thereto, with such cheerfulness and resignation as was much admired. Several persons in particular, she advised to prize their time, and make right use of the visitation of God to them. And she also expressed herself in a living concern, that the young people among Friends might not content themselves with barely going to meetings; and said in a weighty manner, "It will not do, it will not do;" and so spoke of her own concern and desire to meet with the Lord in her young years, when she went to meetings; and that she could not be content without his presence or his love; and humbly acknowledged his mercy and goodness to her, from her youth upward. Also said, that she had often thought herself poor and bare, but she followed on after him, and could not let him alone; and humbly acknowledged. He had often appeared to her as a morning without clouds; and her heart then being filled with the love of God, with unspeakable joy in the holy Spirit, she sang praises and hallelujahs to the Lord God and the Lamb her Savior, for his loving kindnesses and goodness to her in many respects till that very time.

Another time, one coming in to see her, of whom she quickly took notice she called her by name and charged her to be careful about going to meetings among the Lord's people; and that she did not go in a careless and unconcerned mind, but sit down at his footstool, and wait to hear his gracious words.

She charged her to tell her daughter thereof; and so spoke further of the sorrow which had seized upon her spirit, because of an unconcerned mind, and indifference, with respect to waiting for the knowledge of the Truth itself, that she had seen coming in among Friends, which that day (or then about) she said, she well remembered she had to advise Friends against, the last time she had any thing to say in meetings before she left her own county. And with great weight further said, It is great, or absolute mockery, to go sit down before the Lord in meetings in a careless mind." After some little stillness in the strength of the word of life, she

said, "There was a terrible day of judgment coming, or hastening upon the backsliders in Zion." And after that she seemed to be easier in her spirit, and lying some time more still, her husband softly asked her, How she was? She replied, "Well, or pretty well my love; I find nothing but ease and peace." And though her weakness had then prevailed much upon her, and she lay pretty still for some time, yet her strength was renewed in the power of Truth, wherein she broke forth in supplication, in a very humble and fervent manner, for the church in general; and also mentioned her little ones.

And further said, "Let me be bowed down before the Lord, that the fruit of my body may be enriched with the same savor, love and goodness;" and so went on in praising and glorifying God, in the aboundings of his love, and merciful goodness, to the tendering the hearts of most about her. And after some time, she being entreated to endeavor after rest, or sleep, she answered, "I had a fine or easy day, yesterday, but this will be a hard day; (or I think I shall rest little more, till I rest for altogether;" that being about or before the middle of the day; and so she continued in humble acknowledgments to the Lord for his goodness and mercy, and in praises to him, who she often said, was worthy, worthy of it for evermore, so long as her words were intelligible.

And though she had a hard struggle with death, yet the sting of it being taken away, she seemed not to regard it, or complain, her spirit being borne over it by the sense of joy and lasting pleasure she was near to launch into the full fruition of; and that evening she departed, the 16th day of the second month, 1719, in the forty-second year of her age, and was buried the 18th day in Friends' burying-place, accompanied with a great concourse of people, among whom the testimony of Truth was borne, in the power and goodness of the Lord Almighty, to the comfort and strengthening of many.

Not long after this, it came before him to pay another visit to America: for which journey he began to make the necessary preparations, committing his children to the care of relations and proper persons. But a dangerous accident which befell him about this time, seemed likely to retard his journey.

By a fall in the dark, upon an instrument made use of for cutting hay, he received a deep and large wound in the fleshy part of his thigh. As he lived in a part of the country where no proper assistance could speedily be had, he directed his servant to sew up the wound, while he held the lips of it together himself.

Of this accident he recovered so fast, as to get abroad in less than two weeks, to the admiration and surprise of many of his neighbors, who being little acquainted with any other calls than those of temporal interest, or any duties where this is not the object, ignorantly interpreted it as a judgment inflicted upon him by divine Providence, for leaving his family and outward concerns.

Being hindered by this accident from attending the Quarterly meeting at York, as he had designed, he

acquainted his much esteemed friend, Benjamin Horner, with the occasion of his absence, in the following letter addressed partly to him, and partly to the Quarterly meeting at York.

Dear Friend B. Horner:—It has happened that I have been staid about home somewhat longer than I expected when I was last with you, partly in that my own affairs have not seemed to rid out of my way so much to my satisfaction as I have desired to leave things; and also having been enlarged beyond what I then saw, to visit several places in my own country, in the movings of the blessed Truth, which has been graciously sanctified and made truly profitable; all which gives me satisfaction. I have hitherto been ordered, in the will of the all-wise Disposer, which to me is enough, being all I desire on my part; and it was pleasant to me to see a likelihood to have the comfort of being with my near friends in the Quarterly meeting at York again before I leave my native land. But now I am like to be prevented, by reason of an accident, whereby I am like to be unfitted for travel a week or two at least. Yet my friends may know, that though I have been beset with some straits and fresh difficulties in this pinching time, altogether unlooked for; having been plunged in expectation of having to wade through a narrow passage to the service before me; yet I am not dejected, or unsettled in my spirit, under the siftings which are permitted to attend me, because my mind is preserved entirely quiet under renewed sweetness, believing the Lord Almighty is near, and will go before in his due time.

And, dear friends, although I desire not to magnify myself among my brethren, yet is my heart engaged in travail to be more and more known among the Lord's family of all ages, in the hidden root of immortal goodness, which is the only true engager of hearts for the Lord's cause and testimony, and which rightly fits, and maintains strong for the work of our day. And as my heart is made often to stoop in awful reverence before him, for help to live so that access to the pure spring of sufficiency may be renewed; so my bowels in true brotherhood move within me for my brethren's sake, that a suitable watchfulness and fervency of spirit, in feeling after immortal goodness, may grow and be maintained, through all degrees in the Lord's family. And if we slack not in attending upon the pure spring, I am well assured, the Lord our gracious and mighty helper, will be near to supply with life and favor, wisdom and ability, to serve him acceptably, and to show forth his mercy and salvation, to the enlargement of the borders of his sanctuary, so that his name may be more and more known and renowned in the earth j so be it, says my soul.

Though I am like to be disappointed of the opportunity of being present with you at this time, yet I am thankfully glad, and strengthened in my hope, both on your and my own account, if I should not meet with you here any more; in that I find my soul enlarged, and flowing in a current towards you, in that pure love wherein new Jerusalem's children have their true consolation, and wherein, my dear friends, I tenderly salute you, hoping to be bettered, for your tender remembrance when we may be far separated; and thus I shall conclude, remaining your loving and near brother in pure fellowship.

Carend, the 11th of the First month, 1720.

John Fothergill.

At the time proposed he set out for London, in order to take shipping for America; of which voyage, and of his labors in the work of the ministry in that country, he kept the following Journal, which though short, was judged worthy to be preserved, viz:

In the year 1721, an exercise of spirit, in the moving of the word of life, came upon me to visit Friends in America again; and though the matter seemed somewhat strait at the first, because my wife being taken from me, I was left with a pretty many young children; yet the moving of the word in my heart was so powerful, and sweet, that I was soon made perfectly willing to give up all and to follow the Lord freely. I laid the concern before the brethren at our Monthly meeting, and then at the Quarterly meeting, where Friends readily signified their unity with me in the exercise.

I then settled my affairs and placed my children under proper care, and in the latter end of the first month, 1721, took leave of Friends in our own country, in the love of God, and set out for London, having Lawrence King as a companion in the service. We had some meetings among Friends in the way, in which the Lord owned us, and strengthened us by his holy and living presence; greatly confirming us that we were on the way in his counsel and requiring. We came up to London in the second month, and staid there about three weeks, visiting the meetings, the Lord opening a door for our service among Friends in the city, and mercifully attended with his blessed presence, much to ours and Friends comfort, and the name of the Lord was glorified.

Then finding our minds set at liberty to go forward, and a vessel bound to Virginia being ready to sail, we took leave of Friends in the love of Christ, and left London the 6th of the third month. We were favored with a safe passage, and arrived in York River the 6th of the fifth month, 1721. The Lord's countenance was often graciously manifested to my great humiliation and comfort, often filling my soul with praises to him.

We got up to Skimino, and the 9th of the month, being first-day of the week, we had a meeting there, where there are but a few Friends, though several sober people came in and were very attentive to hear the testimony of Truth; and it was made a good season to us through the presence of Truth. On the 11th we had a meeting at Warwick, where a pretty many sober people came in with Friends, and we were favored with the free extendings of the love and goodness of God to our comfort, and the satisfaction and encouragement of the meeting in general. On the 13th we went to a Monthly meeting at Chuckatuck, where was a fine appearance of Friends and the Lord's good presence, in the opening of his word and counsel was with us, and his holy name was magnified. The 16th we were at Friends meeting at Perquimons in Carolina.

The 18th we had a meeting at Joseph Barrow's, to which many sober people came, and the Lord's power and goodness was graciously present with and amongst us, to our great comfort, the people's satisfaction, and the mighty name of the Lord was glorified. We came back from there to a meeting at

Little River, where we were favored with sacred help, and the testimony of-Truth prevailed amongst the people.

On the 20th we were at the Monthly meeting of Friends in Pascotank, where came many Friends; and we had an edifying season together, through the abounding of gospel life and wisdom, blessed be the holy and great name. We had a meeting amongst some tender Friends the 22nd, at Joseph Henley's and went from there to the other side Pascotank, to a meeting we had appointed, and where some hundreds of people were gathered; the meeting was held under the shade of a large tree, it being extremely hot. My heart was much enlarged in the power and testimony of the gospel of salvation towards the people, to the glory of the Lord of mercies. We came over the river to Mary Glaister's, and on the 24th visited some Friends' families there-away.

The 25th we came to Little river meeting again, which was very large of Friends and others; and the testimony of Truth opened freely and plentifully towards the meeting, and prevailed sweetly over many hearts; and I so far forgot my bodily strength as to be very much spent, the weather being very hot; but the life and goodness of the Lord God was magnified, and the might of his holy arm supported me beyond reasonable expectation.

The 26th we came to the lower meeting house upon Perquimons river again. The meeting was very large, and very solid and edifying. The 27th we came over the river again to a meeting not far from Gabriel Newby's; but so great a number of Friends and others were gathered, that the house could not contain them; the meeting was, therefore, held under a large Mulberry-tree, and we were greatly favored with the glorious presence and power of the Lord God, to our great help and comfort; the testimony of the gospel prevailed in an establishing, strengthening manner over many souls; and the name of the Lord was magnified.

On the 28th, being accompanied by many Friends, we went among some new plantations, where we had appointed a meeting, which, considering the place, was very large, (it being towards Virginia) and the Lord was pleased to bless the time unto us, by opening his life and testimony to the edification of Friends, and the satisfaction of the people, who were very attentive. We took leave of most of the Friends of Carolina here, in a sense of the love and tendering power of Truth, and in much nearness to one another. From there we came to Nathan Newby's, in Virginia, where we had a large meeting the 30th, mostly of other people, who were, as in many other places there-away, attentive to the testimony of Truth, which in the openings of the power of Christ, went freely forth among them that day to the glory of God. We went the 31st to Robert Jordan's, and on the 1st of the sixth month we had a large and a solid meeting near Nansemond River, and on the 2nd at the Western Branch meeting house, which was large, and mercifully favored with divine attendance to the help of some tender Friends there; though there were many other people with whom Truth itself had but very little place.

The 4th, went to a meeting at Rasperneck, which is small, but the name of the Lord was with us to declare his excellency and safety, for refuge. The 6th, being first-day, we were at Friends meeting in Levy Neck, which was large, as many Friends and others came to it many miles. It was a searching,

exercising time, but through the Lord's goodness, it proved a good and serviceable meeting.

On the 8th we went towards the Head of Elizabeth river, where there were a few Friends, and had a meeting at Sarah Whitehouse's, to which came some pretty innocent people, with whom I had a good open time.

From there we went to a place called the Great Bridge, and had a meeting at a friendly man's house, to which likewise came many sober people, and some of the more considerable thereabouts, and we had a satisfactory season among them; and there being one Henry Woodward at the meeting, he invited us to go with him to lodge, which I was very easy to accept of, and three other Friends who were with me accompanied us. Both he, his wife and children, were exceeding friendly and loving; and both the former went with us to another person's house, where we had a meeting amongst several sober and tender people; and it was made a profitable time to many of them, through the Lord's goodness. We then went to visit one Robert Stewart (a loving friendly man) and his family, and had a good opportunity with them and lodged there that night, as he would not willingly part with us.

The 11th being clear of that part of the country, we came back to John Holliwell's, near Nansemond River, and had a meeting that evening with a few Friends who lived near him, much to my satisfaction. The 13th we were at Friends meeting near Nansemond, to which came many Friends from several other meetings; and though I was but weak in body, and much indisposed, yet the Lord's goodness and life strengthened me, and we had a solid, settling meeting, to the Lord's glory, and the comfort of many. The 14th we visited a widow woman, whose name was Baker, and her children; where our gracious God was mindful of us, and by the springing up of his love among us, made glad our souls together.

The 15th we had a meeting in a barn at James Copeland's, where came a considerable number, both of Friends and others, from among the woods; and the power and dread of the Lord of Hosts mercifully owned us, and prevailed over many; the testimony of Truth being over all. The 16th we passed over a river called Black Water, to a place newly settled, and had a pretty large meeting among some Friends and people thereabouts. The 17th we rode through the wilderness to another new settlement, where on the 18th we had a meeting with some people who lived dispersed among the woods, and though many of them seemed to know very little about religion, yet the Lord was good to us in owning us with his presence, and enabled us to preach the gospel of Christ in the power of it, among them, wherewith many of them seemed much affected.

The 20th being the first of the week, we were at Friends meeting, in their meeting house in Surry County, which was pretty large; but too many of the professors of Truth there, as in some other places, for lack of living to the Truth, stood in the way of the gospel life, and hindered its prevalence among the people; yet the Lord helped to declare the Truth, in the power thereof, and filled my heart with praises to him.

The 23rd we had a meeting at the widow Butler's house, to which came several soberly behaved people; and through the Lord's goodness and help, we had a good opportunity among them. We came

back from there to Robert Honicut's, and had a meeting near his house, among the few Friends who live thereabouts, and a pretty many other people, wherein the Lord's power, and the testimony of Truth, made some impression on them, to the glory of the Lord of all our mercies. From hence we went with a Friend called James Benford, in whose family we had a good little meeting that evening. The next day we crossed James River to William Ladd's, where a small meeting is usually kept; and we had one that day, in which the Lord mercifully owned us with his living power, and furnished with ability to preach the glorious gospel of Christ in a good degree of dominion, to the praise of our gracious God. The 27th we had a pretty large meeting at Curies, and lodged at Thomas Pleasants'; and on the 28th, with some other Friends, we rode up the woods to a place called Dover, where few Friends live; we lodged two nights with one Joseph Parson, who with his wife entertained us cheerfully, though not professing with us. On the 29th they went with us about four miles, where a pretty large meeting gathered; in which the power and testimony of the blessed Truth reached freely to the people, to their general satisfaction, and the comfort of many. The 30th we had another meeting, seven miles higher up in the woods. The 31st we crossed over James River, and had a meeting amongst some people who requested it; to which many came out of the woods, and the Lord favored us with his presence and help, so that Truth prevailed. That evening we came down to a French settlement called Manikin town, and on the 1st of the seventh month, we had a meeting there; to which many of the French people, with others, came; and the Lord was graciously mindful of us, his gospel testimony freely reaching forth in his free love towards the people, and Truth was magnified amongst them.

We lodged with one Daniel Groom, a man upon whom the Truth had made an impression in a visitation of mercy, and we left him tender and loving. After the meeting we took leave of that part of the country, in much ease of spirit, and came to Thomas Pleasants' that night.

On the 2nd we went to the monthly meeting at Edward Mosby's, where many religious people, besides Friends, were gathered; and the power and goodness of the Lord appeared among us, to the satisfaction, comfort, and establishment of many; as also in faithful warning to backsliders and lukewarm professors of the truth. Friends went through the business of the monthly meeting in a peaceable tender manner. We lodged that night with John Johnson, at the Swamp, and on the 3rd, being first-day, had a large meeting of Friends and many others, where divine mercy and goodness owned us, and helped to declare the way of life and salvation, in the demonstration of the Holy Spirit; many were comforted, and the name of the Lord magnified in the midst of his people.

The 4th we went to Black Creek, where we had also a large meeting, and many people not of our Society, though generally very sober, were present. But through the backsliding, or indifference of some, who had been convinced of Truth in that part, the way of the testimony of the gospel seemed very strait; yet the blessed power of Christ did by degrees prevail, to the praise and honor of Truth, and the encouragement and comfort of many. We lodged at Gerard Ellison's, and on the 5th, we had a meeting over the Pamunkey river, where few or no Friends had ever been, or had a meeting before.

The people who came were generally sober, and attentive to hear the Truth declared, and we had a satisfactory time among them: several were very loving. We came back to G. Ellison's, and had another

meeting the 6th, at Black Creek, more select to Friends or friendly people, where the Lord appeared mercifully mindful of them, opening both counsel and warning to the loose, encouragement to the honest, and in the riches of his ancient love, made the time very comfortable to us.

The 7th we went to the meeting at William Ladd's again, where the Lord graciously owned us with his presence, and opened counsel for the establishment of the well minded. We lodged at John Crew's, and went again to a meeting at Curies, where we had a mercifully open time in the love of Truth, to exhort Friends to faithfulness to the Lord; we took our leave of them in His love, and lodged at J. Pleasants, where the next morning we had a truly edifying opportunity, in the openings of the power of Christ, with some Friends who came to take leave of us.

The 9th we went over James and Appomattox rivers, lodged at the widow Butler's, and went to Joseph Patterson's, a friendly man, who lived on the bank of this last river, up in the woods, his wife being a Friend. We had a pretty large meeting on the 10th, among a tender people, being almost at the outside of the inhabitants that way; and the Lord was pleased to open my heart and mouth to preach the gospel of life, in much openness of spirit, to his praise. The people appeared satisfied, and seemed very desirous of another meeting, which I gladly submitted to, and appointed it to be at Timothy Harrison's. It was held on the 11th accordingly, among a larger number than before, of sober people, and the Lord of mercies was tenderly mindful of us, and gracious in extending his love and goodness to the people. I left that part of the country with much peace and comfort of spirit, and came back again to the widow Butler's that night.

The 12th we had a little opportunity with her, her children and family, wherein Truth opened my heart in counsel to them, to our comfort, blessed be the Lord for his help and goodness.

Taking leave of them, we came down to James Benford's, where we had appointed a meeting, which was held there accordingly the 13th; a considerable number of Friends and others came, and Truth was pleased to own us, in its power and wisdom, to the establishing of many in the way of life.

The 14th we took our journey towards the yearly meeting, and came to Matthew Jordan's at Pagan Creek. The 15th to Chuckatuck, where the yearly meeting was held, which continued three days, part of the first being for the business of the Church; wherein several things were inquired into, and offered to Friends consideration, relating to the building up and preserving Friends from the corruption of the world, and maintaining the testimony of Truth amongst them in that country; which was done and received in a spirit of love. The public meetings were very large, both of the Friends and many soberly behaved people. And through the merciful help of the Lord's power, the glorious gospel, both in its testimony and holy life, was exalted over all; and Friends had to part under the sense of the love and goodness of God, whose holy name was magnified, as it is worthy to be forever.

The 17th being first-day, and the conclusion of the yearly meeting, we came back again to Matthew's Jordan's. The 18th we took our journey northward, and came to James Bates', at Skimino. The 19th to William Trotter's, a Friend who lives remote from any meeting, and had a meeting in his house next

day, to which many of his neighbors came, and we had a good open time in the love of Truth. We went that evening to Thomas Pretlow's. The 21st, to Warwick, where we had a meeting with the Friends who live thereabouts, and lodged at Miles Carey's. The 22nd, we went to Skimino again, where we had appointed a meeting to be that day, and though it is a low, decayed place respecting religion, yet the Lord was good to us, and helped us to declare the unchangeable Truth, and way of life, and to exalt its holy testimony over all unrighteousness.

We lodged with James Bates, and on the 23rd took our leave of him and his wife, and went to Black Creek to Gerard Robert Ellison's. The 24th, being the first of the week, we had a large meeting, Friends coming there to meet us from many places thereabouts. We had a good edifying season in the love of God, and took leave of one another in much tenderness of spirit, as children of one Father. We went to a place called the Swamp, that night, and on the 25th, accompanied with a pretty many Friends, we went up the country to see some friendly people, newly settled at a place called Cedar Creek.

The 26th we lodged at Thomas Stanley's, and had a meeting there, wherein divine Goodness favored us with a satisfactory opportunity.

A few there were who made some profession of Truth, and many soberly inclined people, towards whom the love and testimony of Truth extended freely, which was greatly comfortable to us.

The 27th we took our journey through the country towards Potomac river, and came at night to William Duff's, in Prince George's County. The 29th we had a meeting among a few Friends, and some other sober people, at Peter Skinner's where we had a good and seasonable opportunity.

The 30th we went to a meeting held at Mattocks, at Justice Washington's, a friendly man, where the love of God opened my heart towards the people, much to my comfort and their satisfaction; and the holy name of the Lord was glorified. We came back to William Duff's again that night, and the 1st of the eighth month, the first of the week, we had a large meeting there, to which came many other people: many of them were very attentive to the testimony of Truth, and the Lord's love and power were greatly magnified and exalted overall. The 2nd we had a little meeting with Friends living thereabouts by themselves, which our Heavenly Father owned with his presence, and made it a good time to them and us; His great name was praised.

The 4th we took our journey over Potomac and Patuxent rivers, and came to the widow Hutchins' that night, and the 5th we were at the week-day meeting at Cliff meeting house; we had a sweet season in the love of God. The 6th we had a meeting at Patuxent meeting house, several being with us from the Cliffs; and a comfortable time we had through some deep travail, but the Truth prevailed over all. The 7th we came back to Kinsey John's house, at the Cliffs, and the 8th we were at their meeting again; which was large and precious, to our comfort, the help of many, and God's glory.

The 9th we had a large meeting at Herring Bay, where the ancient love of God, and its holy way and testimony reached freely, and was exalted among Friends; many of whom were much hurt by the libertine spirit of the world too much prevailing; yet the love and power of God was over all to their

comfort and help. The 10th we had a large and edifying meeting with Friends at West River, in the free extendings of living power, tending to build up the living, and gather the wanderers who had gone from the simplicity that is in Christ, nearer to it again.

The 11th we came to Samuel Chew's. From here we crossed the bay, and lodged the 12th at one Edward Ellicot's, not a Friend, but were kindly entertained by him. The 13th we went to Daniel Richardson's, and the 14th to Treadhaven meeting house, to the yearly meeting there, which continued five days successively, where a great number of Friends and others were gathered; and the Lord's goodness and majesty manifested among us, to the glory of God, and the comfort and confirmation of many souls.

The 18th we went after meeting to Rebecca Pitt's, where we rested the next day, and from there through Chester to Cecil, where on first-day, being the 22nd, we were at a large meeting, and came back to William Thomas' the 23rd, and had a meeting at Chester, wherein the power of Truth prevailed, to the comfort and strengthening of many. The 24th we came down to the widow Pitt's, and the 25th to Treadhaven meeting house again, to the quarterly meeting, and the monthly meeting, which was held the next day; wherein the life and goodness of Truth attended us to the encouragement and hope of those who loved it, and its testimony.

The 27th we went to Tuckaho, and had a large and profitable meeting, through the eminent manifestation of the Lord's power and goodness to the comfort of the living, and to the awakening of the careless; the loose were faithfully warned, and Truth was exalted. The 28th we went to the bay-side, and were at the meeting there the 29th, being first-day, and at a marriage there the 30th, to which came many sober people; and the Lord mercifully owned us, and magnified his own name and testimony, which prevailed over many hearts, greatly to our comfort. The 31st we went to Choptank meeting, which though small, yet was made very comfortable and edifying to Friends.

The first of the ninth month we went over Choptank river, to the meeting at Joshua Kinnersly's, where many others beside Friends were gathered, among whom the glorious gospel life and testimony ran freely forth, and prevailed in a great degree over many souls: I was much comforted, and the Lord's holy name was glorified.

The 2nd we went to Transgeeking meeting, which was large, and many others not of our profession being present, it was rendered to us a profitable season. The 3rd we had a meeting at the widow Fisher's at Nanticoke river.

The 4th we crossed that river and Nicocomico to Mannie. The 5th we had a meeting there, wherein the Lord's power and goodness helped us, and his testimony went freely forth to the information and encouragement of the religious minded, and powerfully against a backsliding worldly spirit, which has almost overrun the few Friends there. The 6th we went to the widow Waters' at Annimesset, and on the 7th had a good little meeting there, to which many other people came.

On the 8th we took our journey downwards into Virginia, and on the 12th had a meeting at Neswadax

meeting house, to which came a considerable number of soberly inclined people, and the Lord's power and testimony were exalted to our comfort and the glory of God.

The 13th we went to one Arthur Upsher's, a friendly man's house, and had some service in the love of God in his family, and lodged there that night. The 14th several of the family went with us to a meeting at William Nocks', to which came many sober people, and the Lord gave us a good and seasonable time among them, though we were much afflicted in a sense of the prevailing of an earthly spirit, leading some that had been convinced of the Truth, into indifference and slackness respecting its testimony; by which the progress of Truth and righteousness has been much obstructed in several parts of that country. The 15th we went to Muddy Creek, and had a good open meeting there that day, through the gracious nearness and help of the powerful presence of the Lord God, whose name was exalted over all. We went that night to Mary Johnston's, an honest woman's house, on the 16th to Thomas Preeson's plantation, near the sea-side, to a meeting appointed before; to which many sober and well-behaved people came, and the testimony and life of the gospel, in the love of God was opened towards them, to their satisfaction and our great comfort in the Lord.

The 17th we went up to Maryland again, and the 19th, being the first-day of the week, we had a meeting at the widow Truit's, which, though but small, was favored with the extending of merciful regard for the people's help. On the 20th we set out towards a part of Pennsylvania, and the 21st went to Robert Lodge's, a Friend living at Cold Spring, through some dangerous swamps. The 22nd we had a good and comfortable meeting near his house, and were at several others in the remaining part of this week.

The 26th we went to Duck Creek meeting, being first-day, and Truth favored us and Friends with a good and strengthening season, in the free opening of divine power and goodness.

We had several meetings between this and the 1st of the tenth month, when we were at Chester meeting, which was large and solidly comfortable, in the free attendance of divine Goodness and counsel: many Friends met us here from several other meetings. The 3rd, being first-day, we had a large meeting at Darby, wherein seasoning goodness, from the Lord of mercies, was comfortably manifested, and the holy name of our gracious God was magnified amongst us. The 4th we went to Philadelphia to William Fishbourn's, where I met with many near Friends of my former acquaintance, and we were much comforted together, in the love of our gracious God. I staid there about a week, and had several good and truly edifying meetings in that time, through the Lord's merciful goodness.

The 12th I had a meeting at Springfield, which was very large and solidly profitable; and on the 13th another large and good meeting at Providence. On the 14th I had a meeting at Middletown, which was likewise very large; but it was an exercising time, because a worldly spirit, and love to vain liberty seemed to have unfitted many hearts for the love and life of Truth: yet the Lord's blessed power prevailed, and was exalted over all. The 15th I went to a meeting at Chichester, wherein God's love and testimony likewise prevailed over hurtful things, to the comfort and strengthening of many.

The 17th, being first-day, I went to Concord, where a great number of Friends, and some others were gathered, and the Lord's power and goodness came over us, and were magnified to the comfort of many, and to the awakening of others. The 18th I had a meeting at Centre—a laborious time, but Truth prevailed and came over loose spirits. The 19th I went to a meeting at Kennet, where the Lord gave us a good and edifying season, and on the 20th I had a meeting near Abraham Marshall's, being a newly settled place, and the Lord gave us a good time among the people there. The 22nd I went to another new place, called Cain, where a pretty many people were gathered, towards whom the love and mercy of God extended freely, to their help and comfort.

The 23rd I had a meeting at Uwchland, to which came a considerable number of Friends, and in the Lord's goodness we had an edifying season. The 24th being first-day, I was at meeting at Goshen, which was large, and a heavenly informing and truly edifying time it was, in the demonstration of the Lord's power.

The 25th I was at the monthly meeting for business at Providence, which was large, and the ancient goodness and living power of the Lord God was comfortably among Friends, and therein the service of the meeting was carried on in much unity and peace.

The 26th I went to Newtown, and though it was extremely snowy, yet we had a large and blessed meeting. The 27th, to Haverford, where we had a very large meeting, and Truth was near to help through much exercise, to my comfort and ease. The 28th I went to Radnor, where was a large and solidly profitable meeting, and the powerful testimony of Truth was exalted to the help of many souls. The 29th, to Merion, where a large number was gathered, and the blessed gospel testimony, and humbling power, greatly prevailed that day, to the joy and help of many, and the Lord God was magnified.

I went that evening to lodge with J. Roberts, where I had a good and edifying season with the old people, many Friends also coming there to see us. On the 30th I came to Philadelphia, in order to take my companion along with me in a visit further up the province, he having remained here about three weeks, being unwell. I staid here over the next day, namely, the 31st, and first-day, and had pretty good meetings.

The 2nd of the eleventh month we had a meeting at Frankford, which the Lord blessed to us, and made it a comfortable season. We lodged at Jonathan Dickinson's, where Truth opened the way to extend a merciful visit to the family. The 3rd we went to Byberry meeting, which was very large, but a strait suffering time. The 4th to Neshaminy, which being the monthly meeting for business, many Friends came, and the Lord strengthened and encouraged us together, by the attendance of his blessed power and goodness. The 5th we went to Bristol, where many Friends gathered, and the Lord gave us a heavenly relieving time, in the reachings of his wisdom and power.

The 7th being first-day of the week, we were at the Falls meeting, which was very large, and through the blessed attendance of the Lord's power and goodness, we had an edifying season. The 8th we went

to Makefield, and had a good meeting that afternoon with some Friends, and many friendly people who came in. The 9th we went to Wright's town, where we had a large meeting that day, wherein the testimony of Truth reached forth in an awakening manner; and to the comfort and strengthening of many.

The 10th we had a meeting at Buckingham, and went the 11th to North Wales, where we lodged at John Evans', and had a good meeting that evening, with a large number of Friends who came to see us. The 12th, being accompanied by several of those and some other Friends, we went to a new settled place called Great Swamp, and though the snow was deep, and the frost very severe, yet through the Lord's goodness we got well through, and had a good little meeting with some Friends and other people, who came in that evening, at Peter Leicester's.

The 14th, we were at the meeting of Friends at North Wales, which was very large, several of other professors coming in, and the gospel was preached in its own authority and wisdom, and was exalted in many souls, to the comfort of the living, and the glory of the Lord of all our mercies. We had another meeting that evening, at the house of Hugh Foulke, which was much to our satisfaction. The 15th we had a meeting at Plymouth, a good, informing and profitable season. And the 16th we were at North Wales meeting again; a large solidly edifying meeting it was, and the Lord's power spread weightily over many hearts.

The 17th we had a meeting at Horsham, wherein the wisdom and power of Truth prevailed greatly to our, and many Friends' comfort.

We lodged that night at William Stockdale's, where we had some good service in the love of Truth that evening, among a pretty many Friends. The 18th we were at Abington, where the meeting was large, and an awakening rousing season. We lodged at Morris Morris', where several Friends came in, and we had some service among them.

The 19th we went to a meeting at Germantown, which was a large and blessed meeting, through the prevalence of Truth. The 21st, being first-day, we were at the meeting at Burlington, where we were favored with a good and solid meeting; and the 22nd at Springfield, where the holy arm of the Lord was revealed, to the comfort and help of many souls, and His name was magnified over all. The 24th we had a meeting at Mount Holly, which was pretty large; and the blessed arm of power was manifested therein, tending to stir up some slack and loose people, and to encourage the upright. The 25th we went to a meeting at Rancocas, where there was a marriage, to which many people came; and Truth made it a profitable and establishing season. The 26th we had a large and blessed meeting, through the strong arisings and goings forth of the testimony and life of Christ.

The 28th, being first-day, we were at Newtown meeting, wherein Truth appeared in mercy and good will to revive and build up a weak and staggering people. The 29th we had a good and prevailing meeting, in the help of the life and goodness of Truth, at Woodberry creek. The 31st we had a meeting at Alloways creek, which was an establishing, strengthening season, through the merciful attendance of

the power of Truth. The 1st of the twelfth month we had a very large meeting in Salem town, which the Lord made an awakening time, to the comfort of many.

From hence he wrote the following Epistle to Friends in his own County, but more especially to Friends of Wensleydale meeting.

Dear Friends:—whom I very often remember, though now separated far from you outwardly; yet as I am a part of you in many respects, especially in that we have, many of us, been begotten by one heavenly Father, into one faith and near kindred; and by and in his love and living power, many of our souls have been fed, and nursed up as bone of bone, both in true and near love, and readiness to serve one another with pleasure. This, as it is the effect of divine love, so we shall never lose the comfort and profit of its being renewed to us, and upon us, both to our own particular help and supply, whatever any of us may have to wade through, or be tried with; and also to nourish and maintain a holy strengthening fellowship, as brethren and sisters, if we in ourselves keep the pure faith in the everliving power, and walk in due fear and care before the Lord God of mercies and all-sufficiency.

For this my heart often breathes to the Lord for myself, and for you all; and in a tender near manner for the humble, inwardly needy, and baptized souls among you, towards whom my bowels, often as it were, turn within me; you being almost daily before me in the love of God, whose compassionate eye is surely over you in a fatherly manner, and his mighty arm extended towards you, both to feed and wash, and fit you for a further service in your day, if you wait patiently and diligently upon him, in true resignation of heart, to be what he would have you to be; for love and care from the Lord Almighty, I am often very sensible, reach graciously towards you to do you good.

And, dear Friends, as you are in general often fresh in my remembrance in brotherly love, so I have been influenced to write a little to you, and therein I now send you my near salutation in engaging love from the holy spring of pure edification; praying that you may all wait diligently, to feel a holy fervent thirst to be raised in your hearts, after certain experience of divine life and enlarging goodness in yourselves, and more and more to be prepared for it; so will you come to have bread in your own houses, pure water in your own vessels, and so to have rejoicing in yourselves, and not in another. Thus will all grow towards God, and become fruitful in righteousness, to the comfort and help one of another, and to show forth the nature of Truth, to the praise and glory of the one most holy Head.

And it is also fresh upon my spirit, with some weight, earnestly and tenderly, to advise all of you, to see carefully to the improvement of your own gifts or talents; which is not only your duty, as they were given for this purpose, but is also the alone way to a truly happy end.

And although all have not received gifts alike, neither with respect to measure nor operation, yet all are from one God, one spirit, and are to be improved, whether five, two, or one. The

faithful improvers, the diligently exercised hearts, according to the measure given, only will have the sentence of well done, and enter into the joy of the Lord at last; as well as be often favored with access to life here. It is the careful waiters for the spirit of Truth, and its quickening power, such as sow and live to the Spirit, who will reap life everlasting, and from time to time, have the free earnest of a never-fading inheritance. And thus, strength in faith, and vigor in zeal for the Lord God, and his holy testimony, and for the peace and prosperity of his family, are renewed and maintained; and thus we grow up truly subject to one holy and living Head, and near to, and careful over, one another.

And, Friends, be careful that heavenly things have suitably more room than earthly, with you all; and walk in the Spirit, as well as talk of it, and then the lusts or unprofitable desires of the flesh will not be fulfilled, but the mount of Esau will be gradually judged in all; and the kingdom and government of your hearts will be the Lord's, whose right it is.

Then will your hearts enlarge one towards another, and grow stronger in a heavenly mind. Thus will the elder among you be built up and maintained bright in Spirit, and in life; and the younger will be gathered from the lofty mountains, where the world's deceiving, dazzling glory is viewed and coveted; where the hurtful things mostly range; where coolness and barrenness often reign; and then the Lord alone will be exalted in feeling knowledge among them, and he will become a fountain of blessing to them, that they may be a generation for God in their time, to show forth his salvation and redeeming power in the earth.

My hope is strong, that many of the youth will thus grow up to their own, to yours, and the comfort of many others. I am well satisfied that divine care and regard is, and will be extended towards you in general, to do you good, according to your several needs; but be assured, it must be in the Lord's way and terms, and not in man's. And one thing further take good notice of, which has both caution and encouragement in it, that although Saul was sent against a great people, and with orders to destroy Amalek utterly, yet was he attended with ability suitable to the service. So is the Lord carefully near to help you in every respect, in the performance of what he requires, both in resisting and eschewing whatever he shows to be hurtful or evil; and also in pressing on, though through a crowd, and drawing near for right and effectual healing of every distemper.

He will also be with you, and near to help forward in answering his requirings, in any thing or service for his holy name, the good and comfort of his family.

I say again, in a steady sense of holy goodness in my heart, at this season reaching towards you, that the Lord God, who manifests unto man what is good, and what he requires, does and will attend and assist you to go forward, in performing and answering the blessed end, to our peace and his glory, how weak soever any may appear in their own sight, if they do but duly labor to follow him with full pin-pose of heart: and that this may be more and more all our humble care, is my sincere advice to you, and prayer to him who can do all things. Amen.

Thus, dear Friends, I have freed my spirit a little towards you in our Father's love, wherein I am almost daily mindful of you, though at this great outward distance, and in it once more dearly greet you, and remain your sincerely loving friend and brother, in the unchangeable covenant of life.

Salem, in West Jersey, the 1st of the twelfth month, 1721

John Fothergill

P. S. — I may further acquaint you, that through divine goodness and mercy, my health and strength are every way maintained and renewed, to mine and many Friends admiration, considering my diligence and the depth of labor: and although I am led to trace out, and wade through many exercising circumstances attending the churches, yet the Lord's arm often makes way to great dominion in the resurrection of the power of Truth, to my humbling joy; and the most holy and worthy name is magnified. We get forward pretty well, though not very speedily, but my hopes are renewed that I may yet live to see you again in the Lord's time, unto whose hand I am freely resigned, having my evidence, or confirmations, through divine help, that it is well I am here.

The 2nd of the twelfth month (continues the Journal) we had a meeting at Pilesgrove, where many soberly inclined people were gathered, and the love and testimony of Truth reached freely towards them, and made it a profitable season.

The 3rd we came up the country again, and in the evening crossed over the river Delaware to Philadelphia, where on the 4th, being first day, we were at the burial of an ancient Friend, Nicholas Wain, at Fairhill; at which place a great concourse of Friends and others were met. We had a large meeting that evening in Philadelphia, which the Lord was pleased eminently to own by his glorious power, and the gospel testimony and life was over all in a great and blessed degree. The 5th we were at the quarterly meeting for business for the county, where the Lord owned us, and opened several weighty things, to recommend to the meeting, in the power of Truth, which Friends received in tenderness, and a holy reverence, with deep thankfulness, was brought over our souls before the Lord.

The 6th we were at a general meeting for worship at Haverford, wherein the Lord's power gloriously appeared, and shook the earth in many hearts, in several respects; and it was made a day of gladness and comfort to others, blessed be the name of the Lord God forever.

The 7th we were at a monthly meeting for business at Darby, where we had a good and edifying time, in the love of God. The 8th we went to Springfield, visiting several Friends by the way, to some advantage, and had a large meeting there, wherein the Lord's power and life was exalted and magnified, to the encouragement of many. The 9th we had a meeting at Middletown, wherein the powerful word of life arose and greatly prevailed, to our comfort and the help of Friends. The 10th we visited several Friends' families, and went to Chester.

The 11th being first-day, we were at Friends' meeting there, to which Friends came from many places, and a solid settling time it was in the power of Truth. The 12th we went to the quarterly meeting for business at Providence, where the Lord's power and love were eminently among Friends, to our encouragement in the service of Truth. The 13th were at a general meeting for worship at Middletown, which was very large, and a blessed, humbling season, in the prevalence of the gospel of Christ, and the holy name was magnified.

The 14th we went to Lewis Walker's, in the Great valley, where we had a large meeting out of doors, with many other professors; all were very attentive, and the gospel power and testimony went freely forth to general satisfaction and comfort. The 15th we went over to Perkiomen, where we had a good meeting in a sense of the prevalence of the power of Truth.

We lodged with Joseph Richardson, in whose house we had a serviceable humbling season with his family, and some others who came in that evening.

The 16th we went up the country to a new settled place about Manatawny, where were gathered some Friends and others; we had a good season amongst them in the love of Truth, much tending to their establishment. The 17th we had a meeting in the Baptist meeting-house near Skippack, at the request of some of them, where the Lord owned us in his wisdom and power, and gave us a comfortable time to general satisfaction. We parted lovingly, and came that night to Evan Evans' at North Wales, and the 18th were at Friends' meeting there, which was large, and it being first-day, we had another in the evening; in both which, the great Lord and fountain of life and wisdom graciously owned us, and prevailed upon the hearts and understandings of many, both of Friends and some who professed not with us.

The 19th we went to visit an ancient Friend who had lost her sight, being accompanied by several Friends, with whom we had a profitable season in the love of God. We went to Philadelphia that night, and the 20th into the Jerseys to a general meeting, which was very large both of Friends and others; and though I met with some affliction and suffering of spirit, because of the prevailing of a careless and libertine disposition among many professing the Truth; yet the Lord showed himself gracious, in extending help to many conditions—and many souls were comforted in the love of Truth, the power whereof was exalted. We came back to Philadelphia that night, and went the 21st to Neshaminy, to the meeting of ministering Friends and elders, where we were comforted together in the love and power of Truth.

The 22nd we were at the quarterly meeting for the county, wherein the Lord's power greatly prevailed, in humbling and strengthening many souls. We lodged at F. Stack house's pretty near, and on the 23rd visited several Friends' families thereabouts, wherein we had some good service, and returned that night to Adam Barker's, and went the 24th over the river to Burlington, to a meeting for ministers and elders, where the Lord God opened many things to them through my heart, for their help and encouragement in the work of the day.

We went back to Bristol by boat, and rode to Joseph Kirkbride's.

The 25th, being first-day, we got over the river in a boat near the falls, but were driven down a great way by the strength of the stream, so that it was not without difficulty and danger that we passed. We got in pretty good time to Stony Brook, where we had a good meeting among a few Friends, and many other professors, at Joseph Worth's.

The 26th we came down to Burlington again to Friends' quarterly meeting, which was very large, and a strengthening encouraging season in the love of God, and a peaceable spirit was sweetly over many hearts, to the glory of the Rock of all our strength.

The 27th we were at a Youths' meeting at the same place, where many Friends were gathered, and the blessed order and testimony of the Truth, in the power of it was exalted and extended to many hearts. The 28th we went to Mount Holly to a General meeting of several particular meetings, which was large, and the Lord was pleased to make it a solidly strengthening time, in the free spreadings of divine love and edifying life, much to our joy in the Lord.

We lodged at Nathaniel Crisp's, where the Lord's goodness arose among us in the family to profit.

The 1st of the first month [1722], we were at Chesterfield meeting, wherein the power and doctrine of Christ reached eminently forth, to the great comfort and help of many souls. That evening we went to F. Sykes', intending to set forward from there toward Egg Harbor; the 3rd we took our journey through the dessert to Little Egg Harbor, and came to Gervas Farrar's, and on the 4th were at a meeting there, and had a pretty good time in the extending of the love of Truth to the poor people thereabouts. The 5th we travelled part by land, and through dismal marshes, and part by water in canoes to Great Egg Harbor, and on the 6th had a meeting among some poor dark people that came there; yet the Lord was pleased to draw near, and comforted many of us sweetly. The 7th we had a meeting at one John Scull's, where a considerable number of different professors came in, and we had a pretty good time among them. The 8th we endeavored to go over a great river to Cape May, but the wind was so violent that we could not get over till evening, when with hard rowing, and much tossing, we got safely to land.

The 9th we got to a meeting which was appointed at the widow Townsend's and gave notice to have another meeting there on the 10th, which was first-day; and a large one we had, wherein the Lord graciously owned us with his counsel, and the going forth of his goodness to our comfort, and the satisfaction of the people, most of whom were of other professions, and but few Friends. The 12th we took our journey through the wilderness and a great boggy marsh, and swimming our horses over Maurice river, we came to Cohansey, and on the 13th had a meeting at Greenwich with a few Friends and several other professors; and had a good open, confirming time in the love of God, which was graciously extended to us.

The 14th we went to a meeting at Salem, which, through the Lord's goodness, was made an edifying season; and on the 15th we had a meeting at Pilesgrove again, where a pretty many people were gathered; and the doctrine and power of the gospel of Christ reached freely towards them, to the

satisfaction of many.

The 16th we came up to a meeting at Woodberry Creek, where the wisdom and mercy of the Lord our God was evidently manifest in dividing the word of life to the several states and benefit of many; and His holy name was magnified.

In his passage through west Jersey, he wrote the following epistle, viz:

To Friends of the Quarterly meeting at York.

My dear brethren and sisters in the covenant of life.

Although I am now outwardly far separated from you for the gospel of our Lord Jesus Christ's sake, yet as I have been favored with mercy to obtain a share of near brotherhood amongst you in the heavenly relation; so you are very often truly fresh in my remembrance, in the springing af heavenly love from our Father, wherein I believe I am often bettered for your tender breathings to the living Rock of all our ability and comfort. The remembrance of that near unity, and sweet fellowship, which many of us have been nursed and built up in, and wherein we had to take leave one of another, is often renewed in my view, and made somewhat like a staff to lean upon, (in part,) in my travel. In feeling the renewal of quickening virtue from the everlasting Root, my heart is often filled with supplication to the God and Father of all our mercies, that his powerful presence may be with all your spirits, to strengthen heavenly zeal and care in every heart for your own good, and for that of the family of God; and that pure wisdom and unity of heart may be, and continue to increase among all.

I doubt not but that it will be a degree of joy to you, to hear of me and my companion being well, and on our way in the Lord's work. I may likewise add, that pure and living love often moving in my heart towards you, has encouraged me to send a few lines as a token of my remembrance of you, and therewith my dear salutation in the love and fellowship of Christ our Lord; and in humble reverence to let you know, that the living and powerful Word, that drew us away from amongst you for the present, has been graciously near in our services hitherto, to our great comfort, notwithstanding it has been our lot sometimes to wade through sorrow and suffering of spirit for Truth's sake, and has prospered the work in several places; both in awakening some of the forgetful and lukewarm—in reaching to many amongst the poor, airy, and wanton youth, by his baptizing power; also in gathering some from without in several places: and the living and concerned hearts for Zion's prosperity, are strengthened and encouraged.

And though a forgetfulness of the Lord's goodness, and merciful visitation in some, and of the duty of living near the Truth, and an unwillingness to walk within, and a slight of the bounds of Truth, in others, have sorrowfully prevailed in too many places; yet blessed be the Lord God forever, he is at work, and arising to turn the stream of several hurtful things which have crept in; and I am strong in faith, that the power and life of righteousness is prevailing, and will spread in the earth, and in these countries, even in this generation, to the glory of God, and the

comfort of the living.

And, my dear Friends, I have it in my heart to request of you, and tenderly to advise all fathers and mothers, ministers and elders, in particular, carefully to wait to feel the love and life of the blessed Truth to arise in your hearts; to strengthen and increase a heavenly zeal and concern to do the work of your day, according to your abilities, with due diligence, while you have time and opportunity. I believe the Lord will enlarge your capacities for your several services, and will bless your labor and care in and for the Church; will also loosen some from these lower enjoyments, and striving too earnestly after them, both with respect to the gain, and the greatness of this enticing world, either for yourselves or your posterity; the grasping after which, has hindered diverse amongst us from being so serviceable in their day as they might have been; and not only so, but a way has been opened thereby to greater damage, in their becoming snares and hurts to their offspring.

And you who are mothers, keep in a diligent, watchful labor, that the youth, who generally are more immediately under your eye, and sometimes your ordering too, in several respects, may grow up, and be preserved in such society and conversation, as is most likely to influence them to love the Truth, purity, and the adorning and behavior agreeable to it; which is the most beautiful of all: and fathers likewise should carefully unite together in this concern,—Allow, dear Friends, this word of exhortation to have due place with you; for the pure love from the bosom of the Father moves in my heart often, and at this time towards you.

And you, tender and concerned youth, who are very dear to me, be encouraged to follow on to feel the humbling love and goodness of God to arise and prevail in you, and to hope in the strength of his powerful arm; which, though it may sometimes lead through exercising siftings, yet will it carry forward that blessed work, and way to blessings, which is begun in many amongst you. I am well assured, that the love and favor of the God of blessings is mercifully extended towards the younger generation, to make you serviceable in his house, both males and females, and truly honorable in your day: and I have strong hopes, that the Lord will raise up many among you, who often walk with heavy and doubtful hearts, and make you as polished shafts in his mighty hand, and instruments of honorable service in the Church, to the comfort of many souls, and the spreading the fame of wisdom in the earth, if you patiently wait and depend upon the sufficiency of his holy power.

And that thus, my near Friends, the Lord's power and love may be with you, his own life rise higher and higher among you, and the glory of the reign and government of Zion's King shine through you, in all your services, to the glory of the Lord God of our salvation, is the humble travail of my spirit, who remain your near brother in the heavenly covenant — farewell, farewell.

John Fothergill.

West Jersey, 6th of the First month, 1722.

The 17th of the first month we came over Delaware to Philadelphia, to the meeting of ministers, it being their half year's meeting, principally for worship, for the Provinces of Pennsylvania and the Jerseys, to which came a great number of Friends, and our gracious God was pleased to favor the meetings with his holy presence, and opened many things through us, to their comfort and help, tending to stir up and engage many hearts to diligence in following and serving the Lord. Friends parted in thankfulness towards him, and true nearness one towards another.

After some other services among Friends in the city, and preparing for our journey towards New England, we set forward, having many Friends with us; the 22nd, to a meeting at Bristol, where a man and his wife, from among the Seventh-day Baptists, had been convinced when we were there before: the woman was there now, and in a solid tender frame. The meeting was, in the main, comfortable and edifying, though under some exercise with a dull, unfaithful people.

The 23rd we went over the river Delaware, and called to visit a Friend, Thomas Lambert's wife, who had been long indisposed, with whom we had a comfortable opportunity. We then went forward to John Watts', at Stony Brook, and had a meeting there that evening, which was helpful and seasoning. The 24th we went to John Kinsey's, at Woodbridge, and on the 25th, being first-day, were at a meeting there, to which came many other people, and the Lord gave us a good and prevailing season among them. The 26th we set out towards Long Island, and on the 27th had a meeting at Newtown, where many Friends met us, and several other professors came in; and it pleased the Lord to give us a good time to the profit of many. The 28th we were at a large meeting at Westbury, where the gospel doctrine and life was freely extended and declared in its own authority, to the help and comfort of many. The 29th we had a meeting at Matinicock, where many people not of our profession came in, and a blessed opportunity it was made to us; many hearts being reached with the life of Truth, and were bowed before the Lord God Almighty. The 30th at Cow Neck we had a very large meeting of various professors; and the blessed testimony and humbling power of Truth, in the love of it, affected many hearts.

The 31st we called to visit several Friends, and on the 1st of the second month, 1722, being first-day, were at Friends' meeting at Flushing, which was very large—it was a time of faithful warning to some, and of solid edification to many, through the Lord's goodness.

The 2nd we set out on our journey towards Rhode Island, and had a meeting with Friends at West Chester upon the Continent, and the 2nd at Rye, to which several people came, and Truth favored us with its help and living presence, to our comfort. The 4th we proceeded on our journey, and got, on first day, which was the 8th, to a Friend's house, John Richmond's, in Rhode Island government, where we had a good little meeting with a few Friends and others who came in. The next day we visited several Friends in our way to Kingston, where, on the 10th, we had a meeting, to which pretty many people gathered, and the Lord gave us a good time among them.

That evening we went over to Conanicut Island, and had a meeting with Friends there; and on the next day in the evening, we came to Newport, in Rhode Island, and were, the 12th, at the meeting there, which was pretty large and comfortable. The 13th we went to Portsmouth to Friends' quarterly meeting for the business of the Church; wherein Truth was renewedly present in counsel and help under some exercise attending Friends, from some brittle, unsettled spirits; but the power of God was over all in a good degree, to the comfort of the right minded. The next day we were at their meeting for ministers and elders, and came from there to Newport, and on the 15th, being first-day, we were at the meeting there, which was very large; and the Lord's power and glorious testimony reached eminently forth, making profitable impressions on many hearts, to the glory and praise of the Lord our God, who alone is worthy forever.

The 16th we went to a meeting appointed at Tiverton at J. Wanton's, to which came pretty many Friends and others; and the Lord gave us a good opportunity, in the ability of his power to declare the Truth, and its holy testimony was exalted over all earthly and loose spirits. The 17th we had a meeting at Little Compton, wherein the testimony of the everlasting Truth went freely and powerfully over the loose and lukewarm, to the awakening of some, and much to the encouragement of the living travellers for Truth's prosperity. The day following we had a good and solidly edifying meeting at Acoakset, and the next day another very large one at Poniganset; and a blessed time it was, in the fresh extending and prevalence of the Lord's power.

The 20th we had a meeting at Rochester, which through the gracious attendance of the power of Truth was made a good opportunity to many, and the Lord's holy name was magnified.

The 21st we visited a family of Friends in the way, where we had some good service, and went to Sandwich. The 22nd, being first day, we were at the meeting there, wherein the great duty and advantage of loving God and his Truth, in sincerity of heart on one hand; and the mischief and hurt with respect to religion, by loving the world, the things and spirit thereof, on the other, were largely declared; to the help and stirring up of many minds, the exaltation of the power of Truth, and the praise of the Lord God Almighty.

The 23rd we had a meeting near this place, at the house of a person who was indisposed, to which several who did not profess with us came, and the Lord was pleased to own us in his power and goodness, greatly to our satisfaction, and to the comfort of many. The 24th we had a meeting near Yarmouth among a few Friends, and several others who seemed to attend to the testimony of Truth with diligence; but it went forth against a loose negligent spirit that was given way to, by several called Friends here-away, much to the dishonor of Truth; yet we were comforted in the Lord who helped us. The 25th we were at Friends' meeting at Sandwich again, wherein the Lord opened our hearts and mouths in counsel and admonition, also in encouragement to the honest-hearted; and gave us a blessed opportunity together, to his glory and praise, who is alone worthy forever.

The 26th we went to Succanisset, where was gathered a pretty large meeting of Friends and others; and the testimony of Truth and righteousness, in the love and power of Christ, extended freely among them,

both to inform, reprove and confirm in the way of righteousness, to the profit of several, and our comfort. The next day we rode to Pembroke, and on the 29th, being first-day, we were at Friends' meeting there, in which the Lord was near to help us in his service; though we found that a great deal of dullness and indifference about religion, had prevailed among Friends; whereof they were warned, and stirred up to consider its tendency, and to be more careful in feeling after the power and life of Truth in themselves: and we had our reward of peace and sweetness in the love of God.

The 30th we had a meeting at Scituate, to which came many sober people, and the gospel power and testimony rose and went forth among them freely, to the great satisfaction and comfort of many. We took our leave of Friends there, and came up to Pembroke again, and from there to Joseph Eddy's near Taunton, where on the 2nd of the third month we had a blessed and open meeting with the few Friends; many people not professing with us came in, who seemed much satisfied with the testimonies delivered. The 3rd we had a meeting with Friends at William Chase's at Swanzey, wherein the Lord's goodness was manifested, much to our comfort; and the next day we had a meeting over a great river, in a place called Fairtown, where few Friends live, but a considerable number of other people came, and heard the Truth declared attentively; but in general they are a hard dark people. We came over the river again, and went towards Providence woods, where on the 6th, being first-day, we were at a large meeting in Friends' meeting house near this place, and Truth helped us to declare the way of life and salvation, among a wild raw people who came in, and the religiously minded were comforted and encouraged; the life of Truth seeming low among them. The next day we went towards Mendam, where on the 8th we had a meeting, in which we had a good and profitable season in the love of God; and on the 9th were at the monthly meeting of Friends in the upper part of Providence, wherein the Lord opened counsel in his living power, and gave us a good and heavenly time with Friends and several others.

Friends afterwards went through their business in peace, and we had some service with them therein, to their help.

The 10th we came down to Benjamin Smith's, visiting several Friends in our way, and on the 11th we had a meeting in the town, to which came many sober people, and the Lord's power and gospel testimony went freely forth, in a tendering manner; we had good service, and the people were glad of the opportunity.

We went that night to Warwick, where we were at a large yearly meeting on the 12th, to which came many of other professions, and the Lord's power and blessed testimony reached freely and was established over all, to Friends satisfaction. The 13th we went to Greenwich, where a yearly meeting began that day, and was held the following.

The meeting was very large, many hundreds of people being gathered, so that the house could not contain them: wherefore we kept the meeting in a Friend's orchard, and though there was a great multitude of young wild people, yet the Lord's blessed presence and glorious power favored the meeting, and the testimony and doctrine of the gospel was declared in great dread, and went over most

there, stilling the spirits of the people wonderfully. It was made an alarming season to the careless and forgetful; a tender visitation to many of the youth, and a time of strengthening of the hearts of the true seekers of Zion's prosperity, to the glory and praise of the Lord God, who is worthy forever.

The 15th we went up into the woods to Ishmael Spink's to a meeting, where several friendly people were met, and we had a good opportunity with them. The 16th we went further back into the wilderness, to a new settled place called Volintown, having sent to have a meeting appointed there for that day; but a very few of the people came to it, being very rainy. The Lord was pleased to open his hand of love amongst us in the little meeting we had, to our comfort and the people's satisfaction.

We went that night to another town where were no Friends, and on the 17th had a meeting there, in which the Lord our God was graciously near, and opened us in the life and doctrine of the gospel to our great comfort; the people were very loving, and seemed much satisfied. The 18th we had a meeting at the house of one not a Friend, and who was desirous thereof, where the Lord's power reached forth freely, and the testimony of Truth prevailed to our mutual comfort. The next day we came to William Robinson's at Kingston, and on the 20th, being first-day, we were at Friends' meeting there, and notice having been given some time before, several Friends from other places, and many of the country people came in; so that it was a very large meeting, and the testimony of Truth went forth among them in great dread; tending to awaken them out of a slothful ease, which many in that country had long sat down in; several of them having been convinced some years, but shunned the cross of Christ. It was a meeting of good service in the love and mercy of God, and much to our satisfaction.

Being clear of these parts at present, we went along with Friends over a water to Conanicut, to David Green's and on the 21st we crossed another ferry to Newport; and there a passage offering, we set out directly for Nantucket Island, where we then inclined, and got there through the care of divine Providence, the next day in good time, but wearied with hard traveling, and poor lodging; but all was well, Truth being with us, and sweetened all. We lodged at Nathaniel Starbuck's, and staid a week upon the island, having several large public meetings, and many others in families. The Lord Almighty was pleased to own and attend us with his living, strengthening power, and holy counsel, for the several services, to the glory of his own name; and blessed our labor, to the great comfort and help of Friends, and the satisfaction of many of the people, who came freely and pretty generally to our meetings, especially on the first day of the week. We took our leave of Friends in much sweetness and nearness of spirit in the love of God, with true thankfulness of heart to him, for the help and comfort of his living and glorious presence.

The 29th we set out for the main land again, accompanied by several Friends in a sloop, and got well ashore, and were the 30th at Friends' week-day meeting at Poniganset. The 31st we went to Thomas Hathaway's at Cushanet, and on the next day, which was the 1st of the fourth month, we had a pretty large meeting there of Friends and others; with whom we had a profitable, informing season in the power of Truth, but very heavy and strait amongst such as might have been a comfort.

The 3rd we were at the meeting at Poniganset again, where most of those in that part of the country,

and some Friends from a great distance, met together; and it pleased the Lord of mercies so to help us with power and wisdom, that the doctrine of the kingdom, in the life of Truth went freely forth and prevailed in a good measure over many hearts, and the Lord's name was magnified, being worthy forever.

The 4th we went to Swanzey, through the woods and bad way, to Joseph Chase's and were the next day at a large meeting, where a marriage of two young people was solemnized; a considerable number of people of different professions came to it, and the Lord was pleased to magnify his own name and testimony to our comfort.

The 6th we went towards Rhode Island, and the next day were at the yearly meeting at Portsmouth, wherein the Father of all mercies greatly owned us with his power, encouraging to hope for his help for the service of the other part of the meeting, which was held at Newport, to which place we went that night. On the 8th the meeting gathered at Newport, and continued four days. It was supposed to be the largest that was ever held there; it being computed that near two thousand people were present. The Lord Almighty, the never-failing helper of his depending children, graciously opened his glorious gospel testimony to the people freely and plentifully, in the demonstration of his eternal power and wisdom, greatly to the comfort and confirmation of many souls.

There appeared to be a general satisfaction, and awful reverence on the minds of people: several matters came under the consideration of Friends, relating to the propagation of Truth and righteousness, and the comely order of the gospel, in the meetings for business; all which were carried on in peace and amity, and the great and most worthy name of the Lord was magnified over all. After this meeting was over, we set forward towards Boston, and the east, and came to Swanzey the 12th, visiting several Friends in the way.

The 13th we went to Taunton, where we had appointed a meeting at Joseph Eddy's, to which many Friends accompanied us, and a pretty many people likewise came in; so that we kept our meeting in a barn, and had a good open season, and the word of life went freely forth to the people, who seemed to hearken with gladness, and the life of Truth affected many hearts with solid comfort. After meeting we went about seven miles, and got the 14th to Boston, where we had a meeting that day, to which a considerable number of people came, and Truth favored us with a pretty open time.

The 15th we went to Lynn, where we had a large meeting, in which the power of the Lord God, and the holy testimony of Truth went forth eminently against a dull carnal mind, and worldly libertine inclination, which prevailed too much; and for the purity and saving nature of the gospel; and many hearts were comforted. We went to Salem the day following, and on the 17th, being first-day, we had two large meetings there; several soberly inclined people came in, and through the goodness and love of God, Truth's testimony and power was exalted, to the refreshing of many hearts, and the awakening of others to more religious consideration; so that the Lord's cause gained ground over worldly ease and darkness in some good degree; blessed be his powerful name forever.

The 18th we went to Newberry, and on the 19th we had a meeting near the middle of the town, in a warehouse belonging to captain Brown (so called) who offered it freely, and was very loving to us. Many of the town's people came in and about the house, some appearing afraid to come in; yet the word of life, and testimony of Jesus, was evidently manifest among us in the love of God, and had a satisfactory reach and impression upon many.

We parted with much cheerfulness, and our hearts were made truly glad, in that the word of Truth prevailed among them.

On the 20th we had a meeting at Haverhill at Robert Peasley's, to which a pretty many people came, and we had a good season among them. Truth in part, prevailing. The 21st we were at a meeting at Amesbury, which was pretty large, it being Friends' monthly meeting for the affairs of the Church; and it was a profitable, awakening and edifying time; the living power of Truth being manifestly among Friends to our comfort.

The 22nd we had a meeting at Hampton, and, though much dulness and flatness of spirit had prevailed upon many, yet through the blessed attendance of the Lord's counsel and power, we had a profitable season. We went the next day to Dover to Friends' monthly meeting, and on the 24th, being first-day, we were at the meeting again, where some sober people were gathered with Friends, and the power and testimony of Truth was sweetly manifest among us through divine favor.

The 25th we travelled through a long dismal wilderness, to a town called Wells, being desirous of having a meeting there, which was held the 26th. But the people were very shy of Friends, through the crafty and false insinuations of the priests, who nevertheless did not appear while we were there. We lodged at an Inn that night, in our way to York, at which place we also inclined to have a meeting; and the 27th, with much endeavoring, we got liberty, and had a little meeting. Several people came in and sat quietly, others came about the house, but seemed afraid to come in; yet it pleased the Lord to open us, and to open in the word of life, so that many appeared much satisfied, and were loving to us. We came that evening to J. Morrill's at Kittery, and on the 28th went down by water, near the mouth of Piscataway, and had a meeting at a place called the Point, with a considerable number of people, no Friends living thereabouts; and the glorious gospel, both in doctrine and living power, went over all; many were affected with Truth, and the name of the Lord was magnified.

The 29th we had a meeting at the town called Portsmouth, in an Inn, where abundance of people gathered, and were in general very attentive and sober. The Lord's glory and heavenly testimony arose and prevailed over the hearts of most present, many of them freely confessing it was the truth which was declared; and we were truly comforted in the God of strength. We went that evening to Kittery, and on the 30th came back to Hampton to the quarterly meeting of Friends which began that day, and we had a good season in the love of God, among the ministers and elders.

The 1st of the fifth month, being first-day, we had a very large meeting both of Friends and many others, and the Lord was pleased to magnify his own power and testimony in several respects, greatly

to the help and edification of Friends, and satisfaction of the people generally; and he had the praise of his own work, who is worthy forever. The 2nd I was at the meeting for business, where I stayed, a part of the meeting, and was opened in several weighty exhortations, and to recommend to Friends more particular care, respecting some hindering things which were creeping in among them, that they might watch in their respective places against the corruptions of the world. I took my leave of the meeting, and rode to the burial of a Friend's wife, where a great number of people came who had never been at a Friend's meeting before; with whom the Lord gave me a blessed time, to their great satisfaction, and to our comfort.

And then went to the Grove, about five miles further, where many people came, and there also the word and way of life was livingly set forth, and they staid with great attention.

The 3rd we got up early, and rode thirty-four miles to a meeting beyond Piscataway River, where we had a blessed season in the life and power of God to preach the Truth; and several of the people were deeply affected with it. We went that night to Francis Allen's in Kittery, and the 4th had a meeting in Newichawannack, at a Friend's house; to which came several other people, though greatly afraid on account of the priests; yet the testimony of Truth in the love of God, went freely forth among them, and many were tenderly affected.

The 5th we were at Friends' meeting at Dover, where we had a good opportunity, the life of Truth, and divine part of religion was earnestly recommended and prevailed; and the slothful, idle, and remiss were warned and admonished.

The 6th we had a meeting at Cachecy, at Ebenezer Varney's where many of the neighboring people came in, and staid with great and solemn attention, to hear the everlasting gospel declared, whereunto the Lord furnished us in his living power, and truth was exalted to general satisfaction, blessed be the Lord God forever. The next day we visited several Friends' families, and on the 8th, being first-day, were at Friends' meeting again, where abundance of the country people were gathered from all parts thereabout, and the Lord was pleased to own us with his living presence, and opened our hearts in the things of salvation in many respects, which went forth freely to the meeting in much plainness, and living demonstration, to the establishment and information of many souls; some were convinced of the Truth, and brought to taste of its goodness, who I hope will continue to walk in it.

It was a day of good service for the Lord, through his gracious help, who has the glory of all. The 9th, being about to depart from this place, many Friends came to see and take leave of us, with whom we had a heavenly bowing time, in the life of Truth, which was plentifully with us, greatly to our comfort, and uniting our hearts in the fellowship of Truth.

We parted with many Friends there, and others accompanied us to Stretham, where a meeting was appointed at a Friend's house, to which many of the neighboring people came, who were much strangers to Truth; we had some service among them, and came away with true satisfaction, in the peace of the Lord our God.

The 10th we had a large meeting at Amesbury again, which greatly tended to our comfort, to encourage the living, and to awaken some sluggish, unfaithful professors, and to the winning upon the hearts of many of the youth.

Some of the neighboring people seemed much satisfied, and it was a time of good service for the Truth, in the Lord's power, and through his help.—'We lodged that night at Henry Dowe's, where, in the evening, the Lord gave us a blessed edifying season, in his humbling love and power, to the help of the family and our comfort.

The 11th we had a meeting at Newberry, wherein the Lord greatly owned us in his love and counsel, for the spreading of Truth, and to the solid comfort of Friends in general. On the 12th we had a meeting at Ipswich, with a sober, innocent woman Friend, her children, and some of the neighbors, together with several Friends who accompanied and met us here, and had a satisfactory season among them. The 13th we were at a large meeting at Salem, where the Lord opened many close and weighty things to Friends in the sense of the life of Truth, tending to their growth in righteousness and preservation in the life and substance of religion, and helped me to discharge my spirit faithfully, and to a great degree of inward liberty and comfort; blessed be his holy name forever.

Finding some engagement remain, and revive upon my spirit towards Dover again, I could not be easy without returning back; therefore leaving my companion, and having another Friend with me, we rode to Dover on seventh-day, though it was extremely hot weather, and we had several large ferries to cross, and got to John Kenny's in good time.

On the 15th, being first-day, met with Friends who were abundantly glad of my return, many signifying their expectations of my coming again; and the Lord was pleased to give us a good and confirming meeting, much to the help of many, especially of some tender spirited people, who had been reached by the love and power of Truth when we were there before.

The 16th I had a large and prevailing meeting at Oyster river, in the power and goodness of the Lord, wherein many hearts were affected with reverence and worship to the Almighty; but I believe the evil spirit was disturbed, and stirred up a woman to make a jangle and clamor against the truth and Friends; but not being able to show any thing from Scripture, either against what was delivered there that day, or against us in any thing, which I desired her to make appear if she could; the people generally blamed her, and would have had her been quiet, for Truth prevailed that day in many minds. The 17th I went to a meeting I had appointed at Spruce creek, where various soberly inclined people came, much strangers to the Truth and its doctrine, and the Lord gave us a good season, in the ability of his power. Several of the people were very tender, and I believe some will be gathered, before it be long, to the knowledge of the Truth.

The 18th I visited some Friends' families, and on the 19th had a meeting at Andrew Neal's in Newichawannack, which was made, in the extendings of divine favor, a good season, to the help and comfort of many, both Friends and some strangers. The 20th I had a meeting in Cachecy at Joseph

Estis' near the priest's house; many of whose hearers came in, and several were much affected with the life and doctrine of the gospel, which I had to bear testimony of, and the truth gained ground to our comfort and the glory of God.

We went up to Thomas Hanson's that night, to be some encouragement to the family to keep their places, and their trust in the arm of the Lord, the sure defense of his people, it being at that time strongly reported that the Indians were on the point of commencing hostilities against the English, and the people were generally gathering to garrisons, this country being almost a frontier that way. We had a good season that evening in his house; there were two young women present who had been convinced where I was some few meetings before, and they were very tender and humble, with some other young people who came in, so that it was a profitable edifying season, in the sense of strengthening life from the Lord God. The 21st I was at Friends' monthly meeting, where many Friends gathered, and it was a good, confirming time; the love and goodness of Truth being very near, both to help the truly needy, and the stirring up of the unfaithful and negligent.

The 22nd, being first-day, I was at Friends' meeting at Dover, where gathered abundance of people of many sorts, and our blessed and never-failing Helper was graciously regardful of his own work, and owned us with his power, both to inform the unlearned, to warn the rebellious and negligent, to strengthen the travailers, the babes, and the tender; very humbling impressions having been made upon many young people thereabouts. We had some precious sweet seasons in the extendings of the life of Truth that evening among Friends in some families.

The 23rd I came to Hampton, accompanied with many Friends, and had a good settling and reviving meeting, in the sense of divine love, and parted well, and near one another.

The 24th I had a large and blessed meeting at Haverhill, at Robert Peasley's, and took leave of Friends there, under a weighty and tendering degree of the love and life of Christ our Lord. The 25th, after some time of weighty exhortation, and tender salutation to the family and children, which was a comfortable season, blessed be the Lord our God forever, I set out towards Salem, and had some service at an inn by the way, to declare the Truth and the way of its working; of which the people had never heard so much before, and seemed glad of the opportunity, and I was comforted in the love of God, which was with us sweetly.

The 26th I was at Friends' meeting at Salem again, not finding I could pass easy by it, though I thought I had been clear before, and the Lord gave us a good time, to the refreshing of many, and his great name was glorified.

The 27th I had a meeting in Lynn at a Friend's house, at the request of some of his neighbors; it was a good open time, in the love of Truth, which flowed towards some, in clear doctrine and sweetness, but close and humbling warning to some deceitful professors; some good impressions were made on several that day.

The 28th I came to Boston, and here met with my companion again. And on the 29th, being first-day,

we had two meetings; likewise another on second-day, and again on third-day, in Friends' meeting house there. To all these came a considerable number of soberly behaved people, especially to the two latter; and Truth's testimony went forth freely, and seemed to have considerable influence upon several of the younger people particularly, and on some of the young priesthood. There were but a few Friends in the place, and some of those few not what they ought to be in their conduct. We labored to have them together select from other people, in order to advise them to be more wise, and to have more regard to the truth and their own good; and we hope it may be of some service to them, and to the truth, and the comfort and strength of such poor hearts among them who love the truth, and seek the honor of God. But abominable pride, envy and hypocrisy prevail still higher in that place, more and more incurring the Lord's displeasure, which will certainly come upon them, as an armed man, sooner or later, except they seek a place of repentance in time.

The 1st of the sixth month we left the town, and came to William Chase's, Jr., at Swanzey, and had a meeting there the day following; which the Lord was pleased to own, and bless with his presence and coimsel, to our great ease and Friends comfort, and the Lord's name was magnified. The 3rd we had a meeting over the river at Nesannet, to which several people, not of our profession came, and we had a profitable season, the people appearing much satisfied. The 4th we had a meeting at some distance from hence, where the people were much strangers to Friends and truth, yet they seemed satisfied with the doctrine and the testimony of it. The 5th, being first-day, we came to Portsmouth on Rhode Island, where the meeting was very large, and through the Lord's goodness was made a helpful season, the life of Truth prevailing over all. The 6th we came to Newport, and spent some days among Friends there, and went to the weekday meeting at Portsmouth again, which proved a time of much ease to us, through the free opening of life, and ability of Truth, which greatly prevailed, and revived many hearts to the praise of the Lord Almighty. The fifth-day of the week we had a great and humbling meeting at Newport, under the merciful attendance of Divine power, which opened us both in warning the loose and self-lovers, and extended relief and help to the upright and tender; and information to others not of us, pretty many being present that day on account of a marriage.

The sixth and seventh days were partly spent in visiting Friends, some widows, and some sick, and went to Conanicut in the evening.

The 12th we went to Kingston in Narraganset to a yearly meeting, which continued first and second days, where many Friends, and abundance of wild, airy, insensible people were gathered from various places, though many of them have long been willing to hear Truth declared. The Lord's goodness and mercy abounded towards them, and raised his own testimony among us into great dominion, for the help and warning and winning of many; and to build up the honest travailers in the holy faith; so that the Lord God of mercies blessed the opportunity, and his holy testimony gained ground in the judgments, and in the hearts of the people, to his glory and praise, who is worthy forever. We lodged one night at William Robinson's, and the other at Thomas Rodman's, where we had a precious time with several Friends.

The 14th we returned to Conanicut, and the 15th had a meeting, to which many of the people of the

Island came, among whom the Lord opened our hearts and mouths in dread and terror to the loose, and the rejectors of the cross of Christ; many of them having been a convinced people; yet healing goodness and fatherly love ran sweetly towards such as were in need of help; and it was made a graciously edifying season. In the evening we came over to Newport, and on the 16th we were at the week-day meeting there; for my heart remained under a deep travail and suffering for the Seed's sake, some hurtful things having crept in among Friends on this island respecting vain, worldly liberty, which was a great obstruction to the current of Divine love, that gathers into, and maintains in unity. In this meeting the life and wisdom of Truth greatly prevailed, many hearts were bettered, and holy strength, I believe, was gained by several, to watch and war more diligently against that spirit which leads towards the world, and the death and darkness of it.

The 17th we went to a meeting at Tiverton on the main land, where abundance of Friends and others were gathered; and the Lord blessed the time with his presence and holy help; and many not of our profession seemed much satisfied with the doctrines declared; we parted under the blessed sense of the good will of God, and I believe many holy resolutions were renewed that day, through divine goodness prevailing.

The 18th we returned to Newport again, visiting several Friends in our way, to comfort, and on the 19th were at both forenoon and afternoon meetings, which were very large, most of the Friends on the island being there, and many other people; and the Lord God of all power and mercy was near and among us, in wisdom to divide the word according to many states, making it a precious and blessed season, to the help of the lovers of Truth, and warning of the unruly and disobedient. Our hearts were set at liberty in his life, to our great ease and discharge from this part of the country; and we had to part with Friends, and the generality of the people, in much nearness and true brotherly respect, with humble hearts before the Lord, who was so graciously near and good to us many ways, and his glorious name was magnified, which is worthy forever. We now being at liberty in spirit to leave these parts, set forwards the 20th, early in the morning towards Long Island, accompanied by many Friends, and came over the two ferries to the Narraganset country, and came to Westerly to John Richmond's, where we had appointed a meeting some time before; which was made a time of great comfort and dominion in the goings forth of the life and testimony of Truth.

The 21st we came to New London ferry, and meeting with a person who was willing to carry us over the sound the next day, we lodged at an inn, and on the 22nd took boat and had a fine easy passage, and got ashore early in the afternoon, and rode up to Southwold. The 23rd we came to John Hollock's at Scatanakit, and the next day had a meeting there with a few Friends and others who came in, amongst whom the Lord's goodness and counsel reached forth, to our comfort, and their help. We came away that evening to Bethpage, and to Westbury the 25th, to Friends quarterly meeting which began that day, and continued the 26th, which was first-day, and the meeting was very large, it being supposed there were present near a thousand people; and the power and testimony of the gospel of salvation extended freely towards them, and prevailed over many hearts to the glory of God.

The 27th we went to Sequelaug, and had a meeting with a few Friends and some other people, which

was a pretty open season: we came back to Bethpage to Thomas Powell's, and had a meeting there that evening; and the 28th we went to a meeting at Cowneck, which was very large, and the Lord made way for his own name and testimony, so that many, both Friends and others, were humbly affected therewith, and praised the God of all mercies. The 29th we were at Friends' monthly meeting at Westbury, and had some good service among them, in the going forth of the love and counsel of Truth. We went to Flushing that night, and the 30th crossed the ferry to the main land again, to a meeting at Marnaroneck, and had a profitable season, in the extending of heavenly love and counsel towards a poor negligent people among them.

Hereby I was pretty much eased, and the 31st we went to a meeting at Benjamin Hailand's in Rye woods, where pretty many of the several persuasions were gathered, and the Lord favored us with his love, and helped to declare the Truth to the conditions of many of them.

The meeting was of service to many, blessed be the Lord our God for his presence, and helping us to discharge ourselves faithfully from place to place, to the stirring up and encouragement of many; so that we now found ourselves clear of those parts, and of New England in general.

The 1st of the seventh month we came over to Long Island again, to Samuel Bownes', visiting several Friends in our way, and on the 2nd, being first-day, we were at the meeting at Flushing; and though several things seemed to have crept in among Friends there, to their hurt, and which obstruct the prosperity of truth; yet the Lord helped to give due portions in dividing the word to the profit of many different states, and we were made truly near to the living. The next day we visited some Friends families, I hope to profit in the goodwill of Truth; and on the 4th we had a large and precious meeting at Oyster bay, in a barn where most of the chief of the place, and several justices of the peace were present, and the Lord's powerful testimony prevailed in the hearts of many of the people, and I believe the Truth will again be exalted in that place. We returned that night to William Withers's at Westbury, and on the 5th had a large and comfortable meeting there in the establishing blessed life and love of Truth, wherein we took leave of Friends there, and came that night to John Rodman's at bay side.

The 6th we were at the monthly meeting at Flushing, where many Friends were met, and the Lord our God was pleased to favor us with his presence and power, to declare many profitable and weighty things among them; tending to stir up and engage Friends in doubling their diligence and care to discharge themselves faithfully, in example, and in zeal for the glory of the name of the Lord; and it was a blessed time, to the help and humbling of many. We parted with Friends in love and the nearness of the heavenly relation, and lodged at Samuel Bownes, where also we had a precious time with many Friends, who came in there that evening. The 7th we came to New York, and had a meeting the same evening.

There are but few Friends, but a pretty innocent people; with whom, and some others who came in, we had a good and strengthening opportunity, in the love of God.

The 8th we came over a part of Long Island, and Staten Island, to Woodbridge in East Jersey, and on

the 9th, being first-day, we had one meeting at Friends meeting house, and another at Rahway river, at John Shotwell's; both which were favorably owned by the Lord of mercies, and his power and blessed testimony extended in a comfortable manner to us, and the help of many; blessed be his glorious name forever.

The 10th we had a meeting back in the woods at John Lane's, where a considerable number of people came in, and we had a good opportunity to declare the truth among them to satisfaction, and came down to John Kinsey's at Woodbridge. The 11th we went over the ferry at Araboy, and the 12th had a very large meeting at Shrewsbury, wherein the Lord was pleased to open many things through us, tending to gather the strangers, and to build up the convinced in the power and counsel of the holy Truth, much to our ease, and the confirmation of some in the way of righteousness, and the Holy name was magnified.

The 13th we went to Manesquan, where a few Friends live, and had a meeting with them, to which several other people also came; and through the merciful help of the power of Truth, we had a seasonable open meeting.

The next day we set out for Burlington, in order to be at the yearly meeting there, being accompanied by many Friends, and were the 15th at the meeting for ministers and elders, which was the beginning of the yearly meeting for the province of Pennsylvania and the Jerseys.

The public meeting began on the 16th, and continued by adjournment three days, and the fourth for the affairs of Truth among Friends; all which were not only very large and orderly, but were greatly favored with the weighty and glorious power, and humbling presence of the Lord our God, much to the comfort of Friends, and a heavenly visitation to many others. The business of the meeting was managed in the peace and wisdom of our heavenly Head, to Friends great encouragement, and renewing of true zeal: we parted under a sense of the love and favor of our gracious God, whose glorious name was praised and magnified, who is worthy forever.

The 20th we came to Philadelphia, to the week-day meeting, which was large, there being a marriage solemnized that day; and on the 22nd went down to Chester, in our way towards Maryland, we being not yet clear of that province. The 23rd being first-day, we were at Concord, where Friends from many parts gathered; the meeting was very large, and the Lord's power and holy testimony, in many weighty respects, extended freely and largely in a prevailing manner. The next day we visited several Friends' families, and the 25th had a meeting at Kennet, which was large, and through the Lord's goodness was made an edifying season. We had a large meeting also at John Smith's at Marlborough, the 26th, where through the blessed favor and help of divine power and wisdom, we had a precious and profitable meeting.

The 27th we had a meeting at Newgarden, which was large, and also mercifully favored with the presence and power of the Lord Almighty, whose holy word of wisdom and counsel was freely opened among us, to the great comfort and help of many hearts. And here we took our leave of many Friends

from several parts, in the living sense and true nearness of the love of Christ, our holy Head, with praises to God, for his goodness and mercy.

The 28th we had a meeting at Nottingham, which was likewise large, and was made a blessed, strengthening, and edifying time, and the testimony of Truth prevailed amongst those who were not of our Society. The day following we crossed over Susquehanna into Maryland, and the 30th, being first-day, we were at a meeting at Bush river, where there are but a few Friends; but many of the neighboring people came in, and we had some good service amongst them.

The 1st of the eighth month we came down near Patapsco, to Jonathan Hanson's, and on the 2nd had a meeting with some Friends who live thereabout, and several other people; and through the merciful attendance of the help of Truth, we had a good time; though we found a great lack of zeal and faithfulness to the truth among the professors of it there; yet some are honestly concerned, and the Lord is mindful of his own work and the good of his heritage.

On the 3rd we had a meeting up the river at Charles Pierpoint's, a pretty tender man, under some convincement, and his wife also, with some friendly people there. We had a good opportunity among them, in the reaching forth of the gospel love; and hope the Lord will prevail in his visitation, to gather in and build up a people to bear testimony to the truth thereabouts. The 4th we came down to Henry Hill's, near South river, and on the 5th had a meeting there, where several friendly people were gathered, and the gospel spring livingly opened towards them, making impression upon some; and we were comforted in the Lord our gracious helper. We got over the river that night, and came to West River, to Ann Galloway's.

The 7th, being first-day, we were at Friends' meeting there, where pretty many people gathered from various places, and the Lord our God was pleased to open our hearts in his power and holy counsel, to their help; and we were concerned to stir up and warn against several hurtful practices which 'were creeping in among them, and in discharging ourselves we were filled with the peace of God.

The 8th we had a full and pretty open meeting at Herring Creek, to our satisfaction, and were helped to deal plainly, in the love of Truth, with Friends there, and we parted in a comfortable degree of nearness of spirit, through the merciful extending of divine regard. The 9th we had a meeting at the Cliffs, where there is a good body of honest, religiously minded Friends, with whom we had an open, and a solid comfortable time to our satisfaction, and their encouragement in the way and service of Truth. The 11th we took boat, with many Friends in company, and went over the bay of Chesapeak, in our way to the approaching Yearly meeting on the eastern shore, which began at Treadhaven the 13th, being seventh-day, and held till the 4th of the following week for public worship, and the affairs of Truth among Friends, Great numbers of almost all sorts of people came there, and the Lord God was pleased to open the glorious testimony of Truth, and the way of life, in his mighty power; and the word of wisdom prevailed in a good measure, both upon the hearts of many of the people, and to the great encouragement of the tender; and also to the alarming and rousing up the indifferent and negligent. Their business was managed in much peace and amity. They were also stirred up to more diligence in

plain dealing, and care in several respects, which was gladly received by many, and the Lord's power and love crowned our meeting to our mutual joy and comfort, and his glorious name was humbly praised, who is worthy forever; for it is he who does whatever is well done. After we had taken our leave of Friends in the love and peace of God, we went that night to the widow Pitts', and the next day up the country to Chester, where we had a meeting the 19th, and the 20th came to Cecil and had a meeting, which was a good edifying season, in the free and gracious extending of the good will of God, much to our ease and satisfaction, many of the people in those parts having long been in a poor lukewarm and indifferent state.

From hence he wrote the following letter, to a Friend lately convinced in New England, and his wife, who was at times under some concern of mind on account of religion, though then professing among the Presbyterians. It is worthy of the perusal and consideration of those who would indeed be truly religious; viz:

Near and loving Friend.—As true brotherly love and tender well wishing, have been often renewed in my heart towards you, your wife and children, since I left you, so of late I have been mindful of you so often that I wanted much to write a few lines to you, and am glad of the present opportunity of sending to let you and your wife know that I retain an affectionate remembrance of you, in a measure of Divine love, wherein I salute you. The tender desire of my heart and brotherly advice to you, according to the apostle's exhortation, is, that it may be your care and hearty labor to draw near, and feel after sensible access to the living God, the fountain of living water, and I may be positive he will draw nigh to you, to your inward comfort and relieving satisfaction; to the enlargement of your understandings in things appertaining to life and peace, and to build you up by degrees, in the experience of his salvation, and of that redemption which the Father, in and through the power and spirit of his dear Son, Christ Jesus, has offered to the children of men.

For as the great mischief brought upon mankind, and upon Christians, so called, in particular, by the adversary, has been by drawing into a disregard to the pure God, who is a Spirit, and from the feeling sense of Divine favor, and into a separation from his living presence and inward consolation to the soul; so the great and blessed advantage which is offered to mankind, and of which the Lord Almighty would make them partakers, through his Son, is to draw them nigh to God again; that through faith in his invisible power, they may become witnesses of help in themselves to war against and gain victory over the lusts of the flesh and the world, and by degrees over all that unfits for inward access and a sense of acceptance, in measure, in his sight. For this many souls are in travail; and that the way may be opened which leads to the holy mountain and table of the Lord indeed; which, though it is through a baptism into death to corruption, and an exercising and refining which is unpleasant to the creature, yet the end is to prepare the hearts of people to draw near feelingly, and to approach to him that is invisible, with acceptance. And while this access and acceptance in the Father's sight is not in a certain measure attained to, the very life and marrow of religion and worship is lacking, both in regard

to pleasing God, and to our own true solace and edification.

Wherefore, my friends, my heart cries for you, and begs of you, that your chief concern from time to time, may be to seek the Lord God, and draw nigh to him through the spirit of his Son, given in measure to all to profit with; and he will certainly be mindful of you, and draw near to you, to your sure help and comfort, and will, by degrees, rend the vail, and take away the covering which has been over every heart. The departing from the divine appearance or manifestation of God in the heart, through his spirit, whereunto the Lord Jesus and his apostles directed and gathered the true believers, in order that they might be born again, and preserved to his praise, who called them; I say, the going from this has been the cause of losing the sense of his pure love, and life, and comfort therethrough to the soul, and of departing into forms and modes, of splitting into various sects, contending and striving one with another about names and shadows of things: men's human apprehensions and interests having become too much the rule and bottom of many people, and a feeding upon words and performances without life, which occasions both great barrenness of heart, and lack of godly conduct.

And it is a certain truth, that if ever men return aright to God, they must return through the spirit, and to feel his quickening power, to give the soul light, and life, and ability to fight the good fight of faith, and to war against the enemies of their own hearts, as well as to perform acceptably the duty of worship and obedient service, which we owe to the great and living God.

And blessed be his name forever, he is nearer to hear the bemoanings of our needy souls, and to afford them relief and access to his holy life-giving presence, than many are aware of; who yet are seeking abroad, and would gladly have the privilege of disciples of Christ without self-denial, or coming under the restrictions or discipline of the crucifying power, and cross of Christ the Lord. This has been the case of many of us, who having tasted of the terrors, and in part, of the mercy of the merciful Father, we cannot but wish well for others.

My friends, I am unexpectedly opened to spread these things before you, for your serious consideration, in a measure of the love of Christ, desiring your present and eternal welfare; and I pray call to mind that encouraging expression of our Lord, that those who denied themselves of any thing for his name, and the gospel's sake, should have, in this life, many fold, and hereafter, life everlasting. And of the fulfilling thereof, he has in measure made many witnesses; blessed be his name forevermore. I hope and believe, that he has also given you some earnest hereof already, and will yet make you experimental witnesses more largely, as you give up to follow him faithfully, to your inward joy and comfort; though, as the followers of the Lamb in the regeneration, you may also have to wade through near and pinching strippings and tribulations of various kinds.

Yet, again, I cannot but invite and encourage you to draw near to the Lord, and he will assuredly draw nigh to you, and become your Shepherd, and you shall not lack. The arm of the Lord of hosts be your leader and feeder, your shield, your buckler, and may he cover your head

in the day of battle, for great is the wrath of the dragon against the return of the Church, and her coming up out of the wilder ness, or bewildered slate, that she may again enjoy her ancient beloved, her Redeemer, her head and husband. Thus, under a solid degree of divine love, which extends freely towards you, I tenderly take my leave of you, and remain, if I never see you more, your truly loving friend,

John Fothergill.

Maryland, the 20th of the eighth month, 1722.

From Cecil, (continues the Journal,) we went the 21st to Duck Creek, to a half year's meeting, to which many Friends accompanied us from Maryland, and many came from other places, with some other people; so that it was a large meeting, and continued two days: the Lord was pleased to own us with his living presence, and the opening of the treasury of his wisdom and counsel, both to other people and to Friends; tending to rouse up the negligent, and to encourage the honest minded. This meeting helped much towards our discharge there, and the great name of the Lord was glorified, who is worthy forever. That day I was seized with an ague-fit, which continued upon me violently till night, nevertheless I was enabled to go through my service and travel.

The 23rd we came down towards Lewistown, to visit some poor Friends thereabouts, and the next day had a meeting at Cold Spring, seven miles from the town aforesaid, and a satisfactory time with a few Friends in that part; though the return of my ague rendered traveling unpleasant and difficult, being very weak and ill. The 26th we had a meeting at Motherkill, which we had given notice of as we went down; wherein the Lord of mercies mightily favored us with help to declare the way of life, to warn the indifferent, and to encourage the honest-minded: and it was a particular time of mercy to that people, whereof we were humbly glad, and the Lord, who favored us with his help through all our exercises, and enabled to go on faithfully in his service, was praised. We came to Timothy Hanson's, at Little Creek, after the meeting that night, and the 27th, being first-day, were at Friends' meeting there, and though I was much indisposed, yet Divine goodness owned us, and we were helped to bear testimony to the blessed truth, which prevailed amongst us to our comfort, and the glory of God.

The 30th we had a meeting near George's Creek, at Friends' meeting house, where many Friends met us from several places, and Divine goodness was pleased to favor us with a profitable time, to the stirring up of the loiterers, and giving relief to the honest hearted travailers.

The 31st we visited a sick Friend to mutual comfort, and went back to John M'Cool's, at George's Creek, at night.

The first of the ninth month we rode to New-Castle, and had a meeting with Friends there, wherein the Lord was pleased to manifest his power and wisdom, much to our ease, and the help and comfort of many. The 3rd we were at the monthly meeting at Centre, wherein Truth opened a door for some service in several respects; and the 4th, being first-day, we were at Chichester meeting, which was large, and a good awakening time, to the honor of the Holy name. The 5th we got to Philadelphia, the

quarterly meeting for the county being then to be held there; wherein we had some good service among Friends, to mutual satisfaction and help in the cause of the Lord Almighty.

Being now pretty clear in our spirits of that part of the country, save some weight which remained upon me relating to this place, we staid about two weeks here; and through hard traveling before, and a deep exercise of spirit attending me in this place, I was much weakened, 3't the Lord was pleased to open in his holy power and wisdom, and to support with ability of body; so that we had many open and relieving meetings with Friends in the city, (and others who came from various places to take leave of us,) whom I was moved both to warn in the word of life, against many hindering things growing among them, and» to exhort the elders to be diligent in example and true zeal for the Lord; whose merciful hand likewise extended freely towards, and prevailed among the youth; and the honest travailers for the prosperity of Truth and righteousness, were much encouraged and strengthened.

The 9th, having had a good seasoning opportunity in the evening before with many Friends at our lodging, and a blessed open time in supplication with the family and some others, we took our leave in the love of God, and went down by land to Chester, accompanied by many Friends; the next morning we took leave of them and Friends there, and went on board the ship called the Globe, bound for South Carolina, which had been before me most of the journey; we sailed down the river, and next morning went ashore at Newcastle, and had a precious open meeting with Friends there, in the love of Truth. The 22nd we went on board again, and set sail for Charleston, to which place we had a safe, though somewhat slow passage, and got well there the 16th of the tenth month, being the seventh of the week, and were at meeting on first-day, with the few Friends in the place, some moderate people coming in. The Lord mercifully owned us, and gave us a good time among them; though the main part of the people in that country seemed a careless, dark people, in matters of religion. We likewise had several meetings in other parts of the country, wherein the Lord opened freely in his power and wisdom to declare the way of life and salvation to the people.

We had also several meetings in Charleston; and though there are but a few Friends there, yet there were some with whom we were comforted, and to whom our visit was of service. Several of the people, and some of these the chief of the place, were also somewhat reached by the Truth, and were very loving; but many seemed much above the true Christian simplicity.

When we had labored there about two weeks, and had many meetings during that time, and finding our spirits clear to leave the place, we took our passage for Barbados, and taking our leave of Friends in much nearness and tenderness of spirit, went on board the 28th, and set sail for Barbados, and were favored greatly with the Lord's presence and peace. We had a good passage, and landed well at Bridgetown in four weeks, and were gladly received by Friends there, and lodged at John Oxley's. We had many meetings at Bridgetown, and in several parts of the island, both among Friends, and others not of our profession, who seemed glad of our visits. But the decay among Friends in this place, through giving way to the spirit and friendship of the world, and going from the cross of Christ, seemed to make the way more narrow for the testimony of the gospel of salvation to go forth with the desired success among other people.

Yet the Lord God of mercies was near to us in his love and power for our comfort and help; and extended very largely and mercifully towards all people, the professors of Truth particularly, in order to awaken and to repair their decaying, as also to feed and strengthen the few honestly religious minded: so that we often admired the Lord's goodness, and magnified his holy name.

When we had labored upon the island in the love of God about two months, both in meetings for worship, and in several meetings for the care and discipline of the Church, in that counsel and ability of Truth wherewith the Lord favored us, and bore up our spirits under and through much affliction of soul, for the sake of the cause of Christ, about which many were grown careless; and now finding our spirits easy and clear of that service, and seeing the way opened for our return to England, by that Holy hand which drew us from our habitations, we took leave of Friends in much love and comfort, recommending them to the name of the Lord. On the 29th of the first month 1724, we set sail for England, and the 31st of the third month we came abreast of Portland, the first land we made, and on the 1st of the fourth month, meeting with a boat at sea, we hired her to carry us to the isle of Wight; the next day we got to Portsmouth, and took post horses for London, where we came the 3rd in the morning, being second-day, and got to the meeting of ministers, the beginning of the yearly meeting 1724.

Of this visit to America, he gave the said yearly meeting the following relation, viz:

We² first acknowledge in humble reverence to the Lord Almighty, that he mercifully favored us, with his love and countenance, very often upon the sea, and guarded us thereon from unreasonable and wicked men, into whose hands some fell very near us, and brought us safe to Virginia after a moderate passage. We then entered upon our service in visiting Friends, and went towards North Carolina, "having many large and open meetings among Friends and others also.

We came back again from hence into Virginia, and had meetings in many parts of it; and in several where there are few or no Friends. In both these provinces we found great willingness in many people to hear the truth declared, many of whom appeared very loving and tenderly affected. There seemed likewise to be a comfortable openness among the youth, the offspring of Friends, in several places, and rather a growth among some of the elder, in a religious care: yet not so much among either, as might have been hoped for and expected from the labor, which in the love of God has been many ways extended towards them; yet divine mercy still reaches freely to them, and in some places there is an increase in righteousness, and truth is in good esteem: but in others, the love and friendship of the world occasion a decay.

In Maryland we found there had been great loss, by the decrease of many of the elders, and of the more zealous and concerned Friends; yet there are in several parts, some who are hopeful and religiously disposed among the younger, and others who are left, though too few there are of these. A love of hurtful ease and vain liberties has prevailed to the prejudice of some, and hindering the work and honor of Truth. There appears nevertheless, some openness among

2 Himself and Laurence King his companion.

several of the neighboring people, and a gracious extending of divine love to them, as well as the helpful hand in heavenly wisdom towards Friends in several respects, greatly to our mutual comfort and satisfaction.

In Pennsylvania we found an enquiring openness in several parts among people of several professions; some were convinced of, and we hope received, the truth in the love of it.

There is a large body of religiously minded people among Friends, who are growing up in a true care for the honor of truth; though these are mixed with many earthly minded, and some loose libertine people, who occasion much exercise to the right minded: yet the Lord's goodness and care are near and over that country, and his truth prospers in it.

In the Jerseys, Long Island and New York governments, there is a considerable number of Friends, and in some places a hopeful openness among other people. We travelled diligently through these parts, and though vain liberties in some, and too great carelessness and indulgence in others, have stained or obstructed the progress and dominion of the work and beauty of Truth; yet the visitation of heavenly good will and tender love, with desires to help, is very evidently and freely extended, in order to repair and build up in righteousness. There are, however, some honestly concerned Friends thereabouts, among whom we had a satisfactory labor, in the fresh visitation of divine power and love.

In Rhode Island and the government belonging to it, and New England, we had many meetings, and close labor, but in the whole, much to our satisfaction. There is a considerable body of Friends in several parts of that country, and we believe in many places, they are rather increasing in the knowledge of the power of Truth, and in stability and righteousness and faithfulness to it; and although some hindering and wounding circumstances have attended in several places, yet there is a tenderly concerned, valuable people thereabouts, both elder and younger. We had many meetings among the neighboring professing people; in some places, but few were willing or dared to come in, but in others we had very large ones amongst them, especially towards the east of New England, and several, we hope, were effectually reached by the power of Truth, and received and joined with it in humility and gladness. In some parts a very comfortable, tendering visitation prevailed upon many of the youth among Friends. We labored very diligently, through the ability received, in most parts of this country, and took leave of Friends in solid hope, on account of the Lord's work, and much love and heavenly peace in ourselves, with holy thankfulness to the Lord Almighty, the great helper of his devoted servants.

Then returning back towards Pennsylvania, we had some comfortable service there, and Friends were encouraged and strengthened in the Lord. We sailed from hence to South Carolina, and labored there some time in the service of the gospel, having meetings with the few Friends there, and among other people. The Lord our God was with us to our comfort and help, though the generality of the people seemed but cold and very indifferent about true religion. There are

but few Friends in these parts, and but very few who seem to love Truth in uprightness; yet some there are who thus love it, and retain the simplicity thereof in a good degree: these were very glad of our visit, and we were much comforted together in the Lord. The people were also generally very loving and cheerful towards us.

Finding our spirits easy and clear of these parts, we sailed to Barbados, having the favor of a safe and ready passage, and through the nearness of merciful regard and divine life and goodness to our spirits, a season never to be forgotten, blessed be the Lord forever. Friends received us with gladness, it having been long since any Friends from England had visited them. We had many meetings, both among the professors of Truth and others in this island, which were to the comfort of the living amongst them. Many other people seemed glad of the visit, and behaved soberly and respectfully.

But a loose, lofty, and irreligious spirit or disposition, has too generally prevailed upon the inhabitants of that place, and to a sorrowful degree has obstructed the spreading of Truth, and has even brought on a decay or diminution of the number of Friends: yet there are a few in several parts of the island, who retain their integrity to God, and who love and are concerned for his honor. The Lord was pleased to own us with his help and wisdom, to divide the word aright, in warning and stirring up the unfaithful, and with encouragement and comfort of the lovers of Truth; and indeed also to publish the Gospel doctrine by way of information to all: so that we were sensible the day of love and mercy from God, was yet freely extended to many in that unworthy place. And now growing easy and clear in our spirits, of our service in those parts, and our way being open for England, we took our leave of Friends in the love and peace of our heavenly Father, and had the renewed favor of a safe and good passage to England.

And one thing I think good to add, having often remarked it; that though it fell in our way, rather in an uncommon degree, to lay open and testify against the corrupt grounds, ways and practices of the hireling and men-made, pretended ministers of Christ, of our time, in several countries and societies; yet the people heard with unusual patience and thoughtfulness, in general, and we also passed quietly through all our journey without any of them appearing or offering any disturbance or disputation: which we were thankful for, believing it to be of the Lord's goodness and wisdom, and his invisible dread, which prevailed and will prevail in the earth: to him, the support, defense, and rich rewarder of his people and servants, in awfulness of soul be ascribed all glory and pre-eminence, with fear and praise, forever.

From Barbados he wrote the following Epistle to Friends of Dover meeting, in New England.

Dear Friends:—Since I was with you, my spirit has often turned towards you in the movings of true and near love, and in tender, fervent breathing, for your being inwardly sustained, strength-

ened and encouraged in a humble dependence upon the pure and invisible arm of the Lord Almighty, and in a due devoted' ness of soul to follow him with full purpose of heart. I have wanted an opportunity to manifest my remembrance of you in a few lines, which I hope I may have from hence, and herewith extend my dear salutation, in that pure engaging love of our gracious God, whereby he has been pleased to visit and overcome many of our souls, and through the operation of the spirit of judgment, which he has graciously mixed with unspeakable mercy, he has prepared many hearts, in measure, to draw nigh to him, and to be made partakers of his living soul-engaging goodness and pure life, giving us an earnest of eternal comfort.

And oh! my near Friends, elder and younger, who have been thus mercifully followed, and waited over in long suffering, and humbled in degree by the inward touches of the love and favor of the Lord God of blessings, my heart groans within me, that it may continually be your and all our care, to labor with due watchfulness, to walk humbly before him, to feel after his living power, and to bear his yoke resignedly and cheerfully; that thereby we may be crucified to the world, the evils and hurtful friendships of it; and with due patience, cast our care upon him, with resolution to follow him wherever, or through whatsoever he may be pleased to lead us; for he is God, and besides him there is no Savior, nor healer of the sick or wounded soul, nor any that can lead to durable and certain blessing, either here or hereafter. Sure I am, his eye of mercy in tender love is over his children in all states and in all places; and He is, and ever will be a rich rewarder, and sure friend in times of need, to those who give up all to follow his reproofs and requirings, not having, or thinking any thing too near to part with for the sake of his favor: such will often have cause to say, their lot is fallen in a good land.

And oh that none who have tasted of pure love and divine sweetness in their own souls, as a spring in a dry place, may ever give way to the discouraging enemy again, who is busily waiting to hinder, and turn whom he can aside from the narrow way, which alone leads to life and salvation. And as this is satan's aim, so he has many methods of working, either by insinuating, that an easier way may do, or begetting discontent, and setting the creature into uneasiness, in the time of its inward travail and pain, or to look abroad, and to watch for occasion; and then he darkens the mind, the heart hardens, and the beauty and excellency of the law of God is lost, and so for ease to the flesh and present pleasure, there is a drawing back and back; and in this staggering condition satan has prevailed to persuade, that all which the soul has seen and felt, was but a mistake, and proceeded from some other cause; and thus have some heavenly visitations been slighted, to the great and miserable loss of many; which I sincerely pray may never happen to any more in any part of the world.

And my soul humbly begs of the most gracious God, that if any have been hurt in their minds through unwatchfulness, after the pure way of life has been cast up plainly in their view, by giving room to any weakening consultations, that he may be pleased mercifully to renew a day of winning love, and cause it to arise upon such in the purity of its brightness, in their very

souls; so that they may clearly discern the wiles of the enemy, and see a way open to turn to the Lord effectually, and become sensible witnesses of his mercy and salvation; so be it; so be it; amen.

And, dear Friends, you of the elder rank, I tenderly entreat you to be diligent, and careful in walking and in watching for the renewal of your strength and capacity, to approve yourselves in all things, the Lord's faithful followers and servants, ordered in divine wisdom. And as you are bent in care to be prepared to give up your accounts with joy, the spring of life and wisdom will be opened to you from time to time, to help you to watch over all the family under your eye, and to walk before them steadily, and to their help and encouragement.

And may the young people all watch against the many enticements to corruption, and to liberties, which unfit for divine favor and love coming in upon the soul. A stain or a hurt is soon received, but a recovery or restoration is not to be obtained, but through sorrow and difficulty in several respects, as I am persuaded there are among you young people, who have from certain experience with sorrow to testify, upon whom a gracious hand from on high has taken hold, in mercy and loving kindness; which I hope will never be forgotten by you.

And through some of those who have been thus visited, and touched in heart by the finger of God's love, if they keep near to the Lord in true reverent submission, I believe he will appear and work, and make them instruments to show forth his salvation, to the praise of his glorious and powerful name; and to call to others, in the name of the Lord, to come and taste how good he is.

Dear Friends, my heart is often, as it were among you, in the one spirit of life and righteousness, and is strongly engaged in sympathy, and travail for your growth in faithfulness to the Lord of mercies and salvation; whom, as you duly regard, he will surely be a spring of blessing to you, and a sure hiding place, whatever comes upon the ungodly and forgetful, whom he will certainly visit in displeasure.

I am sweetly opened in spirit towards you at this time, in the extendings of immortal love from the great fountain, the relief of the truly needy in all ages, the staff and strength of true depending souls still, where ever they are, and however exercised, blessed be his holy arm forever.

And though I seem easy, without expecting ever to see you again, yet you are near me, and I think I cannot be unmindful of you, and shall long and hope to hear well of you.

Thus, with tender entreaty, that you may all make a right use of, and put a true value upon the day and time of the Father's love, I commit you to the all-sufficient word of life and truth, and remain your near friend and brother in the Truth,

John Fothergill.

Barbados, the 18th of the twelfth month, 1723.

Before he set sail for England, he found himself engaged to visit those who professed with us in the other islands, with the following epistle, which he entitled,

A brotherly salutation, with some Christian exhortations, to the professors of Truth in Antigua, Anguilla, Jamaica, or thereabouts.

My Friends—It having fallen to my lot, through the moving of the word of life, to visit many parts of the American countries again, in the service of the gospel of Christ; and being here on this account, tender and brotherly care has sprung in my heart towards you also, though I do not see a way open in the Truth to visit you in person, being drawn in Spirit towards Europe again. But still a living openness is in my heart to visit you with an epistle, wherewith also reaches my hearty and true brotherly salutation, unto all who know and love the truth as it is in Jesus, and manifested through the Spirit inwardly; and with tender entreaty and advice, that you all carefully feel after, and wait upon the Lord, for the renewing of inward strength, and the experience of his living power arising and working in you, even the redeeming, sanctifying power of the Father and the Son, to quicken your soul, and enable you to serve and worship the living God acceptably; who is the alone sure fountain of true comfort, the all-sufficient helper of his people, and the compassionate reliever of the poor and needy souls, in all countries and conditions, and is worthy to be trusted in, obeyed, and magnified forever.

And I pray you consider, that it is certain, the end and tendency of the visitation of the Lord, through his blessed light and Truth, by Jesus Christ appearing inwardly to the children of men, is to bring from man, and to turn people to himself, to be taught of him, and so to be established in righteousness. Whosoever thus in heart truly turns to and takes counsel of him, waiting diligently from time to time, to hear his instructions, and to feel his power to help to cease from evil, and whatever he manifests to be disagreeable to his holy will; and to learn to come up in doing well: all such are, and will be regarded in merciful compassion from on high, and the mighty Arm will be stretched forth both to feed and help on, through all the disadvantages that may attend them.

And it is also certain, that whatever privileges any may outwardly enjoy, none can grow rightly, or be preserved in the way of life and peace, but as faith is kept in the invisible power of God, and diligence in waiting for a renewed sense of life and light in the eternal word of power, to open counsel, and give ability to do his will, and to confess the Son truly, as our Redeemer, before men. Wherefore, I again earnestly entreat and exhort, in the bowels of the Father's love, you, whose understandings are thus in a good measure opened, often to labor carefully to draw near the Lord in spirit, in humility and patient fervency, with hearts resigned to follow him fully; and assuredly he will draw nigh to you, and feed your souls with food from his own never failing treasury.

But my heart is loaded with a sorrowful concern and travail on the account of some, who have been long fully persuaded concerning the way of Truth and righteousness; and have been often very sensible of its holy reproofs, in order to reclaim them from the evil of their ways, and from the corrupt and vain practices and friendships of the world; and yet continue to live in, and comply therewith; slighting the reproofs of Truth, rejecting the instructions and offers of divine help through the grace of God; because of the narrowness of the way of life.

Others there are, who have at times been inwardly affected by the life of Truth appearing to their illuminated understandings, and have joined with the lovers of it for a time; yet have grown weary, and ashamed of the cross of Christ, and the simplicity of Truth; and so have hearkened to the whisperings of the old enemy, and his enticements into vain liberty and carnal ease, wherein some have settled again, building up what they had in part destroyed.

Some also may seek to excuse or justify their doings, by observing either real or supposed mistakes or evil actions in others, and so have grown hard if not envious: I say, respecting some such people, my heart travails in pain, that they may seriously consider, and come to see their condition in the day of mercy; and to such of them as may see these lines, oh, take warning—take warning, while light and reproof from the God of mercy are yet at times visiting your souls, in long suffering and merciful regard, waiting to quicken you into more faithfulness, and devotedness of heart, to follow him, and to confess the truth before men, to bear the yoke of Christ, and to learn of him, that you may find rest and peace to your souls forever.

And know you, you who slight and turn away from the pure truth, and deny or reject the cross of Christ, for the sake of present ease or pleasure, and who choose the broad way, that your very insides in every part are seen, and noted of the Lord; your ways are marked by the righteous Judge, and a time of terrible awakening is before you. The Almighty will assuredly turn your carnal ease, vain rejoicing, and foolish grandeur, into bitter mourning and lamentation, if you do not turn at the reproof of Truth, and with its instructions, in a day of the merciful striving of the Lord's witness with you in your own hearts; which, as a servant of Christ, and your soul's true friend, I tenderly entreat, and faithfully warn you to consider, and lay duly to heart.

And you, my Friends, who have escaped, or have been preserved in a good measure from the evils and corruptions of the world, through obedience to the Truth, be diligent in laboring to improve the divine gift committed to you for that end; so that none of you, through neglect thereof, though you may have the denomination of servants, may at the conclusion be cast into everlasting weeping and sorrow, with the slothful servant. And also remember the pleaders of excuses, mentioned in the parable of Christ, who having been invited to the marriage, and called to the supper, made their several allegations for not coming; which, though they related to things lawful, yet drew upon them the woeful determination, that not one of them should taste of the supper. For, although the great Lord be long-suffering, and bears long with the carnal reasoning of the children of men in several respects, yet he will be found to be a God of

justice and judgment, as well as mercy, and will recompense those who will not be prevailed upon to obey the truth, but continue in unrighteousness, and the vain sensual lusts of the flesh, with tribulation, anxiety and wrath; while glory, honor and peace will be the portion and enjoyment in eternal life, of all the sincere followers of the Lamb of God, though through many sorrows and humbling fears.

Wherefore, lift up your hearts, you honest-minded, in reverent hope for the renewed appearance of divine life to your travailing souls, for it is truly reviving, and is the one fountain of true joy, encouragement and strength to all the children of God, in every part of the earth.

Walk circumspectly, be diligent and careful in meeting together, such as conveniently may, or sit down together in the name of the Lord, to wait upon him, if but two or three in a place; it being the promise of Christ himself, and will forever be fulfilled, that such he will favor with his presence, in all places, whether in greater or in less congregations; and this is the life and substantial edification of living souls, which truly qualifies to worship acceptably.

And wherever coolness or neglect herein is given way to, or continued in by any who are convinced of the truth and the way of worshipping the Father in spirit, by inwardly waiting for divine and spiritual food and relief, there weakness in religious concerns, and dulness respecting duty towards God, always follow, and the way and precepts of Truth become wearisome. The enemy of souls furnishes with one excuse or another for such indifference and declension from necessary care; and so darkness gradually creeps into the heart, and a danger of stumbling, some on one thing, some on another, increases from less to more, till great and lamentable falls sometimes happen, which may prove utterly destructive in their consequences. Yet the destruction of such, is altogether of themselves, for the Lord Almighty has offered sufficient help for all states and circumstances, however disadvantageous, through his grace and Truth; yet will he be enquired for, and waited upon by all, that they may be made experiencers of his salvation. Oh! good is the Lord, worthy to be feared, waited upon, and obeyed faithfully forever, says my soul, in the immediate sense and view of the free Teachings forth of his powerful arm of salvation, healing and nursing goodness; especially towards humbly concerned hearts, that are sincerely desirous to be helped to grow up obedient children to the everlasting Father, which I humbly beg may become, and continue all your and the whole family's care, in true sincerity, to the end.

And here I would have concluded these lines, in the love of truth, and that plainness and sincerity wherein is the truest friendship; but one thing yet bears weight with me to propose to your serious consideration, viz: What is the chief cause or end of your settling, and continuance, where I am sensible many disadvantages attend you in respect to religion? If it be under an apprehension of some inward restrictions to bear testimony to and for the truth amongst that people; then, I pray consider, and be careful to live so near the truth, and a truly religious zeal, in faithfully following the heavenly light, and instructions thereof, that you may be lights indeed; and keep in due moderation and justice in managing your affairs.

Be careful to order yourselves, and your youth, who have any, so as to walk according to the simplicity and plainness of truth; thus will you keep out of, and bear testimony against the vain ways, words, fashions, and corrupting friendships of this world. How else are you like to be really of service, or examples to others in the way of truth, or capable of showing forth that redemption, which there-through is offered from God to the degenerate world, or justly hope for his countenance inwardly, or his blessing to attend your affairs. Yet, if this be your inducement, and is from time to time accompanied with this godly care, whatever be the effect or event respecting others, the Lord's care will be over you, his gracious ear will be open to the cry of your needy souls, and he will show himself to be your Shepherd, and you will not lack.

But if the chief motive be a regard to present or temporal interest, it is not reasonable to hope for or expect the privilege of his holy countenance upon your souls, or success other ways.

It happens too often, that those who are chiefly under the influence of present views, become indifferent with respect to a true concern of heart, and so give way to a halting and mixing with worldly liberties in conduct, and become rather a reproach and cause of stumbling to others, who may be awakened to some religious thoughtfulness, and look towards those for encouragement; but I hope better concerning some of you in particular, though I thus write. Nevertheless, there is great danger of coming to loss in the best respect, and more especially concerning your offspring, who have their education and converse with and among those who too generally are not only strangers to the truth and its simplicity, but many of them wholly over-run with vain, wicked, and corrupting conversation; so that, what you gain for yourselves, and for them, may be an occasion of strong temptations to those who follow the sight of their own eyes, into wicked and sinful practices, which lead to a woful and miserable end at the last; and whether parents be clear of their blood, may be questioned.

These things have stood much in my way, in my deepest thoughts respecting Friends, particularly on these islands; and I am inclined to recommend them thus to your consideration, though far from designing to put an unnecessary consternation upon any honestly concerned travailing soul, that is waiting in fear and care to know the Lord's counsel and ordering in such weighty things. But I would have all stirred up to such a necessary concern of spirit, that you may be helped to live, and to do whatever you do, to the glory of God; and so may have the comfort and blessing of his divine favor, and that he may be your ruler and king; and in becoming so, he will assuredly save, preserve, and gather his humble subjects to his heavenly kingdom in eternal life, where all sorrow is at an end, and the wicked cease from troubling any more. This my spirit is renewedly engaged to travail for on your behalf, and the whole heritage of God, as-for my own soul; that his great and glorious name may be renowned through the earth, as he is worthy, worthy, forever.

Thus having discharged my spirit of the exercise which has grown upon me towards you, and according to my understanding, in the way which truth has opened, in true sincerity; I take my leave in the extendings of the love of Christ, wherein I remain your true and real friend,

John Fothergill.

Barbados, the 23rd of the first month, 1723-4.

Soon after his return from America, in the same year, he visited Friends in Ireland, of which journey he left the following account.

Having been under a weighty concern for some time to visit Friends in Ireland, and perceiving my way to be opened for that service, about the 27th of the fifth month, 1724, I set forward and went by Sedbergh, and was at Friends' monthly meeting there, and the next day at Preston, near Kendal, at the burial of an ancient Friend. From there I went pretty straight to Whitehaven, staying one night with James Dickenson. On first-day we had a meeting within the walls of the new meeting house which was building there; and the Lord's power and testimony prevailed among a very large assembly, greatly to our satisfaction and encouragement.

I got well over to Dublin the seventh-day following, being the 8th of the sixth month, towards which place I found my mind rather pressed with some weight of concern, so that I could not hasten from it. I staid two first days, and had several other meetings with Friends, wherein the hidden virtue and power of Truth enabled to bear a plain and faithful testimony for God, to the help of the upright and my ease; especially the latter first-day, in both meetings, my heart was opened in the power and doctrine of the gospel towards Friends and others, and the name of the Lord God was glorified.

My spirit was then easy, and I set out for the north parts first, and went to Drogheda, several Friends accompanying me. We had a meeting with a few Friends there in the evening, and rode the next day to Rathfriland, near which place we had a meeting the 19th, where several of the neighboring people came in, and the Lord gave us a good time, the love and clear testimony of the gospel reaching forth to our comfort.

The 20th I had a large meeting at Lurgan, wherein a close searching labor became my lot among Friends, which ended indifferently well to my satisfaction.

The 22nd I had a meeting at Monallen, and went to Lurgan again that night. The 23rd at Ballinderry meeting, which was very large, both of Friends and many others of different professions; and the Lord's power and gospel testimony livingly and freely reached forth among them in much plainness and authority, much to my satisfaction and ease of spirit; and the great Lord and helper of his servants had the glory and praise of all. After this I visited two ancient Friends, Thomas and Tobias Courtney, with whom I was comforted in the love of Christ.

The 24th I had a meeting at Lisburn; the power of Truth owned us to Friends and my comfort and help.

The 25th and 26th I had meetings at Antrim and the Grange, and the 28th at Colerain, where, besides Friends, pretty many people of other professions came into the meeting; the power of Truth opened my heart and mouth amongst them in much plain dealing and honesty, both for the clear information of the

people and warning to some loose ones, as well as comfort of the few upright-hearted. After meeting we walked about a mile to visit a poor ancient Friend, to some profit in the love of God. The next day I came back to Ballynalee, to a men's six weeks meeting, for the care of the affairs of the Church in that part, and the 30th was at a public meeting for the worship of God, where several other sober people came in: we had a good time in the love and powerful extending of the arm of Truth; the upright in heart were strengthened and encouraged in the Lord.

The 31st I had a good, seasonable, and edifying time with Friends at Dunclaudy, where also were several other sober people, towards whom the gospel reached freely, and had some impression.

The 1st of the seventh month I had a meeting at Ballynaroan, and a prevailing sweet season among some tender people; and another the day following, at Redford, near Charlemount, to a good degree of satisfaction.

The 3rd I rode to Ballyhagen, and had a meeting there, where the Lord's power was plentifully with us, and the gospel testimony spread in a prevailing manner, warning and awakening the indifferent, in consolation and holy encouragement to the well minded, and the glorious name was magnified.

On the 6th I was at two very large meetings at Lurgan, and through the goodness and help of the Lord it was made a profitable season to many: my spirit was truly eased, through faithful dealing with the forgetful and lukewarm; and in a free extending of a planting and relieving ministry, which the Lord gave me that day; through which labor I was much eased, my duty being discharged in that part of the nation.

The 8th I had a little meeting with some few Friends and several other people, at Castlefin, and went to Coothill that evening, and lodged with Terrence Cayle, who, with his wife, are of the native Irish, yet had received the knowledge of the truth, in the love of it, and I hope will continue to grow therein. The next day I had a pretty good open meeting with Friends and several others; who were very sober and attentive, and seemed very glad of the opportunity.

The 11th I went to Oldcastle, to a meeting there, where we had a good and profitable season in the prevailing of divine love, to the help of the people, and on the 13th I was at Friends' meeting at the Moat. A large and good meeting it was, in the living authority of Truth, to the comfort and help of many; and the Lord God of goodness and mercy was glorified.

The next day I went with several Friends to Bally-murry in Connaught, where a meeting had been settled some time; and on the 15th had a pretty open helpful meeting there, in the reaching of the love of Christ, yet in much plain dealing and faithful warning to keep to truth, that so they might be blessed.

The 16th I had a meeting with Friends and some other sober people at Walterstown, and the Lord's power and testimony prevailed comfortably, and his name was glorified.

The 17th I went to the Moat again, where we had a large and blessed helpful meeting, in the extending

of divine love and wisdom; and another at Lismoiney the day following with Friends, and several civil people came in.

The 19th I rode to Birr, and had a meeting there, and went that night to John Ashton's, where we had a meeting the next day, and many of the neighboring people came in; and the Lord was pleased to own us with his living and powerful presence, freely opening the word of life; and we had a precious pure, helping, seasoning time with several Friends, who came in again that evening; ever blessed be the heavenly arm, which is the alone true helper.

The 21st I rode to Woodhouse, not far from Cashell. We had a little, but blessed meeting at John Bowles' the 22nd, and the day following another at Joshua Fennel's, at Kilcommon.

The 24th I had a pretty large and good meeting at Clonmell, with Friends and some sober people; and another the 25th at Youghall, where the mayor of the town, and many others besides Friends came in, and the power and testimony of Truth, through the Lord's goodness prevailed, and it was made a good season to many.

The 27th, being first-day, I was at two large and powerfully helpful meetings at Cork, in the free extendings of the wisdom and life of Truth, very much to my ease and comfort, and of many others; and the 28th I was at their men's meeting, where I had some service for Truth in several respects, to the help of Friends in the affairs of the Church.

The 29th I went to Skiberreen, and had a powerful, precious meeting, in the free reaching of the gospel life and doctrine towards the few Friends there, and many neighboring people who came in. The 30th I came back to Castle-Salem, and had a merciful season in William Morrice's house, in the free goings forth of a visitation of divine love towards him and his family, and came again to a meeting appointed at Bandon.

The 1st of the eighth month I had a large meeting at Kinsale, of many sorts of people, wherein the living, humbling power and gospel doctrine mercifully prevailed over many hearts, to mine and Friends' true gladness; and the glorious name was magnified. The 2nd I went to Cork again, where we had a precious, edifying and satisfactory meeting, to our true comfort; in the sense whereof, we took leave of one-another, and with several Friends I came to Mallo, and the 3rd to Limerick; where, on the 4th, we had two large and precious meetings, in the free extendings of divine love amongst us, to the help of many. On the 5th we were favored with a strengthening, helping opportunity before the meeting for business began, it being the province meeting, which was carried on peaceably, with proper concern, and Friends parted comfortably. On the 6th I was at Friends' week-day meeting for the town, for which many Friends staid, and divine power, and heavenly virtue and counsel sprang up and spread among us, to our encouragement, reverently to trust in and follow the Lord God of mercy and salvation, whose glorious name had the honor, worthy, worthy, forever.

The 7th I had a meeting with a few Friends at Tipperary, and some other people who gathered with them; but it seemed a cold place as to religion. I went from there to Cashell, where, on the 8th, I was at

a marriage of a couple of Friends, and the Lord was pleased to open his gospel doctrine, and lift up his own power in an eminent manner, to our great gladness and satisfaction.

The 10th I had a meeting at Knockballymagher, pretty much to our comfort; and the next day was at two meetings at Mountrath, wherein several weighty things were opened and declared in the life and power of Truth, to the help and establishing of Friends in the way and practice of righteousness.

The 12th I went to Ballynakill, and had a serviceable meeting there that evening. The 13th, returned to Mountrath, to the burial of a Friend, where I had an open solid time in declaring the Truth among a large number of people, who were in general attentive and sober.

The 14th I had a large and good relieving meeting, through the Lord's goodness, plentifully extending to the comfort of the honest, and close warning in divine counsel to some earthly, wrong spirited persons there. That evening had another meeting with some Friends at Barrycorrell; the 15th, another at Athy; the 16th, at Ballitore; and went, the 17th, to Catherlough, where the province meeting began that day. The Lord our God, the sure helper of his people, favored us with his holy presence, in a weighty, strengthening manner, to our great comfort. The affairs of Truth were managed in diligence and the peaceable spirit of the gospel. I lodged that night at Gregory Russel's, where we had a precious time in the evening. The 18th, being first day, I had a large, weighty, and heavenly meeting, and Friends parted in much comfort and warmness in the Truth, through divine favor.

I went that night to Samuel Watson's, at Kilconner, where, on the 20th, I had a pretty open meeting with Friends, in the love of Christ.

The 22nd I had a large and edifying meeting at Waterford; and the 23rd I went to Ross, where I had a meeting with a few Friends, and some other people who came in, though but a poor, hard place. The 25th I was at a monthly meeting at Lamb's town, pretty large and solidly profitable, though with some heavy and close labor amongst Friends, because of several things being out of good order; yet the love and power of God mercifully reached forth amongst us, and his name was glorified, to whom all is due.

The 26th I had a meeting at Wexford, and the 27th, another at Ballynacarrick, which was a very close, searching, warning time; yet healing to the upright, and it was made a good season. The 27th I had a meeting at Cooladine, which was a pretty helpful time to our comfort, but with close warning to some stiff necked people; the 29th, another at Ballynaclare, and the 30th, another at Askinthynny, where the Lord gave us a precious comfortable season in the free goings forth of his awakening power and love, which much healed my deep travailing soul, and his pure name was glorified.

The 1st of the ninth month I had a large meeting at Ballycane; the 2nd, another at Wicklow, The 4th I came to Dublin, and was at a blessed meeting with Friends there the 6th.

On the 7th the half-years meeting began, which continued four days, and the Lord our God graciously favored us therein, by owning and helping with his powerful presence and wisdom, greatly to our comfort, and Friends parted in peace and heavenly nearness, with living praises to the Almighty.

Whilst he staid at Dublin, he wrote the following lines to Friends of Wensleydale meeting, viz:

My near and dear Friends, who love truth itself, and want to be what heaven would have you, I beg of you all remember, It is I, says the Lord of old, that will build and plant; it is he, and no hand else, that can do for souls, what right minds need. And he sees everywhere, both those who live upon something else, without the sensible enjoyment of him, (who dwell often, no much in dry lands,) and the truly hungry, pained souls, whom nothing else but the renewedly working, and secretly feeding, strengthening power and hand from heaven, can satisfy. Oh! these criers and followers on in humble steadiness for heavenly help, heavenly bread and water, from the hand of the Almighty, all-seeing, and graciously tender Father; these, indeed, will be helped, and will grow in certain feeling and redeeming knowledge. And thus must every degree of the Lord's family, old and young, wise and less-knowing, be led, and nursed, and taught, and fed, and grown in the one root, the one life, and in the one subjection, where peace, harmony, oneness of heart, and the helpful running of the one healing virtue is indeed witnessed. Oh! elder and younger, feel after it, stoop till it runs through you, and then you will worship the Fountain, and grow in care; first, and above all, over your own spirits, and then, in true care in the Lamb's spirit, over and towards the household. And yet the sword and hand of the Lamb of God, and Savior of souls, must be known, both inwardly, and lifted up by the servants of Christ, in wisdom and zeal against unrighteousness, and the many products of Esau's mountain; the unbridled, fleshly will and affections of man, which too many among the Lord's people would gladly have mixed among the plants of righteousness, and would have vain liberty, and darkening carnality saved alive. This is the cause of death reigning over some, instead of life; and the rebellious, self-saving, unfaithful, turbulent house of old Saul, rather grows stronger in some than the house of David, the confiding and humbly devoted man. Well, my near and truly beloved Friends a pure, bright openness is over me, towards you at this time, beyond my expectation, and leads me thus, in the love of him who appeared in the burning bush, in order to open a way for deliverance and help to Israel, and whose loving, helping hand has been, and is extended towards you, for the building of you up in righteousness, and in the pure feeling sense of his saving health. Oh! he is merciful and longsuffering, watchful over the needs of all the living, and in particular is mindful of the poor and low, yet fervently concerned hearts, even to the very least and weakest, the most humbled in true fear, amongst the whole household.

Oh! hasten to draw near him, and seek his face, that you may be prepared for him to shine upon you; for in his presence there is life and sure help, and true welfare; and that you may thus fare well indeed, is the desire of your true friend,

John Fothergill.

On the 12th of the ninth month, (continues the Journal,) I had a meeting with Friends and several other people at Ballyhays, to pretty good satisfaction. The 13th at Timahoe, and went, the 14th, to our dear friend, Thomas Wilson's at Thornwell. The 15th I was at a large and solidly edifying meeting at Edenderry.

The 17th at Kill, and the 18th again at Edendorry. The 20th at the Moat, and the 22nd had a meeting at Jacob Fuller's, to good satisfaction.

The 25th I was at Friends' monthly-meeting at the Moat, much to our comfort and strength in the Lord; and had a meeting that evening at T. Lismoiney.

The 27th the province meeting began at Edenderry, and continued for the affairs of truth and public worship three days, which the Lord was pleased to make a glorious heavenly and strengthening season to Friends, and reaching to many others, and the most holy name was glorified. That evening and the next morning I was at Thomas Wilson's, where heavenly life and goodness very humbly and sweetly overspread my soul with many Friends, uniting us in a near manner at our parting from one-another.

The 30th I went to Dublin, not knowing then but that I might go readily for England; but some heavy exercise grew over my spirit for several days, and my way was blocked up at present for England, (though I had some good opportunities with Friends at Dublin,) and under this mournful exercise my heart opened towards some places in the north again, and also towards Newport, etc., in Connaught, which I had seen little of before; and in giving up in my heart to go, my mind was set at liberty in living sweetness again; and our friend, Benjamin Holme being there, and inclined to go that way, we went the 7th of the tenth month to Droghada, and had a meeting there that evening, several Friends being with us.

The 9th we had a large and pretty open meeting at Rathfriland, in the inn where we lodged; and the 11th we went to Lurgan, where the province meeting began that day, and continued two more. Several services fell in the way here amongst Friends and the neighboring people, towards whom the Lord was pleased to open my mouth in his power, fully to my satisfaction and comfort in coming there at this time.

The 13th, in the evening, we had a very large and good time among the soberly inclined people at Warren's town, in F. Greer's house, where we lodged; and the 14th we went to Lisburn, and had a precious open meeting that evening with Friends and many of the town's people.

The 15th we went to Newtown, a place where not any of our Friends lived, and had a large meeting in the Session's house; the people generally, were very civil.

The 16th we had a very large meeting in the Court-house at Belfast, to our great satisfaction, the people being unexpectedly loving; there were no Friends in the place.

The 17th we came back, and had a meeting at our ancient Friend, Tobias Courtney's, and another large, precious meeting at Lurgan that evening, much to my ease and comfort.

The 18th we went to Ballyhagan, and had a good little meeting there that evening with some few Friends, at Thomas Greer's near Charlemount.

The 19th I set forward with Benjamin Holme, and some other Friends, towards Connaught, and the 29th, being first-day, we rode to Inniskinin, and that afternoon got the liberty of the Court-house, and had a large, good meeting with the people of the town, no Friends living near the place. The 21st we rode to Ballyshannon, and got a little meeting of the town's people in our inn that night, and the next day got to Sligo, and had a meeting there the 23rd, in the Sessions-house, the sheriff and several more of the people being very loving.

The 24th we rode to Ballina, but had much trouble on the way from the waters; it being a very rainy season, and we strangers to the road: but very providentially for us some men came into our way, just before we came to a bay on the seaside, so that we had them to guide us over the sands, we riding to our horses' bellies, and often deeper, above a mile, which we could not safely have done without their assistance. We found no Friends here, nor many English. The 25th we went to Castle-Bar, and got the 26th to Newport, where there are a few Friends; we staid here several days, and had three large meetings in the Court-house to our satisfaction, through our Father's divine help, many sober people coming in. We had some good service most of one whole day among the few Friends there, whom we left in a good degree of nearness in the love and covenant of God, to whose heavenly teaching and help they were recommended.

The 30th we came to Gershom Boate's at Dunmore, and had a good prevailing season that evening, in the free extendings of the gospel towards some civil people who came to our meeting.

The 1st of the eleventh month we came to Mary's town to Gershom Boate's, Jr., and had a good and large meeting of Friends and others the next day, and some good service with the families in the evening.

The 4th we had a peaceable and blessed meeting in Athlone, many of the people, and the chief of the town came in, and were very tender; for the power and love of God were plentifully shed abroad among us to our comfort.

The 5th we had a meeting at Jacob Fuller's, a powerful and blessed time in the free reaching of divine love to Friends and many others: and a seasonable good meeting at the Moat the next day, and the day following a large and heavenly meeting at Richard Holme's, among many other people, to general satisfaction; and another that night, to comfort and good service in the love of Truth, at Lismoiney.

The 9th, we went to Henry Fuller's, at Ballitore, and had a large and comfortable time in the Father's love with some Friends there that night. The 10th, we went to the Province meeting at Castledermot, which held two days, and Friends were helped in the Lord's service together, and parted in comfort. We came back to Ballitore, where we had a large meeting in the evening.

If a journal of the remaining part of this visit was by him kept, it is either mislaid or lost, but the following extract of a letter written from this place, to a relation in Yorkshire, dated where the journal breaks off will in part supply the deficiency; to which is added an affectionate memorial of his fervent regard to the Friends of his own particular meeting, from the same place.

Dear Cousin, G. M.—In fresh and near love my dear salutation often and now reaches to you and mother, with all my near and dear friends about you; though under pain of heart that I am unexpectedly so long detained from you; but the free assurance is renewedly extended, that the heavenly Hand and holy living power engages me here for the good of souls, and helping to build up the house for the praise of the King of righteousness.

When I wrote to you in the ninth month, I thought I should have been with you in the tenth month; and came to Dublin, not knowing but I might leave this nation. But in the way a load of sorrow and weight grew upon me, and for the most part of two days I was exceedingly distressed, till life sprang, and set several parts of the nation before me, both among Friends and others; and I was freely given up to turn back again, yes to go wherever truth required. Many Friends had said, they could not but admire, if I went then away, and rejoiced at my being thus turned about. I had written again to you at that time, but I had sent some account to my Friends at the quarterly meeting at York of my stay, from which I conclude you heard where I was. I have travelled very closely during a month, with great toil; but satisfied as much as I could wish, that I was in the Lord's counsel and work.

I and three other Friends were seven days and nights, and had meetings among other people, without coming to any Friend's house, and travelled hard, having in that time rode near 300 miles in almost constant rain, which hurt my health; however the glorious name of the Lord was with us, and was magnified.

When I had nearly gone through this service, instead of being able to look towards home with cheerfulness, there seemed like darkness to stand between me and England, and my heart is still drawn another way, and to go through the other part of the nation again; which I dare not omit, or turn my back from, come what may. For truth still seems to open a door for my labor, wider and wider, both within, and to those without; so that I have now no expectation of seeing you before the middle of the first month. I hope to let you hear farther from me when I get somewhat more discharged, and able to look homewards, or otherwise. I rest this day, which is more than I have done for many weeks, yet am now pretty well in health, only somewhat low at times, when I think of home, and my unexpected long stay from you and my poor dear children, for whom my bowels yearn in love and tender care, that they may be sober, and seek to fear and love the Lord, and in so doing fare well; and thus may you all fare well, farewell. I am your loving friend and cousin,

John Fothergill.

P. S. You may let Friends see the few lines inclosed:

To Friends of Wensleydale monthly meeting in Yorkshire.

Dear Friends,—Although it is ordered that I am very unexpectedly detained from you so long, yet holy Goodness has been and is pleased to favor with renewed confirmation, to my full satisfaction, in the daily attending my low and deep travailing soul with living light and help in his presence, both for daily food and qualification for the Lord's service. Herein you are often truly fresh in ray near remembrance; both many particulars who are, I hope, waiting inwardly in heart for pure heavenly ministration; and also in a general way.

Deeply is my soul often engaged in prayer, that heavenly help may frequently spring in your souls, and encourage you secretly, and engage your hearts for the cause of the Lord in every respect, and that you may, both elder and younger, male and female, be encouragers and helpers one of another in the ways of righteousness and true blessedness. And oh! my near Friends, that you may all thus labor 'in heart and soul, and feel after the springing of immortal life; to look to, and follow the drawings of the pure love of the Lord God, the Redeemer, the succorer, the strengthener of all the true and honorable servants, young and old, in all ages. So will your hearts be disentangled from the hurtful, weakening affections towards visibles of all kinds, and will be gradually brought into more dominion in several respects, and so will you grow both in the knowledge of heavenly favor, and in quiet trust in that invisible, living power, which is the sure comfort of the righteous, in and through their unpleasant, heavy places, and which leads to sure blessing every way. And I pray mind the work and business of the Lord's house and family, in the Lord's time, with due diligence and faithfulness, in your several places. So may, and I believe will, both ability and peace, and holy engaging comfort from the living Rock of all the righteous generations, be often with you; and you will often farewell, and be nearer and savourily helpful one to another. And thus with these few poor lines, freely and very nearly reaches my dear salutation to all the living amongst you, I remain your near friend and engaged brother for the help and building up of all the Lord's children and people, to the glory and praise of the Lord God of mercy and salvation, worthy to be trusted in and followed fully forever.

John Fothergill.

Towards the end of this year (as a short journal informs us) he visited some of the south parts of England, traveling with great diligence through Lancashire, Cheshire, Staffordshire, to Birmingham, having meetings in his way, as also at this place, to his solid satisfaction.

From hence he went through Worcester, into Gloucestershire, and to Bristol, where he was at several meetings and of the last two, being first-day, he notes that “they were large, and the seasons weighty, in the attendance of the gospel-power; the holy testimony whereof was exalted, and prevailed over corruption and vanity to the comfort of the upright, and the discharge of his spirit in a great degree, and the name of the Lord God was humbly praised and worshipped.”

He went from hence through Bath into Wiltshire, having meetings in his way; and at Lavington an evening meeting, to which came many sober people of the town, among whom the Lord opened his heart and mouth, in the gospel testimony, which went forth freely towards them, and to the

encouragement of the few Friends in that place. At Broomham meeting, where he was on a first-day, many of the neighboring people came in, as well as many Friends, and the Lord favored the time with his power and holy presence, and exalted his righteous testimony over all. From hence he went to Devizes, where he had a large meeting that night, to which several of the more considerable people of the town came, and behaved soberly; and the doctrine of the gospel spread over all with weight, to general satisfaction, and the glory of God, who alone is worthy, and whose power, he adds, sustained my bodily ability, through much extremely spending labor there in a wonderful manner.

After this he had a meeting at Melksham, which he mentions as a close, plain-dealing season; also at Calne, Charlcott, Chippenham, and Corsham; which last, he observes, was very large, Friends from many other meetings being there; and I was opened, says he, and helped to preach the gospel in its own power and counsel, which through divine goodness prevailed, to the help and reviving of many, and to my great ease of spirit in that part of the country, having been much exercised under a weighty sense of a lukewarm, earthly spirit among the many professors of Truth thereabouts; yet the Lord rose against it, to the awakening of several to more religious fervency.

He went from hence to Marshfield, Deadmartin, HuUington and Tedbury, at which places he had meetings which were pretty profitable and satisfactory. At Nailsworth he was at two meetings, which were pretty large, consisting both of Friends and other people of different professions, and the power and testimony of the gospel arose amongst them, to a good degree of satisfaction. From this place he went to, and had meetings at Painswick, where he had a blessed strengthening time, through heavenly goodness and mercy; and so to Cirencester, Slow, Camden, Bridgenorth, and Shrewsbury. At Namptwich in Cheshire he had a meeting at an inn, which was an open time, in the free spreading of the gospel, among many sober people, in the love of God. After this he had meetings at Newtown and Franley in the same county; from there to Wooldale and Hightown, at both which places he had satisfactory meetings, and got to York the 24th of the first month, where, says he. Friends were truly comforted together, in the power and love of God, which attended the meeting (or our help in his service. From hence, he adds, I returned home, with peace and true satisfaction through the Lord's favor, whose holy and great name had, and has the praise, who is worthy to be feared, served and magnified, forever.

Whilst he was upon his late visit in Ireland, he received an account of the dangerous indisposition of one of his sons,³ in whom, though he was not then twelve years of age, such indications of solid piety and prudence above his years, had appeared, as to render his life very desirable, and on this account the more afflicting to his father; who nevertheless was enabled to reply by letter, that though he had all the tenderness and affection of a parent for his child, yet being satisfied he was from him in the counsel and service of the Lord, he must submit all to divine disposal.

3 William Fothergill. He died not long after of a tedious and painful illness, which a peculiar evenness of temper, often tendered and encouraged by a sense of divine regard and heavenly support, enabled him to bear with exemplary patience and resignation. Many of his affecting expressions are still remembered by those who were then with him; as well as many instances of his care and fear, during the time of his health, not to offend the Almighty; the sweet influence of whose awful presence, seemed often to be upon him.

In the year 1726, having performed the several services then before him, and finding himself at liberty to engage in his temporal concerns, he began house-keeping again, and applied himself with diligence and alacrity in the care of his family and business. Yet not so as to neglect a due attendance of meetings, both for worship and discipline, being seldom absent while disengaged from other public service, and from the monthly and quarterly meetings for his own county; often attending those of the neighboring counties likewise, as well as the yearly meetings in London.

In the year 1727 he married Elizabeth Buck of Netherdale, a person of grave becoming deportment, and suitable age; with her he lived in great affection and tenderness the remaining part of his life, she surviving him not much more than a year.

The next account that we have of any public service, is a visit to Friends in Wales and the south of England, of which we have the following relation.

Being drawn in spirit to visit Wales, and some other parts southward; in the fore part of the second month, 1732, I began my journey for that end, and went by Manchester and Chester, and so to Bala in Wales, where the yearly meeting for that dominion was held this year. Great was the concourse of people, who in general behaved civilly, and were very attentive to the testimony of Truth, which was livingly declared by many Friends in the free movings of the power of Truth that mercifully attended and assisted Friends in the several services of that meeting.

From there I went with John Goodwin, to his house at Escargoch, and was at the meeting there the day following, being first-day, wherein Truth prevailed to Friends' comfort, and the help of some; several of the neighboring people then present being under some convincement at that time.

From this place we travelled through a mountainous country and difficult roads to Llandewy in Cardiganshire, to Thomas Evans', and had a little meeting with a few Friends thereabouts the next day, and went after meeting to John Reese's in Caermarthenshire; but a fair happening to be near the place, we could not have the meeting before the day following, when we had a good little meeting with Friends there in the morning, and then rode pretty fast to John Bowen's, to a meeting which had been appointed there before. The day following I travelled into Pembrokeshire, and came to James Lewis's house, not far from Redston, from which we went the next day to Haverfordwest.

Here I staid till the fifth-day following, and had several meetings with Friends, wherein, through the help of Truth Friends seemed somewhat roused up in the way of their duty, to their profit. From there I came to Jameston, and had a pretty good meeting there, and took my leave of Friends of that county.

On the sixth-day I came to Laghorn, where there are but few Friends, yet had a good opportunity amongst them and several others who came in and heard the testimony of Truth with appearance of gladness.

The next day came to Paul Bevan's at Swanzey, and the day following, being first-day, was at two meetings there, wherein the power of Truth prevailed and gained dominion, to the help of many, and

the Almighty was glorified.

From there I came to Trivereeg to John Bevan's, and next morning had a little meeting there, and went that night to Elisha Biddle's at Pontipool, where I had several meetings to our help, through the Lord's owning of us, blessed be his name.

The next first-day I was at Shire-newton, where there was a pretty large meeting, which, through the help of Truth, seemed to be of service.

The day following we crossed the Severn and got to Bristol, where their yearly meeting was begun, and it pleased the Lord of all our mercies eminently to own and help his people, greatly to our comfort, and the exaltation of his own testimony, which seemed to make impression on many hearts, and the glorious name of the Lord our God was magnified.

I staid several meetings after this in the city, much to my satisfaction, and from there went to the quarterly meeting for Gloucestershire held at Thornbury, which was large, and the power and goodness of the Lord was graciously extended among Friends, to the comfort of the honest-hearted, and for the stirring up of the negligent amongst them; for divine counsel and virtue were strongly with us, in the love of God.

I went that night to Sudbury, and next day to a meeting at Melksham in Wiltshire, where the blessed Truth, and its own testimony, arose and prevailed to our encouragement.

The next day I had a large meeting at Charlcott, and another that evening at Calne, which the Lord manifestly owned, and made truly helpful to the upright in heart, as well as awakening to the dull and earthly minded.

The next day I had a meeting at the Devizes, where the presence and help of the Lord was truly comfortable, and confirming in a dependence upon him, to the praise of his own name.

That evening I rode to Marlborough to a meeting appointed there. The number of Friends there is but small, and they are weakly in religion; yet help reached towards them in the love of God.

From hence I went to Newbury, and the day following, being first-day, had two meetings pretty much to satisfaction, and there seemed reason to hope, that Friends there, who had formerly been hurt, may yet recover in a religious mind, and become a good meeting.

The account of this journey breaking off here, and no other mention of it occurring in any of the papers he has left, makes it probable, that he went from hence to the yearly meeting at London pretty directly, and was prevented by other occurrences there from continuing it to his return home.

He attended the quarterly meeting at York, as was usual with him, when disengaged from other services, and went from there to Scarborough, where he staid some time, it being the spa season, and many people of note then frequenting it.

The year following he was engaged to visit some of the southern parts of England again, and has left the following account of it:

In the year 1733, a fresh concern came upon me to visit some of the south and west parts of England, and the time to set forward seemed to be in the latter part of the ninth month. I accordingly left my family the 20th, and was at Leeds, Wakefield and Hightown, and to Bradford, where my friend Benjamin Bartlet, being under a concern to go with me, was making ready for the journey, and on the 30th, we set out for Sheffield, where we staid first-day, and then went pretty directly into Warwickshire, where we had meetings at Badgley and Wigginsal, and on the seventh-day got to Birmingham; where on the day following we had two large meetings, which were preciously attended by heavenly power, much to the comfort of the living, and tending to rouse up the negligent to our great gladness in the Lord.

The 2nd of the tenth month we went to Wolverhampton, and that evening had a meeting with the few Friends in that place, to which came many soberly behaved people, towards whom the love of God extended much to our comfort.

The 3rd we had a meeting at Dudley, wherein Truth owned us to the help of Friends; and the 4th we went back to Birmingham, to a burial, which was attended by a large number of people; and through divine favor, it was made a time of profit to many.

The 5th we went to Stourbridge, and the 6th to Broomsgrove; at both which places we had meetings; and on the 7th to Worcester, where on first-day we were at two meetings, to pretty good satisfaction; as also a comfortable season in the evening, with a pretty many Friends, who came to see us, at John Corbin's.

On second-day we went to Evesham, where on the day following we had a meeting with Friends, and rode that night to Tewksbury, and had a meeting with Friends there that evening, which the Lord was pleased to attend with his power, to our great encouragement.

On fourth-day we went to Gloucester, and had a comfortable little meeting with the few Friends there that evening; and another at Nailsworth on fifth-day. The next day we had a meeting at Slattenford, where Friends from several places met us, and the Lord was pleased to comfort and encourage our hearts together, in the blessed sense of his living power.

On seventh-day we came to Bath, and had two meetings there next day, and rode to Bristol the third-day morning to the meeting held there that day, wherein we were favored with the sense of ancient and divine help to our comfort. We staid at Bristol a week, and had several meetings there, one of which was very large on account of a burial; through all which opportunities the ancient powdr and presence of the Lord owned and strengthened us, and the Lord God was magnified.

The 2nd of the eleventh month we went to Portshhead, and had a pretty large and profitable meeting. On fifth and sixth-days we had meetings at Sidcot and Bridgwater; and from hence to Taunton, Minehead,

Milverton, Wellington, Spiceland, and Columpton; in all which places we had meetings, and some profitable seasons in them.

On first-day we were at a pretty large meeting at Exeter, and the next day had a good time, and some good service with Friends there in their monthly meeting for the affairs of the church. On third-day we had a meeting with Friends, and some neighbors that came in at Abbot Caswel, and another next day in the evening at Totness. On fifth-day we went to Kingsbridge, and had a comfortable meeting with Friends there; and another on sixth-day in the evening at Hulyton, to which came several sober people, with whom we had a good opportunity.

On seventh-day we went to Plymouth, and on first-day had two remarkable meetings there, through the powerful working of Truth. On second-day we went to Germaines in Cornwall, and had a blessed meeting with Friends there that evening. On third-day we went to a meeting at Liskard, to which many Friends came from distant places, and the Lord helped us graciously to our comfort.

On fourth-day we had a meeting at Looe, where the Lord's power and wisdom plentifully owned and relieved our souls, and much encouraged Friends.

On fifth-day we went to Austle, and had a large and helpful meeting there, through the arisings of divine power, tending to establish in the faith, and in the practice of the gospel. We lodged that night at Samuel Hopwood's, who went with us on sixth-day towards the Landsend; near which place, at Sennan, we had a large and open meeting on the first-day following, and then came back to Penzance to a meeting that evening, to which came many of the town's people. On second-day we had a meeting with Friends thereabouts at Market-Jew, and came that night to Falmouth, where on third-day we had a meeting with Friends, which the Lord our God greatly favored in the powerful extendings of gospel life and wisdom for Friends help in a saving manner. On fourth-day we had a meeting at Key, where some other people came in, and Truth was pleased to own us, and open us towards them, for their true information, and the comfort of Friends.

On fifth-day we went across the country to Warebridge, on sixth-day to Port-Isaac, and had a good meeting with Friends, and a pretty many soberly behaved people, through the free extendings of the virtue of the gospel. We lodged at John Scantlebury's, who went with us on first-day morning to a place called Dennis, where we had a glorious and precious meeting in a field, with many hundreds of people who were met there, and behaved with remarkable sobriety. We afterwards rode to Austle to Samuel Hopwood's, where we had a good opportunity with several Friends who came to see us that evening.

On second-day we came to Milton, and had a good little meeting with Friends who live thereabouts; another on third-day at Collington, and went on fourth-day to Oakhampton, where on fifth-day we had a meeting, in which the Lord favored us with his living presence, and enabled us to publish the testimony of the gospel among some sober people of the town, who came in; and for the help of Friends, who had been exercised by a wrong and dividing spirit, which had ensnared some of them, and particularly a man and his wife, with whom, and some others, we had much labor after meeting.

On sixth-day we came to Exeter, and on first-day we had a large helpful meeting, in the love of Truth, to the humbling and true benefit of many. On second-day we were at their monthly meeting for the affairs of the church, where we had some service, in the continued merciful helpings of Truth. On fourth-day we had a meeting at Chard, of which previous notice having been given, several Friends met us there from various places; and that night we had a large and weighty meeting at Ilminster.

On fifth-day we had a large and baptizing meeting at Long Sutton, through the merciful prevailing of gospel power; and another in the evening with Friends at Somerton.

On sixth-day we went to a meeting at Glastonbury, which was pretty large, and an edifying season, in the prevailing of the power of Truth, and the Ahnighy helper had the glory.

On first-day we were at a general meeting at Puddimore, to which some sober people came, as well as pretty many Friends, and Truth extended comfortably towards them. On second-day we had a pretty large meeting at Shipton Mallet, with many sober people besides Friends, and the love and power of the Lord our God were amongst us.

On third-day, we came to Froome, and had a meeting there in the evening, which was very large, and of various professions, many of whom attended to the testimony of Truth, which ran freely among them; and we were much eased in that meeting, and comforted in the Lord.

On fourth-day we came to Bradford in Wiltshire, and had a meeting with Friends there, and lodged at Joseph Hull's where several Friends came to see us, and the Lord gave us a good season together that evening.

On fifth-day we came to Tedbury, and had a meeting there with Friends, and some others who came in, to our comfort, in the sense of divine mercy and regard extended to us.

On sixth-day we had a meeting at Cirencester in the evening, which was to our satisfaction; as were likewise two meetings which we were at on the first-day following at Shipton.

On second day we went to Benjamin Kidd's at Banbury, and the next day to a meeting at South Newton, where Friends from several other meetings came, and the Lord our God mercifully favored us, and gave us a blessed opportunity together.

On fourth-day we went to Warwick, where we had a meeting among Friends, truly to our comfort, in the prevailing of the Lord's power.

We came to William Gulson's at Coventry that night, and the next day had a large meeting there, wherein the love and power of Christ gloriously prevailed, and the Lord our blessed helper had the honor, who is worthy forever.

On sixth-day we had a meeting at Nuneaton, where many sober people came, and the gospel of salvation was extended freely towards them, and had a comfortable impression on many hearts. We

came back to Nathaniel Newton's at Hartshill to a meeting on the first day, where many people from distant parts were gathered, both Friends and others, and the Lord opened the testimony of the gospel of salvation, through faith in his name, in a precious manner; and we parted with Friends in a near sense of the love and power of God, and to his praise.

On second-day we set out for the north, visiting several Friends by the way, and came that night to Derby.

On third-day we visited some who were lately convinced in that hard town, with whom we were comforted, and left them in hope. We came that night to Breach, expecting to have had a meeting there that evening, but the intended notice had failed; so came to Chesterfield, where we had a meeting on fourth-day, wherein the arm of the Lord our God reached mercifully for the help and building up in the most precious faith, to our gladness and comfort; though we were very sensible of a loss to the meeting, by reason of several Friends being absent.

On fifth-day, being the 6th of the first month, we came to Bradford, being both well, and in true love and nearness one to another.

Among the papers containing an account of this visit, was the following epistle to a quarterly meeting which they were prevented from attending in person:

'Dear Friends,—Although we had once a desire and hope to be with you at this meeting, yet now it is otherwise ordered; nevertheless some concern rests with us to send you a few lines, in a near and encouraging salutation, in a sure sense of our Father's love to you all, who have been born of incorruptible seed, by the humbling workings of the power of the word of God, which lives and abides forever; and who have a careful concern at heart to be nourished and quickened by its fresh springs of life, which is the light of men, in a religious sense, through all ages. We hope and believe, there are such among you, who of necessity must often be under deep affliction of spirit, both for the sake of our professed brethren, and especially for the honor of Truth, and the peace and welfare of the church.

And deep longing is in our souls, and we accordingly with earnestness advise, that you all may seek rightly for the powerful influences of this blessed and incorruptible seed in yourselves, so that you may be born of it, into the heavenly relation and union, by that divine Word which ever lives. So will you become spiritually minded, and partakers together of that one life, which has made the Lord's people one in heart. By, and in the light of this divine life, the faithful have received a true understanding and sound judgment, and are likewise preserved in oneness, both of judgment and practice, in confessing Christ before men; for God is one, and his way is one forever.

On the other hand, many amongst us, allowing the earth, and flesh with its by-ends, to cover or load the divine seed, or its appearance in their hearts, know not what it is to be born of it, and so come not into the heavenly relation and brotherhood, nor to be witnesses of the one life arising

in, and leavening their hearts and spirits into true godliness; nor what it is to become walkers in the light in the one way and one practice, to the glory and honor of the one faith and order of the house and family of the one true and unchangeable God.

Oh Friends! that you may be prevailed with to apply yourselves to consider these observations duly in yourselves; and be helped to seek the power and life of the word, and to wait for and walk in the one heavenly light, so that you may know it more and more, and be baptized into the true oneness, and may follow the one everlasting High Priest to your own unspeakable comfort.

But you may remember, some of the ancient professed believers were so negligent and unhappy, as to continue in the carnal mind; and so divisions were amongst them, and various selfish and pernicious practices; some esteeming persons more than Christ the Truth, which, though they were such as had been rightly prepared and sent in his name for their gathering, was highly offensive to God. As the same cause will produce the same hurtful effects, we entreat you, our Friends, even through the county, both elder and younger, in order to avoid and to be helped out of these inconveniences and the danger of greater hurt, seek after, and wait with due diligence to feel, the power of the word of life to fill your hearts, and also for fresh arisings of the pure humbling life and light thereof, so will you become a more living people, and much more truly religious and zealous for the Lord, yet in that wisdom which comes from the Lord Jesus Christ, the one head of the true church; and your eyes will be opened and kept open, and your ears too, to see and distinguish the true Shepherd and his voice, from the alluring, enticing, seducing stranger, both respecting the gain and the liberties of the spirit of the world; and concerning that crafty, self-seeking, contentious spirit, which has captivated some in several places, to their hurt and shame already, as well as in a sorrowful degree in some other parts, to the scandal of religion. This spirit, and the deceiving endeavors to sow discord, and scatter into by-ways for its own honor and advantage, without any true regard to the honor of God, be warned and stand clear of, lest any should become instruments thereby of more hurt and confusion, than yet has been amongst you.

Thus have we endeavored to discharge ourselves towards you, in the certain sense of the love and good-will of God, which has not only opened our understandings and hearts on your account in various respects, but seemed to point out this way to discharge ourselves towards Friends of your county: and that it may be more generally seen, if you be willing, send copies hereof to them, which we desire; and remain your truly loving Friends in the sincerity of the gospel of Christ our Lord and Savior, and law-giver.

John Fothergill and Benjamin Bartlett

The 9th of the 12th, 1733-34

In a letter to a Friend, dated from Port Isaac, upon this journey, he gives the following account.

My health is sustained mercifully, and holy help afforded to live and labor in the service for which I am drawn hereaway; in a manner which occasions reverent bowing of soul before the Lord, and revives my faith in his name, who has, as it is his due, the praise of all. Though it is a time of great lowness hereaway, respecting that dominion, which Christ should have in the hearts of his people; yet the Father's love in mercy often strongly runs, and in part prevails to the comfort and joy of the truly inward. The searching piercing labor, at times makes some impression, giving to hope, that it will not be quite in vain. However, the arm of the Lord is working and helps the truly honest, whereof we have a share of rejoicing in him, and holy thankfulness for his humbling help from day to day; and my heart is deeply reverent at this time in mentioning divine mercy herein. We have been through one side of Somersetshire, most of Devon, and at the Land's-End in this county. We expect it will be near three weeks before we get through Somersetshire, from which we propose to go homewards pretty readily.

John Fothergill

About the year 1733 his second son Thomas Fothergill, died in the twenty-second year of his age; of whom, our father has been often heard to say, that he never once displeased him. And as he had feared God and honored his parents from his youth upwards, so he felt his dissolution approaching without terror, and departed in innocency and peace.

And so manifest was the religious awe that was upon him, both in meetings, and in his general conduct, as often to impress the beholders with a sense thereof, and to excite some that were less regardful of their duty in this respect to more diligence.

After he returned from this last visit, he was not any long time together absent from home.

He visited nevertheless many of the neighboring meetings, and was often concerned, by letters to advise, both such of his children as were not under his immediate tuition, also many particular persons, as well as some monthly and quarterly meetings, to mind the day of their visitation, and humbly and steadily to seek the Lord and his Truth; and so was he often the written means of assistance and encouragement to many in their religious duties. As some such letters have been preserved, that were written about this time, we thought it not improper to insert some extracts from them in this place:

Dear Son,—It is not unpleasant to have necessary occasions of writing to you given me, because I doubt not but to hear from me is very acceptable. And as a degree of divine love, I believe, tinctures my spirit, both in remembering and writing to you, I hope there may some helping encouragement attend it, and profitably affect you in the best sense. As a longing or desire has been begotten, and some tastes afforded you in the Father's goodwill, he will not neglect though he allows a plunging into sorrow, and doubt of getting rightly along, to attend, in order to keep best care and pursuit necessarily vigorous, and secondary things in their places; which is the safety, beauty and true riches of men. For heavenly care leads to a quiet and balanced living and walking here on earth; a favor and privilege of unspeakable advantage, and

which multitudes deprive themselves of, by giving their chief, and many almost their whole application to seek terrestrials; and so lack the stay of all stays in needful times. Thus near love and care in my heart, ceases not to prompt me to desire and long for your right improvement, which I am still given renewedly to hope will be granted.

My true salutation attends you under a continued desire that you may often reverently and duly keep in mind, from whom all lasting good comes, and whose addition to our endeavors, gives the valuable improvement; and that laboring to walk and act in steady regard to, and hope in God, will bring the most holy quiet, and serenity of mind at home, and gain the most truly honorable regard abroad; and at the same time help to walk safely on the sea of glass, to which this world may be well compared. Wherefore look carefully to Truth, and the beauty of its simplicity, and you will have to behold the reeling chaffy spirit and ways of this world, father with an eye of scorn than love, and be thankful that you are in measure already gathered and set above it. And it will be good to consider also, that though diligence is a great and necessary thing, and in seeking divine favor the most profitable, because therein is all treasure, both for time and eternity, and there is certainly a blessing from God on the truly diligent; yet it may likewise be necessary to remember, that the race is not always to the swift, but patience, with the exercise of faith in the hidden arm of power, brings to see great things many ways.

Thus, dear child, may the hand of the God of the living be with you, and guide you in his counsel, and to his praise, is my earnest longing for you.

Your lowness and doubtful style, on the greatest account, affected me nearly, yet has not been very painful to me, because every birth, of divine appointment, is attended with present uneasiness, and sometimes in a very heavy manner. The sense of the dangers and difficulty, though sometimes it swells to a discouraging degree, yet has this effect with the honest; it improves fear and care, with earnest and humble diligence, in walking mindfully, and breathing the more hungrily after the succor and stay of the invisible hand, which delights in doing his children good, and feeding them yet with seeming shortness of measure, and without that despatch of the work which the creature would have. It requires time to learn necessary patience, and what it is to live by faith; wherefore, dear son, as a wise man has exhorted, with all your getting, get understanding.

I accordingly entreat you, to seek principally after improvement in acquaintance with the sanctifying hand, and to learn the way and the end of its turning; and also that stillness is required, when we see that no hand but the Lord's can open the way, and bring the longed-for help. Yet that help and salvation is to be looked for reverently and hopefully; and in so applying on our part, the Lord our gracious God does and will delight to regard, and work so, that his arising may fill the soul, and engage it in present gladness, and strengthened faith in his arm, and renewed trust yet to travel on. Thus his gracious workings bring forth praise and holy admiration, to his great and mighty name, wherein alone is that salvation, and those riches, that are good for all.

May the feeling knowledge hereof, and a humble hope and trust to be guided and balanced by the invisible Holy one, guard and stay you, through the unsettling struggles that may attend you. For between the converse and pursuits of the unmortified world, however polished by human endeavors, and the earthly nature in ourselves, with the gilded appearance of penetration, comprehensiveness of reasoning and finesse, of many among the more learned part of mankind, and the little, few, yet pure and powerful seed, which at times makes itself known indisputably, yet hides itself again; creatures are liable to dangerous tossings; and good beginnings, ideas, and desires of God's own begetting, have unhappily miscarried, and instead of coming nearer the experience of salvation being as walls and bulwarks about them, in a quiet habitation; too many, for lack of carefully looking towards the true port, have been gradually, by one wave after another, carried off to sea again, and ship-wrecked in the loose, unbottomed conceptions and interests of this world. Wherefore cleave close, I pray you, to the immovable Rock, the spiritual appearance of the Father and the Son, in whom is all might, and all sufficiency; and I fully believe he will be your God, your Savior, your Shepherd, to lead and feed you, your shield and exceeding great reward. Amen. The best love is fresh upon me towards you to my comfort; and has drawn me thus to make these observations for your caution and encouragement in the best pursuits.

As my mind has been concerned in much affectionate care on your account, and sometimes a lively hope has affected my soul with comfort, that you might become a man for God, and so to walk in his fear, that he might be pleased to manifest his gracious care over you; so I am under both humble and anxious desires, that you may watch against the pollution of the lying vanities of this corrupting age, and the spirit of the world; being well and thoroughly assured the divine Being requires it at our hands, and is only well pleased with those who walk uprightly before him, and are truly afraid of, and therefore steadily strive against, leaning to any thoughts or practices that are contrary to the divine mind, either in greater or in lesser matters. They have the easiest work of it, who are the most duly resolute in early time, and firmly stand and walk according to understanding; whereas bending a little here, and a little there (for which excuses will be ready at hand, but of the evil one's preparing) and yielding and leaning aside, always weakens and enslaves, and renders that dwarfish, which the Lord of all power would make strong, healthy and sound and able to walk in his way with alacrity.

In the year 1736 he made the necessary preparations for his third and last visit to America, which had been before him a considerable time. From the short minutes he kept of it, we have transcribed the following narrative and interspersed such epistles as have come to our hands, that were written in this journey.

An exercise having been upon me some years to visit the churches in America once more, it now became weighty and clear before me, that the proper time was come for the performance of that service. I therefore prepared myself for the journey, having the concurrence and near unity of my friends, and left my dear wife and family the 17th of the second month 1736, and went to Leeds, and

had several meetings amongst Friends, in my way by Manchester, Warrington, through a part of Cheshire, Staffordshire, and by Coventry, Alesbury, Jordans, and so to London. Having many good meetings, in the sense of the love and power of truth amongst Friends, in many places.

After some weeks stay with Friends at London, in the labor of the gospel, under the merciful assistance of the power and love of God, my spirit being clear and at liberty, and a ship being ready, I went on board at Gravesend, in the ship called the Jane, bound for Philadelphia, the 9th of the fourth month, and set sail the next day.

Whilst the ship was under sail towards the Downs, he wrote the following epistle to Friends of the yearly meeting in London, held in the fourth month, 1736.

My DEAR AND TRULY BELOVED FRIENDS AND BRETHREN—Apprehending myself brought under engagement in spirit, to visit another part of the world in the service of the gospel, and believing my way in the truth now open thereto, I am deprived of being personally with you on the weighty occasion and service of this meeting, which the love of truth and its cause and the comfort of the true brotherhood have often drawn me to attend. At this time it would have been desirable to me as a man, yet a holy content is wrought in me, in a living sense of his love and presence, who I apprehend has ordered it otherwise and has so graciously and abundantly filled my heart, and dwells upon me, in looking towards you in this ensuing yearly meeting, that I cannot easily forbear writing these few lines as a little means to recommend my dear and near salutation in the engaging, uniting, and strengthening love of the one everlasting Father and most gracious Shepherd, who is mercifully near and willing to teach and feed his humble and obedient followers, and who I pray and hope will be wisdom, strength and uniting life unto you, and more and more lead you and reign amongst you all when together, and in all your particular lots. For which end I humbly and earnestly beseech and entreat you, dear friends and brethren, look to God, look to divine help daily and carefully; and oh! that that ancient apostolic testimony and everlasting gospel truth, the natural man receives not, or perceives not, the things of God, neither can he, because they are spiritually discerned, may ever be duly remembered and considered by all of us. These words surely, the things of God, are of an extensive import and signification, and directly relate to our thorough salvation, the enriching of our souls, and rightly informing our understandings, and enabling us for the true service of his house from time to time. These things being, in divine wisdom, declared to be only spiritually discerned, I cannot with safety as I apprehend, but request and entreat you my brethren, carefully to consider this doctrine, which often bears much weight with me, and is attended with comfort under renewed certainty that the Lord is well pleased with a humble and honest care in this respect. Wherefore my beloved friends, let this my farewell entreaty be accepted, so as to induce and encourage you to improvement of diligence in the unchangeable duty of waiting upon God, for spiritual feeling and divine help, a practice absolutely necessary for and through all ages. So will our strength to see and practice and labor truly, be yet certainly renewed in particular and in the general, to the comfort of the flock of Christ, the more winning

example to them without, and exalting the glory and honor of the Lord our God, and Almighty helper. His rich love and pure healing presence so overcomes my spirit in thus reaching towards you, that it is difficult for me to write and not wet my paper, and in its divinely uniting, sweetening, strengthening influence, my soul worships as at the most holy footstool, and in the nearest and strongest covenant says to you, farewell, who am your nearly affectionate friend and brother, truly craving to be in your remembrance.

John Fothergill.

10th of Fourth month, 1736.

We (continues the Journal) arrived safely and well at Philadelphia the 6th of the sixth month, having an easy good passage, and more especially so, because of the favor of the lively sense of the divine presence being often renewed, under which my soul humbly worshipped God, who is worthy forever.

I lodged at Israel Pemberton's, but staid not long there, finding my mind most drawn to hasten towards Maryland and Virginia; and set forward the 14th of the sixth month, several Friends accompanying me to John Richardson's, near Christine creek; and from hence to Newcastle, Cecil, and so over Chester and Choptank rivers, having several profitable meetings in the way. And not far from the banks of this last river, we had a meeting in a forest, at one Jeremiah Jadwin's, amongst a people little acquainted with the doctrines of truth; yet pretty many gathered there, behaving with sobriety and attention, and the power of truth came into dominion amongst us, much to our satisfaction. After meeting we lodged with Richard Cooper, a loving, generous old man, and a person of note in that part of the country.

The 1st of the seventh month I had a meeting at Little creek, from which many Friends accompanied me to a meeting at Motherkill, which the loving-kindness of God very mercifully regarded, and gave Friends comfort in his presence, amongst a poor unfaithful people.

On the 4th we had a meeting at Lewistown in the court-house, which was a pretty open profitable season. Also on the 5th at Coldspring, and another in the evening at Charles Dingy's, both to good satisfaction. From hence I set out for Virginia, and notice having been given in the country, we had a pretty large meeting on the 9th near Swansgut, a little within the confines of Virginia, which was to good satisfaction in the assistance of truth, though I had the ague then upon me.

-On the 10th, as soon as I could bear to ride, Edward Mifflin and I set forward, and came that night to Paul Crippin's, a Friend near Muddy creek, where formerly a meeting had been settled; but by gradually mixing with the spirit of the world, and so into marriages with others out of the way of truth, the elders being dead, the youth turned their backs on truth, and the meeting was quite dropped. I had no freedom to appoint a meeting there, and so set out the next day towards Neswaddacks, where notice had been given of our intention to have a meeting the next day, which was the first of the week. The meeting was held in the meeting house where formerly there had been a pretty number of Friends, but now they are nearly gone, through the love of the world, with its enjoyments and liberties; so that a meeting is hardly kept there; but a pretty many of the neighbors gathered, and we had a meeting, which

was comfortable to me, in my faithfulness to the Lord; though they seemed to have but little sense of God, or the operation of truth; for indeed a cloud of carnal indifference appeared to me to have overspread almost all that part of the country in an uncommon manner.

From hence we set out for the yearly meeting on the Western shore, but by the difficulties we met with in crossing the bay, one day of it was over before we arrived. We had however two days meetings with a solid religious body of Friends there, and a pretty many others, whose behavior was sober and commendable.

The Lord our God was pleased to bless the opportunity with his presence and wisdom to the satisfaction of many, and his holy name was glorified. We visited several Friends hereaway, and then went towards Carolina, having meetings in many places, one especially near Perquimans-head, which was large and satisfactory; and another at a new meetinghouse near Perquimans river.

On the 25th I went from hence towards Pascotank river, and was at a meeting of Friends there the 26th, which was made in good measure comfortable, to God's honor, to whom it is due. Though I was exceedingly weak, by reason of a very sharp return of the ague, which came upon me the day before, yet on third-day following we had a meeting up the river at Amos Trueblood's, chiefly consisting of other people, which, in the Lord's help, was much to our satisfaction. I had likewise a meeting at Little river, and another up the same river, though very weak in body.

The 1st of the eighth month I got to Perquimans, where the yearly meeting was held for North Carolina, and began that day; it was pretty large, but I was scarcely able to sit the meeting, through the violence of my disorder.

On the 2nd the meeting was still larger, and I was enabled to declare the truth, in its own ability and wisdom, to the help and comfort of the upright; and the power and love of truth tended much to season and fit Friends to transact the affairs of the church, which were that day brought before them. The meeting ended the next day, but I was too much indisposed to attend it.

On the 4th I set out for Virginia, full of peace, though very weak, and the next day had a comfortable meeting at Thomas Newby's, with some Friends and other neighboring people.

Also the day following another at L. Buffkin's, which was pretty large and comfortable.

Through the Lord's goodness, my indisposition now began to wear off, and I was enabled to travel with more ease. On the 7th I had a meeting near Joseph Pleasants', where through divine mercy, which was graciously amongst us, we had a good season. I staid here visiting Friends in their families in the neighborhood two days, and on the 10th, which was first-day, was at a meeting not far off, and had a merciful and livingly edifying time that evening, with several Friends who came to see me, with Joseph Pleasants' family.

The 12th I went over Nansemond river to Western Branch, where I expected to have had a meeting that

day, but the notice had failed; so I staid at Abraham Rix's till fifth-day, and went to the monthly meeting for church affairs, which was large and peaceable. From hence I went to a meeting at Rasco Neck, and came up near Western Branch to a burial. The 17th I was at a general meeting at Western Branch, which was very large, and through divine favor a good time, my spirit being very much at liberty; and I was cleared of that part of the country. I then turned up the province to have some meetings with a few Friends that were gone to settle there, and had one the next day at Robert Rix's, another on the day following at John Benson's, and another on the 21st at one John Thorp's where we had a blessed time, through divine help, amongst a people who were nearly, if not altogether strangers to Friends and the doctrine of truth, who nevertheless behaved with sobriety and attention.

From hence I travelled forward, and had meetings near James' river, Appomattox river, and other places. The 1st of the ninth month had a meeting at Wyke Honnicutt's, amongst his neighbors and some Friends, to good satisfaction.

The next day had a precious establishing time towards Friends, through the Lord's mercy, and to his glory, at a meeting at William Ladd's near Wain Oak, also at Curies, Black creek, and Swamp, and turned back the 6th to see Friends at a monthly meeting, where I took leave of many Friends of that part of the country in much love and comfortable nearness.

Next day I went to Cedar creek meeting, where the truth much comforted me, and opened blessedly relieving and establishing doctrine to the people; and we had some good service among many Friends whom we went to visit. The day following we had a meeting at John Cheadler's, to which a pretty many people gathered from a considerable distance, and we had a good meeting; as also another good open meeting; where none that I heard of had been before, at one Thomas Warren's, who was under some search after truth and a sober man.

On the 11th I set forward through the wilderness, in order to visit a new settled country, far up in the mountains, and that night got lodgings at a friendly man's house in the fork of Rappahannoc river, and rode the next day over some high and stony mountains. The man who was with me as a guide, was a stranger to the way as much as myself, yet through the good care of our God we got over Shenandoah river to one Chester's who was very courteous to us, his poor circumstances considered, which was also the more acceptable, as I expected nothing but to lodge in the open woods that night.

The 13th we went to Abraham Hollingsworth's, a Friend, near Opeckon, and the next day, being first-day, I was at a meeting with some Friends and several others, at the meeting house near Alexander Rosse's, The 15th I came back to Abraham Hollingsworth's in order to be at a meeting the day following near Shenandoah river, which was held at Robert Mackay's the younger, and was pretty open and comfortable. On the 17th we had a meeting at Isaac Perkins's, to which came the greatest part of Friends of that new settled country, wherein the love and wisdom of truth appeared much to my ease, and their establishment in religion. The next day I had a good open little meeting at Richard Beeson's; and on the following, another with some Friends and various others at John Smith's. On the 20th we crossed Potomac river, and travelled over that high ridge called the Blue mountains, and having missed

our way, with great difficulty we got to John Baile's at Manoquacy, and were at the meeting there the 21st, and took leave of Friends there. From hence we set out towards the head of Patuxent river in Maryland, and in two days hard riding we came to Samuel Plummer's, and travelled down towards Patuxent mouth, and had a meeting with a few Friends thereon the 26th to our comfort. This is the lowest meeting in the province.

The 1st of the tenth month we had a meeting at Herring creek, and another the next day at West river, where truth opened me in a very close dealing and warning manner, to some loose people, as well as truly comfortable to the upright in heart.

On the 3rd we had a meeting near the upper part of Patuxent, and went that night to Gerrard Hopkins's the younger, where I had some service for truth; in showing how the youth were in several respects departed from it into the spirit and ways of the world, and the unhappy consequences thereof in many instances. We had a meeting next day at Elkridge, which was of good service, and another the day following at a Friend's house at Patapsco. From hence I went to Bush river, and had a meeting with Friends there, and another at Deer creek, to some good satisfaction.

We got over Susquehanna river on the 11th, though with some difficulty, by reason of the ice driving down upon us, and went that night to Henry Reynolds' in West Nottingham, and on the 12th were at Friends' meeting there, which was large and solid, and had a precious opportunity amongst them. After this I went forward towards Philadelphia, having meetings at several places, as at East Nottingham, London Grove, New Garden, Kennet, Newark, and Chichester. The last was pretty large, many Friends being there from various places; from which I went home with John Salkeld, and on the 22nd got to Philadelphia, and the day following was at Friends' week-day meeting, where we were graciously favored with heavenly help, much to our comfort, I staid thereabout till the first-day following, when the Lord was pleased to bless us by his power and love, much to our humiliation in his presence, in three public meetings.

The 27th I set out again into the country, and had a meeting that day at Plymouth, and a large one the day following at North Wales, (it being their monthly meeting for business) wherein we were comforted together; and also the next day at Perkiomen, which through heavenly help was a truly good season. The 31st I had a comfortable meeting at Maiden creek, and on the 2nd of the eleventh month another at Oley with Friends there, which was much to my ease, and the comfort of the upright-hearted. I had meetings likewise at the Furnace near Manatawny, and at the Great Swamp, which truth made a truly good time to many; also at a place called Plumstead, and a large one at Friends' meeting house near Buckingham, and from there I went to Wright's town and Falls, at which places I had a large and truly edifying meeting. I had likewise meetings at Trenton, Burlington, and Bristol, to which Friends came from several distant places.

The 16th I was at Neshamony meeting, which the Lord of mercy and all power gloriously owned to the comfort and help of many; and his mighty name was worshipped. We had another meeting that evening at Adam Harker's, where I lodged, much to the edification of the living. The 18th I had a meeting at

Byberry, and the day following another large and profitable meeting at Abinglon; from there I went to another at Horsham, and crossed the Schuylkill into Chester county, was at Calne meeting on the 23rd, being first-day, and so to Uwchland and Goshen, where through the Lord's goodness, we had a large and precious meeting; and another the day following in the Valley; also at Radnor and Newtown. From hence I went to a meeting of ministers and elders at Haverford, where on the first of the twelfth month, a general meeting was held.

The next day, through the help of Truth, we had a precious opportunity at Springfield, the day alter at Darby, and the next at Merion, which was large and edifying. From hence I went with some Friends who came to meet me, to Israel Pemberton's at Philadelphia, On the 5th was a quarterly meeting of ministers and elders; the 6th being first-day, I was at three meetings, wherein divine regard very comfortably owned and helped us. The 7th I was at a quarterly meeting of business for the county, which was large and peaceable; and on the next day at the youths' meeting there, which through the gracious goodness of the Lord, was made a blessed time to many, I left the city on the 9th, and had meetings at Chester and Middletown, and was at the quarterly meeting of ministers and elders at Concord, where I staid over the first-day, and also the meeting of business for the county the day following, which through divine goodness were large and edifying.

The 15th I was at the general meeting at Providence, which was large, and a heavenly time.

The 16th I had a meeting at Birmingham, which was large and solidly profitable; the next day at Bradford, and the day after at London Grove, where many Friends from other meetings met me, and the Lord our God was pleased eminently to own and bless our meeting to our comfort and joy in his holy presence.

From hence I went to Sadsbury and Laycock, where I had meetings, and another on the 23rd, in my way to Calne, at a Friend's house, which was made through divine goodness, a very edifying time to Friends, and many of the neighbors who came in: no meeting of Friends had been held there before. I returned from hence to Philadelphia, where I staid near a week, and had some satisfactory service in several cases.

The 1st of the first month, 1737, being third-day, I had a meeting at Germantown, from which I went over the river into the Jerseys, and had meetings at Woodbury creek. Pilesgrove and Salem, which last was large and edifying, through the love and wisdom of Truth.

The next day I had a precious meeting at Alloways creek, and the day following another at Greenwich, wherein heavenly help in divine favor was blessedly with us, and the name of our God was magnified.

The 9th I rode to Cape May, and the next day had a comfortable meeting with some Friends at Richard Townsend's, also the day following a pretty large and edifying meeting with Friends near Jacob Garrison's. The 12th we crossed the river, and the day following had a large meeting, and an open precious time in the love and power of the gospel, at Great Egg Harbour; as also another pretty large meeting higher up on the shore, at Robert Smith's the day following. That night we passed over a

dangerous marsh and river to Little Egg Harbour, where on the 15th we had a meeting with Friends there, to our true comfort.

From hence we passed through the wilderness to John Estaugh's, near Haddonfield, and on the 18th were at a quarterly meeting there, wherein the helping hand of the Lord was with us to his praise.

The 19th I went to Philadelphia, and was at a meeting of ministers and elders, in the beginning of their half-year's meeting for the two provinces, which continued two days, and was eminently owned with the helping power and presence of the Lord. The half-year's meeting being over, I staid till the monthly meeting for the city, where I had some service for Truth, and comfortable satisfaction. I then went into the Jerseys, and was at a large meeting on the 27th, being first-day, at Haddonfield; another at Chester on the day following; and a large and weighty meeting near the widow Evans' that evening.

The 30th I went to a meeting near the Falls, in the county of Bucks, where a marriage was that day solemnized; and divine power and goodness owned us, greatly to our comfort. I came back the next day, and was at the meeting at Burlington, which the Lord was pleased to bless with his love and powerful appearance: and his holy name was humbly worshipped and glorified.

The 1st of the second month I had a meeting at Rancocas, worthy of remembrance; and the 3rd a great meeting near Mount Holly, wherein Truth opened and prevailed in a strengthening manner. The next day I was at Burlington monthly meeting, which was much to our help in the Lord, and our great encouragement in his service. The next day I had a meeting at Old Springfield, and on the day following near Upper Springfield, which was large and a profitable season.

The 7th I was at a large monthly meeting at Chesterfield, wherein the power and love of God eminently appeared amongst us. The next day we had a meeting at Mansfield, and a blessed open meeting the day following at Bordentown, among a soberly behaved people.

The 10th being first-day, I went to Stony Brook meeting, and on the 12th had a large meeting and a precious open season amongst a mixed people at Allentown; and another the day following at one Moses Robins's, where a considerable number of people of other societies gathered, and we had a good time with them. The 14th I went to a place near the sea shore, called Goodluck, where the day following I got a meeting among the people thereabout, and went to a place called Squan, where notice being spread among the neighborhood, of a meeting to be held the next day, we had on the 17th a large and helping meeting, through the gracious assistance of the Lord our God. After meeting I went near Shrewsbury, and the 20th had a meeting at Middletown in a Baptist meeting house, among some soberly inclined people of several professions, which was to good satisfaction.

That night I went to Shrewsbury, and had a meeting there the next day, and another not far off the next, which the Lord our God owned to his own praise. I staid amongst Friends hereaway till first-day morning, and had a very large meeting at Shrewsbury again, and went to William Hartshorn's, and had some service in the family that night, in the love of truth, to good satisfaction. The 25th I was at Friends' quarterly meeting, which was large, and a precious season; next day had another great

meeting, chiefly among the youth, and set out that evening on my way to Woodbridge, where I had a meeting the 28th, and another at John Shotwell's the next day, where a considerable number of people gathered, among whom I had a good opportunity.

The 1st of the third month, I had a meeting at Plainfield, and went from there to Long Island, and to New York, where I had also a meeting, and another on the 4th at Newtown, in Long Island, to which came several well disposed people, and the Lord made it a precious time.

The next day I was at the monthly meeting for business at Flushing, wherein Truth was graciously with us, to our comfort. On the 10th I went over the Sound to West Chester, intending to have had a meeting there that day, but the notice had failed. I visited several families of Friends, and having appointed a meeting there that day week, went to Rye woods, near which place we had a large meeting the 8th, being first-day; another the day following at North Castle, and the next day another at Horse Neck in Connecticut government. The 11th I had a meeting at Whiteplains, where there are but few Friends, but many of the neighboring people gathered with us, and the love and power of Truth were very comfortably amongst us.

The next day I was at Friends' monthly meeting near that place, where most of the Friends thereabouts gathered, and many other people likewise; and in the heavenly opening and assistance of Truth, we had a blessed season together.

The 13th we had a meeting at West Chester, according to appointment, and went afterwards to Samuel Bownes on Long Island, who had accompanied me this week. On the 15th, being first-day, I was at the meeting at Flushing, which was large; from hence I went towards Cowneck, and had a meeting; and a large one the day after at Matinicock, which was made to many a solidly helping, and establishing time. I had meetings likewise at Oyster Bay, Westbury, and a precious opportunity in the enlargement of the life of Truth at Bethpage.

The 24th I went to a meeting at Sequetauga, where the good arm of the Lord was eminently with us to our comfort, and the help of many.

The next day I was at Friends' monthly meeting at Westbury, which was large, and affairs well conducted: and the day following went to a place called Rockaway, where we had a meeting in a barn, and the Lord of all our mercies was graciously mindful of us. We went after meeting to visit a woman Friend, in a weak low condition, with whom we were comforted in the sense of the presence of Truth.

The 27th we went to Flushing, John Bowne being with me, where the yearly meeting for these parts began, and continued four days, part for worship, the rest for the affairs of the church; the public meetings were very large, and the goodness and mercy of the Lord God owned them, and enabled us in his service to the help of many, and exalted his own everlasting gospel testimony, and his glorious name was worshipped and magnified.

The 31st several Friends set out with me towards Rhode Island, though I was now in a poor, weak,

spent condition, as to bodily ability, and capable of traveling but slowly, the weather being exceeding hot, yet I was measurably supported with inward help and hope in the arm of the Lord's all-sufficiency. We passed through Connecticut government, and came to James Perry's, in the Narraganset country, and the 5th of the fourth month, being first-day, were at Kingston meeting, and the day following at a monthly meeting there. On the 7th I had a meeting on Conanicut Island, where some Friends met us from Newport, and we were favored with a comfortable time, in the prevalence of divine goodness, and got that evening to my brother-in-law John Proud's, in Newport.

On the 9th the yearly meeting began at Portsmouth, and a large precious meeting it was. I returned to Newport, where the yearly meeting continued, and held four days, the assembly being large and peaceable, and al times comfortable in the arisings of the mighty power and love of God, who had the glory and praise. The 15th I had a large and edifying meeting at Tiverton, and lodged at Joseph Wanton's, where we had a good little meeting that evening. The next day I had a meeting at Seconnet, and a large one the day after at Acoaxet. The 19th, being first-day, I was at Cushanet, where we had a large and good meeting, in the Lord's merciful help; as also at Aponyganset, Rochester and Succoneset.

From there we went down to the water side, and went on board a sloop with many other Friends, and got well over to Nantucket the 23rd, and on the 24th the yearly meeting began there, which was large, and continued four days, to true satisfaction, and the name of the Lord was glorified.

The 28th I went over the Sound again, but passed the night in an open boat, and got into Bass river, near Yarmouth, the next day, and had a meeting in Plymouth the day following, where no Friends live, nor had there been a meeting therefor nearly thirty years; many of the people came to it, and Almighty goodness mercifully owned us, and enabled to preach his everlasting gospel, much to the people's satisfaction, who behaved very civilly.

The 1st of the fifth month I had a meeting at Pembroke, and rode that evening to Boston; and the 3rd, being first-day, went to the quarterly meeting at Hampton, where many Friends and others gathered; the next morning Friends transacted the affairs of the church, and had a public meeting afterwards. The Lord our God was graciously pleased to own our assemblies in his power and wisdom, to his own glory, and much to the edification and comfort of many souls. On the 5th I had a meeting at Stretham, which was an open blessed time; and another large one the day following at Cachecy, to good satisfaction.

On the 7th I had a meeting at Dover, to which Friends in that part of the country generally came, and also many of the Presbyterian people, who heard of my being come to those parts again (having in a former visit to this place, had good service for the Lord in these parts) and we had a glorious powerful meeting in the name and love of God, which was great among us that day. I lodged at John Kenny's, where we had a precious opportunity with many Friends that evening. The next day we had a meeting at Portsmouth, in the court-house, to which the people flocked in great numbers, and behaved soberly; and the power and doctrine of truth had impression on many hearts. On the 9th I had a meeting at Hampton, and another the day following at Amesbury, which was large, and through divine help, a

glorious and strengthening time to the honest minded, profitable to many I hope, and not to be forgotten.

I had a meeting the 11th at Haveril; and the next day a large and solidly profitable meeting at Newbury, many of the people coming in, and confessed to the truth. The 14th I had a large meeting with Friends at Salem, and another at Marblehead in the townhouse next day; wherein the Lord's power, and the doctrine of the gospel, prevailed among the people to their help. I went to Lynn that night, and had a large and good establishing meeting there next day.

The 17th I came to Boston, and had two large comfortable meetings there; many people came in, and behaved soberly; also another the day following to good satisfaction, and in the evening most of the Friends there, gathered to a Friend's house, and we had a meeting, which I believe was profitable; and here I took my leave of Friends in these parts.

The 20th I was at the week-day meeting at Mendham, and went from there to Uxbridge, where we had a meeting, and another the day following with a few well-inclined people at Ralph Earle's. From hence I went to Shrewsbury, and had a little meeting the next day at Lancaster, with some who professed to be Friends; and from there I returned to Mendham, where I was at a pretty large meeting the 24th, and had some good service with a few Friends in the evening. On the 26th I had a large meeting at Wainsoket in Providence woods, but found many of the people very little acquainted with the power and baptism of Truth, yet the Lord God of mercies opened my heart, and enabled me to labor, I believe, to some of their advantage, as well as to my own discharge in the Lord's service.

The next day I had a pretty open, serviceable meeting at Shanticoke, though carnality was prevalent among them; and on the day following another at Greenwich, indifferently satisfactory, through divine help amongst a barren people. I staid at Thomas Fry's, a generous, friendly man, though not of our community, who had also some good children. The next day I was at Warwick meeting, and the following at a yearly meeting at Providence town, which was large, and to some satisfaction.

The 1st of the sixth month I had a large and pretty good meeting at Smithfield meeting house, through heavy and faithful labor, in divine help; another the day following at Ebenezer Woodward's in Taunton, and the next day at Swanzey which was large on account of a burial, and satisfactory in a good degree, though the pure life of truth seems to be low there.

From hence I went to Free town and had a meeting also at Sandwich, which was pretty large; and on the 9th I had a meeting at Mannimay, among some friendly people, which was much to our satisfaction; and at Bass-pond the next day, and one the day following at Rochester.

The 12th I had a large meeting at Ponyganset, and the 14th being first-day, was at a yearly meeting for worship at South Kingston, which held two days, the meetings being large; and the name of the Lord was humbly magnified on our parts. The 16th I had a meeting at John Richmond's in Westerly, a great and blessed time in the love of God; and another the next day at John Mumford's. After this we came down to the ferry at Conanicut, but could not get over till the day following, and went to the meeting at

Newport, where on the 21st, being first-day, we had two very large meetings, to which many Friends came from distant places to take leave of me, and the Lord of all our mercies was pleased to open my heart and mouth largely amongst them in his power and counsel; and we parted with comfort in his love. In the evening I had a blessed time with some Friends of the town, in the melting love and sense of the pure presence of our heavenly Father, who had and has the praise and glory for all his mercies and gracious help. Next morning we took a near and affectionate leave of one another, and I set out for Long Island, and landed next day at Oyster pond point, and came to the upper part of Southwold that night, and lodged at an inn, where many of the neighborhood flocked in, and we had a serviceable meeting with them.

The 24th I came to a Friend's named Tohn Hallock at Setawket, where we had a meeting next day, and came that evening to Bethpage, from which we went to the quarterly meeting at Westbury, which began there the 26th, the meeting for ministers and elders being held that day, and a large public meeting, and another for business the day following. The 28th, being first-day, there was a mighty concourse of people, and the Lord our God made it a precious time, in the help of his wisdom and glorious power. The next day we went to Thomas Pearsall's where several Friends coming to visit us, we had a meeting that evening; another at Cowneck the day following, and got to the monthly meeting at Westbury on the 31st.

On the 1st of the seventh month I had a large and good meeting, through merciful and heavenly help, at Flushing, it being also their monthly meeting; and the next day another at Newtown; and one in the evening at Richard Hallet's, at whose house I lodged; and there took leave of many Friends of that Island, in the love and power of the Lord our God. I came to Woodbridge in East Jersey the next day, and on the following was at the meeting there; and on the 5th at a blessed open meeting at Elizabethtown, where no Friends live, and that night came back to John Shotwell's. The next day we went up the country to a place called Whippany, where a few friendly people live, with whom I had a precious and comfortable little meeting, and the next day another with a few Friends at Lebanon; and so to Bethlehem, Wright's-town, in Pennsylvania, and Middletown; at which last places I had large and solidly profitable meetings, and took leave of Friends there, under the sense of the power of truth. From hence I went to Frankford and had a meeting, and came to Philadelphia that night. After staying the week-day meeting next day, I went over the river Delaware, in order to be at the quarterly meeting for Gloucester and Salem, which was held the 16th. On the 17th I returned to Philadelphia to the yearly meeting, which continued several days, and through the merciful attendance and blessed help of divine Goodness, it was made a glorious, comfortable, strengthening time, and peace and unity appeared eminently amongst Friends. Of this meeting, he gives some further account in a letter to one of his sons:

As to myself, I am, I think, somewhat miraculously supported, and am in good health pretty generally, and expect I may be so discharged, respecting the continent, as to be free to go towards Barbados in about two months. The yearly meeting at this place ended last night; it was exceedingly large, and, upon the whole, generally acknowledged to have been very edifying,

and helpful in various ways and very much to my ease and humbling gladness in the Lord our God, and never-failing helper. Friends in general are in a good degree of harmony. My heart is nearly affected with the best of love towards you and for you, that nothing short of rain from the divine presence may satisfy you, for this is what only prepares the most acceptable sacrifice, a broken and contrite spirit, wherein is true light and durable joy Thus farewell, farewell, says your nearly affectionate father, to the best of my capacity in every respect which I hope you are, and often will be, profitably sensible of. John Fothergill

On the 22nd of the seventh month (continues the Journal) after the yearly meeting was over, having some concern remaining with me towards Maryland, I set out for the Western shore, and went that night to Chester, and had meetings at Bush river, near Patapsco, and at West river; where I staid at Joseph Galloway's about two days, visiting several Friends' families there, and was at the meeting again on first-day, which was pretty large.

The 4th of the eighth month I had a pretty large meeting at the Cliffs herein truth solidly owned us, and enabled me to labor much to my discharge of that part of the country.

Next day I had a meeting at Herring creek, and took leave of Friends there, returning again to Joseph Galloway's.

On the 6th I set out with some Friends for the bay, in order to be at the yearly meeting near Choptank river, and got well over. On the 8th, being first-day, the yearly meeting began, and continued five days, some of the meetings being very large; and the power and testimony of truth comfortably prevailed among the people, to the true satisfaction of Friends, and the Almighty name was magnified. After the yearly meeting was over, I had a meeting at Tuckahoe, and a pretty large open meeting near Choptank head, among some people who made little profession of Truth, yet the love of God extended freely towards them, wherein we rejoiced.

On the 16th I was at a large meeting near Little creek on Delaware river, it being their yearly meeting, and continued two days, many Friends and others were present, and the blessed Truth owned us, mercifully prevailing to our comfort, and the Lord our God had the glory. After this I had meetings at Duck creek, George's creek, Newcastle, and a pretty large one at William Shipley's at Wilmington, also at George Kissen's, Ken net, and New Garden; at Concord, Providence, and a large heavenly meeting at Goshen, I went from hence to North Wales, and was at two meetings there, wherein divine Goodness was manifested to our comfort, and the holy name was honored.

The 31st I was at a monthly meeting at Abington, which was large, and on the 1st of the ninth month had a meeting at Horsham, which was greatly to my discharge, and the comfort of many. The next day I had a meeting to true and great satisfaction at Trenton, and another the day following at Burlington, in order to be fully clear of that place. After this I had a meeting with Friends at Bristol, and the next day was at three large meetings at Philadelphia, being first-day. The next was their quarterly meeting, and the following a general meeting, mostly of youth, which was made, through the goodness and help

of Truth, a precious establishing opportunity. I staid that week in the city, and was at the meetings as they fell in course, and the first-day following was made truly satisfactory and comfortable.

On the 14th I had a meeting at Fairhill, wherein divine wisdom and power very eminently dignified the opportunity to our joy in the Lord. The next day I went to a general meeting at Chester, which was very large and satisfactory; and we parted in true love and nearness in the love of Christ our Lord. On the 20th I had a large meeting at Salem, and was at the quarterly meeting there the day following, with good satisfaction; as also the next day at the youths' meeting, which was large, and made thoroughly satisfactory in discharging me of those parts.

The 23rd I had a blessed meeting with Friends at Pilesgrove, and the next day was at a general meeting at Pladdonfield, wherein the Lord our God graciously owned us, and blessed our meeting, giving us to part one from another in a living sense of his love and power; and his glorious name was worshipped and praised. I came that night again to Joseph Cooper's, and the day following to Philadelphia, where I staid till the 8th of the tenth month, and had several great and heavenly meetings; and after a very open and solidly edifying meeting, I took leave of Friends there in much true love and nearness in spirit, and heavenly unity in the Lord.

I then took passage for Barbados, in company with a native of Berytus in Syria, about sixty miles north of Jerusalem, who being oppressed by the Turks, and stripped of his possessions, had been obliged to several European princes for indulging him to ask the benevolence of their subjects. I had some satisfactory conversation with him, which induced him to be very affectionately courteous to me, and was I believe of some service to him in a religious sense, though we could converse very little but by an interpreter. We had a safe passage, through some very stormy weather, and landed in Barbados the 9th of the eleventh month, 1737.

From Barbados he wrote the following epistle to Friends on the Eastern shore of Maryland.

Dear Friends—In the extendings of the love of Christ the great and blessed Shepherd of the Lord's flock every where, am I concerned to remember you, and stirred up to write a little to you, as a tender and brotherly salutation.

I earnestly entreat you all, carefully and weightily to consider, that the most necessary concern and work of our day here, certainly is to seek for the experimental knowledge of reconciliation to God the Father, through the obedience of living faith, in the name of Christ, and the renewing of the Holy Spirit: and so to live, walk, and labor in and with our heavenly talent or gift, that we show forth and promote the righteousness and purity of the blessed gospel day, as lights to the world, but most immediately and directly so, to those of the same profession with us.

And I am fully satisfied, that the gracious regard of Almighty Goodness is afresh extending towards you, in order to help you, both to own and to live more comfortably in the dominion of Truth in yourselves; and to enable you in the life and wisdom of Truth, to be more serviceable

in your families, in the Society you profess to be of, (so lamentably decaying in your parts) and also to the neighborhood.

For if the redeeming power and sanctifying life of Christ, the one true and blessed Head and Shepherd, did but show itself and its heavenly effects suitably, through the more knowing and more active, or chief part of the Society, it is indisputable with me, that the Lord's work of gathering many to be living stones, and building people up a living house, in order and godlike beauty, would prosper, and recover strength and lustre among you. You would be helped to speak in one life, one zeal, and one language of wisdom, to the joy and comfort of the honestly minded, some of whom, though they may be at a distance in several respects, yet are at times looking for Zion, but cannot see such beauty amongst her professed chiefs, where they have expected it to appear, as to convince them, this is she.

Some others are lamed in part, and depraved in sense, yet are not quite dead, but are now and then awakened to see and feel something of their own dark and bewildered condition; who if they had proper light shown them, and were stirred up to look wherein they have turned aside (which it is your and all our interest and duty to be devotedly concerned for) some such I believe would yet be gathered nearer, would be restored in themselves, and would add help and beauty to the Lord's family.

The mouths of those who mock and contemn the repairers, would, in the Lord's counsel, be stopped, or turn to their own shame and sorrow; and the seeming strength of the arm of such uncircumcised, would appear to be mere weakness, and like briars and thorns in the way of the Lord of hosts.

So dear Friends, brethren and sisters, be aroused into upright inwardness of application in soul, to have your own hearts searched by the finger or power of God; and that in love and virtue may help and lead you in faithfulness to labor in the work of the Lord, that you may be fully clear of the blood of all. I fully believe the blessed Master Builder and great Husbandman, will yet add a blessing to your sincere application, both inwardly for your own help, and to others; for his eye is towards you for good, and towards the work he has begun in your parts.

And I beg it may ever be remembered, particularly by the more active for religion, either as ministers, or other helps in the government of the church, that exhortation, advice, or proposing the best of rules for necessary practice, are not likely to produce much good effect, if the tincture and savor of the spirit of religion and gospel power do not accompany such labor, and show itself in the life of such persons.

This leads into, and gives dominion over our own spirits and tempers, and washes from the defiling love and spirit of this world, with its corrupting friendships and selfish views, which have hurt many inwardly, if not slain and laid waste multitudes.

But oh! to humble, clean and enlivened hearts, the fresh feeling of the life of Truth revives faith

under difficulties and discouragements, and gives both beauty, authority and room, and never fails to render people really useful, and helpers to repair and build up, according to the several talents received. Nor can any thing below this heavenly life, being felt and yielded unto, make any effectually useful; but weakness, and decay in practice will still follow and spread. For the carnal mind, and fleshly wisdom, though there should appear some outward strictness, will often find excuses for not doing one thing, and for doing another, as best suits present advantage or pleasure to the creature; and hence have come those numerous divisions, enmities, contentions, and variety of practices, parties, and evil liberties into the professed Christian churches, and in part amongst us as a people, under which you and the cause of Christ in your province suffer.

However, I am persuaded the Lord of heaven and earth is graciously mindful of you, of his cause, and of many poor, inwardly distempered, and lamed (by their evil lusts) amongst you, in order to extend help, and to make you helpers one to another, through holiness of life, and wise and living zeal. Therefore, dear Friends, be encouraged in laboring to live, to exhort, reprove, invite and provoke to love as occasion may offer, with Christian diligence, and without partiality. So will light yet break out from darkness, and the darkening, reasoning spirit of this world, will gradually be silenced, and the testimony of Truth, in its several ancient and holy branches, be again seen clearly, as they are the fruits of the life and light of the everlasting gospel; and will be borne openly and faithfully for Christ's sake. Thus you, as his children, will be abundantly more honored and owned with his living, glorious, healing and strengthening presence. And so inward salvation, outward fruitfulness in righteousness, with fresh anointing, and raising up of helpful instruments for various services in the church, and the good of mankind, will yet again grow among you, to your joy and honor, and to the glory and praise of the unchangeable, holy Lord God Almighty, ever worthy to be loved, feared, obediently trusted in, and magnified forever. Thus, dear Friends, my soul longs for you, and for the Father's honor, and in his name salutes the living. I am your true friend, and an earnest seeker of your present and eternal good.

John Fothergill.

P. S. If I have been very pressing and earnest with you, and not without danger of offending some, yet know you, it is from a clear view that the Lord of heaven and earth, who sees all things and persons as they are in reality, is both willing and desirous to help and quicken you, and to repair his work and plantation among you in this province; and to water and dress it, that it may become both more comfortable in itself, and more beautiful. He therefore uses various means to encourage you to seek the Lord in good earnest, to know him to work in, for and with you, for that great end, to prevent greater desolations and forsaking, which are likely to overtake you, through the rebellious and negligent, to more scandal and sorrow of heart.

I am now clear, and beseech that you may make proper use of this and all other favors, both in thinking of it carefully, and spreading it as may be judged necessary and I seem rather moved

with desire that this, or a copy of it may go to Friends over the bay. Though' at present my hope seems weak of some, of their regarding any thing that may be for their effectual help, yet the unchangeable God, his holy Truth, and faithful laborers in his love and fear, will be clear, and have comfort in themselves from him whose ear grows not heavy that it cannot hear in any land or age; glory and thanksgiving be to his name forever and ever.

Barbados, the 23rd of the Twelfth month, 1737.

All the account that remains of his visit to this island, and of his return, we believe is contained in the following letters to one of his son in England:

Barbados, 27th of the Eleventh month, 1737.

I was brought here well about sixteen days ago, in thirty-two days from Philadelphia, yet do not find myself free to leave the place so soon; and therefore as a vessel is just going hence for London, I cannot well omit writing a little, to inform you that I am thus far on my way, and easy in my hope and sense of the Father's favor. If this ship had staid two or three weeks longer, I should have been in hopes I might have left the island with ease; but I dare not, as it is. Yet it is questionable whether another will sail for England in less than two months, which is somewhat hard for me to think of, both in respect to the unpleasantness of the place, from the extreme heat, the small number of Friends, and the general remoteness of the inhabitants from religion. Though I am easy in resignation to all-wise disposal, and full of thankfulness, under the bending sense of the gracious extending of divine good will to many of the remote; and of fatherly, succoring encouragement to the few spiritually minded here. May rain from heaven bedew your soul and understanding; and cherish and revive the Lord's heritage every where.

John Fothergill

Barbados, 12th of the Second month, 1738.

Nearly affectionate and careful remembrance of you, induces me to endeavor to let you hear from me as often as I well can in this long absence, which wisdom has seen good to order; under which, for that reason, I am humbly cheerful in reverent hope; and for the present we must submit to be yet longer separated than I expected, when I last wrote. No vessel has sailed hence to any part of England, that I know of, nor is likely to do soon for London, so that I conclude to lake passage in one bound for Lancaster, and which may set sail in two or three days; being now very desirous to be gone hence. Though I hope never to forget the merciful nearness and goodness of Truth to me here; both in affording the renewed sense of heavenly life, and in preserving my health.

I cannot well add much, nor is much more in my thoughts at present; but may say, that though this is a poor irreligious place, yet both many of the people, and the few Friends here, are very loving and respectful; and I hope I shall leave the place with inward ease to myself, and reputa-

tion to Truth. From your truly loving father. John Fothergill

Lancaster, 2nd of the Fourth month, 1738.

Dear Son,—Hereby you will understand, I am brought safe to my native land again, in which I very humbly acknowledge merciful Goodness and preservation, still engaging in love, fear and reverent trust towards the most gracious. Almighty Lord God, of whose goodness, power and mercy, there is no end. I strongly intended to have come by way of London, had any passage offered with a probability of my reaching the yearly meeting; but when this seemed unlikely to happen, I rather chose to come to this place, where I arrived last night, after a passage of six weeks between land and land, but through very rough hard weather, for the season of the year. But I was always preserved quiet, inwardly easy, and steady in hope. I am pretty well in health, as well as easy and sweet in spirit; worship and praise be to the holy Author of all good. So with dear salutation in holy living love to my near friends (and there are many such) and to yourself, I remain your ardently well-wishing father.

John Fothergill

From Lancaster he went directly to his habitation, which was then in Netherdale, Yorkshire, where he was joyfully received by his family and friends, with humble gratitude and reverence to that holy power which had through all preserved him to their comfort. He set out soon after for the quarterly meeting at York, which was large, and attended by various Friends from several parts of the nation, who were truly glad of his presence among them on that occasion, which indeed was solemn and edifying in many respects, in a very eminent manner.

Whilst he was on this visit in America, he wrote the following epistle to Friends of the quarterly meeting at York:

Dear Friends,—In the solid sense of the uniting, heart-warming, strengthening, love and life, in and through Christ our Head, Lord, and Captain of salvation, does my spirit and heart very nearly salute you. You may be assured, though I am drawn by the Father of the living family, outwardly from you, who are the most near part of it to me, yet am I very often with you, in the union of the one heavenly power and engager of hearts for the health and well-being of Zion, and for her growth in that soundness and beauty, with which God would bless his people and family. For the prosperity of this great and good work, our gracious God has gathered and baptized many spirits among you, into a deep and daily concern; who also suffer and mourn in soul before the Lord, when things and practices happen, and are fallen into, which weaken and stain, and wound particulars, and dishonor the cause and name of the Lord our God.

In this care and exercise am I still with you, who thus travail for the health and comfort of the flock of God, and for the help of the weak and unwise, that the name of the Lord may be magnified in the earth; and in this have we cause to hope and be encouraged, that divine help, in the sense of our Father's love and presence continues graciously to visit with renewed help,

both to live and labor; and he with whom all fulness dwells, does not forsake.

Wherefore, dear Friends, I tenderly entreat all who love the Lord Jesus Christ in sincerity, to hope in the divine power and life which ever lives, and fervently to wait for the daily fresh anointing of it, from which alone you, and all have, and ever must have, enlargement of life in yourselves, whereby to live; and of light, wisdom and strength, to act any way to good purpose in God's house.

I fully believe the spirit of the Lord will lift up a standard against the enemy, who is at work under various disguises, assaulting the work of the gospel, and will help the Lord's people to be more and more bright in life, and successful in labor. Be sure you be honest and true in your lots and posts, both when you are collected to act in a body, for the propagation of peace and purity, and the beauty of Truth, and to discourage the appearance and operation of the defiling and enticing spirit of unrighteousness; in which work, both male and female should be just and faithful to God, as well privately in families, as more publicly in the churches. And as you are thus faithful, you will be true friends to the younger and weaker, and to one another; but you cannot be so, if self and flesh, with its libertine ways, be sheltered and sought to be saved, rather than that the holy equal line and judgment of Truth should be extended, and have its straight way.

I particularly beseech you, my beloved sisters, to be encouraged and stirred up, humbly and with hope to seek the Lord, who will be wisdom and strength, of which all have need.

And if you in faith and meekness seek the Lord for his help, you will be enabled to act more strongly, wisely and successfully in fulfilling your part of building and beautifying the house of God, to your own comfort and joy, in seeing the Father put his own image and life of righteousness more and more upon your sex, and the youth among them. And I am sure, if the brethren live in and to the life of religion, they will both be examples to you of diligence in life, in attending meetings, and in zealous watchfulness, to encourage the good, and to admonish the loose and disorderly; and will also put you forward, and strengthen you in doing your parts faithfully.

Thus, my dear Friends, do you seek divine help together, and also in your particular residences and services; and I am fully persuaded, the everlasting Father of all comfort, and of divine light and ability, will add a blessing to the cries and labor of his people, and make many instrumental to repair and recover decaying and lean places. But how is it likely that the lower, or more feeble outwardly, should do much towards so great a work in many respects, if the more knowing and strong, as creatures, should mind themselves, and their temporal affairs, more than the life of religion, and the concerns of Truth and righteousness? And you younger people of that meeting and county, towards whom my bowels have often moved within me in the love of God, seek to have room made in your hearts for Christ, that he may reign in you, and be your Savior and Shepherd; and he will yet more baptize you into death to vanity, and a sense of

salvation, and make you a generation to his own praise; and from age to age the name of the mighty God may be great and renewed in the earth, and in that beloved county.

Thus my near Friends, my brotherly greeting in the good will of God the Father, runs to you in a manner which I hope many of you can feel, and be comforted and encouraged in the Lord and in his service, for he is good unto his people. And you may know that the good arm of Truth which drew me over the sea once more, has mercifully helped and assisted to travel and labor with diligence, and often to my humbling comfort. I have now been at the most northern part of New England where any Friends live, and hope to be at Boston in about a week, where Friends are somewhat increased, and the people civil and courteous, as they now are in many, if not most other places.

John Fothergill

This epistle was dated at Hampton, in the east of New England, the 5th of the fifth month, 1737, and accompanied the following one to Friends of Wensleydale meeting.

My near and truly beloved Friends— Although it has pleased the everlasting Father and blessed comforter of his people, to separate me outwardly far from you, by the engagings of his love towards the inhabitants of these countries, yet his uniting love and pure goodness has, and does often lead my spirit nearly to remember, and hiddenly to visit you, and run as it were among you from one to another, in a particular manner and often to breathe for your edification in your meetings; and in such tender and divinely enlivened desires for your best help and feeding, that I could gladly have written something of a brotherly salutation before now, if I could have sent it you when my heart was so opened. But I have been for some weeks, and am under a fresh nearness, and living, careful, well-wishing for you, and your prospering in the salvation of God, so that I just steal a little time to write, hoping to meet with an opportunity to send it before long. And herewith freely reaches a degree of the love of God, through my heart unto you, which love has often affected many of us with earnest longing for the help and favor of its glorious Author and Spring. Through faith in him that is invisible, and an honest care to be subject to the operation of his humbling hand, we have been gathered into a heavenly and near relation, some nearer, and others at more distance or behind, according as the divine influence of the love and power of God in Christ has been joined with, waited for, and cherished, in order that we might be thoroughly baptized and purged. As this heavenly hand and fan of God has been kept under and longed for in fear, lest any thing in us should escape or get up again, that is offensive to that pure, all-seeing Being, the Lord's people's true nearness and oneness is increased.

My dear Friends, both elder and younger, who can read this language with humble hearts before the Lord our ever-living Rock and fountain of all good, be encouraged humbly to hope in, and patiently, yet diligently to wait for more and more of this pure and winnowing salvation, and you will feel Almighty goodness and power to carry on the great work he has begun in you, for

he is well able. But where heavenly goodness is withheld from the soul, and where little or no pure access in holy stillness is experienced, there has been a lack of true and honest submission to the influence and sifting operation of the love and power of God, the one everlasting Father of the living; or a hiding of some idols, or falling in love with something which makes unfit for drinking of the heavenly wine; and from there comes coldness towards the purity of religion, and barrenness touching the inward knowledge of God and his salvation, unseasoned hearts, and unsavory language and conversation at times, more and more stupifying themselves, and sometimes darkening and dangerous imaginations are followed, which scatter into by-ways, through insinuations of the wicked subtlety.

Wherefore, oh my beloved Friends! I beseech you carefully and steadily mind, and diligently wait for and trust in, the invisible and incorruptible seed and power, which ever lives, is ever pure, and ever sufficient to carry on and perfect his great and glorious work of redemption; and is also well able to assist and furnish with wisdom and suitable degrees of ability, for every engagement and service which he leads unto; though we be poor, and often nothing but poverty and emptiness, as indeed we should be, till divine life and goodness spring in again, for which, quiet and awful attendance is our duty.

Thus the holy Almighty workman will be with, and operate in his own family; and as we lean towards him trustingly, in pure desire to be helped to follow him uprightly, we shall not lack, nor ever be confounded.

Dear friends, my life in Christ, the one living Head all the world over, is often with many of you in a rejoicing manner, and in strong desires that you may all feel it more and more to wash and fill you, and so give you to drink into the one spirit of Truth and heavenly unity.

And the elder among you, while a little of day remains, may heartily seek to be redeemed; a great but absolutely necessary work, for time is but short to many. Let the younger carefully seek that true godliness, which the touches and winnings of divine love would incline and lead all to. For this is the only infallible way to blessedness here, and forever; as also to be fitted for service every way, as well as to honor and true esteem among men.

Thus may the love of God, and the power of his Christ prevail with, and fill you more and more. Amen. I am not discouraged from hoping to be favored to see you and my native country again; divine love led me from you for the Lord's cause-sake, and has been near to direct and supply with assistance, as much to my humble admiration and bowing my soul in thankfulness, as in any part of my life, and I believe to some service to others; the great Being of all power has the glory, for he alone is worthy. And though I have been helped to travel very diligently, and to a good degree of discharge, yet so much is yet before me, that I expect not to see England in less than ten months, if my life be prolonged; but I am given up freely to the Father's will, if he will but plainly lead and help. Now, in ever living and pure love, and strong desires for all your salvation and best of comfort, in and through free access to the Father of

might and mercy, through Jesus Christ our Lord, where we have also to worship livingly; I once more salute you, and remain your truly loving friend and brother to the living in Israel.

John Fothergill

To these epistles it may not be improper to subjoin the following testimonials of his labors and travels in the ministry in those parts of America, in a certificate from Friends there to the monthly meeting of Richmond, of which he was then a member. It is selected from many others which he brought from several places, as it seems to be the most comprehensive of the peculiar nature of his labors and services:

To our Friends and brethren of the monthly meeting of Richmond, in Yorkshire, or, where else this may come.

We salute you in the love and fellowship of the gospel. And whereas our worthy friend and elder John Fothergill, has been concerned now in his advanced years, to undertake a third visit to these parts of America, in the service of the gospel; and with great diligence, sincere and hard labor, for the honor of God, the good of souls, and the discharge of duty, has travelled through near, if not all the meetings of Friends in New England; in which service the Lord has been pleased to own and enable him, in an eminent manner, not only to point out, and show to the children of men, their spiritual maladies; but also most clearly to direct, and movingly to invite, unto Christ the physician of value, for a sure and certain cure, greatly to the relief of the oppressed, and rejoicing of those who are concerned for Zion's prosperity.

His deportment and conversation being also weighty and edifying, adorning the service and station whereunto the Lord has appointed him; wherefore the faithful have dear unity with him, and sincerely desire his future preservation every way, that in the Lord's time he may be conducted home to you and his family in safety, with sheaves of peace in his bosom.

Signed at and in behalf of our Quarterly meeting held on Rhode Island, the 13th of the eighth month, 1737, by forty-six Friends.

In the year 1739, when the winter quarterly meeting at York, which he attended, was over, he set out for Norfolk; which county, part of Suffolk and London, had been before him some time, yet not so distinct and clear as he most loved; of which he gave the following instructive account in a letter to one of his sons, dated from Sutton in Lincolnshire, the third of the eleventh month:

Though I have been unusually long without writing to you, both on account of having little material to advise of, and being under some uneasy uncertainty about my real duty respecting this little journey, which has caused me more exercise by night and by day, than many greater. Not through my own unwillingness to go any where, if I may but be thoroughly satisfied of the Father's mind; but from a fear, whether Truth itself required, and drew to it, though it has stood almost constantly before me much of the time since I have seen you.

But I longed for more clear, living engagement; that even after the time which seemed to be pointed out was come, I got not to a full conclusion till about three weeks before I came away. In this unsettledness I was backward in writing, and when I came to a conclusion, my time was much employed in leaving matters suitably. And thus I have been tossing in much fear and littleness, yet under, I think, an honest devotedness; and so have been long, in a sort, hid from you, though I found not much necessity of writing, except to manifest my truly tender and earnest longing of soul for you, and for your help in the way of blessing, which, be assured, is continued as honestly as I am capable of. I may further inform you, that I hope to reach Warwick next first-day but one, that county, and the upper or western parts of Suffolk and Essex, having most place with me. Meeting time being come, I must bid farewell, and am your loving father.

John Fothergill

After having visited the counties above-mentioned, he came up to London the beginning of the month following, and staid there in visiting the meetings of Friends in and about the city during several weeks, to the help and encouragement of many, and the faithful discharge of his duty. He returned by Uxbridge, Jordans and Wiccomb, at which places he had pretty large meetings, and to some advantage, though attended with deep labor, yet with humble gladdening help. From these parts he went directly home, where he arrived in health and peace.

He attended the quarterly meeting at York in the first month following, where his company was, as usual, acceptable; as his example was helpful and edifying, both in meetings and out of them.

Though under very great weakness as to health, he came up to the yearly meeting in London, in the year 1740, and it being the first after his return from America, according to the general practice of Friends, and at the desire of his brethren, he gave a concise and instructive account of his last visit to those parts, the state of Friends, the increase of the Society in some places, and its declining slate in others, with the causes which had most obviously contributed thereto. He observed, that as the elders of the people were preserved in freshness and zeal, under a diligent care for the growth of spiritual religion, truth increased, good order was preserved, the discipline kept up, and the youth in many places tender and hopeful. On the contrary, where those who were of the first rank, both in respect to age and situation of life, declined in their religious care; where the spirit of this world suppressed the tender desires after riches of a durable nature; there weakness, disorder and unfaithfulness, were too obvious, and a daily decay of real piety as well as of numbers, prevailed, to the grief of the honest-hearted, and the loss of those who unhappily allowed this corrupting spirit to take place.

He pointed out in a clear manner, the different parts where these effects appeared, with that deeply affecting sorrow which pierced him, when amongst those whose conduct occasioned it.

This summer, being engaged in some little domestic affairs, he was not much abroad long together, though he attended several distant and large meetings in his own county; often remembering his absent

friends and children with true affection, and manifesting his care for their truest interest; to one of whom he writes in the following manner: “but above all, my longing is for your spiritual access, and enlargement in the heavenly pastures, under the leading and putting-forth of the one heavenly Shepherd, which I still hope, as well as often humbly breathe for on your account, being well satisfied of your sincere desires; which if properly retained, and carefully cherished on your part, I cannot but comfortably hope, heavenly help will mercifully regard; so be it. Amen.”

In another letter to the same, dated the 27th of the tenth month, 1740, he has the following memorable expressions: “I have been and am, through merciful favor preserved in usual health, and attended with best peace and comfort in our heavenly Father's goodness; though in the manifest appearance (as I have often looked at it in many months) of a severe threatening time of distress, in several cases, to this nation; and if we be not quickened and excited hereby to diligence, in seeking to lay hold of eternal treasure, the love and favor of the blessed infinite Rock and fountain of all good, we shall be more inexcusable than others of mankind who know not so well and clearly where and how to seek happiness and refuge indeed; which I often inwardly long and breathe in spirit we may lay suitably to heart.

But after this little hint of what is much with me, I shall take notice of some of your remarks on your late journey (into Holland and Germany) and first tell you, your account of those people called Menonists, and Moravians (as I suppose they call themselves) exactly agrees with my secret and settled idea of them both; for I believe both, and the latter especially have had, in some measure, their eyes opened; but they set man to work to form, and imitate religion, and to build without digging properly to find the Rock. Yet many from their pious intentions make a show for a time, and some good may turn out of it. But it is a matter to be lamented (as I have very often thought) that there should be, as it were a universal and continued propensity prevailing amongst the Germans especially, to run away into speculation; and thereby so many valuable springings, and glimpses of the heavenly day, should have yet brought no more durable fruits, in experiencing salvation in reality. But it ever will be true. No following Christ acceptably, without submitting to the cross; which has always seemed to me to be the place, at which that country people in particular, as almost all nations in general, have miscarried. May the plough of God take more effectual hold amongst them, is my heart's desire. May this consideration strengthen you in fearing and even loathing a sort of living and delighting in, or being at ease in, barren speculation, even of best things or principles; but be still more and more animated to seek daily bread from the everlasting Father's own hand, who will hear and answer in due time the sincere and patient, though hidden criers for it; and thereby such will grow in the living root, and bear fruit in due season, to the Father's praise and honor.

I salute you with this breathing fresh upon my soul for you, which has been often with me, when by my long silence I have seemed almost to have forgotten you.”

In the latter part of the year 1741, he visited Friends in some of the northern counties, traveling through the bishopric of Durham, and some parts of Northumberland, from there into Cumberland and Westmoreland; of which journey, all the account that remains, is contained in the following letter to a

relation, written soon after his return, dated the 6th of the ninth month, 1741:

“I cannot lose hope, nor almost full expectation, but that the divine power, which can do all things, will one time or other mercifully help you, if you labor in watchfulness and patience to look to him for salvation in true diligence, sincere resignation, and holy humble trust; and that he will refine through various manners of dealing, and distressing dispensations, his beloved sons, whom he would make chosen vessels in his house. And with such an eye, I believe he has looked upon you, somewhat like as upon Jacob, when a stone was his pillow; yet the Lord of all power and majesty was in that place, though Jacob knew it not.

And so have some others been made witnesses, that he in mercy and gracious goodness, was even working in and near us, when sometimes the heavens seemed like brass, and the earth like iron, and fear and sorrow surrounded: thus he has, and will winnow and refine, and will show that none else can save; and yet that he forsakes not those, who would have no other God but him, the ever living all-powerful one, everlastingly worthy to have all our hearts, and to be trusted in, waited for, and praised forever. A measure of his glorious love and mercy covers my heart at this time, and bows my spirit in humble worship to his most worthy name. But I cannot express like many others, according to my views, and must therefore leave what I have hinted for you to gather the substance, as you are capable. I am as well in health, through merciful support, as I have been many years, and was favored with help from the best hand in the little journey through the northern counties, to as much humbling gladness in the Lord, as I have almost ever known; though we met with several afflicting cases, besides the common heaviness, or lack of proper hunger, which is more or less almost a general hurt. I said we, above, for I had the opportunity of the good company of Michael Lightfoot most of the time.”

He continued at home during the winter, except attending the quarterly meeting at York; but traveling now began to be very difficult and painful to him, from a constant and sharp disease, the frequent companion of advancing years, and the effects of an unwearied diligence in traveling.

In the spring of 1742 he found himself engaged to pay a visit to Friends in Oxfordshire, and after he had discharged this service, he came up once more to the yearly meeting in London, wherein upon several occasions he manifested the same living, holy zeal, under the conduct of heavenly wisdom, for the prosperity of truth and righteousness, which had often been conspicuous in him on these solemn occasions. In the same year he visited Friends in Ireland once more: this concern had long remained upon him, as he expresses in a letter, as a debt to that nation. He left no farther account of this journey, than of the places where, and the times when he had meetings; it may however be remarked, that even at this time of life, and under great bodily infirmity, his care was as great as ever, that his ministry might be as little burdensome to Friends as possible; for it appears from the account he kept, that he was at upwards of sixty meetings in about eleven weeks, and travelled in the same space of time above 670 miles: he intended to have communicated to a Friend a more particular account of this visit, and of the state of Friends in that kingdom, but was prevented by indisposition, and other intervening services. The following passages from some letters written in this journey, will not perhaps be

altogether unacceptable.

“My hands and thoughts (says he in a letter to a Friend soon after he set out) have been busy in hastening to discharge myself of this debt to Ireland, and I now hope for a passage there, the first suitable wind. I am but in a low and heavy state of mind, and should be very doubtful of being helped to live and act properly; but that a grain of faith is preserved; which has heretofore often staid my mind in patient waiting, till merciful supply of food and ability to labor again, has been experienced from the all sufficient and only rightly relieving hand; and here is my center in reverent trust, where as we endeavor steadily to keep, duly attending for fresh help that we may be what we are, through the grace from on high, I believe we shall not be neglected or forgotten of the all knowing Fountain of every good thing.”

In another letter from Dublin, to one of his sons.

“Through merciful support, I am as well I think, as when we parted, though as I ride in pain, more or less, it occasions some fear, but does not much deject me, because hitherto I have been helped along through difficulties, in the Father's drawings, above reasonable expectation; and I am comfortably encouraged to hope in that supplying hand in every respect.

May also know, that as the time I had thought of came near, I became so loaded, that every domestic concern was almost uneasy to me: I came by Warrington and Sutton, but was forced to stay three days at Chester for wind; I had a good and easy passage, and came here on third-day morning, to part of Friends meeting, to my own and some others comfort.”

He staid here till after first-day, and then went towards the southern parts, and to Cork in about three weeks; and so to Mountrath, from which he wrote the following account.

“I have kept closely stirring along and much employed to answer the end of my coming, as diligently and honestly as I know how; which through continued merciful help and renewed supply, has been hitherto as well, or rather better borne as to the body, as well as in the chief respect, than I dared to hope for. I am thus far thankfully easy on my own part, though through deep labor, and at times much sorrow; yet I am glad I am here, because of the blessed favor of help to pay this visit; and also in that I am sensible of the strong extendings of gracious regard to this nation, and even that the dead may hear, and be made to live.

I have been round the southern parts, and am now near the middle, going northward; and hope to be at Dublin at the half year's meeting, and have some expectation that I may be clear by that time to return.

Soon after he got home, he wrote to the same person, that “he was thankfully easy for gracious help, through his late journey, on several accounts.” And often said, “It was like removing a weight from his shoulders.”

After his return, he continued much about home, visiting the neighboring general meetings, and

attending the quarterly meetings, as his health, which daily grew more precarious, permitted. The winter proving very inclement, it injured his health still more, and prevented him during great part of the spring from going abroad: his care nevertheless for the prosperity of Truth, was as fresh as ever, his own inward strength being graciously renewed, as he often expressed, with reverent thankfulness, to those about him, as well as occasionally to his absent family; for whose preservation and increase in divine experience, and steady patient progress in the path of humility and dependence, his soul was often most deeply engaged.

In the sixth month of this year he attended the general meeting at Pickering in the county of York, to which he got with some difficulty; but as he mentioned in a letter written on his return home, he was satisfied in the meeting and in himself for the journey. These meetings, which are held once a year, are commonly very large, and held in an open place, to which some thousands of the neighboring people resort, and at this time many of them behaved attentively, though it is not always that so much can be said in their behalf.

He continued very weak during the winter of 1743, going but little abroad, and scarcely being able to converse much with Friends, who came to see him at home, without feeling great weakness afterwards, but his fervor of mind towards the best things decayed not, nor diminished in the least. About this time writing to a Friend, he says, “that though he was more than a little afflicted in body, yet he was not forsaken of the everlasting Helper.” And soon after to the same, in the following lively and affecting manner:

“The Christian affection accompanying your letter, affords me more comfortable satisfaction than I can describe, or you can well conceive; but it is to be considered as the merciful operation of the all-knowing, all-good and blessed power, bringing into a capacity of more helpful oneness and sympathy than bare nature can do, and humbly strengthens both fear and hope in his arm, for help and preservation in his way, through what is yet before us here. In a renewed consideration, and a degree of the sense of his manifold mercies, and fatherly regard and succor hitherto, my heart worships his name, and greets you in love and living well wishing.”

During this confinement at home, pursuant to a secret inclination of his own, strengthened by the request of his children and several Friends, when health and opportunity permitted, he wrote that part of the Journal which the reader has been acquainted was finished by himself, and continued adding to it by little and little, till within a few weeks before his death. He got with some difficulty to the quarterly meeting at York, and was enabled to bear the fatigue, and long sitting in the meetings for business, beyond his expectation, as he intimated to one of his sons, in a letter written soon after; part of which it may not be improper here to insert, as it is another indication of his deep gratitude to heaven, and the holy awe, which accompanied him in all things.

“Your letter, says he, was very acceptable, being accompanied with a relish of religious as well as natural love and nearness, which both comforts at present, and increases reverent trust in and regard to the Almighty source of all our good and true help; who has hiddenly, yet mercifully cared for us many

ways, and requires our consideration as such, in order to encourage and instruct, in humble confidence, yet with watchfulness towards him, that he may be our Shepherd, through time, and his glorious name may be renowned here and forever. Bear with me, dear son, in thus reaching towards you in the living sense of his mercy; the staying comfort whereof is highly worthy of our secret notice, and sometimes our solid commemoration.”

In the spring of 1744, he found himself engaged, though very weak in body, to see Friends once more at their yearly meeting in London, being accompanied by our ancient friend Boswell Middleton, for whom he had a singular esteem. He came by Sheffield, Mansfield, Nottingham, Leicester, and Northampton; at which places he had meetings with Friends to edification. His weakness rendered it difficult for him to bear the large meetings for business, nevertheless he attended them, and under that exemplary, reverent watchful frame of mind, which rendered his company truly acceptable and serviceable.

He returned by Nottingham, where he had a meeting on first-day with Friends to his satisfaction, expressing in a letter, that “ancient holy help made the visit truly easing to him.”

From hence he went to his monthly-meeting, where Friends were glad to see him, and home to his family at Knaresborough, to which place he removed this summer.

Having rested a little at home, he attended the midsummer quarterly meeting at York, which in a letter written to a Friend soon after, he observes, was large of Friends, as well as many others not so called; and more satisfactory and edifying, than sometimes at this season, the business being also transacted in a very amicable manner; and concludes, though my stomach will take but little food, nor always keep that little, which weakens the body much; yet I think, my better part is almost uncommonly supplied in several respects, much to my comfort, and reviving of my faith in the heavenly influence which is strength in weakness, and will be, where his only worthy name has the praise.”

About this time it came before him to visit Friends towards Bristol; and the circular yearly meeting at Worcester was particularly in his view, towards which places he set out in the sixth month by way of Marsden Height, and from there into Cheshire, where he visited several meetings, wherein as he writes to a Friend, Truth helped and strengthened him to pay some debts, to his comfortable ease. From hence he came to Shrewsbury, where he had two meetings, and then passed into Herefordshire, where he visited Friends pretty generally; and concludes with observing, “that though in this journey his natural state was but feeble, and attended with various difficulties, yet he was not doubtful but he should be assisted in mercy and favor, to discharge himself of the debt which had seemed to grow and remain upon him, the way he was going, to such a degree, as to return in holy quiet. And, says he, I ask no questions further, but to be helped to live to the ever-living Being, the little time he may allow me to continue on this side of the grave.” He was enabled to reach Worcester yearly meeting, and therein to bear a noble Christian testimony to the all-sufficiency of that power which had preserved, supported, and guided him in the way that was right and well pleasing, in degree, and is likewise able to do the same for all the children of men. From hence he went to Bristol and Bath, visiting the meetings of

Friends in and near these places, and was helped to labor faithfully, and in much plainness among them, to his own great relief and humbling comfort, as he often expressed in his letters on this journey.

He left Bath the beginning of the eighth month, and travelled homewards by easy journeys, having meetings with Friends as opportunity offered. He got home by the end of the month, but in great weakness, the weather, having proved unusually wet and cold, had greatly affected him; so that after his return he seldom got abroad, but continued visibly declining (and not unperceived to himself) during several weeks, sometimes with short intervals of ease; in one of which he wrote, “that he thought himself somewhat better, and that he might put on some time longer, and with less misery than he had endured the last two years: yet, says he, I may be mistaken, as my recovery is so slow, that in a week it is scarcely advanced perceptibly.” And then concludes,

“as I have no dependence on human assistance but from you, nor any correspondence which affords me like comfort and satisfaction, I must beg your frequent remembrance, and to hear from you as often and freely as leisure will permit; and be assured, my hearty careful desire for you, in every true good, not only is enlivened by the strong ties of nature and affection, but is more riveted and strengthened, by many a gracious spring of living goodness from the Almighty helper of his people, who have trusted in him and feared him. Thus, dear son, farewell, farewell, says your affectionate father.

John Fothergill

With these affecting expressions ended a correspondence, which afforded the strongest satisfaction that any thing in this life could yield. The letter was dated the 15th of the tenth month, from which time he gradually declined till the 13th of the eleventh month following, when he peaceably expired; leaving to his family and friends the comfortable assurance of his being gone before, to enjoy that unmixed happiness which is the portion of those who prefer a conscientious discharge of duty to God, their families, and the world, though attended with labor, anxious care and solicitude, to all the false, though gilded pursuits which the spirit of deception throws in the way of mortals.

What happened in this interval was communicated in a letter, soon after his decease, by a person who attended him night and day, with the diligence that filial duty, and a just sense of his worth required:

“From the time he left Bath he felt himself gradually declining, and was very much indisposed when he got home. This he attributed to the coldness of the weather, and expected, a little rest and warmth might tend to his recovery; but he sensibly declined ever after he got home, and more than he seemed to be aware of.”

“He went to meetings during some weeks after his return, and his testimony was as lively and powerful as ever. He was confined within doors about six or seven weeks, and while he could bear to sit so long, the week-day meetings were kept in his house. In the last four or five weeks his old complaint, which had at times afflicted him extremely, abated very much, and he could sit or lie four or five hours, and this without much pain. He several times expressed his satisfac-

tion and inward peace, in having performed his last journey, saying, his shoulders were a good deal lightened by it; and was reconciled to his grave, if he was now to be taken away; but should incline to write something more, by way of Journal, if the Lord saw fit to raise him once more. I was very attentive to his conduct, being never from him, but when I could not avoid it. When almost all other expressions failed, he was observed to repeat the following, in a very fervent and emphatic manner: 'Heavenly goodness is near; heavenly goodness is near;' thus acknowledging to the last a sense of the Lord's presence. The last two weeks he slept almost continually, day and night, his memory and capacity being very much impaired. He was quite in a state of mildness, and the innocency of a child; and though it was satisfactory to see so much sweetness about him, yet it was at the same time afflicting to observe his strength and faculties exhausted. It was the only satisfaction I could then enjoy to do every thing in my power for one of the best of parents, and the worthiest of men, though sometimes the most cutting affliction I ever felt, to see him languishing, and at the same time not able to express his needs. The day preceding his decease he was restless and uneasy, but at last expired very quietly, without sigh or groan, about ten in the forenoon on the first-day, and was buried on the third-day following. We were favored with the company of several worthy Friends from various parts on this occasion, and indeed the time was solemn, and by some never to be forgotten; several lively testimonies being delivered, both on Truth's account, and to the memory of so worthy a man, who is gone from a series of pain and exercises, to receive the reward of his faithful labors."

Ann Fothergill

Though the following letters, are without date or superscription, yet as they may possibly fall into hands to whom they may be of use, it was thought proper to insert them. In giving admonitions of this kind, he was always especially careful, not to divulge to any the errors or faults he labored to amend.

The first seems to be written to the Friends of a particular county, but as no address remains, it is left to those who are concerned to profit by it. It seems by the hand not to have been written long before his decease.

Dear Friends,—Being often brought under some nearly affecting considerations, respecting the state of the church in your county, it has appeared to me, there are three things which are particular hindrances to the prosperity of Friends in the life and substance of true religion; which I am stirred up to put you in mind of with tender and brotherly caution. The first is an inordinate pursuit of the riches and enjoyments of this world; another, the lack of honest care and zeal to keep clear of, and stand up against, that vile practice of clandestine trading, which is indeed but one effect of the cause already mentioned; another thing is, lack of due care in all those who are active and concerned in managing the affairs of the church, to be such as truly fear God and hate covetousness; and such as feel reverently after heavenly help to act and judge for the Lord, and not for man. Wherefore, as I look upon a due and right concern upon Friends in this respect, to be greatly conducive to the church's good, its peace and building up in the holy faith; it is fresh and tenderly in my mind to entreat you all, carefully to consider, that the wise man's

eye is in his head. And it is an everlasting certainty, that the right wisdom that enables any to act for the true good of the church of Christ, must be received from Christ the Truth, and the head of the church. And whoever seeks to be ordered, and to act in it, will always seek God's glory, and the suppression of every thing that is contrary to it, without respect of persons; and also to walk as examples to the flock in the practice of godliness and Christian self-denial. To be thus helped, the renewing of the Holy Ghost, the only true helper, is absolutely necessary to be carefully waited for; and thus would men's hearts and minds be loosened from the captivating fetters and bias of the earth, and so be rendered bright examples to one another, showing forth the effects of true fear towards God, in shunning every evil way. And so would that base part of robbery be avoided with just care, and testified against to the honor of the righteous principle of Truth, and the true peace and tranquillity of soul to such as desire it to be established.

Thus would Friends in that country prosper in the saving knowledge of Christ abundantly more, and become more fruitful in righteousness, and more true way-marks to the many enquirers for the way of salvation amongst you; the love and peace of God would more plentifully abound in you secretly, and unite you as professed children of one Father, which my soul reverently and fervently begs before the Lord our God, may become your joyful experience in an abundant manner; so will you farewell indeed, to the glory and honor of the divine name, which is worthy, worthy, for evermore.

John Fothergill

A copy of a letter to a Friend in the ministry.

My Friend,—Some days ago, as I was riding alone, you were suddenly brought to my remembrance, and several considerations respecting you ensued, in true care for you, for your safety and comfort, and for the good of the cause of Truth; which considerations have made such impression on my mind, as to prevail upon me to commit them to writing. I question not but the love and power of Truth has had a good degree of prevalence in your mind for regeneration, and has begotten love to the Lord's work in the earth, and some engagement at times to be active therein. Now, a sure way to grow right, is to have a true and watchful care, to feel and know certainly the first work, regeneration, to be duly carried on, to be crucified with Christ; and so pure love to Truth itself will grow' predominant, and other loves be buried. Then a thorough care to attend with patience for certain, and intelligible requirings, and heavenly help, upon every occasion of acting for Truth, through which humble care, the divine hand fills vessels more and more with food, with light and assistance to act according to his pleasure, to his honor, and the edification of the people in their several stations, amongst whom we converse or labor.

The further counsel which arose, and is with me, not from any uneasiness on any particular account, but for your right help is, labor innocently to be and to do what grace would make you,

and lead you into; and be content with its wages; for it gives or makes way for as much regard and freedom from men, as is fitting for us. Have a care of too much talking and conversation; so we may better remember, that no inconsistency be observed in it, and there may be less occasion or room for sinking into unprofitable drooping or reservedness. I know it is also rather profitable, to be moderately concerned about some temporal affairs, with inward fear, till we become assured of a distinct requiring to leave it.

John Fothergill

We shall conclude this account of the labors and services of our dear and honored father, with some testimonies concerning him. The first is taken from the account given to the quarterly meeting of York, by the monthly meetings of Richmond and Knaresborough, to which he successively belonged; the purport whereof is as follows:

“That though he was born of religious parents, and religiously educated, yet he was made sensible in his early years, that neither tradition, outward regularity, nor any thing short of real inward purification of soul and spirit, would render him acceptable in the sight of the Lord. He therefore gave up his heart to him, who through the effectual operation of his divine grace, baptized and gradually purified his spirit, and prepared and fitted him to be a useful instrument in God's hand, and an able minister of the gospel of peace and salvation; to which service he was called, when but young, and readily gave up, not allowing the things of this world to take up his mind and time, but labored diligently and faithfully therein from his young years, to the conclusion of his days.

“And as by the blessed teachings of the Holy Spirit, he grew in experience, both in the mysteries of the heavenly kingdom, as also of the workings of satan in opposition thereto; so he was qualified, and often had to detect his snares, and to point out the way that leads safely to eternal rest; which he did with a holy zeal and fervor, becoming one who had a deep sense of the great value of souls, and the dangers they are environed with, in this state of probation, and of the awful majesty of the divine Being.

“He travelled much in this nation in the service of the gospel, in Scotland likewise, and Wales. He visited Ireland several times, and thrice he crossed the seas to America, in the same service, to the comfort and edification of the church, leaving seals of his ministry in many places. He had always a regard to the well approved practice of duly acquainting his friends, and having their unity and approbation; and was careful to perform the service required, with as much expedition as possible, choosing rather to suffer hardships, than to lose time, or be burdensome to Friends, even in the latter part of his life, when he was attended with great bodily affliction.

“His testimony was awakening, sound and edifying, delivered in the demonstration of divine authority; for he handled not the word deceitfully, nor endeavored to please itching ears; but as he waited to be endued with wisdom and power from on high, so he was enabled to speak home to the conditions of the people. For he who cut Rahab, and wounded the dragon, put a sharp sword into his hand against

hypocrisy and wickedness, and against such as held the truth in unrighteousness; yet to the afflicted and those who were traveling toward Zion, he had often to administer both suitable advice and consolation.

“He was zealously concerned for good order, and the discipline of the church, and was remarkably qualified for the management of its affairs, being of quick apprehension, an extensive capacity and deep judgment; and could express himself aptly, copiously and strongly; and as he diligently attended both monthly, quarterly, yearly, and general meetings, so he was of very peculiar service in them, approving himself a wise and able counsellor, faithful and just to God and man.

“His conduct was exemplary; being humble, steady and sincere, doing the work of an evangelist, and making full proof of his ministry, in patience, temperance, vigilance, and fortitude, enduring afflictions and using even the necessaries of life with moderation. He was kind and assisting to his friends, pleasant and helpful to his neighbors, skillful and industrious in managing his temporal affairs for the benefit of his family, over whom he had a true paternal care; being a loving husband, an affectionate father, as well as a faithful friend, and a living minister, and acceptable to all sorts of people.”

He departed this life at Knaresborough in Yorkshire, the 13th of the Eleventh month, 1744, and was honorably buried in Friends' burying ground, at Scotton near the said town, the 15th of the same month, aged sixty-nine years, having been a minister near fifty years.

The close and affectionate friendship that had subsisted between him and our worthy friend John Hayward, during great part of their lives, has engaged the latter to give the following testimony to his memory.

A Testimony concerning our dear friend John Fothergill.

“As the memory of good men should live, we find ourselves sometimes engaged to hand down to posterity our knowledge of them. And I have to say concerning our deceased friend, that in his public ministry he was a strength and comfort to my soul in my early days, as well as at many times since; and I doubt not but that many others have the same testimony in themselves to give concerning him. My judgment is, that he was a living minister, a man shunning applause, and always endeavoring to keep down self in all its appearances; an inward seeker after divine manifestation, a constant reprover of forward spirits, but a true helper of the faithful and sincere, however weak or fearful. A man of a strong and clear judgment, both in spiritual and temporal affairs, steady in his own conduct, as well as in the discipline of the church; zealous in maintaining the Christian testimonies professed by us, and industrious in his outward affairs, when not engaged in the service of the gospel: and I doubt not in the least, but that he is gone to everlasting rest. —John Hayward.”

The perusal of the preceding sheets will doubtless inform the intelligent reader, what manner of person he was, whose memoirs they contain, and render any additional testimony the less needful. His children, nevertheless, find themselves engaged, in justice to the memory of so worthy a parent to mention:

“That it is well remembered by several of them, with what earnestness he endeavored in the yearnings of compassion, to impress upon their tender minds, a regard to the divine witness in their own breasts, often gathering them about him, placing some upon his knees, the rest standing before him, while he ministered counsel to them, according to their capacities, the tears descending from his eyes: which seasons have often been revived in some of their remembrance, on various occasions to their profit.

“As he had no greater joy than that his children should walk in the Truth, so it was his care to be exemplary to them therein, in all plainness, temperance and godliness, encouraging every appearance of good, discouraging the contrary, and admonishing and restraining, as occasion required; watching over their tender years with true paternal care and solicitude, for their present welfare and future happiness, to the utmost of his power.

“As he thus discharged his duty towards them, steadily and faithfully, so his conduct reached the witness in their minds, and convinced them early, that nothing could so effectually endear them to him, or entitle them to his peculiar regard, as a strict conformity to his precepts and example, not only in respect to plainness and sobriety, but also in coming up in a truly religious life and conduct: and that his impartial regard to truth in the inward parts, would lead him to treat those who allowed themselves to be misled by the deceivableness of unrighteousness, with disregard and just reproof: so that they have had at times to acknowledge with gratitude to the Most High, the happiness of their lot, inasmuch as a diligent application of heart to seek and fear the Lord, whom he served continually, was the sure way to a beloved father's affection.

“And though his principal endeavors were, that his offspring might be made partakers of that blessing which makes truly rich, the possession of Truth in themselves, as the most excellent inheritance; yet he was not unmindful of their temporal good, but provided for them liberally, according to his circumstances, placing them in such stations in life, wherein by industry and care, they might be rendered easy to themselves, and useful to others.

“And though for a time he had not the satisfaction to see the travail of his soul for all his children fully answered, and no small affliction attended him on that account, yet he faithfully labored in bowels of compassion and paternal tenderness, for the help and recovery of such of his family, from whose conduct his anxiety arose; endeavoring by the most pathetic application to awaken to a change and reformation of heart; seeking by entreaties, by reproof, by tears, and every method a heart replenished with divine and fatherly affection could suggest, the recovery of such as had strayed from the Father's fold. After a series of painful labor, ineffectually bestowed, he was enabled to cast his care upon the Lord, who released his burdened soul from the weight he had long borne, and we doubt not heard and beheld his strong cries, his tears, and humble intercessions, and answered beyond his expectation; renewing his visitation to them afresh, and by his mighty hand brought into a state of acceptance.

“This, they think it their duty to acknowledge, in order to stir up other parents to the like care, so to live as to answer the witness of God in their children; and having their own minds seasoned with the savor of the gospel, they may say in word and deed, follow me as I follow Christ. And should their

offspring turn aside from the way of purity, these parents will be helped to labor for the recovery of their children; and if not successfully, yet it will be to their own ease, in a holy consciousness of discharge of duty.

“In all the stations of life his testimony was confirmed and embellished by a conduct becoming a minister of Christ, whom he served faithfully, and with great diligence; and by a daily inward dwelling with the spring of wisdom and light, his mind was often opened, and his spirit sustained, to secret worship. When his hand was upon his labor, his delight was in the law of his God, to meditate therein day and night, and to talk of his statutes, in his house to his family, and those with whom he conversed; and many times, by a transition from earthly to heavenly things, he instructed and edified the minds of those present.

“In his public testimony he was awful and weighty, being endued with true wisdom, strong and immovably bent against all unrighteousness, quick in discerning and powerful in detecting the mysteries of antichrist, who has sought to stupify the people with the golden cup, and thereby to spread the power, and enlarge the borders of the kingdom of death. As a flame of fire was he to the rebellious and stubborn; but refreshing as the dew on Hermon to the honest traveller, ministering counsel and comfort to the drooping soul, being not only an instructor, but a father to many. Zealous and wise, in the support of the discipline established amongst us, impartially and honestly executing judgment and justice; no family connections, not even his own, could bias him from laying the line upon offenders, and from a steady endeavor to keep clean the camp of God; in which labor he was often successful, being made a terror to evil doers, and a praise to them that did well.

“Thus conducted, in every station of life, he became honorable amongst men, and greatly esteemed by those of superior rank who knew him; being adorned with that dignity which Truth confers on its faithful followers. One of his acquaintance, a worthy magistrate, in a letter to one of his sons, soon after his decease, thus speaks of him: 'I must own my weakness; I could not refrain paying some tears to the memory of my departed friend: at first I thought it a mournful, but after a short recollection, a pleasing tribute; for though death be the wages of sin, yet it opens to the reward of a well spent life. I therefore ought not to mourn, but to rejoice at his receiving his reward, that inexpressibly happy, and eternal reward prepared for him.'

“To conclude. The mighty God who visited him in his youth with the discovery of his saving power, who thereby cleansed him from unrighteousness and sanctified him to himself a chosen vessel, supported him in all his faithful labors by sea and land, covered his head in all conflicts, and by whom his bow abode in strength, became his evening song and stay in the decline of life; that heavenly goodness he had ever prized as his chiefest joy, remained as a seal upon his spirit, that he had pleased God, and was accepted of him. In this, after having served God in his generation, he fell asleep, and was we doubt not, gathered to the assembly of the just, to continue that glorious employ, which was his principal delight on earth, to worship, adore and magnify the Lord God and the Lamb, forever.”

It does not appear at what time the following paper was written; or whether it was ever copied and

given abroad for general service. It appears by the hand to have been done pretty early in his life, and most probably was the first he wrote; yet as it contains much weighty advice, it may still have its service, and is therefore added to the rest, viz:

A Faithful Warning, sounded in the borders of the Camp of Israel.

Reader,—The cause of my setting pen to paper at this time, is a desire to discharge my duty to God, and to clear my conscience towards my brethren in the creation, in order to stir them up to circumspection in what relates to their duty to their Creator, in answering the tender motions of his Holy Spirit given unto all men, whereby they may come to be acquainted with God, and with his Son Jesus Christ, whom to know is life eternal. Thus they may come to witness the Lord to be on their side, in the day that is approaching; which to those who do not know their peace to be made with God, will be a terrible one. Fear will take hold within and trouble without; and distress on every hand. Therefore, sober reader, that you may take the wise man's counsel, which is to acquaint yourself with God and be at peace, is my hearty and earnest desire, who am a lover of your soul, and a friend according to my power to all mankind,

John Fothergill

Dear Friends and brethren in the holy seed, in which our relation stands, wherever scattered throughout the whole world. Unto you does the salutation of endeared love reach, and flows from the divine Fountain through my heart at this time; earnestly desiring all your preservation, in the continual remembrance of the goodness of God to your immortal souls: who once were seeking from mountain to hill, and from one profession to another, as many thousands, as good as we were, are doing at this day, and who are seeking the living among the dead, where he is not to be found.

And oh! methinks, I see how glad many were in that day, that the Lord thought them worthy to come to the knowledge of the great mystery hid from ages and generations, and now revealed, even Christ in us, the hope of glory. How willing were many in that day, to deny themselves, and to take up his cross to their own wills and desires, so that they might obtain favor with him, who had given his Son a ransom for them, although it was through the loss of all. Thus many came to witness with the holy apostle, in measure, a being crucified to the world, and the world to them, by the cross of Christ, under which it was their delight to dwell. Thus the favor of God was obtained by many, which was more to their souls, than the increase of earthly riches. The Lord was well pleased with them, and delighted to honor them with his glorious presence, which, blessed be his most worthy name, many souls have good cause to say, he has not withheld from those, whose care and chief concern it has been to live to his honor, desiring nothing more in this world, than that God's will may be done by them; considering, that the end for which he has been pleased to afford them time, strength and understanding in this life, was that they might spend them to his praise, and the honor of his name, and walk so before him, as that he may delight to bless them in providing all things necessary for them.

Thus, dear Friends, we come to receive the benefits, and to reap the true advantage of the death and sufferings of Christ, who died for all, according to the holy apostle's testimony recited above, that henceforth we should live no longer to ourselves, but unto him who died for us, and rose again. For though he died for all, yet there was, and still is the danger of forfeiting, OT depriving ourselves of justification by him, by living to self, and not to him in obedience unto righteousness. This my soul earnestly desires may never be the state of any, whom God in his infinite love has given to believe in the light of his dear Son, the Rock and refuge of all the righteous forever.

Dear Friends and elder brethren, unto whom my heart is now opened, and deeply affected with the free extendings of God's ancient love, whereby the Lord has brought us to be acquainted with himself, and one with another; in which love I am concerned to desire you every one to consider, how wonderfully the Lord has stood by you, and helped you through many straits, and has been mouth and wisdom, tongue and utterance, and has never failed in the needful time, as you have leaned upon him, and stood in the sense of your own nothingness without him. Let us still remember, that without the help and assistance of God's invisible power, we are this day as weak and unfit as ever, to act or perform any thing, that will either tend to the honor of God, or the propagation of his pure truth, and consequently to the comfort of our own souls, or edifying the church. Wherefore in the consideration of these things, I cannot be easy, but in reverence to God, with a venerable esteem for the faithful elders, in good-will to the church of God, and in order to clear myself of that necessity which remains upon my spirit, I give forth this caution, believing I have many witnesses, who will be ready to set their seals to the truth of it. Therefore, dear brethren, keep near to the Lord, with whom is everlasting strength, and he will fill you with heavenly wisdom, which is first pure, then peaceable, gentle, and easy to be entreated to that which is good; and will make your labors and exercises effectual to his honor, the people's comfort, and the good of his church, which he is bringing up out of the wilderness, and has many to add to her, who are yet unwilling to come in; and for whose sake the Lord has long spared this nation, and hovered over it with an eye for good.

And now to yon who make profession of this pure holy principle of Truth, which God in his great love has revealed in you, and convinced you of, so that you have professed to believe, that as it is obeyed and followed, it will lead to God, and yet do not show your faith by your works, nor bring forth fruits of righteousness, which are always the fruits of true faith; I am earnest with you to consider weightily, wherein true religion consists. Is it in a bare profession of the Truth; a giving up the name to God? Or is it in well doing? In obeying this pure principle of Truth we profess, so as to come to be saved by it, and redeemed out of the crooked ways, and by-paths of this sinful world? Remember Cain of old; he offered an offering, as well as Abel; but Abel's offering was accepted—Cain's rejected. And what was the reason? The Lord himself declares it, in speaking to Cain. If you do well, shall you not be accepted? And if you do not well, sin lies at your door. Thus we may see plainly, that true religion does consist in well doing; false, in evil-doing. No matter what the profession has been or is; for it is not the hearer

of the law, but the doer of it, who is justified before God. And though many may be ready to say, they have but little knowledge, and can do but a little; and others, that they are concerned in the world, and cannot well avoid it, or be so circumspect as they would be, or as they see they should be; and so lose their business, and bring shame upon themselves, their families, and the Society.

And here the enemy works all manner of ways to keep his hold in the heart of man, the place where God should predominate. But unto such as may reason in this way, I would say in the words of our blessed Lord; to him that has but little, if he be faithful, more will be added; but he who is not faithful in a little, is not likely to be faithful in much; and therefore is unfit to have it. And if the Lord in his mercy has brought any to the knowledge of good and evil, and by the light of his Holy Spirit has taught them what is righteousness, and what is unrighteousness, as blessed be his honorable name forever, he has done to many, they will be inexcusable. He has promised unto those who seek the kingdom of heaven, and his righteousness, that all other things shall be added, as he sees fit. Now those who know what is righteousness, and do not pursue it, how can they expect the additional blessing in this world? Or what just foundation of hope have they, to enjoy that glorious habitation which God the Lord has prepared for the righteous only when this world to them is at an end? Which, if they are deprived of, the loss is dismal indeed, and all the riches a man can possibly acquire, can never make it up. To all therefore who are in any measure sensible of the requiring of God, through the Spirit of his Son, by whom he speaks to his people, according to the author of the Hebrews; methinks a warning, in the pure love of God sounds aloud through my heart to come away and meet the Lord, who has long hovered over you. Be aroused up to zeal and circumspection, while time is offered to you. It runs through my soul in great dread and fear towards God, and love to the whole universe to say in this way, that as sure as Christ ever wept over Jerusalem in ancient days, because he would have gathered them together, as a hen gathers her chickens under her wings, but they would not; so surely he mourns over the inhabitants of this nation, at this day; whom in his tender love, he has brought in some degree to be acquainted with the Spirit of his Son, even the Spirit of Truth, which as it is followed, leads into all truth, and out of all error and untruth. Thus gathering people's minds into covenant with their maker, and into one spirit, whereby they become sheep of one pasture, children of one Father, and often are fed as at one table; which the good Shepherd is daily spreading for those who follow him with all their hearts, as well as in profession.

A sense of his goodness to his faithful followers at this time affects my heart in so strong a manner, that praises spring in my soul to him, the divine and inexhaustible ocean.

But still, my Friends, methinks I would expostulate a little with you further on this subject; I mean concerning Jerusalem, whose inhabitants our Savior so often would have gathered.

It does not appear, but that as they were a people of one city, so they were of one profession, and yet were not gathered; let us seriously consider what was the reason of it.

Their minds, their affections, needed to be gathered into covenant with God, and into obedience to his Holy Spirit, whereby they might have been led from the outward ceremonies, into that which was within the veil. For lack of a willingness to be thus gathered, they came to a miserable disappointment; the things that belonged to their peace, were hid from their eyes. Now, in the fear of God, I desire all you who are making profession of the precious truth, seriously to consider, how far your minds are gathered by it, and whether your wills are subjected thereby unto the will of God, and brought into covenant with him; or you are gathered in name only, and your minds are at liberty to wander in the world, and after the things thereof, in an inordinate manner. This the Lord takes notice of, and beholds with a dreadful countenance; the sense whereof does make many poor exercised souls to lay themselves as in the dust, before the Lord, on the behalf of such, being satisfied that the day of God is hastening on quickly, wherein all coverings will be found too narrow, that are not of the Spirit of Truth. Hasten therefore to come under its government, all you who are making profession of it; that so in this scattering day which is approaching, you may be of those who have a right to fly to the name of the Lord, which was, and is, and ever will be, a place of refuge to the righteous. For methinks I hear, as it were, the noise of a day near at hand, wherein it will be said to the righteous, be righteous still, and to the filthy, be filthy still.

Let all therefore be aroused up to the work of sanctification, through the operation of the power of Truth, while it is called to-day. This my soul and spirit deeply travail for, my heart being filled with true love and good-will unto all men, desiring nothing in this my present exercise, but that God's will may be done by me; and that his love may be embraced by ail, in laying things rightly to heart, and turning from the spirit of this entangling world, which is in danger to hinder you, if tampered with, from coming up in that zeal and courage, and boldness, that God would furnish you with, as you give up freely to his work. Indeed, Friends, here is great need of faithfulness, and zeal in practice, and close discipline, in maintaining and managing the holy and good order, which God in his great wisdom has instrumentally established amongst us; and that in the authority and wisdom which the Lord is endowing his waiting people with, whose secret labor it is, that Zion may become the glory of nations, Jerusalem the praise of the whole earth.

And dear brethren and faithful sisters, whose exercise none know but the Lord alone, though you can in measure sympathize one with another, and you mourn sometimes because the work is heavy, and but few who are willing faithfully to join, and put their shoulders to it, yet be not dismayed nor discouraged. The Lord is able, and also willing, in his own time, to send forth more laborers into his harvest, and he will bless your exercises to you, and grant you to see the fruits of your labors, to your unspeakable joy. This is my faith, and herein is my soul often borne up above close exercises, believing the great and powerful God is desirous that his camp should be cleansed.

For it seems to me, that there are abundance of people who are not of our Society, who will

confess to the truth in words, and have their eyes very strictly upon us, to see if our actions agree with our principles, and our conduct answers the profession we make. Therefore, dear Friends, join hand in hand, and set shoulder to shoulder, and go on in the name and fear of the living God; his power will be with you, and his angel will be your holy companion.

And as you thus keep in the gentle and meek wisdom of God, that which would seem to obstruct and withstand the work of truth, will be made to fly before you. So will the mountain of the Lord be established above all other mountains, and his hill be exalted above every hill; many shall flock unto it; and the name of the Lord shall become more and more famous in the earth; which that it may be, the souls of a little remnant desire more earnestly than to see the increase of any visible thing.

A tender visitation of endeared love, flowing from the divine Fountain, towards the whole flock and family of God, wherever scattered.

From one who is a lover of souls, and a travailer for the welfare of Zion.

John Fothergill

“My bowels, my bowels; I am pained at my very heart; my heart makes a noise within me; I cannot hold my peace, because you have heard, oh my soul, the sound of the trumpet, the alarm of war.” Jer. 4:19.

Upon the 24th day of the eleventh month, 1699, as I was walking solitarily to our weekday meeting, and pondering in my spirit, as at many other times, upon the things that belong to the welfare of the Church of God, there fell a weighty concern upon me to visit Friends with this following epistle; and finding a necessity to remain upon me, in the constraining love of our heavenly Father, I do hereby salute you all who in any measure are come to taste of the good word of life, which is even so near as in the mouth and in the heart, and of the powers of the world to come.

Dear Friends and brethren,

Dwell, I beseech you, in a sense of the great need you daily have of the renewing of this taste, and in remembrance of God's inexpressible love to your souls, in discovering unto you the way of life; even unto you who sat in darkness, and under the region and shadow of death, now is light sprung up, according to Scripture testimony.

As you have walked in this light, the light of the glorious Son of God, which has shined as from on high into your souls, you have come to behold the baits and snares of your soul's enemy, so that many have been made to pour forth their souls to God, in a sense of the need they were in of a Savior, and of his having heard them in an acceptable time, granting them ability to escape the evils they had been overcome with, and giving them victory over that which had been master over them. Thus many have been made conquerors, and more than conquerors, through

him who has loved them; through whom not only inward, but even outward enemies, have been in a great degree subdued, and made willing to be at peace with them. This has been the Lord's doing, and indeed it is marvelous in the eyes of many to this day; and I have faith to believe it will never be forgotten by them. But it is their chiefest concern how to demean themselves so, as that they may answer the great love of God to their souls, not in the least doubting, but as they thus live, all things in this life will be added, as the Lord sees convenient.

My heart is filled with the aboundings of God's love towards you, my dear Friends, who are thus concerned, and herein I can dearly salute you, with my mind bowed to the Lord Jehovah, in whom is safety, that he may preserve you ever mindful of him, and low before him, waiting, as at his footstool, to hear the gracious words that proceed from him; considering, that of yourselves, and without him, you can do nothing that will further the great work which he has called you to be engaged in.

And thus as we all keep in self denial, and under the daily cross, the cross of Christ, which the apostle said, "was to them that are saved, the power of God, we shall dwell under his power, and the operation of the Spirit of Truth in ourselves, and be made instrumental in the hand of the Lord, in our respective places and offices in the church, every one considering; what his duty and station in the body is.

For if we are members of the church, we have each one some service in it, either greater or less; and that all who profess themselves to be of her, may be stirred up to consider what this is, and to be diligently engaged in performing it, to work while it is called to-day, before the night comes, wherein none can labor, am I at this time concerned. That so the end for which the Lord reached unto us, and visited our souls, may be answered by all to his honor and our comfort. I cannot but earnestly desire, that all may be aroused up faithfully to pursue after this point, in this time of peace and outward quiet, if it please the Lord to lengthen it out to you a little longer, that when we are called to account, we may so have numbered the favors and mercies of God to us, as to be able to give up our accounts with cheerfulness.

What shall I say or write that may prevail upon you, whom God has been pleased to call by his grace, and to reveal his saving Truth in you. How shall I prevail upon you, to shake yourselves from the dust of the earth, and come away in faithfulness and obedience to your call, in zeal and boldness for your heavenly Captain; and no longer to confer with flesh and blood, nor reason with the spirit of the world, which hinders your growth, and makes you dwarfish, so that there is but very little fruit on some of you, upon whom the Lord has bestowed much labor. And although some of you, as to age, might have been teachers of others, yet have you need that others should teach you, though you may not be very willing to hear of it, but be ready to say in order to excuse or cover yourselves, that you have known the Truth many years, and have openly professed it. But let me tell you, in the fear and dread of the powerful God, that a knowledge of the Truth, or a profession thereof, is not sufficient. No, although it has been so obeyed, as that you have come out of the open profaneness of the world, which may well be called the

open streets of Babylon; yet if you do not obey its requirements, so as to bring forth fruits fitting for him who has given you so many refreshing showers of his pure love, and come out of the secret chambers of Babylon also, you will be in danger of suffering great loss, in more ways than one. For God is determined to lay her waste, to make her a heap of ruins; and woe will be to all those who have been delighting to drink in the cup of her fornications, whatever their profession or appearance has been; and the day of her sorrow is hastening with speed.

Therefore my brethren and sisters in profession, my heart being full of good will, I am led, in the constraining love of God, to warn you all to beware of the merchandizes of Babylon, especially the pleasures of this fading world, and to have a care that they do not prevail upon the minds of any, so as to get between you and the Lord, or separate you from the love of God, manifested unto you through his dear Son, and the light of his Holy Spirit.

May all who have come to believe in the light of Christ, so live as that they may show forth their faith by obedience unto righteousness, which is always the fruit of true faith: “for as the body is dead without the spirit, so is faith without works dead also” James ii. 26.

And as you come up in obedience to him in whom you profess to believe, he will lead and guide you into all Truth, in the way of holiness, which is the only way to rest and peace.

Thus you will be Israelites of God in heart as well as in profession, and your care will be to dwell alone—no more to be numbered among the nations, neither in their worship, which is in the alienation from God; nor in the polluted ways and customs of the world. This is what my soul desires, and is the end of my present exercise; and that it may never happen to any whom God has visited in this day, as it did to some of the Israelites formerly, who lived to see a time, wherein they were ready to lament that the summer was over, the harvest ended, and they ingathered. This state my soul earnestly breathes to God may never be any of ours, to whom he has graciously given a summer season; but that we may embrace his tender love, which is extended towards us. For this and his numberless tokens of mercy and favor vouchsafed to us ever since we were a people, my soul in reverence, with many more, does bow unto the living Fountain; and feeling his pure love to fill my soul at this time, I am made to sing praises to God who dwells on high, and is alone worthy, worthy, world without end.

To you, my elder brethren, who have known the Truth many years, I cannot but say, in humility of soul before the Lord, and with a true esteem for faithful elders, as the words ran through my heart when this exercise came upon me, lift up your eyes and see how white the fields are unto harvest. Do not you see how many there be who do not yet profess with us, but are so far convinced as to confess that it is the Truth which is held forth amongst us? And now their eyes are attentively upon us, to see how we come up in the practical part of our religion, in care, in zeal and circumspection in all our undertakings. I have sometimes said, that in many places verbal testimonies are not so much lacking, as a care in answering our testimonies and principles, in all our behavior and deportment amongst the sons of men. The lack whereof does often

hinder Truth from prevailing, and stands in the way of those who are not yet of this fold, whom the Lord yet waits to gather into it. For the sake of such he has staid his hand, which has long been stretched out over this poor nation. Wherefore let all be stirred up to see, if nothing lies at any of your doors, or remains undone on your parts; but that you come up in a holy zeal and boldness for God and his cause upon earth, that so the beauty and glory of the everlasting Truth may shine forth to the world through you all. Let your lights so shine in the world, that they that see your good works and holy care, may glorify your heavenly Father: this does my soul earnestly entreat for you all.

It would be a dismal thing indeed, if any whom God had sent to be as way marks to others to walk by, to be as the salt of the earth, as the primitive Christians were, and the true Christians now are, should, through negligence or indifference, rather be hinderers of others, until the time of gathering be over. Would not such be in danger of being guilty of the blood of others? In the fear and love of God, therefore let all lay these things to heart. Turn to the light of Christ in your own bosoms, and consider of your ways, and see by it, how the matter stands between God and your souls; whether you have not resisted, as Jerusalem did, until they were left in darkness, and could not discern the things that belonged to their peace? Whether you have answered the call of the Lord in obedience unto righteousness, and thereby brought honor to God? Or have otherwise by negligence, or liberty taken to fulfill the lusts of the flesh, caused the way of Truth to be evilly spoken of? If it has thus been with any who profess the blessed Truth, methinks the trumpet of the Lord sounds very loud to such; and with yearning bowels of true good will, I cannot but warn such, to seek the Lord with your whole hearts, if haply he may yet be found of you. And although it be in the way of his righteous judgments, which is the alone way of redemption, and is for the present not joyous, but grievous, yet embrace it and be willing to bear his chastisements, while he condescends to mix them with mercy. For this I must say, that those who will not bow under the judgments which God Almighty is offering in love, they must bear his indignation, when the door of mercy is shut upon them in the day that is approaching, when the sinners, although in Zion, shall be afraid, and fear will surprise the hypocrite, even all such who profess themselves to be what they are not in leality.

Oh! how shall I write, or what shall I say, to clear myself, and ease my spirit of that weight of exercise which rests upon me, in true love to all? Let me say unto all who make mention of the name of the Lord, depart you from iniquity; and in the words of our Lord, speaking to the Jews that had believed on him, if you abide in my word, then are you my disciples indeed; and you shall know the Truth, and the Truth shall set you free. They then alleged, they were Abraham's children, and consequently free: but our Savior replied, that if they were Abraham's children, they would do the works of Abraham; but he tells them plainly, they were of their father the devil, and his lusts would they do. You therefore who are the children of believing parents, have a care I entreat you, of trusting to this plea of the Jews. It is a covering that will prove too narrow; an excuse that will do your souls no good; and if you are not following your Father's steps in the way of regeneration, and working the works of righteousness, you will stand

condemned as the Jews were, and your profession will be of no avail.

Therefore, as you believe in the light, see that you walk in it, while it shines upon you, that so you may become the children of the light and of the day, children of God, heirs and co-heirs with Christ in the kingdom of his Father's glory, which will be of more value in a dying hour, than all the pleasures of the world, were it possible for a man to obtain them. Let me therefore recommend you to the ingrafted Word, which, as it is obeyed and followed, is able to save the soul. It is not far from any, but nigh at hand, even in the mouth and in the heart, that it may be both heard and done.

Thus as all come up in obedience unto the word of Truth, you will draw down the favor of God upon you, and the Lord will be as a king to defend you, a rock of refuge in the scattering day that is near at hand, when the Lord will hide his faithful children as in the hollow of his hand.

Remember, dear Friends, how the Lord's love was manifested over those exercised ones, who were in pain for the welfare of Jerusalem. On these he set his mark for their safety, while those who beheld the abominations with ease and unconcernedness, perished with those who worked them, though they might not be found with them in open profaneness; but they had all one fare. These things have been left for our instruction, and my soul desires that we may thoroughly consider them; then I believe a concern would be begotten in many hearts who are now at ease, that we might grow rich towards God, and bring forth fruits to his honor; and not to seek ourselves, or the favor or friendship of the world. For those who do so, and are more concerned herein, than in considering how they may behave, so as to be worthy receivers of the many blessings, both spiritual and temporal, which he has favored us with, may be assured, that the all-seeing eye of God is over them, and he sees them with displeasure, though they may think themselves safe and rich, and may create to themselves peace, and deck themselves with God's jewels, yet their peace may be broken when they have the greatest need of true peace, and their riches become poverty and need; which I heartily desire may never be the state of any whom God has visited with his glorious Truth.

This word lives in my heart to you all whether old or young, rich or poor, whom the Lord has concerned to labor for the good of his church, whether in a public testimony, or in a more private manner. See that you come up in your proper office, in the dominion and authority of the pure Truth, and keep close under the government of your heavenly Captain, who has engaged you in his warfare against the enemy of souls; and beware of consulting with flesh and blood, or giving way to the reasoning part. This weakens your hands as it gets room, and is the work of the enemy, who seeing himself dethroned in you, and the Lord concerning you to help to overturn his power in others, I know great are his endeavors to hinder such in their progress, and many are the snares he is making use of. Therefore, dear Friends, keep true to your leader, whether it be little or more that the Lord requires of you. Let your eye be singly to him, your faith fixed in his power, and the enemy with all his agents will be put to flight. And as you abide in the word of his patience, you shall grow strong in the Lord, and in the power of his

might. Notwithstanding some may be ready to think, that though they get one step forward one day, yet they lose it another; and so are ready to faint in their minds, and let in discouragements; let me caution you, my tender Friends, against admitting these things to have too much place in your thoughts; for God, who has begun the work, if you abide in his counsel, will carry it on, and perfect it in his own time, to his praise and your comfort.

Be faithful therefore in your several conditions, and think not God's time long, but wait for it. Remember David, and how long it was before he came to rule Israel, after he was anointed king by the prophet, and how many trials and deep exercises he underwent, insomuch that he feared he should one day fall by the hand of those who sought his life. Certain it is, that many whom the Lord has service for, he is pleased to try with various exercises, in order that they may be experimental witnesses for him, of his great power.

Neither let any despise the day of small things, but be faithful in the little: if the Lord see fit he can add more. But those who are not faithful in little, how are they likely to be faithful in much? And therefore are unfit to have it. See therefore, my Friends, that you quit yourselves like men and women for God, in your several services, whether in public testimony, or in affairs relating to discipline and the good order of the church; that so nothing may be lacking on your parts. Then how soon soever the Lord may come to take a view of his vineyard, in order to clear it of the fruitless branches, which he has long beheld with a sparing eye, and plentifully watered them with the showers of his love, you may be clear of the blood of such, having discharged your duty every way towards them. Methinks, Friends, I find it rest upon me to say, this day draws on quickly; a day wherein he will make it plain, who are on his side, and are following him faithfully; and who they are, who profess to follow him, and yet live to themselves, and in the liberty of their own carnal hearts. My soul is in deep heaviness many times for such, though they are often the most unwilling to consider things aright; and sometimes the most forward to judge hardly of the servants of the Lord, who are made willing to spend and be spent for the glory of God, and the good of his people; and of whose labor and travail, both in body and spirit, the Lord takes notice, and they shall not go unrewarded, as they continue faithful unto God; unto whom they look in all they take in hand, and dare not spare, neither for favor, affection, nor any thing that is here below, when the Lord opens their understandings; and these shall rest from their labor, in endless happiness, and their works shall follow them.

And unto you who have kept your integrity, and are as fathers and mothers in Israel, for whom I have a reverent esteem in the Lord; a word dwells upon my spirit, in the pure love of God. May you ever remember the days of your youth, and how tenderly the Lord dealt with you; how he led you even on step by step, and often passed by the infirmities and weaknesses that attended you. And when you were in danger of missing your way, you, whose desires were good, did not he condescend to inform your understandings, lead you as by the hand, and help you into the way again? Thus did your heavenly Father deal with you, in his tender love and mercy. As you keep these things in remembrance, they will engage your minds to be watchful over, and very

tender towards, those who are but as children, as you once were, in whom the Lord is at work, and forming them for his service, to promote the good of Zion, and the welfare of Jerusalem; for which many of you have faithfully labored in your day. The Lord is stirring up many, whom he will make valiant for himself and his Truth upon earth, as they stand faithful unto him, when many of you are gone to your rest. Therefore, dear Friends, receive the word of exhortation; and wherever you see any tender breathing babe, that has its Father's stamp upon it, although it appear weak, and in a stammering manner, if you can discern that its longing and desire is for the prosperity of Truth, and of the glorious work of God, how can you but be glad thereof. And if it happens that such an one should at any time miss its way, either on the right hand or on the left, how ready should the wise in heart be to inform, and extend a hand to help in the same love wherein God dealt with you in your childhood. As you are thus preserved in the pure meek spirit of Jesus, your heavenly Head, it will abundantly add to your authority, and beget the more care in those you are thus concerned for, to answer your advice, and to keep close to the requirements of God; and it will also give you the greater weight with such as are justly blamable. Thus will the government of Christ, the power and authority of the gospel, more and more prevail over that which is of the flesh and fleshly will, through your keeping in the dominion and dignity of Truth, the church of God be adorned with her own robe, with the Holy Spirit of the living Lord; and her members will love and cherish one another, every one acting in its own place and station, be it ever so small or low; the circulation of heavenly life will then be witnessed, and all will go on to the glory and honor of the great God, who is worthy forever.

My brethren, as much as in you lies, keep in the meek, gentle, condescending spirit of love one towards another: so that nothing may ever get place amongst you, that may grow to hardness, or cause grudgings to arise in any of your minds one towards another, for this will insensibly eat as a canker, to the weakening of your strength and authority unawares. But so give way to one another, in the liberty of truth, that you may grow up in the blessed fellowship of the glorious gospel, as that all who behold your Christian behavior one towards another, may have cause to say, you are the people of God, and taught by his Holy Spirit. And thus you will be a good example to the very hindermost of those amongst whom you are concerned, which will be a means to fasten and set home your several services upon all you are engaged with. You will also be kept near and dear one unto another, in the unity of the one spirit, the bond of lasting peace; which as you abide in, the enemy, with all his twistings and twinings, will never be able to break or deprive you of.

Therefore, my brethren, join hand in hand, and set shoulder to shoulder in this weighty work, the promotion of God's blessed Truth, and go on in the name and fear of the Lord, in self-denial, which reaches a great way, if truly considered, and under a sense of the daily need you have of his assistance. This does my soul earnestly entreat of you all, being filled with a sense of the goodness of God, at this very moment, and drawn forth therein much more than I did expect. But having now eased my bowed spirit of that which has remained as an exercise upon me, I shall conclude, earnestly wishing the welfare of you all; and the Lord, says my soul,

multiply his mercies and the visitations of his pure love, with the peace of his Holy Spirit, upon his whole flock and family.

To God the Father, through Jesus Christ, be everlasting glory, honor and praise, who is worthy, worthy, now and forever.

John Fothergill.

Wensleydale, in Yorkshire, the 21st of the Twelfth month, 1699