

## The Justice Due the Africans & their Descendants

It fell to my lot in the meeting for discipline to revive the concern for the melioration<sup>1</sup> of the condition of the Africans and their descendants – not only as it respected those who are still held in a state of abject bondage and oppression, but also on behalf of those who have been set free, but who, nevertheless continue (in a very general manner) in a degraded and helpless state for want of being placed – as strict justice would dictate, if rightly adhered to by the people and government – upon the ground of equality with the rest of the inhabitants. And I am fully in the belief that divine justice will not be satisfied, nor the black stain for the shedding of innocent blood and cruelly oppressing of this people will ever be taken from the inhabitants of this land until that strict justice is done them and they placed by the laws of our country in the same state of equality – in every respect – as the rest of its inhabitants, and in the enjoyment of the full right of civilized man, which is their just and righteous due. And which privileges, if duly and rightly administered to them, would bring them to be as good and useful citizens as those of any other nation.

I also was led to call upon my Friends to persevere in this noble and righteous concern – that nothing might be left undone on our parts in restoring strict justice and right to this deeply oppressed part of our fellow-creatures – not only on their account and for their relief, but that on our own accounts also, as believing we are in a very peculiar manner called upon, agreeably to our profession of being led and guided by an unerring principle of perfect righteousness, to exalt the standard of Truth and Righteousness in the earth. And believing, as I do, that it is not in the power and wisdom of man to effect this by all coercive laws that can be enacted, nor by all the force of the arm of flesh – as nothing can destroy and put an end to sin and wickedness, but a principle in man of perfect righteousness and justice, and this adhered to by man in so full and complete a manner as to have no fellowship or communion, either immediately or remotely, with any acts of injustice or oppression, either directly or indirectly. Hence, I believe that if we as a people were faithful and obedient to this first principle of our profession, we should be led thereby to abstain from all kinds of commerce or dealings in the produce of our country (or elsewhere) that we had good cause to believe originated out of or through the medium of the labor of slaves – wrested from them and sold by their tyrannical masters. And I am well assured that nothing short of such an exalted testimony to Truth and Righteousness will ever put a full end to oppression and injustice. And I believe he who called our worthy predecessors to exalt the testimony of Truth in the earth, and who

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<sup>1</sup> Melioration: amelioration or improvement

is still calling us to advocate this noble cause, is looking for this testimony of strict justice and righteousness at our hands.

And O, saith my soul! That we as a people, called as we are to be a light to the world, might so persevere in faithfulness and obedience to the teachings and inspiring of Light and Truth in our hearts. By which, we should be enabled to unite together for the exaltation of this noble testimony, and the increase of the spiritual Messiah's kingdom of truth, righteousness, and peace in the earth. And which, in its progression, will break down and dissolve all the kingdoms of this world, until they become the kingdoms of our Lord and of his Christ, and he comes to reign, whose right it is.<sup>2</sup>

The subject spread with unusual weight over the meeting, and many brethren appeared deeply affected therewith, and divers came forward by expression to encourage its progress and to stimulate each other therein – that my heart was truly gladdened under a sense of the prevalence of Truth that was felt to preside in the meeting, clearly manifesting that the concern was owned by the Head of the Church.

First Day, 26th: A silent meeting today.

Passed this week in much poverty of spirit accompanied with a peaceful mind.

Sat our Fifth Day Meeting in solemn silence.

First Day, 2nd of 8th month 1818: Feeling my mind disposed to sit with Friends in their meeting at Bethpage, I went thither today accompanied by my wife. And although my mind felt rather depressed from a sense of the low state of things among them, yet I was led to communicate some plain things – showing that true religion did not consist in going to meetings, and making a profession of it, but in works of real righteousness, and in a strict and daily conformity and submission to the cross, and a steady obedience to the law of the Spirit of Life in Christ Jesus, which only can set free from the law of sin and death.

Fifth Day: A silent meeting on my part.

The rest of the week, I was taken up in temporal matters, having workmen of various kinds to overlook and assist – even at times to a degree of wearisomeness, insomuch that were it not for the calls of necessity and duty, I should endeavor to quit them all – to be free from their cumber and interruption, as they do often interfere with better concerns and those of a higher and more excellent nature.

First Day, 9th: A silent meeting

Fifth Day: Was our preparative meeting. Silence was my lot in the meeting for worship.

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<sup>2</sup> Revelation 11:15

First Day, 16th: Our meeting was larger than usual by the excess of strangers that did not usually attend. Very soon after taking my seat, my mind was impressed with a view of the baneful tendency of pride, and its hurtful effects on the children of men universally<sup>3</sup> as the primary evil, and the last we obtain victory over. For when that is thoroughly subdued and kept under, no evil can assail us. For self and selfishness – both of which are generated from pride and in which all evil is comprehended – will die when pride is altogether subdued. The prospect led to communication and opened into a pretty full and effective testimony – to the tendering and humbling many minds. May it fasten as a nail in a sure place, that so it may continue in remembrance for many days and bring forth fruit, is my fervent prayer.

Fifth Day: Attended our monthly meeting. In the meeting for worship, I renewed the example to silence.

First Day, 23rd: In the course of our meeting, my mind was led into a view of the necessity of the cross, consistent with that saying of the Lip of Truth:<sup>4</sup> “If any man will come after me, let him deny himself, and take up his cross and follow me.” The subject spread and led to the necessity of communication, in which the way and work, and its effect upon the man of sin (or self) was opened. Showing how, when submitted to and borne, the transgressing nature in us is reduced and subjected by the operation of its power – through which the true liberty is known, and the captive soul set free<sup>5</sup> and made to rejoice on the banks of deliverance.

Fifth Day: Attended our meeting in silence. And in the afternoon, attended the funeral of a friendly man, at which there was a large collection of people of various professions – a promiscuous gathering among whom my mouth was opened to testify of the things concerning the kingdom of heaven, and to open the way of life and salvation to the people, and the only means by which it ever was or can be effected, *viz*, the Grace of God (or Light of Truth) revealed in the hearts and consciences of men and women as a Swift Witness<sup>6</sup> against all manner of sin and iniquity. Life sprang up and the gospel was preached in the demonstration of the Spirit, wherewith many were affected and edified.

First Day, 30th of 8th month: The consideration of the great advantages, which would result to the children of men were they possessed of right ideas and a right understanding of the divine character, opened to an exercise and concern, from an impressive belief that there was a great shortness in that respect – even among professing Christians –

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<sup>3</sup> The rest of the sentence and the next two were deleted from the printed *Journal*.

<sup>4</sup> Proverbs 12:19

<sup>5</sup> Luke 4:18

<sup>6</sup> Malachi 3:5

in a general way. And that for want of a right improvement of the talent or talents dispensed by our gracious Creator to his creature, man, or that manifestation of the Spirit given to every man to profit withal – which, if rightly improved, would bring us to know and witness the true and saving knowledge of God, and give us right ideas of the divine character, and by which (if rightly adhered to), our salvation would be effected. I was led to communicate on the subject, which brought a very comfortable solemnity over the meeting.

Fifth Day, 3rd of 9th month: A silent meeting today:

First Day, 6th: Having for some days past felt drawings on my mind to attend Friends Meeting at Westbury, and way opening for it today, I went thither accompanied by my wife. It was rather a trying, exercising season in the forepart, but towards the close my spirit was set at liberty, and an opening presented, attended with life, in which I was led to open and show to those present, the necessity of an entire renunciation of self in order to come to a saving knowledge of God and a qualification to worship him in spirit and in truth by an entire cessation from all our own willings and runnings – both in body and spirit, and in thought. And although this is an attainment which man cannot arrive at by dint of<sup>7</sup> his own sufficiency, but which nevertheless, man may attain to by a right faith in God and in the sufficiency of his power – therefore, we ought not to let in discouragement from a sense of our own impotent state, but continue to strive to enter in at the strait gate<sup>8</sup> of self-abasement and renunciation, and persevere therein, and leave the rest to the Lord. And then, no doubt, we may be brought to experience and exclaim with one formerly, “Thou wilt ordain peace for us, for thou hast wrought all our works in us.”<sup>9</sup>

Fifth Day: Attended our meeting as usual when at home. Was much cumbered in the forepart of the meeting with unprofitable thoughts, such as relate to our temporal concerns, which produce poverty of spirit in religious meetings and ought to be strove against in order to obtain a release from them. And although it is what we cannot do in our own time and strength, yet as we continue to strive and do not give over the struggle, but persevere in faith and patience to obtain the blessing – as Jacob did when he wrestled with the angel<sup>10</sup> – we shall witness an overcoming in the Lord’s time and strength, and know our light to arise out of obscurity, and our darkness to be as noonday. Then are we qualified to worship the Father in spirit and in truth – in the beauty of holiness<sup>11</sup> –

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<sup>7</sup> By dint of: through persistence

<sup>8</sup> Matthew 7:13 & Luke 13:24

<sup>9</sup> Isaiah 26:12

<sup>10</sup> Genesis 32:22-32

<sup>11</sup> 1 Chronicles 16:29, Psalm 29:2, & Psalm 96:9

and nothing can hinder or let. Then can we do the Lord's work with a willing heart agreeably to his will, without the fear or favor of mortals. Then can we minister, if called thereto, in the demonstration of the Spirit accompanied with power, which causes it to be instructive and edifying to the hearers.

First Day, 13th: My mind, as I sat in our meeting today, was led under exercise from the remembrance of the 22nd verse of the 45th chapter of Isaiah, *viz*, "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else."

I was largely opened on the subject as I communicated, and Truth was raised into dominion, whereby the minds of many were humbled and contrited, and the meeting generally solemnized and edified. And I felt sweet peace in the labor.

Fifth Day: This being the time of our monthly meeting, we had the company of our Friend, William Rickman\* from old England – now on a religious visit in this country. And as I had for some considerable time past felt my mind drawn to make a visit in the love of the gospel to Friends in the compass of our yearly meeting, with a view also to appoint some meetings among those of other persuasions, it appeared right to spread the concern before my Friends at this time, who (after due consideration) united with me therein and directed the clerk to furnish me with a minute of concurrence on the occasion, leaving me at liberty to pursue the prospect as Truth might open the way.<sup>12</sup>

This brought renewed exercise, as it placed the weight and burden of concern on my own shoulders, as I was only to move as Truth should open the way, so that not only my own reputation as a gospel minister was at stake, but likewise the society among whom I stood as a distinguished member. But what made it still more weighty and important was the honor of the cause of Truth and Righteousness, which I had now taken upon me to espouse and promote – which made the undertaking appear very weighty and solemn.

Fifth Day, 24th: A quiet silent meeting.

On Seventh Day, I attended the funeral of a young Friend, a kinsman who had been in a declining state for more than a year. There was a large collection of Friends and neighbors on the occasion. The corpse was taken into the meetinghouse and a meeting held before it was interred – which is mostly the case among Friends in this part of the society. It proved a very exercising season in the forepart. And although divers ministers were present, yet all seemed shut from any communication until the meeting seemed drawing to a conclusion, when my mind was set at liberty from its

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<sup>12</sup> The next paragraph was deleted from the printed *Journal*.

bonds, and a degree of light arose and dispelled the darkness, in which I was led to open the cause and ground of the prevailing darkness that had been so generally spread over us, and that it was owing to the people's living too much to self and serving self when they ought more faithfully to serve the Lord and live unto the Lord. I was led, in a brief way, in a close, searching testimony, which I had a hope would have its use, at least with some present.

First Day, 27th: In our meeting today, my mind was largely opened into the substance of things referred to by the shadows and symbols of the law or outward dispensation. And as the prospect spread and enlarged, I found it necessary to spread it before the assembly, and to show the difference between the law state and that of the gospel. And that as the shadows and symbols of the outward law dispensation stood and consisted in real, essential,<sup>13</sup> and substantial things suited to our outward nature and life – so likewise, the substance of those shadows (as they were intended to point to spiritual things) must also consist in real, essential, and substantial things suited to our inward and spiritual nature and life. And therefore of course, all the shadows of the law are at an end where the gospel state is known and experienced. It was a season of favor, and renewedly strengthening to my mind and, I believe, instructive and edifying to many present. Thanks be given to Israel's Shepherd, for his continued mercy.

Fifth Day: Attended our preparative meeting, at which the queries were read and answers given in to the usual five to go to the quarterly meeting. And I thought from the tenor of the answers, if correct, we were a favored people.

First Day, 11th: Our meeting was large, in which the gospel axe was laid close to the root of the corrupt tree – showing how every tree that did not bring forth good fruit must be hewed down – let it have ever so specious an outward appearance – and burnt up by the fire of oblivion.<sup>14</sup>

Fifth Day: Attended our monthly meeting, at which answers to the queries were produced from the preparative meetings. And although I feared the answers made in our preparative made us appear more correct than we really were, yet those from the other branch of the monthly meeting were still more perfect. And although I felt some doubting, yet a degree of gladness attended in a hope that we were on the improving hand.

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<sup>13</sup> Essential: existing, real, or actual

<sup>14</sup> Matthew 3:10 & Luke 3:9

*A Visit to Friends in the Compass of Our Yearly Meeting in 1818  
& 1819*

After this meeting, nothing in particular transpired until I proceeded on my intended journey, which was on the 21st of 10th month 1818 and fourth of the week in the morning. Samuel Willis, a member of our meeting and an elder, joined me as a companion. We proceeded to Flushing in order to attend our quarterly meeting, which opened with a Meeting of Ministers and Elders at the 10th hour.

The next day was the meeting for discipline and the day following, a public meeting for worship. And through the condescending goodness of the Shepherd of Israel, the several seasons were truly comfortable, instructive, and edifying, in which Truth's testimony was exalted over all opposition, to the praise of his Grace, who is calling us to glory and virtue.

From Flushing, we proceeded that afternoon to Newtown and attended a public meeting in the evening among those of other societies.

And the next day being the seventh of the week, we had an appointed meeting in Friends Meetinghouse at the Kills and another in the evening at Brooklyn - generally composed of those not in membership with us and many not in strict fellowship with any religious society. And we had thankfully to acknowledge that he who opens and none can shut, was graciously near for our help, and opened doctrine suited to the states of those who attended in the several opportunities - to the peace and comfort of my own mind and, I trust, to the instruction and edification of the people.

From thence, we proceeded to New York and attended the meetings in the city on First Day. They were large - many not in profession with us came in (previous information having been given of our being there). And the gospel was freely preached among them in both opportunities - particularly that at Pearl Street, wherein Truth was raised into dominion over all.

Second Day: We attended a meeting by appointment at Westchester, which was also a precious, edifying opportunity. After which, we proceeded to Purchase in order to attend the quarterly meeting at that place, which opened the next day at the 11th hour and continued three days. The meeting for discipline was well conducted, in which I was led to call upon Friends to rally to our standard, the Light Within, which is a principle of perfect rectitude and justice, and if rightly attended to, will lead us to withdraw from all kind of conduct and commerce that is in the least degree tinged with injustice and oppression. And in a particular manner, from a commerce in and the use of articles that are the product of the labor of slaves - the injustice of which was clearly opened and set home on Friends' minds, showing that nothing short of a principle of



immutable justice, that may so pervade the minds of mankind as not to have any intercourse with the oppressor in the produce of the labor of the oppressed, will ever be sufficient fully to suppress that monstrous evil and put a final end thereto. It was a very solemn season.

The meeting for worship was likewise a favored season, in which the Divine Presence was witnessed for our help and comfort.

The four following days, we attended meetings at North Castle, Salem, Oblong and the Branch – all large for the places and favored with the overshadowing of heavenly regard, in which ability was received to preach the gospel in the demonstration of the Spirit, and wisdom afforded to divide the word to the different states of those present – each meeting being composed of a variety of professions and conditions. And such was the gracious condescension of the Shepherd of Israel as not to send any away empty if they were willing to receive the portion justly allotted them. And if they refuse because it is not agreeable to their own inclinations, the Lord will be clear and his faithful servants will be clear. And if they are not saved, their blood will be upon their own heads.

These several seasons were comfortable and encouraging to the honest-hearted and strengthening to my exercised mind – a sense of which filled my heart with gratitude and thanksgiving to the Blessed Author of all our mercies. After these meetings, we proceeded to Nine Partners.

On Third Day, the 3rd of 11th month, their quarterly meeting came on. The Meeting of Ministers and Elders opened at the tenth hour and the meeting for discipline the next day. These were both profitable, instructive meetings to many present, and in which way opened fully to relieve my own mind – and felt sweet peace in my labors of love among them.

The three following days, we attended the Quarterly Meeting at Stanford. I had but little active service in the Meeting of Ministers and Elders, yet I found it my place to remind Friends of the danger and bad effects of covering or hiding, and of the advantage of laying ourselves open to the Just Witness, and of entering into an individual investigation when answering the queries – lest we overlook some things, even in ourselves, and so make our answers more clear than truth and equity will warrant. And when the answers to the queries came to be read, I thought there was occasion for the caution, as their answers were generally full and clear.

In the meeting for discipline, I was led to call Friends' attention to the fundamental principle of our profession and to show the drift<sup>15</sup> and design of those precious testimonies – that as good fruit from a good tree naturally emanated from it – especially those two, the most noble and

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<sup>15</sup> Drift: natural course



dignified (to wit), against war and slavery. And whether, while we were actively paying taxes to civil government for the purpose of promoting war or warlike purposes in any degree, we were not balking our testimony in that respect. And are pulling down with one hand what we are pretending to build with the other.

And in like manner in regard to slavery, that although we had freed our own hands from holding by active force any of this oppressed people, the Africans and their descendants, in unconditional slavery, yet so long as we voluntarily and of choice are engaged in a commerce in and the free use of the fruits of their labor – wrested from them by the iron hand of oppression through the medium of their cruel and unjust masters – are we not accessory thereto and are partakers in the unrighteous traffic of dealing in our fellow creatures, and in a great measure lay waste our testimony against slavery and oppression.

These subjects were largely opened and the inconsistency of such conduct set home on the minds of Friends, accompanied with strong desires that they might have their proper effect in convincing of the unrighteousness of such conduct.

The meeting for worship, or closing meeting, was mostly made up of such as were not members. It was a favored, solemn meeting, and I trust instructive and comfortable to many present, as it was to the satisfaction and peace of my own mind.

First Day, 8th of 11th month: We returned and attended the meeting at Nine Partners. And notice being given of our intention of being there, it was very large – the house being filled with a mixed company of various professions besides Friends – among whom I was largely led forth to declare of the things concerning the kingdom of God. Truth was raised into dominion and a precious solemnity was spread over the assembly. May all the praise be ascribed to the Shepherd of Israel for the unmerited favor.

In the course of this week, after resting on Second and Third Days (in which time I visited some of my relatives), we attended meetings at Chestnut Ridge, Poughquaig, Beekman, and Oswego. These meetings were generally well attended and were, I trust, profitable and instructive to many who attended them.

First Day, 15th: I attended West Branch Meeting in the morning and that at Pleasant Valley in the evening. They were both very crowded gatherings. At the latter, there were many more than the house could contain – composed principally of such as were not in membership with Friends, being of the varied religious professions common among us, and many who were not in strict fellowship with any. At such seasons, where of course, there must be a great variety of states and conditions, I have

found it necessary to dwell deep<sup>16</sup> and wait patiently for the arising of the pure spring of gospel ministry, which alone can enable and qualify to divide the word aright, so that each may have their due portion and be spoken to in their own language<sup>17</sup> – a language that sets home the Truth on every mind, as was the case on the day of Pentecost.

On Second Day evening, we had a very large meeting in Poughkeepsie, held in their courthouse – a very commodious room for the purpose, being well-seated, and was thought sufficient to hold near a thousand people. It was much crowded and proved a very solemn, quiet opportunity, in which Truth had the dominion.

The five succeeding days, we attended a large meeting by appointment at Crum Elbow, the monthly meetings of Oswego, Nine Partners, Creek, and Stanford. In all of which meetings, I had good service – the several opportunities being favored with the overshadowings of heavenly regard.

First Day, 22nd: We had a very crowded meeting at the Little Nine Partners and the next day we were at an appointed meeting in Friends Meetinghouse near Charles Hoag's in North East town, which was likewise a very full meeting – in both of which, the gospel was freely preached, and its doctrines largely opened and set home on the minds of the people, and the fallacy and emptiness of all formal and ceremonial religion exposed, and the people pressingly invited to gather inward to the immutable principle of Light and Truth in their own souls, as the sure rock of ages,<sup>18</sup> and the only means whereby we can be enabled to work out our salvation. The Lord's power was felt eminently to preside in those solemn assemblies, to the praise of his great and excellent name, who is over all worthy forever. And I parted with them in true peace of mind – the sure result of faithfulness.

## Connecticut

Third Day: We rode to Canaan, a town in Connecticut, and the next day had an appointed meeting there with the few Friends at that place and some of their neighbors. It was a comfortable, instructive season.

The following day, we had another meeting by appointment in an adjacent neighborhood – held in a schoolhouse. This was also a favored, powerful meeting. Divers present were much broken and contrited, and Truth reigned over all.

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<sup>16</sup> Jeremiah 49:8&30

<sup>17</sup> Acts 2:6-11

<sup>18</sup> “Rock of ages” does not appear in scripture, but the hymn of that name was written in 1775.

On Sixth Day, we proceeded to Hartford, and on Seventh Day evening, we had an appointed meeting in the city. It was held in a meetinghouse belonging to the Presbyterians - there being only two or three members of our society in the place. The meeting was small, occasioned as I supposed by the inclemency of the weather and the want of proper notice. Nevertheless, the Divine Presence was felt to preside and Truth was declared among them in the demonstration of the Spirit. And I parted with them, under a thankful sense of the Lord's mercy.

The next day being the first of the week, we attended Friends Meeting at West Hartford, which was likewise very small - Friends being but few in number in that place and those mostly appeared in a lukewarm state. And I apprehended they had taken but little care to inform their neighbors of our being there, although we had seasonably requested them so to do - which manifests great insensibility and want of regard for their Friends who have left all their outward enjoyments for the promotion of the gospel and the religious improvement of their Friends and the people, and are going up and down in travail and labor, as with their lives in their hands, as Truth leads the way. And yet, their Friends whom they visit, in some places either think it too much trouble or are so unconcerned as to take little or no care to give their neighbors notice - a sense of which caused me to take leave of my Friends at this place with a heavy heart.

From thence, on Second Day, we proceeded to Woodbury and put up at the house of a friendly man of the Methodist society, where we had a large meeting the next evening with the neighboring inhabitants - composed of Methodists, Episcopalians, Presbyterians, and some others not in strict fellowship with any religious society. It was a very solemn, favored meeting, in which the Lord's presence and power were felt eminently to preside. And many hearts were broken and contrited, and manifested much satisfaction with the opportunity - especially the man of the house, who, in much brokenness of spirit and with gratitude and thankfulness of heart, acknowledged the favor.

And the next morning, after a tendering opportunity in the family, we took leave of them in mutual affection and rode to Middlesex (upwards of forty miles) and lodged with our kind Friend, Samuel Whiting, who, with his affectionate wife and children, received us with marks of true friendship, which is a brook by the way to the weary traveler - and which was our case at this time. And what added further to our comfort was the readiness of mind and concern they manifested in giving their neighbors information of our intention of being at their meeting the next day, and which we accordingly attended. And the Lord graciously condescended to open my mouth among them in a living, powerful testimony to the truths of the gospel. It was a season of great favor. "May the word preached not

return void, but accomplish that to which it was sent," is the fervent desire of my spirit.

## Back in New York

After this solemn meeting, we proceeded on our journey and rode that afternoon to our Friend, Charles Field, at a place called the Saw Pits. Here, we had a meeting the next day at the 11th hour. There is but one family of Friends in this village – the Friend and his family above named – and one other member. The inhabitants consist of the various professions common among us and some others not in communion with any religious society. A considerable number assembled, with whom we had a very solemn, instructive opportunity, to the comfort and peace of my own mind.

The evening of the next day, we had a precious, favored meeting at Manhattanville on New York Island with Friends of that place, and which was attended by a considerable number of the neighboring inhabitants, who conducted themselves very soberly, suiting the occasion. Many hearts were broken and contrited. And we parted with them under a humbling sense of the Lord's goodness, and with grateful hearts for the unmerited favor.

First Day, 6th of 12th month: We rode to the city. And as Friends of the monthly meeting there had recently opened a new meeting in the eastern part of the town, we attended it – both fore and after noon. And notice being given at the close of the forenoon meeting of our intention of attending in the afternoon, it was a full meeting – more than the house could well contain. These were both memorable meetings, in which the Lord's presence and power were manifested in an eminent degree, breaking and contriting many hearts. And Truth reigned triumphantly over all. It was the Lord's doing, and marvelous in our eyes that he should thus condescend in matchless mercy to notice us poor, unworthy creatures.

At evening, we had a very large meeting by appointment in Friends Meetinghouse in Pearl Street, in which (although much worn down by arduous labor in the three foregoing meetings), I was strengthened to communicate in a full, plain testimony – opening to the people the danger and disadvantage of resting in the forms and empty shadows of the law state, and continuing in the traditions and ceremonies introduced into the professed Christian Churches in the time of the apostasy from primitive simplicity, and the hurtful tendency of observing days and times, like the carnally-minded in the Galatian Church, and for which they were sharply reprobated by the apostle Paul in his epistle to that Church.<sup>19</sup> The people were very quiet and attentive, and a precious solemnity was spread over

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<sup>19</sup> Galatians 4:10

the meeting, which closed in a solemn manner. Thanks be given to Israel's Unslumbering Shepherd for the unmerited favor.

We tarried in town until Third Day in order to attend the Meeting for Sufferings which came in the course at that time. We also had an appointed meeting in Liberty Street on Second Day evening – it was pretty well attended – in which I was led to open to the people the way of redemption by Christ, the only mediator between God and man, and the way of his working in man in the accomplishment of his salvation – opening in a full and clear manner the emptiness of all shadows and outward ordinances under the Christian dispensation, such as water baptism and the ordinance called the supper or communion, also the hurtful tendency of observing days and times (such as a Seventh Day Sabbath, days of thanksgiving, and fast days of man's appointing) – showing that they all were of Jewish or heathenish original,<sup>20</sup> being a part of the law dispensation and, of course, ended with it. And therefore, the continuance of them under the gospel dispensation was irrational, nonessential, and contrary to Truth – tending to keep the minds of Christian professors under the veil of carnal ordinances, and greatly retarded the progress of reformation and the advancement of real Christianity.

I was led to use great plainness of speech, and the people sat very solid and attentive, and the word preached appeared to have free course.<sup>21</sup> It was a highly favored season, and the honest-hearted were made to rejoice under a humbling sense of the Lord's mercy. And I parted with them in true peace of mind.

And the next day, after attending the Meeting for Sufferings, we rode home and found our families well, which I considered as an additional favor from my Heavenly Father, whose mercy is over all his works.

I was from home at this time about forty-nine days, and attended forty-nine meetings, and traveled about four hundred and fifty miles.

### *The Requisites to the Being and Well-Being of a Christian*

I continued at and about home until the commencement of the year 1819, attending our meetings as they came in course when at home. I also attended two funerals, in which I had good service, and the meeting at Westbury on a First Day, in which I was led to open to Friends the three principal requisites to the being and well-being of a Christian.

The first being a real belief in God and Christ as one undivided essence – known and believed in, inwardly and spiritually.

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<sup>20</sup> Original: origin

<sup>21</sup> Free course: spread rapidly (see 2 Thessalonians 3:1)

By secondly, a complete, passive obedience and submission to the divine will and power - inwardly and spiritually manifested - which when known, brings to the Christian state through a crucifixion of the old man with all his ungodly deeds.

And thirdly, in order for the preservation and well-being of a Christian, it is necessary that they often meet and assemble together for the promotion of love and good works, and as good stewards of the manifold grace of God - for which purpose, the Lord's people and children in all ages have been led by his Spirit to appoint times and seasons in which to present themselves before him. Of which times, all being apprised<sup>22</sup> and living within a reasonable distance of the place so appointed, it becomes their bounden<sup>23</sup> duty to attend in order to wait upon and thereby become qualified to worship God in spirit and in truth. And no temporal concern of the greatest magnitude ought to be considered as a sufficient excuse for omitting this great and necessary duty, for the experience of many ages has shown that those who suffer their temporal business to divert them from a steady attendance on their religious meetings never make any real proficiency in religion or the true spiritual life.

The communication was impressive, and reached the witness in many minds. And Truth was exalted and the honest-hearted comforted. And I was made glad in believing that my labor had not been in vain. Such seasons are truly worthy of grateful remembrance.



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<sup>22</sup> Apprise: inform

<sup>23</sup> Bounden: under legal or moral obligation