

THE JOURNAL,
TOGETHER WITH SUNDRY
EPISTLES AND OTHER WRITINGS
OF
CHARLES MARSHALL,
A MINISTER OF THE GOSPEL
IN THE
SOCIETY OF FRIENDS;
WHO DIED IN THE YEAR 1698.

“Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.” – 1 JOHN ii. 6.

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ADVERTISEMENT.

THE present volume contains the writings of Charles Marshall, as published in the year 1704, (under the title of “*Sion’s Travellers comforted, and the Disobedient warned,*”) with the exception of a very few pieces, which either apply particularly to the circumstances of the times in which the author lived, or are of similar import to other parts of the work. Various slight verbal alterations, not affecting the sense of the author, have also, for the sake of perspicuity, been made. – In this republication the work is divided into chapters: such of the Epistles and other Pieces as have dates affixed to them, are placed in order of time, next following the Journal; and after them, those without dates, according to the order in which they stand in the first edition.

As the honourable character of Charles Marshall, and instructive tendency of his writings, are fully set forth in the Preface and the Testimonies which follow this Advertisement, the editor does not consider it needful for him to offer much by the way of introduction. He would therefore only add, that he has been induced to undertake the reprint of this work, from the conviction, that it is well calculated to afford comfort and encouragement to the sincere traveler Zion-ward, in this *our day*; and to “stir up the pure mind,” by exhibiting in the life and labours of the author, the genuine fruits of Christian zeal, charity, and self-denial; also under the influence of an affectionate desire, that the

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impressive cautions herein contained, against false liberty, the love of the world, and other snares, (whereby some, even of the early professors of our principles, lost their standing in the truth,) may promote amongst us, a diligent observance of the injunction given forth by the great Head of the Church, “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things,—and to stand before the Son of man.”

Thomas Chalk,

Kingston-on-Thames,
Fourth Month, 1844

PREFACE.

THE PREFACE.

BY William Penn.

I MUST needs say, it is with some sadness that I remember the departure of so many of the Lord's worthies, as a little time hath deprived us of; but I have sometimes comforted myself in this, that the Lord intends to take his Church more immediately under the care and ministry of his own blessed Spirit, whereby that loss would be more than repaired; and also yet raise up more of his servants, and bestow upon them such measures of the Holy Ghost and power from on high, as to be thereby amply qualified to gather home the residue of the dispersed of Judah, and scattered of Israel, to the hill and city of God: and though they should not attain to the first rank of the Lord's worthies, yet that they may deservedly be reckoned among the rest that served God, and David their King, valiantly.

The person, whose least part of his works and labours follow, having abounded much more in a fervent ministry than writing—was brought up in the nurture of religion, among the most seeking and enlightened people of his time, in the city of Bristol; and was therefore a prepared vessel to receive with joy, the glad tidings brought out of the

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north by those eminent servants of the Lord, John Audland and John Camm, at their first visits to the aforesaid city, with the testimony of light and salvation, and of the coming of the power and kingdom of Christ, to the inhabitants of this age of the world; where his zeal and godly conversation greatly recommended him to God's people. But in some time after, not contented to eat his bread alone, being filled with love and a religious concern for the good of others, he found himself engaged in the name and power of God to visit the meetings of His people throughout this nation, the land of his nativity; and he continued a faithful labourer and minister in the vineyard of Christ to his end. By his travels and labours, as many were turned to righteousness, so divers were quickened in their gifts to the ministry; for he was not one that affected words or laboured an elegancy of speech, or leaned upon memory or former openings; but one that waited for the feeling of God's living and heavenly power, to carry him forth in his ministerial exercises, whereby, like a right gospel minister, he often refreshed the family and heritage of God. As for what regarded himself in a more particular manner, I can indeed say, he was a great composition of love and zeal, of meekness and affability, singular uprightness and simplicity; very compassionate and helpful; serious in his converse, and inoffensive in his freedoms; fervent against the troublers of Zion's peace, yet tender to the mistaking and relenting. He was naturally of a lively, but kind and friendly temper, and where he professed a friendship, very faithful as well as affectionate: and as the Lord had been with him from the beginning, and gave him an honourable place in the hearts of his people that are Israelites indeed, so did he continue his strengthening and comforting presence with him to his end. For visiting him with divers Friends but a day or two before his departure, as one filled with the love, life and power of Christ, he prayed after a very earnest manner, "that the Lord would preserve his people,

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and carry on his work among them, and exalt his Truth;" and even as in an agony of spirit said, "The eternal and everlasting God bless and prosper thee and all his people, and stand by you and carry you through all opposition; the eternal God and Majesty on high be with you;" with much more in the same fervent manner; remembering his love to all his dear friends as opportunity offered.

Thus the Lord carried him through the labours of his life, as well as weakness of his body, till he took leave of us and it, to receive a more during and eternal mansion in the kingdom of glory. And reader, in this I write my knowledge of the author of the following book, upon an ancient, as well as very intimate acquaintance; for I must say, his friendship and society were always grateful to me, for the sake of that love, peace and piety that did adorn his conversation: and I beseech Almighty God, his following labours may be a seasonable and an effectual memorial of those many former personal ones, that were so beneficial and acceptable among the Lord's people.

Indeed his writings that were made public, are not many; however they are too many and sensible to be lost; and if the reader peruse them in seriousness, they will demonstrate from what fountain they sprang, even that of heavenly love and zeal, for the stirring up of those that read them, to the fear, love and service of the everlasting God, and that truth, unity, peace and concord may increase and be multiplied among the Lord's people where they come.

And I would add what I earnestly desire, viz: That Friends would be diligent in stirring up their children and families frequently to read the Holy Scriptures; also the writings of our ancient departed Friends, which are an eminent vindication of the divine authority of that blessed book, upon the experience of those faithful ministers and servants of Christ; and that all who make profession of the holy and blessed Truth in the

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inward parts, would make the lives and labours of those worthies of the Lord their lively and constant examples, in their known seriousness, retirement, silence, self-denial, temperance, humility, meekness, tenderness, brotherly kindness and sincerity to God and his people; that so there may be a succession in sobriety, righteousness, and godliness, which is the very sum and substance of religion; and that one generation may become heirs in holiness to another, till days be no more, and time be swallowed up in eternity.

W. PENN.

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GEORGE WHITEHEAD'S TESTIMONY

CONCERNING

CHARLES MARSHALL, DECEASED.

WHAT the Lord our God promised by holy prophets, of the pouring out of his Spirit upon all flesh, and that his sons and daughters should prophesy, and declare his name in the earth; and that when he gives his word, many become the publishers thereof; – this truth the Lord hath renewed, and is fulfilling, even in our day; so that a great cloud of witnesses, he hath been pleased to raise up even in these latter days; and they have truly concurred in their blessed testimony, for the convincing, converting and confirming many in the faith of the everlasting gospel of our Lord Jesus Christ; wherein this our well-beloved brother, Charles Marshall, had a share and effectual service in his day and time, through great labour, travels and exercises. To whose memory, with that of many other faithful servants of Christ Jesus who are at rest in Him, we owe such tender respect, as truly to commemorate them, their service, and testimony for the name and power of the Lord our God, and his dear Son Jesus Christ, and to recommend the same to posterity; for that “the righteous shall be in everlasting remembrance.” I knew this our deceased brother, in his young years; wherein, as the Lord was pleased religiously to incline his heart and mind to virtue, and to the knowledge and love of the blessed Truth, as it is in Christ Jesus, in spirit, life, and power, he received and retained the love of the same when discovered unto him; and accordingly his love was sincere to Christ’s ministers and servants, who were instrumental for his and many others’ information, and the good of their immortal souls. And his sincere love and regard to Christ’s ministers and messengers, appeared to be a good and necessary

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preparation, for him to be a witness and partaker of the same ministry and testimony of Christ Jesus, and to have a share in the work of the same blessed, spiritual ministry of the gospel of the grace of God, which wrought in his heart for the same end; and which accordingly the Lord was pleased to make him instrumental in, as a minister of the spirit, and not of the letter, to turn people from the flesh to the spirit, and from darkness, sin and Satan, to Christ the true light; and from the barren and empty forms of religion, to the power of godliness. And as he was a loving and tender-hearted man, he was truly tender and zealous for the glory of God, and the honour of his holy name and Truth; and retained unfeigned love to his brethren in Christ, and regard to the lively and comfortable fellowship of the Holy Spirit, wherein we were often comforted together. He was not one of them that would turn aside from the flocks of the Lord's companions, whom Christ esteems as his own brethren. He often zealously testified against the spirit of division and separation, and against treacherous apostates and sowers of discord; and often endeavoured to alarm and awaken the careless people, out of the sleep of sin, carnal security, fleshly liberty and ease therein; for which end he laboured hard, and took great pains, as one given up to spend and be spent in the Lord's work and service. I truly loved him for love's sake, (for none was lost between us,) and as one who kept the faith, and retained the unfeigned love of the brethren, and true love to all the faithful in Christ, even to his whole heritage. And the Lord did not only make him truly compassionate and helpful by his spiritual ministry to poor souls under affliction and distress; but also because of his tender-heartedness to such as were afflicted in body, or any ways indisposed as to their health, and his readiness to sympathize with them, and to help them in his physical practice, I believe, the Lord did the more bless the

same for the help, ease and relief of many who had laboured under bodily weakness and distempers, as they have confessed.

And as an ancient Friend, in great tenderness, true love and affection, declared at his funeral his being then in paradise, I really believe he is written in heaven, and recorded in the Lamb's book of life, with all the faithful in Christ, the redeemed from the earth, who keep their integrity in the truth to God, and their faith in Christ, and love to all his saints; even those who are faithful unto death, for whom the crown of righteousness, the crown of life and glory is prepared and reserved in heaven.

And though I have not had the opportunity to peruse all the writings, books, and papers relating to our holy profession of this good man, our deceased brother, I hope nothing will be found in them offensive, to the unprejudiced readers, or inquirers after the way to life eternal; considering the validity and weight of his known evangelical ministry, and spiritual testimony.

London, the 15th of the Ninth Month, 1703.

POSTSCRIPT.

[With] the foregoing testimony concerning our dear brother Charles Marshall deceased, his great labours and service in the gospel of Christ, and his zeal for God, and the spreading of the truth; his unfeigned love to his brethren, and his great regard for the preservation of God's people in the unity of the spirit and bond of peace – we have true unity.

And having known him many years, and been witnesses of his labours, and having laboured with him in the same work; in christian respect to his memory, and in real esteem and value for his faithful

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testimony, [we] do testify, he was an evangelical minister, and faithful servant of Christ, and hath left many seals of his ministry; for the Lord greatly blessed his labours, and filled him with his divine power, and attended him with his glorious presence, even unto the end; for he enabled him through all his exercises, to finish his course in peace: and we are fully satisfied, the Lord hath given him the crown of righteousness.

And we doubt not but all who shall read impartially his following writings, will find that he was what we testify concerning him, viz. a sincere man, of a tender spirit, full of love and zeal for God and his truth; [one who] laboured in his day and time for the good of souls, in the gospel of our Lord Jesus Christ; to whom be glory and dominion for ever.

Signed at our Second day's Morning Meeting, the 22nd of the Ninth Month, 1703.

Ambrose Rigge.

John Field.

John Vaughton.

John Butcher.

Thomas Pitstow.

Edward Bourne.

John Padley.

William Hornoull.

Joseph Baines.

John Bowater.

John Kent.

Theodore Ecclestone.

William Robinson.

John Tomkins.

George Bowles.

Samuel Waldenfield.

William Warren.

CONCERNING CHARLES MARSHALL.

JOHN FREAME'S TESTIMONY

CONCERNING CHARLES MARSHALL.

ALTHOUGH the several testimonies, relating to our deceased friend Charles Marshall, may sufficiently testify concerning him, yet I having had the benefit of his conversation for many years, think myself engaged to say something of him, in [that] true love and respect which I bear to his memory; he having entertained a particular kindness to me from a child, and continued his friendship stedfastly to the end; affording me much of his company for the last ten years of his time, whereby I came to have a particular knowledge of him.

And I can truly say, that he was a faithful and true Friend; having often observed, where he professed friendship [to any,] it was so in reality, and not in show only; being ready to serve such to the utmost of his power, not forsaking them in a time of adversity.

He was a faithful labourer, and true minister of the gospel, and had an eminent service in that respect, having been made a happy instrument for the convincement of many.

He was a zealous reprovor of such as made profession of the Truth, and walked contrary thereto in life and conversation; but very tender to those under exercise of spirit. His ministry was such as effectually reached the divers states and conditions of people, [he] being skilful in dividing the word aright; so that he was both a planter, as well as a waterer in God's vineyard: and there are many can say they have sat under his doctrine with great delight; having been thereby comforted and greatly refreshed.

JOHN FREAME'S TESTIMONY

He was also eminent for an innocent life and exemplary conversation; which being attended with good nature and a kind disposition, rendered his acquaintance and conversation both edifying and acceptable.

He was of a peaceable spirit, making it his concern to keep up love, unity and concord; and, as occasion offered, frequently exhorting thereto: his demeanour was such, both in this and other respects, as made him an elder in the church, that deserved double honour: and it may be truly said of him, that he was a peace-maker, he being often [engaged in] performing that office of true friendship, by endeavouring to reconcile those that were at difference; and as he was no favourer of that spirit that endeavoured to sow discord amongst brethren, so he was no encourager of such as would be secretly lessening the esteem one of another; always looking upon such things to be of pernicious consequence.

He was a real sympathizer with those in exercise or affliction, often visiting them in the time of their greatest need.

And thus he continued until the time of his [last] sickness, which he had a sense of before it came upon him; for a little before he was taken ill, he signified to me, that his departure was at hand; and desired, amongst other things, that his Journal, Epistles, and other writings, might be collected, in order to be printed after his decease; and earnestly pressed me to take some care therein.

I was frequently with him in his sickness, and observed him attended with great patience, and in a sweet composed frame of spirit, resigned up to the will of God: and although towards his latter end he grew very weak, yet he had still a care for the welfare of the church, and good of the poor, as appears by the following expressions, spoken to some ministering Friends that came to visit him; and I being present, and perceiving an earnest desire in him that the same should be

CONCERNING CHARLES MARSHALL.

communicated to Friends, committed them to writing presently after; which were to this effect, viz: –

“I have loved the brotherhood; I have sought the unity and peace of the church for these forth years; and to my great comfort, never did anything tending to the breach thereof.

“I have two things that lie upon me to Friends, which I desire may be communicated to them: the first is, that they gather down into the immortal Seed and Word of Life in themselves, and be exercised in it before the Lord; and duly prize, and set a right value upon the many outward and inward mercies, blessings, and heavenly visitations, that the Lord has eminently bestowed upon them, since the morning of the day of his blessed visitation; then shall they grow, and be preserved in a living freshness to him; and the Lord will continue his mercies to them, and they shall not want his divine, refreshing presence in their meetings together before him.

“The second thing is, that those Friends that the Lord hath given great estates unto, ought to cast their bread upon the waters, and do good therewith in their life-time; for those that are enjoyers of such things should see that they are good stewards thereof. O! the many poor families that such persons might be a help to; how easily might they with a little, assist many a family to live in the world; and what a comfort would it be for such to see the fruits of their charity in their life-time.”

After which he grew daily weaker and weaker, and departed in great stillness and quietness of mind, being taken away from divers troubles and exercises, to possess and enjoy an incorruptible inheritance that will never fade away.

JOHN FREAME.

*London, the 25th of the
Eighth Month, 1703.*

A TESTIMONY
CONCERNING
CHARLES MARSHALL.

WE understand that the memory of our ancient and faithful friend and brother, Charles Marshall, is likely to be revived by the publishing a collection of his writings. As to his conversation and character, this testimony lives in our hearts for him, viz., that he was known to be a lover of the Holy Scriptures, and early sought after the knowledge of God, by whom he was prepared to receive the testimony of Truth, which he soon received in the love of it, and became an able minister for the turning many from darkness to light.

And as he was a true believer in Christ, so he was a sufferer for his name and testimony; and he underwent [sufferings] with patience and cheerfulness.

His endeavours were, where he came, not only to keep the unity of the spirit in the bond of peace, but also to press to the same; well knowing, that as the character of a disciple of Jesus was love, so by it unity and peace here, and happiness hereafter, would be secured to us.

He was indefatigable in his labours for promoting universal charity, but especially on behalf of the poor, for whom he was a constant advocate; charging the rich not to put trust in their riches, nor shut their ears against the complaints of the necessitous.

In short, he was a loving husband, a tender father, a good neighbour, a true friend, and a zealous and faithful minister.

He was for following after those things that make for peace, as well in his natural temper, as by a divine qualification: he had a very great sweetness in his conversation, which had a general tendency to the promoting of love and good works; in which we believe he continued steadfast to the very last: and having left this troublesome world, is translated to a better place, where he is at rest with the Lord.

Thomas Callowhill,
William Smith,
Benjamin Coole,

Richard Snead,
Charles Harford,
Charles Jones.

Bristol, 22nd of the Tenth Month, 1703.

HANNAH MARSHALL'S TESTIMONY

CONCERNING HER HUSBAND
CHARLES MARSHALL.

DEAR FRIENDS,

IT is a Christian obligation, as well as a commendable practice, for survivors to transmit to posterity something concerning the deceased, especially of such as we have exemplary in their lives, and whose death proves the church's loss, though their own eternal gain. Such are of that righteous generation, whose memorial is never to be forgotten.

Amongst these, my dear deceased husband was one who yielded early obedience to the visitation and call of God, persevered in his fear, and finished in his love. The testimony he bore for the Lord and his blessed Truth, was in the authority of divine life; and it often reached the witness of God in many hearts. He was zealous for God, tender of the good in all; terrible against the works and workers of iniquity. In the exercise of his gift, he was grave and reverent; his testimony was full of reproof and conviction, but in that meekness which made the same truly edifying: his doctrine was sound, and sufficient to stop the mouths of gainsayers, flowing from that living fountain and divine spring of light, life and heavenly wisdom, which the wisdom of this world could never comprehend.

He was often drawn forth in prophecy, which was attended with a suitable concern in himself, and which also affected those that heard him; nor did the concern terminate when he had declared what was upon his mind, but in long and deep travail of soul would he plead with the Lord to hasten the good, and avert the evil; often with great brokenness of spirit beseeching God to

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bring over this land of his nativity a Nineveh-repentance, that thereby his judgments might be averted. In such travails as these did he spend the days of his strength, and prime of his years, whereby his outward man has often been weakened and made feeble; such was his zeal for God, and his love to mankind: and the Lord was pleased many times to answer the desire of his travailing soul, which he always thought a good recompense for all the labours and sufferings he went through on that account.

O! dear Friends, let none quench the Spirit in themselves nor others; nor despise prophesying, where the Lord by his Spirit raises up servant or hand-maid in it; such that do, are slights of their own mercies.

My dear husband was a great sympathizer with the afflicted in soul, and with the mourners in spirit: he was a great lover of the brethren, and peace of the church, whose tranquillity he sought; and knew right well the body could be edified in nothing but love; often pressing the professors of Truth to keep to the precious unity of the Spirit, as the only bond of their peace. Nor did this tenderness with which he was wont to treat the weak, lead him into foolish pity to the wilful; for no man was more zealously concerned, when any went about to rend or divide; nor few men more willing to sling a stone at them; which he often did with great success, it being done in the authority given him of God over such spirits; always continuing in that Christian frame of spirit, that could forgive upon their repentance and return, which he often prayed for.

Nor did the heat of persecution hinder him from making a general visit to the churches through the nation, which he began in the year 1670, and which was richly blest: the Lord so ordered it, that scarcely any Friend suffered loss of goods upon that

CONCERNING CHARLES MARSHALL.

account; and the meetings were generally quiet where he came, as may be more particularly seen in his following Journal. As his work was great, so was his faith; and the power of God in which it stood, was greater than the power of the enemies of Truth. He was freely given up to the expense of substance, time, and strength, in that journey and service; as indeed he was at many other times, when concerned to visit the churches of Christ, and heritage of God, especially for twenty years; in which time, though I enjoyed but little of his company, the Lord bears me record, I never dared to murmur, but was kept in resignation to the will of God, in which I found peace.

Thus was the Lord pleased in the riches of his love, to make known his ancient way of Truth unto him; and he with many brethren, were made able ministers of the gospel of salvation, and willing to run to and fro, that knowledge should be increased amongst the people, after a long night of error and apostacy, wherein the ancient path of Truth and Life had been departed from, the world had become as a wilderness, and the glory of the church obscured and eclipsed: many ran from one barren mountain of profession to another, seeking the living amongst the dead, and their bread in desolate places: I say, then did the Lord appear, and concern a remnant whom he had chosen and made vessels fit for his own use, to testify in his name, that the teachers of the people had caused them to err; and that the true primitive and apostolical religion and ministry they were strangers to; feeding themselves, not the flock, and seeking their gain from their quarter, instead of seeking the lost sheep. Nor could these for conscience' sake, comply to pay for the support of such a ministry. For this testimony my husband suffered with cheerfulness, and valiantly bore the imprisonment of his body,

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the loss and spoil of goods, standing over the power of the oppressor, in the authority of Christ, whereby others were affected and strengthened to be faithful, in keeping up their testimony against tithes. I pray God his example in that, and all other branches of his testimony, wherein he was kept faithful unto death, may be a motive to all to follow the Lord fully; then will God have his honour, and our souls the everlasting comfort.

And as he was thus given up for the spiritual welfare of all, so was he made instrumental of much temporal good to many. He was a lover of the poor, and a friend to the rich; often putting the latter, at their well-furnished tables, in mind of the former; recommending self-denial and hospitality, instead of high living. Nor was he wanting in example, any more than in advice; often visiting and inspecting poor families; always sympathizing with them in tender compassion, and true Christian charity, which were inseparable companions in him; supplying the sick with advice and physic; the hungry with bread, and the naked with clothes, according to his ability; so that with Luke, who was both evangelist and physician, he was made serviceable in his generation, in both respects, to the relief and comfort of the souls and bodies of many.

He was a man of a self-denying life: he would not be moved by abuses or injuries when offered, imputing them to ill nature or ignorance, which he did not think worthy of possessing the mind. He approved himself a long-suffering, patient, meek and humble man, as became a minister of Christ; always trusting in the goodness of God, to whom he delighted to pour out his supplications, in full assurance of faith, that he would have regard to the oppressed, to the afflicted and bowed in soul and spirit; and that he would bring them into the divine bosom,

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where their souls should be filled with heavenly joy, [and enabled] to praise, magnify and bless his holy name.

What shall I say! He was a loving husband to me, and a tender father to his children, for whose welfare he travailed in spirit night and day, in a great sense of the design of the enemy upon them and the offspring of Friends, to obstruct the prosperity of Truth; often being drawn forth, with the apostle Paul, in great concern for his kinsfolks after the flesh, that they might be made partakers of the goodness and mercy of God. He was a kind master to his servants, an affectionate friend, well respected and of good report in his neighbourhood.

It pleased the Lord, after his return from visiting Friends in Bristol and the western parts, to afflict him with a long sickness; and notwithstanding his physicians had hopes of his recovery, yet he often declared his distemper would prove mortal; which indeed ended in his death.

Thus was his life finished, (after about four months' sickness,) in sweetness and the enjoyment of divine life. In this long sickness, although attended with extreme pain, he had his senses continued to the last; in which time I accompanied him night and day, hardly allowing time for necessary refreshment, and heard the weighty expressions that fell from him upon the visits of Friends and otherwise; some of which I shall here add, they being some of his last words, viz. that he had not handled the word of the Lord deceitfully, nor done his work negligently; earnestly desiring, that Friends might live in love, and keep in the unity of the Spirit, as the only bond of their peace; and signified, that though some might put the trying day he had seen and declared of, afar off; yet it would come, and on such as a thief in the night.

HANNAH MARSHALL'S TESTIMONY

As his last moments drew near, he closed his eyes with his own hand, and with cheerfulness and composure of mind, as one that had the sting of death taken away, resigned his soul to God, the 15th of the Ninth Month, 1698, in the sixty-second year of his age. Well! he is gone to his rest, which he often desired he might, before me; and I may say, he was taken from the evil that was to come. However it will be but a little [time,] if we continue faithful in our measures, ere we shall arrive at the same haven of rest, and port of joy, where all sorrow, sighing, and tears will be done away; which is the travail and desire of my soul for all the visited of God,

Who am your ancient and deeply afflicted Friend,

HANNAH MARSHALL.

London, the 1st of the Ninth Month, 1703.

JOURNAL
OF
THE LIFE AND TRAVELS
OF
CHARLES MARSHALL.

CHAPTER I.

Charles Marshall's Birth – His early religious impressions – He associates with some who devoted one day in the week to fasting and prayer – John Audland and John Camm's visit to Bristol – The effect of their ministry on Charles Marshall – Various exercises – The importance of humility and retiredness of spirit.

I WAS born in the city of Bristol, in the Fourth Month, 1637. My education and bringing up was after the strictest manner of religion, my parents being such as feared the Lord. I was kept much from the company of other children, and attained about the fifth and sixth years of my life to read the Scriptures of Truth, in which, in a little time, I took delight. In my very tender years I had an abhorrence of swearing and lying, and such like sins; and not only so, but many times I had inward desires and breathings to know God; so that about the eleventh and twelfth years of my life, I not only longed to know the true and living God, but also sought after him, and loved and esteemed sober, honest people, who feared the Lord.

I went with my mother to the Independents' meetings, in the days of that people's tenderness and sincerity; and sometimes I went

to the Baptists' meeting, and in public, to hear those men who were esteemed most zealous in their day. Among those people, and in those assemblies, there were awakenings inwardly, through the stirrings and strivings of the gift of God, under the sense of which, living pantings and breathings were in many of their souls, after the true, spiritual knowledge of God who is a Spirit. But they went out from that [state,] into a profession of the saints' words, works and enjoyments, and left this pure principle of light, life and truth behind. Now, as I advanced in years, I grew more and more dissatisfied with lifeless, empty professions and professors, feeling the burden of the nature of sin, which lay on my spirit; in the sense whereof, I became like the solitary desert, and mourned like a dove without a mate. And seeing I could not find the living among the dead professions, I spent much time in retirements alone, in the fields and woods, and by springs of water, which I delighted to lie by and drink of. And in those days of retirement, strong, great, and many were my cries unto the Lord; and sometimes being retired into places free from passengers, to ease my heart, I did cry aloud, because of disquietness of spirit. And I had openings of the miserable fall and inexpressible degeneration of mankind, and the captivity and bondage which my soul lay in; in the sense of which state of bondage and thralldom, I cried out, Oh, that my soul might be eased from these heavy burdens and loads of death and darkness! that out of this state of gross Egyptian darkness I might be saved, and from the land of drought, a land of anguish, a land of horrible darkness! Oh, undeclarable fall! said my soul; oh, inexpressible wall of partition and separation! Oh, gulf unutterable! For the fallen and undone state of the sons and daughters of men was opened unto me, beyond all words to demonstrate. And in those days, as I walked and beheld the creation

of God Almighty, every thing testified against me, heaven and earth, the day and the night, the sun, moon, and stars, yea, the watercourses and springs of the great deep, keeping in their respective places; the grass and flowers of the field, the fish of the sea and fowls of the air, keeping their order; but man alone, the chief of the work of God's hand, [I saw was] degenerated. Then cried I out bitterly, – Man's state in the fall is worse than [that of] the beast that perisheth; for "the ox knoweth his owner, and the ass his master's crib," but man, in this state, is ignorant of God his maker, and is become a stranger unto him, walking in enmity and disobedience, serving and obeying the devil, who neither created any thing, nor can preserve any living thing; and from the beginning, his appearance against God hath been mere enmity, altogether evil; a destroyer and a murderer. And such is the inexpressibly thick darkness that over mankind is come and spread, that they give up themselves in body, soul and spirit, to be led by him. Oh, thick darkness! that thus is come over the families of the earth! Here could I set my seal to the truth of that scripture, "darkness covers the earth, and gross darkness the people."

So in a deep sense of man's miserable state, and particularly the sense of my own captivity, and share in this inexpressible state of darkness, death, bondage, misery, sorrow and amazement, I fell to the ground, and cried unto God for deliverance and redemption out of this state; and, although the witness of God thus stirred, and was the discoverer of this miserable state, yet I saw not, neither had a clear knowledge of that which thus discovered.

And in those times, viz., about the year 1654, there were many [in these parts] who were seeking after the Lord; and there were a few of us who kept one day in the week in fasting and prayer; so that when this day came, we met together early in the morning, and did

not taste any thing. We sat down sometimes in silence; and as any found a concern on their spirits, and inclination in their hearts, they kneeled down and sought the Lord; so that sometimes, before the day ended, there might be twenty of us praying, men and women; on some of these occasions children spake a few words in prayer; and we were sometimes greatly bowed and broken before the Lord, in humility and tenderness.

Unto one of these our meetings, in the year 1654, came dearly beloved John Audland and John Camm, messengers of the everliving God; of whom a testimony is recorded in an Epistle written by a servant of the Lord, Alexander Parker, concerning dear Josiah Coale, and prefixed to the said J. C.'s works, after his death.

By this John Audland's powerful ministry, given and committed to him by the Lord, was I reached and turned unto the Spirit of God, which had discovered my state unto me, as before-mentioned; and presently the testimony that was borne by the aforesaid messengers, was readily received; and as I kept unto this light, whereunto I was turned, I saw a separation made between light and darkness, the day and the night, the precious and the vile; and as my mind loved the light, judgment was set up in my heart, even laid unto the line, and righteousness to the plummet. So was I brought into great dread, fear and awe of God eternal, and had great esteem of, and regard to God's messengers, who brought the acceptable tidings of life and salvation. Through them doctrine dropped as the dew, and was received; and as their words were gracious words, so was there a great estimation in my soul of every word, and a fear of rebelling against any part of that counsel I received from them, either by word or writing. A long travail I saw, through the ministration of condemnation, which indeed was glorious in its time: and as I kept down to the judgment

of the Lord in my heart, the operation whereof was as a sword, fire, and hammer, and the evil nature, in some measure, came to be overcome, then something of divine refreshing streamed in, and love flowed, which refreshed me in my travails. But now began the old subtle enemy to lay snares, and hunt after my soul, which was in some measure rescued out of the jaws of death; so that when I had precious, refreshing openings of the way of truth, through which a secret hope and joy sprang, the enemy led me out from sinking down into a sweet enjoyment and treasuring up, to spend my own bread in disputes for truth, against opposers; and to declare of it unto those who had some love for it. But so it was, that after I had given and spent my own bread, which was given me only to strengthen my own soul, that when I came home and communed with my own heart, and came to stillness, then I saw myself quite empty, having leaked out that which was given for my refreshment and consolation. My beloved was withdrawn; then distress took hold on me beyond all expression, and I was greatly bowed down; and having an understanding of the cause, I was ready to promise and covenant, that if I came to my former peace and refreshment and feeding again, I would not run out prodigally again, nor spend my portion, through which that inward trouble and barrenness came over my spirit. And here the enemy, that in his transforming workings had thus led me out, would work subtly also in the day of my trouble, to bring great discouragements over my spirit, and unbelief. Here my soul hath in remembrance the great anxiety of spirit, and sense of the withdrawals and hidings of [the Lord's] face, and the vail that came over. I was thus led out in a zeal not according to that knowledge which the power gives in its leadings and guidings; and when I promised and covenanted, and then brake covenant, I was pursued

for a covenant-breaker. But in time the Lord helped me through and over this exercise, and I came rather to stand as a fool, and to sit in silence before the Lord among his people, than to wrong my condition and grieve the Spirit of God. And when I thus kept obedient to Wisdom's directings, a secret joy would spring, and pure peace and inward ease; yet when I came to inward peace, and felt life and joy, for that the light of the Lord shined on my tabernacle, for want of keeping low in humility, where the growth in the truth is, the enemy wrought subtly again, to persuade that there was not that need of such a severe watch and inward exercise, as formerly; through which he sometimes prevailed, to lead into a liberty, inward and outward, that had a tendency to lead again into inward bondage: and I, through often refreshings, openings, prophecies and promises, was ready to conclude my mountain was immovable. But soon I found a withdrawing again of the Lord; then I knew a winter again, and the storms of the enemy; and not having yet learned the state of being contented in want, as well as in aboundings, I not only fell into a poor, wanting, murmuring state, but also into great trouble, in a sense of this change, and fears and doubts were ready to enter: I toiled in this night, but could catch nothing which administered any comfort that was lasting. Here I was willing and running and striving, being in great fear and sorrow; and the more I toiled and laboured, kindling sparks of my own, the more my sorrow was increased; for as yet I had not learned the state of resignation. And now, I was brought very low; and having mourned many days, in the sense of the withdrawals of the presence, love and power of my God, being in deep distress and amazement, Israel's travels in the wilderness were opened unto me; how the Lord tried them with want of bread and water, and that their happiness stood in their being content and

resigned up to the will of God, and in the belief of the Lord's faithfulness, to have endured the trial. But they murmured and repined, and thereby grieved the Spirit of God; so did I: yet through the loving kindness of God, the state of resignation was opened unto me, in which man stood before he fell through transgression, into his own workings and willings. Now, when my understanding was thus opened, my soul cried unto the Lord my God, – Oh! preserve me in pure patience and passiveness, and in living, acceptable obedience, and I will trust in thee.

And as I believed in the light of the Lord, and thereby and therein was comprehended and resigned, his pure power, love and life broke in as formerly, which greatly refreshed; then the sun shined upon my tabernacle, and I bowed before the Lord, blessing and praising his holy, glorious name; then he instructed me, and *his pure Spirit and power opened in me the way of preservation, and that was, to centre down in true humility*. So then my soul began to be as the dove that found a place for the soles of her feet. Yet did the enemy continue to tempt by his allurements, and so laid his baits and snares, that if at any time I was drawn to look abroad, and went out to view, as Dinah did, I was in great danger of being defiled: for I found, if at any time I went out from this pure, preserving power of God, that had wrought in my soul through inexpressible travail, and let in the spirit of the world and reasoned, and thereby beheld a beauty in any fruit but what was brought forth by the Tree of Life, then came over me a wound, a stain and defilement. And if at any time the enemy prevailed in the inward ground, to cause any cleaving to his temptations, through the lusts of the flesh, or the lusts of the eye, then was I afraid, because of horror and inward wrath; and then the power of the Lord, in love to my soul, wrought

mightily, to sanctify and cleanse it again. This inward exercise I passed through, when no friend nor intimate acquaintance knew thereof. Oh! I remember the nights of bitter sorrow that I passed through, when no defilement could be discerned by any, I walking blamelessly among men. For such was the great love of God to my soul all along, in those days of inward travail and exercise, that judgment followed presently upon the outgoing of my mind: and as I kept single to the Lord, and upright in heart, not joining unto any iniquity, I found the Lord near at hand in many exercises that happened in our city and elsewhere. Also [during] the working of the power of darkness in James Naylor, and the runnings forth of John Perrot and others, God let me, a young lad, see through all those subtle workings and transformings, and by a secret hand preserved me. Of those things and trying times I have not much upon me to leave in writing at present; known unto the Lord they are, the ends, the causes, and permission, and letting loose of the enemy; and what therein hath been in secret opened by the Lord, the Opener and Revealer, is left. *God hath willed the keeping low of his people in every generation; and he hath, by his power secretly struck at every things that hath a tendency to rob him of his honour. He delights in the humble, and dwells with the broken-hearted and contrite in spirit; and in this state is safety and preservation to us in this age, and will be the safety [of all] in succeeding ages.* And now, through these exercises at which I have hinted, in short, I have learned from the beginning of the work of restoration and redemption, *that every one's preservation is in pure inward retiredness unto the Lord; and in his pure fear, awe and dread to keep low; feeling after his soul-redeeming, soul-preserving, holy power, which quickens and*

enlivens; and as it is abode with and in, keeps alive in its own pure nature and quality, over the world, its spirit and defilement.

And further, I have a sense upon my spirit, beyond utterance, of the potent workings of the enemy, in and through the generations of mankind, to accomplish his end, viz., that after the Lord God Almighty hath appeared in any age, in the free dispensings of his love unto mankind, and the breakings forth of his power, and the making bare of his arm, in order to restore man into covenant with Himself; then, I say, hath the enemy appeared with all his power, mightily, subtly, gradually, and hiddenly, to undermine and anticipate the work of God; and his great end hath been, by different and manifold snares, to draw first into a lessening of the estimation, in the visited people, of the power and appearance of God, in this day, age, and generations in which it is manifested; and subtly to [lead] the mind, by his transformings, into an estimation of the manifestation that hath been, or into a strange affectation of what may or is to appear; drawing the mind out of a due regard unto that manifestation which alone works the eternal welfare of the creature. This was the case [with Jerusalem of old] to whom it was said, “if thou hadst known, even thou, at least, in this thy day, the things which belong unto thy peace.”

So this I have learned of the Lord, and therefore leave it, both to friends unto whom it may come in this age and generation, and unto God’s people in the following generations of the world: more fully hereof [may be seen] in my general and particular Epistles to Friends, and in the book called *The Way of Life Revealed, &c.*

CHAPTER II.

His call to the work of the ministry – Exercises consequent thereon – His concern to visit Friends throughout England – Names of the places visited – Remarks relative to this engagement – Providential escape from drowning.

AFTER many years travail of spirit, as before in short is hinted, in the year 1670, and the thirty-third year of my age, God Almighty raised me up by his power, which had been working in my heart many years, to preach the everlasting gospel of life and salvation; and then a fresh exercise began: for the enemy tempted me to withstand the Lord, to look to my own weakness of body and spirit, and insufficiency for such a great work. And such was the prevalency of the enemy of my soul, that had not the Lord God, in his inexpressible love, stood by me, borne with me, and helped me, I had perished, after all, through disobedience. For when the power of God fell upon me, and a few words were required of me to speak in the assemblies of the Lord's people in Bristol, I reasoned they were a wise people, and how could it be I should add to them; also, that I might hurt myself; that imagination might be the ground of such requirings, and that many wise men therein might look upon me as forward, and so judge me; and I thus reasoned through some meetings, until I was in sore distress. When those meetings were over, wherein I had been disobedient, then great was my burden. Oh, then I was ready to engage and covenant with the Lord, that if I felt the requirings of his power again. I would faithfully give up in obedience unto him. Yet when I was tried again, the same rebellious mind would be stirred by the power of the enemy: then hath the Lord withdrawn the motions and the feeling of his power, and all refreshment with it, and hid his face. Then was I in great sorrow, having a sense of others feeding on the bread of life in our meetings,

and drawing the water of life, but my soul was without [refreshment:] great bars [were] over [me,] and as it were, a sealing down under darkness; I beheld the displeasure of the Lord, and was bowed down and in great affliction; my soul cried to the Lord to try me again with the breakings in of his power, and to give me a clear demonstrative knowledge of his requirings, and I would obey him. Then the Lord God of life heard my cry again, and opened my heart that had been fast shut. And when I began to feel the warming power of God stirring in my inward man, I was glad on one hand, but very sorrowful on the other hand, fearing lest I should be rebellious again: and so hard was it for me to open my mouth in those meetings at Bristol, that had not the Lord caused his power so to be manifest in my heart, as new wine in a vessel that wanted vent, I might have perished. But the Lord had regard to my state, and knew the people's state, among whom I was gathered, and also first brought forth among: and when, through the great and wonderful love and power of my God, I had broken through, the enemy's snares were manifest; for which my soul praised the Lord God of my life; and I have been, and often am broken in the sense of his goodness to me when a child, nay, as a worm. And in the sense thereof, at this time, even in the fresh remembrance of thy love, I bless, magnify and extol thy name, O Lord, who art good, and doest good, and art worthy of all fear, obedience, reverence, and honour, for ever and ever.

After I had, through the goodness, love, and power of God, gotten dominion in a measure, over that which did let, I faithfully gave up liberty, estate, relations and all, to my God, and was drawn forth in his power, in the assemblies of his people in the city of Bristol and places adjacent. And as I gave up in obedience, I found my way made easier and easier, and the enemy that would have hindered me, more and more conquered; so in the year 1670, I received this commission from God, – Run through the nation, and

visit my breathing, bruised birth, which I begat among my people, in the day of their first tender visitation; proclaim my acceptable year, and day of perfect deliverance to my breathing, tender birth, and my day of vengeance to come upon all that have bruised it, either among my people or in the world. Then cried I unto the Lord, – How shall I visit thy people in these times, when the rod of the wicked is upon their backs; and almost everywhere endeavours [are used,] through violence, to scatter the assemblies of thy people! How shall I meet with them! – And the Lord said – Go, I will prosper thy way; and this present exercise which is over my people, shall be as a morning cloud; and I will be to them as the tender dew, through the land of thy nativity. – Then bowed I before the Lord, and travelled in obedience to his command; and from the latter end of the Tenth Month, 1670, to the 20th of the Twelfth Month, 1672, I was at about 400 meetings, the particulars whereof follow. About the latter end of the Tenth Month, 1670, I visited the meetings in and near the city of Bristol.

On the 12th of the Eleventh Month, I went forth of Bristol

1670	16, Shaw Hill.
11th Mo. 13th, I had a	17, Camberwell.
meeting at Calne, and one at	18, Sutton.
Marlborough.	19, Charlecot.
14, at Chippen-	21, Nailsworth.
ham.	22, Cirencester.
15, Uridge Farm	Then I came to Bristol, out
and Corsham	of Wiltshire, went out again
Ridge.	on the 5th of 12th Month,

1670, [and was] at the
General Meeting at
Nailsworth.

12th Mo. 9th, Oldstone.

12, Pucklechurch.

14, Abington.

15, Ross.

16, Gloucester and
Cheltenham.

17, Tewksbury.

18, Evesham.

19, Campden.

20, Warwick and

Dordon.

12th Mo. 23rd, Wishaw and
Birmingham.

24, Lin.

26, Trole.

28, Lancaster.

1671.

1st Mo. 2nd, Kendal.

5, Swarthmore,

8, Franly.

9, Congleton,

12, Bradley.

13, Stourbridge.

14, Dudley and
Stourbridge.

15, Chadwick.

16, Worcester.

17, Pershore.

19, Evesham, two
meetings.

20, Tewksbury and
Gloucester.

Then to Bristol.

I went again from Bristol the
30th of the 1st Month, called
March, [O.S.]

31, at Cannings, (a
General Meeting.)

2nd Mo. 1st, Calne.

2, Foxham.

3, Cheverell.

4, Bugly.

7, Wallop.

9, Southampton.

11, Alton.

2nd Mo. 12th, Hedley.

14, near Guildford.

16, Gracechurch
Street.

18, Devonshire-house.
 21, Horsleydown.
 22, Westminster.
 23, Wheeler Street.
 25, Devonshire-house and Peel.
 28, Ratcliff.
 3rd Mo. 2nd, Bristol, Men's Meeting.
 3, 5, 7, Bristol.
 I went from Bristol on the 9th of the 3rd Month, 1671, to visit the West of England.
 10, Hollowtrow.
 11, Shepton Mallet.
 12, Street and Ilchester.
 14, Membury and Honiton.
 15, Absom.
 16, near Norton and Launceston.
 18, Falmouth and near it.

22, Truro.
 23, Thos. Lower's.
 24, Trigen Jervis'.
 25, Thos. Mount's.
 26, Menhinuick.
 28, 29, Plymouth.
 4th Mo. 1st, Coliton.
 2, Ashton.
 3, Thorncombe.
 4th Mo. 4th, Bridport.
 5, Weymouth, and at a village by.
 6, Poole.
 7, Ringwood and Southampton.
 8, Portsmouth.
 9, Porchester
 10, Petersfield.
 11, Guildford.
 12, London.
 13, A General Meeting.
 14, Another.
 16. Peel.
 17, Westminster.
 19. Colchester.

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| <p>22, Coggeshall.</p> <p>23, Ibid, Quarter-ly Meeting.</p> <p>25, Hemmington and Halstead.</p> <p>29, Haverill and Brick-house.</p> <p>30, Felsted.</p> <p>31, Colchester.</p> <p>5th Mo. 2nd, Overburyhall.</p> <p>4, Woodbury.</p> <p>5, Bucklesham.</p> <p>6, Ipswich.</p> <p>10, Mendlesham.</p> <p>12, 13, Ibid, Quarterly Meeting.</p> <p>14, Two Meeting [Meetings] at Bury.</p> <p>15, Snarehill.</p> <p>16, Ramplingham.</p> <p>17, Tivetsall.</p> <p>18, John Barber's.</p> <p>5th Mo. 19th, Norwich.</p> <p>20, Stoke.</p> | <p>21, Whittlesfen, in the Isle of Ely.</p> <p>24, Long Sutton, Lincolnshire</p> <p>25, Wingolf.</p> <p>26, West Wellowby, at William Moince's.</p> <p>27, Lincoln.</p> <p>28, The Isle of Axholm.</p> <p>30, Garshop.</p> <p>31, Sike.</p> <p>6th Mo. 1st, Selby.</p> <p>2, York, two meetings.</p> <p>3. Malton.</p> <p>4, Scarborough.</p> <p>5, Whitby.</p> <p>6, Hinderwell, in the Bishoprick of Durham.</p> <p>7, Stockton.</p> <p>8, Shotton.</p> <p>10, Near Auckland.</p> <p>11, Bowden.</p> |
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12, Newcastle.
 13, Darmon-water.
 14, Arlington.
 16, Matson.
 17, Carlisle.
 18, Scotby and
 Morehouse.
 Thomas Sturdy's,
 within two miles of
 Scotland.

6th Mo. 20th, George Bulie's,
 Cumberland.

27, Preston in
 Westmoreland,
 Morland.
 30, Swarthmore.
 31, Lancaster.

7th Mo. Warwick.

2, Barmel.
 4, Franly.
 6, Near Stafford.
 8, Coventry.
 9, Warwick.
 10, Lament-house,
 and Cirencester.
 11, Bristol.

13, Winterborn.
 20, Week.
 21, Calne.
 23, 24, Andover.

Then I went to London,
 and through the Meetings [of
 that city,] from the 26th of the
 7th Month to the 8th of the
 8th Month, and from thence
 into Essex, where I had three
 Meetings, and so into Suffolk;
 from thence I returned to
 London in about five days,
 and had two meetings more.
 After these two meetings, I
 came from London to Bristol,
 which was about the 20th of
 the 8th Month, 1671.

Then I spent some time in
 visiting the meetings in and
 about Bristol, and almost all
 the meetings in Wiltshire, and
 part of those in
 Gloucestershire. I went again
 from Bristol on the 2nd of the

11th Month, 1671, [and
attended meetings as follows.]

11th Mo. 4th, at Cirencester.
5, Gloucester.
7, Nailsworth.
9, Sutton-under-
Braylis.
11, Siddington,
Cirencester.
12, Cricklade, and
a village a mile
from Cricklade.
14, Sutton-under-
Braylis.
16, Warwick.
17, Coventry.
18, Hinckley.
19, I went to see
G.F.'s mother in
Leicestershire.
21, Badgley.
22, Swanington,
Castle Dunnington.
23, Nottingham.
24, Seatly.
26, Little Norman-
ton, at Thos.
Brokeshaw's.
28, near
Derbyshire.
11th Mo. 29th, near Derby.

30, Sileby.

31, Kirby,
(Leicestershire
Quarterly
Meeting.)

12th Mo. 1st, Leicester, at
Samuel Wilson's.

2, Black Ashley,
Hartshill, at
Nathaniel

Nutton's.

4, near Leicester, at
Wm. Wells'.

5, Long Clanson,
in the Vale of
Bevor, at Ed.
Halum's.

Ibid, had a great
Meeting at night.

6, Oakham,
Rutlandshire.

7, Farndon, near
Market-
Harborough.

8, Northampton.

9, Wellingborough.

11, Kings-Rippen.

13, Earith, which
took in friends of
Cambridgeshire
and the Isle of Ely.

14, Ashwell.
 15, Hitchin and Baldock.
 12th Mo. 16th, Hertford.
 18, London, Gracechurch Street, and Peel.
 19, The Men's Meeting.
 26, I set forward towards Kent.
 27, Frinsbury.
 28, Canterbury.
 29, Dover.

1672.

1st Mo. 1st, Deal.

2, Sandwich.
 3, Wamsted.
 4, Swingfield.
 5, Masom.
 6, Tenterden.
 7, near Cranbrook.
 8, Staplehurst.
 9, Frinsbury and Gravesend.
 10, London, Bull and Mouth.
 11, Sarah Sawyer's.

13, Peel, and so from meeting to meeting in that city.

21, Alban's.

22, Kensworth.

24, General Meeting for Buckinghamshire.

26, Marlborough,

and the next day home, where I remained four days, and had a meeting at Charlecot, another at Gotaker, and four meetings at Bristol.

2nd Mo. 4th, at Chippenham.

5, Marlborough.

6, Sutton.

29, Gloucester.

30, Ross.

3rd Mo. 2nd, Ross.

3, Hereford.

4, Leominster.

6, Almesly.

7, Shrewsbury.

8, Edgmond.

9, Shrewsbury.

10, Bradley in Staffordshire.

12, Lin.

13, Birmingham.
 14, near Dudley.
 15, Birmingham,
 Warwick.
 16, Banbury.
 17, Hooknorton.
 18, Nornewton.
 20, Bugbrook
 21, Northampton.
 22, Welling-
 borough.
 23, Sherrington.
 24, Kensworth.
 25, Albans.
 26, Winchmore-
 hill.
 27, The General
 Meeting in
 London.
 28, I went out of
 London.
 29, Colchester.
 30, Coggeshall.
 3rd Mo. 31st, Overbury-hall
 in Suffolk, at Ann Doyly's.
 4th Mo. 3rd, Mendlesham.
 4, Ann Doyly's
 uncle's.
 6, Witham.
 7, Manningtree.
 9, Colchester.

10, Hingingham.
 14, 16, Plaistow,
 near London.
 18, Croydon.
 19, Burmeg.
 20, near Reigate.
 21. near Grinstead.
 24, Warbleton.
 26, Lewes.
 28, The great
 house in Saine, and so
 through Surrey and
 Hampshire, home, where I
 remained ill about two
 months, and was, in appear-
 ance, at the brink of the
 grave; but was raised by the
 power of God.

After my recovery, I
 visited Friends about
 Wiltshire.

On the 4th of the
 8th Month, 1672, I took my
 journey for London, having
 a particular requiring to visit
 that city.

8th Mo. 4th, [I attended]
 Devizes Quarterly

Meeting.

8th Mo. 5th, Marlborough.
 6, Reading.

8, Reading,
 9, Henley-upon-
 Thames, and had a
 dispute with the
 Baptists.
 10, Windsor.
 11, London.
 13, Gracechurch
 Street, and Sarah
 Sawyer's.
 15, Peel.
 16, The new
 meeting-house, viz.
 Savoy.
 17, Westminster.
 18, Peel,
 20, Bull and Mouth
 and Horsley-down.
 22, Witham, in
 Essex.
 23, Colchester.
 24, Halstead.
 25, Manly.
 26, Overbury Hall
 in Suffolk.
 27, Colchester.
 28, Coggeshall,
 Ibid, night.
 29, came into
 London.

31, Devonshire-
 house.
 9th Mo. 1st, Ratcliff.
 3, Peel,
 9th Mo. 4th, Gracechurch
 Street.
 5, Devonshire-
 house.
 6, Wheeler Street.
 8, Sarah Sawyer's.
 Then I was sick a week.
 15, Gracechurch
 Street and
 Devonshirehouse.
 Then I was moved to visit
 the city of Bristol; came out
 of London on the 16th.
 17, Reading and
 Newbury.
 19, I came home,
 and stayed until the exer-
 cise of parting with my
 child was over: I had
 three meetings, and then
 went to Bristol.
 11th Mo. 13th, Tethbury.
 14, Badmington.
 15, Nailsworth.
 16, Painswick.
 18, Cirencester,
 two meetings.

20, Cricklade.	Gloucester.
21, Gloucester.	4, Cirencester.
11th Mo. 22nd, Ross.	5, Shipston.
23, Leominster.	6, Sutton-under-
25, Almley.	Braylis and
26, Year Island.	Tadmerton.
28, near	10, Banbury.
Leominster.	11, Adderbury.
29, Hereford and	12, Banbury.
Ross.	14, Charlbury.
30, Gloucester.	16, Two at Oxford.
12th Mo. 1st,	20, Calne.

And on the 21st of the 12th Month, 1672, I came home again, where I was ill about thirteen days; and after visiting a few meetings in Wiltshire, I went to Bristol, was at several meetings there, and in the country adjacent. Now in my foregoing travels many were convinced, and the mouths of gainsayers stopped: the Spirit of God fell on divers that have now a testimony to bear for his name. I was many times brought very low in my body, even to the brink of the grave; yet God Almighty, in loving-kindness, raised me up again, particularly twice, in a marvellous manner. Great were the trials, sorrows, difficulties and jeopardies, inwardly and outwardly, that I went through in this travel, which God Almighty only knows; and great were his deliverances many ways; one particular instance of which here followeth, to wit; in going over the sands, near Margaret Fox's, in Lancashire, I was wonderfully preserved with four more: for being come down to the sea-shore, in order to cross

the sands, two persons that lived on the other side informed us, we might go over safely; and nothing appeared to the contrary: but when I attempted to go, I was stopped in my mind; and waiting a season on the Lord, I was forbid to go; and it was showed me, that if any attempted to go at that time, they would perish; which caused me to hinder passengers from going: and in about an hour the sea overflowed; so that if we had gone, in all likelihood we had perished; which when some that were there saw, they were greatly tendered, and magnified the name of the Lord.

CHAPTER III.

A warning to the cities of London and Bristol – Remarkable protection from persecution during his travels through the nation – His sufferings at some other times – Great convincements which resulted from his Gospel labours – Notice of the apostacy of John Wilkinson, and John Story, and exercises occasioned thereby – The designs of the separatists defeated – Charles Marshall is imprisoned in London – Remarks on his Gospel labours and other service – His last illness and decease.

WHEN visiting the city of London, I left a paper, a copy whereof here followeth.

“A warning to the people that have lent their ear to the declaration of the truth, and have not received it in the love of it.

“A warning to those convinced of the truth, who have not subjected themselves thereto, in pure, living obedience.

“A warning to all who have begun in the Spirit, and set their faces Zionward, that they neither return into Egypt, (spiritually so called,) nor sit down by the way.

“The dreadful day of God’s vengeance proclaimed, in which all professors and professions shall be tried, the floor thoroughly purged, the wheat fanned, and the gold tried; and the day of God [shall come] upon all images and likenesses.

“A treading down of all that which is risen through a loss of the ancient, eternal power.

“A day of calamity, misery, amazement and distress, to come upon the inhabitants of the city of London, and the begirdings of

sorrow upon the nation of England; and after this day, the day of gathering through nations, of the dispersed of Israel and the scattered of Jacob.”

In the name and authority of God Almighty, I also cleared my conscience of the city of Bristol, and have not kept back his counsel from them; but in the power and demonstration of his Eternal Spirit, and in all manner of plainness, I have declared the truth as it is in Jesus, manifesting the many snares of the enemy that do attend Friends of that city; and I am clear of the blood of the inhabitants thereof, and of all professing truth therein; and am assured that a day of deep trial will come upon many of its inhabitants; for, as was my testimony to the city of London, so was it to the city of Bristol.

Now, in this day of my travel through the land, there were many attempts made for my imprisonment; but the Lord was with me, as often it was his word, – I am with thee; – and the word of the Lord was as a fire in my bones, [constraining me] to run through the land: and he helped me often in the spiritual battle with the enemy of the souls of the sons and daughters of men. And so it was, that although the laws were then put in execution against dissenters, which empowered the magistrate to fine twenty pounds for the house wherein was a meeting, five shillings for every person present, and twenty pounds for the preacher; and those that were accounted able, were to pay the fines of the poor; and the informer to have a third part thereof; yet in this time of sore persecution, in all my passage through cities, towns, and all the counties in England, no man was suffered to lay hands on me to stop my way; neither did any man, that I know of, lose five pounds on my account, throughout the nation. This short account I leave to posterity, not out of any glory to self, but to magnify and exalt the holy power and arm of the Lord;

and that many travellers yet to be raised up, may be refreshed, and trust in the Lord Jehovah, in whom is everlasting strength. For although He call to hard things, yet is he not a hard Master, but giveth power unto all that believe in his Arm and trust in Him; his glorious power and right arm of salvation hath done glorious things in our day: unto Him, through generations, be given and rendered everlasting praises, honour, holy thanksgiving and renown, [even] unto Him who liveth for ever and ever.

[Although Charles Marshall was, as he observes whilst engaged in the above-mentioned extensive service, preserved in a remarkable manner, from imprisonment and personal abuse, yet it appears that at some other times he shared with his fellow-professors in sufferings for conscience' sake. In the year 1664, a law was passed, bearing the title of "An Act to prevent and suppress seditious conventicles," which forbade "the assembling together of five or more persons under colour or pretence of any exercise of religion, in other manner than is allowed by the liturgy or practice of the Church of England," on pain of imprisonment or fine for the first and second offences, and transportation beyond the seas for the third offence. Among the names of 219 persons, convicted under this Act, of the first offence, are those of Charles and Hannah Marshall. C. M. was also, in the year 1670, taken up by a priest, on a writ, issued by virtue of a law passed in the 23rd year of Queen Elizabeth, which enacted that "every person not repairing to their parish church, shall forfeit twenty pounds for every month they so make default." See Besse's Collections of the Sufferings of the people called Quakers.

Another instance of suffering which befell Charles Marshall, is related by John Whiting, a friend who resided in Somersetshire, as

follows: – “It was in great dread and power he came among us, and had great meetings in our county, as at Portishead, Nailsea, Backwell and Claverham; at which last place he was, in the Tenth Month, 1674, pulled down as he was at prayer, by some justices of the peace, so called, (but some of them, in those days, were the greatest disturbers of it;) particularly Francis Pawlet, of Wells, who laid violent hands on him, to pull him through the rail where Friends used to stand, griping him so, by the side, as caused him to spit blood; and haled him out of the meeting; which hurt he felt and complained of long after.” See also the account of C. M.’s imprisonment, page 30. – ED.]

[The Editor is unwilling to pass from the subject of sufferings, without inserting an extract from a letter written *to* Charles Marshall, wherein is exhibited the efficacy of that divine support, through which our early Friends were enabled, even when under bonds and afflictions, to “rejoice, and give thanks.”

“Through the mercy of the Lord and his goodness towards me and my fellow-prisoners, we have no cause to complain in our sufferings; for the Lord is pleased to afford his powerful presence to attend us, which refreshes our souls and rejoices our hearts. For these his mercies, let my soul bless his holy name, and that for ever more, who makes hard things easy and heavy burdens light, through his goodness and mercy.

“JOHN HARRIS.”

The said John Harris was committed to prison at Fisherton-Anger in the Eighth Month, 1683, at the suit of Daniel Salloway, priest of Hilmarton. When in prison, the priest his prosecutor,

endeavoured to persuade the gaoler to keep him close, and not allow him the benefit of the air. – Besse.]

After this, I did not travel so constantly or swiftly, nor [have I] kept any account of many remarkable things, signal deliverances and preservations that I met with in my travels; but this I can say in truth, and in the presence of my God, who opened the door of people's hearts so effectually, that I believe thousands received the word of life: many were added to the church in divers places, and meetings were settled in some places where there was never a Friend before. In one place a whole meeting was convinced at one time; and I never heard that any of them turned back, [or] but [that they continued] faithful unto the Lord. Oh! the tenderness that mine eye has seen in many places through the land: the watering showers that descended on the Lord's plantation, is beyond expression. Many that had apostatized and backslidden, were effectually reached and brought back again; so that I may say, the Lord was with me and made way for me, according to his word, before I went forth to travel through the land.

I continued labouring until the time that John Story and John Wilkinson, with their adherents, set themselves up to oppose the order and discipline that were then set up in the churches of Christ.

This opposition was carried on eagerly, under a specious pretence of standing up against imposition; but it took its origin from the minds of some, [who] going into a singular spirit and getting into an undue liberty, endeavoured to lead others into the same; a fearful, slothful spirit, that left and turned from the pure power of the Lord, and a daily dependence on its fresh arisings and quickenings; retaining a ministry of the doctrinal part of truth, in a dry and dead

spirit; endeavouring to lay waste the Quarterly Monthly, Yearly, and Women's Meetings, by opposing the settled methods thereof; calling them forms and an idol; when indeed it was the same divine power and wisdom that gathered us to be a people, that caused the setting up and settling good order and discipline amongst us; for taking care of the poor, the widows and fatherless; for care as to due proceeding in that great concern of marriage, and other things relating to the service of Truth and the welfare of the church.

Great was the travail of our ancient, honourable friend George Fox, in this weighty concern, in the first breaking forth of Truth in this age of the world; and several other brethren were also deeply concerned in the settling of many meetings in the said good order; and we found the Lord with us in our work and service.

Now the power of the Lord wrought thus, to settle us a people in a good order, that we might appear to the world to be guided by his wisdom, and be found in the form of godliness, as it arose from the power of it inwardly in the soul. But the enemy, that would have had us a people in confusion, a Babel instead of a Zion, wrought designedly, in the earthly, sensual wisdom of some loose-spirited men, who had lost their divine sight and sense of the goings and leadings of the Almighty, and brought them into a false imagination, that we were going from the inward guidance of God's Spirit, to set up forms like other professions, and thereby were leaving the light of Christ Jesus, which was to be every man's guide in faith and practice. Hereupon they endeavoured, with all their strength, to break down and lay waste the meetings before mentioned, crying, – imposition on conscience was the cause of their separation; – when in truth it was an opposition by the power of darkness working in

themselves, whereby they were quickly benighted; and many ran into their errors.

Now this spirit brought great affliction and travail upon some particulars, in the beginning of its workings in Westmoreland and other parts of the north; and in Bristol, Wiltshire, Gloucestershire and some other places. Great was the hurt and disorder it made in Bristol and Wiltshire; because of which the Lord concerned me, with other faithful brethren, in his name and power to make war, in great travail, sorrow, tears and distress of spirit, for several years together; to run in between the living and the dead. I travelled [on this account] in Gloucestershire, Somersetshire, Berkshire, and to London, for several years; and can say, the Lord God, who guided me to travel in his name and dread through the land, was with me in this day of deep exercise; and I have cause, in great bowings of spirit, to magnify his glorious name, who preserved me faithful over all discouragement. My bow he made strong, and my quiver he daily replenished with arrows; my soul he caused to be, as it were, baptized for the dead, as one eating the bread of adversity, and drinking the water of affliction; and I spared neither strength nor substance.

And indeed, to a great height of opposition did this spirit of division rise in divers instruments: the clouds were so thick, and the mist of darkness so great, that many poor sheep were in danger of becoming a prey to the wolf and devourer. The honest hearted were grieved and bowed down, and the rich in imagination exalted in rage and fury; so that this separation came quickly to be spread in the sight of the world; and in several places we were shut out of our meeting-houses, and exposed in the streets to the view of the world.

I very well remember the day that I received instructions of the Lord in a vision, concerning that people, wherein their work, end and downfall were shown unto me; so that a concern came on my soul to invite faithful Friends of Wiltshire to have a meeting on purpose to wait upon the Lord, in a deep concern of soul; and to cry to him to appear for his name's sake and his people. And friends did readily answer my desire, and we agreed upon such a meeting; and the first was in the town and place where [the opposers] designed to have laid waste the Quarterly Meeting of that county. When we were waiting upon the Lord, this was the cry of my soul amongst friends and brethren: – O Lord! what wilt thou do for thy great name, that is dishonoured; thy heritage whom the enemy and destroyer would now scatter? [he would] devour thy lambs, spoil and trample down thy vineyard, &c. – Thus we cried, in bowedness of spirit before the Lord, who heard from heaven, his holy habitation; and his power broke forth in a wonderful manner, tendering his people before Him: the Majesty of his presence, and glory of his power and heavenly wisdom, comforted and confirmed his servants that day; and Friends were opened to speak well of the name of the Lord, and greatness of his power and appearance. This meeting was then concluded to be continued, and it was so for many years; our wrestling therein prevailed with the Lord, who attended us with his heavenly power and presence; and we saw from that day, the blasting of that spirit in all its undertakings, and the confirming of [the Lord's] heritage and people.

And the same power of God wrought a great, inexpressible travail in the city of Bristol; there the Lord God of Power many times signally caused a decision, (and that in great assemblies, as at their fair-time, when many of those preachers up of separation flocked

together,) and disappointed the design of their great appearances: David's sling and stone smote their Goliath, that rose up against the armies of Israel; and [the Lord's] glory has shined over all. I cannot forget the many days, nights and years of sorrow I went through in that city, wherein I laboured, in the power of the Most High, for the settling in some measure, the churches of Christ, in the city and adjacent counties, in peace and good order.

After this time did the enemy fill the heart of the priest of the parish where I dwelt; and he laboured many months to get me into prison, and take away my substance; sparing no cost until he got me into the Fleet-prison in London, where I was both before, and at the time of the great frost,* and thus came to be separated from my dear wife and children: in about a year's time after, my family removed up to London. During this imprisonment I suffered much in body, spirit and substance, known to the Lord, who was with me, as his word was often to me in my travails.

[Our historian John Gough, in his account of Charles Marshall, states the following particulars respecting this imprisonment: "In the year 1682, whilst resident at Tetherington in Wiltshire, he was prosecuted for tithes, by John Townsend, priest of that parish; in consequence whereof he was arrested and brought before the Barons of the Exchequer and committed to the Fleet-prison, where he was confined for the space of two years. The priest growing uneasy in his mind about this time, came in person to the prison, released him, and soon after died." – Ed.]

*According to a respectable publication of Remarkable Occurrences, this frost commenced in the Tenth Month, 1683, and continued 13 weeks. – ED.

About the space of two years after, the priest came to the prison, caused the doors to be opened, and brought me out; and some time after he died.

I then settled, with my family near London, and for many years laboured in the gospel in that city; and was greatly concerned for the sick, and in several services for God's church and people: I was frequently concerned with some in the government, in behalf of his suffering people and the good of my native country; which I shall pass by, as to particulars, desiring to be as concise as may be, in this account of my labour, travels and exercises. But before I conclude, I must say, for my last three years, I was several times concerned to visit the city of Bristol and adjacent counties. And God Almighty concerned me in a great travail, in those several visit, which he gave me power and strength to go through; where his glory did shine over all, his river ran, his latter rain descended; the springs of the sheep have been broken up, and the mysteries of the kingdom, and travels of spiritual Israel have been abundantly opened and answered. Oh, that they may be a worthy people, to the praise and renown of the name of the Lord! is my soul's cry to the God of my life, on their behalf.

CHARLES MARSHALL.

[The account which follows, of the peaceful close of this diligent labourer in the Lord's vineyard, is extracted from *Gough's History of Friends*, and *Piety Promoted*: and as it is, for the most part, additional to that contained in the Testimonies which precede the Journal, the Editor trusts it will not be considered unsuitably appended in this place.

“His last journey was to Bristol and the western counties; after his return from which, he was visited with a lingering indisposition, which proved mortal, contrary to the opinion of his physicians, but not to his own; for he seemed fixed in his opinion that it would terminate his existence in this world.

“And even before his illness he seemed to have a presage of his approaching end; for, some little time before, he pressingly requested an intimate friend to take a ride with him, having something of moment to impart; and when they were gone a few miles out of London, he told him, he was satisfied the time of his departure drew near, and therefore he was desirous of an opportunity to discourse with him, between themselves, about some particulars, before he died.

“And when, soon after this, he was seized with indisposition, though he remained settled in opinion that he should not recover, yet this fixed persuasion of his mind was attended with no fearful apprehensions of his future well-being: having passed a life of faithfulness, integrity and extensive benevolence in the service of God and man, he felt in the assured prospect of his approaching change, that the work of righteousness was peace, and the effect thereof quietness and assurance for ever.

“Being advised to go into the country for the benefit of the air, he rather chose to be removed to John Padley’s, near the river-side, [Southwark] a friend for whom he had an affectionate esteem. He lay ill about four months, in great weakness, frequently attended with great pain: but borne up superior to his affliction, by the serenity of his conscience, he was strengthened to bear his painful sensations with much patience, and calm resignation to Divine disposal; and his senses and understanding were preserved to him clear and sound to

the last, under the pure influence of heavenly support, and the consolatory enjoyments of Divine life.

“During his illness, several friends came to see him, and he would be frequently giving them seasonable counsel and advice, in many heavenly expressions; and would often exhort them to keep in love and unity, and to the living, divine power of Truth, that thereby they might be kept a people fresh and green, and living to God; that so formality might not prevail over them. And he pressed, that a great regard might be had of the poor, and that some way might be found out for their employment; often saying to this effect, that in an inexpressible manner he felt their sufferings, by reason of their poverty. Indeed he was a man that greatly sympathised with those who were afflicted, either in body or mind, being of a very tender spirit.

“A little before his departure, he sent for John Padley and his wife into his chamber, and said to him, ‘Dear John, do what thou canst for the honour of Truth, and the Lord bless thee and thine for generations to come.’ And to his wife he said, that he desired the Lord might be with her when she came to such a time as that he was then in, and make her passage easy; and his desire was granted, for she died in less than a year after, and said on her dying bed, that the Lord had answered dear Charles Marshall’s request, for she lay very easy, and freely given up.

“When our friend George Whitehead came to see him, with much tenderness of spirit, he signified his great peace and satisfaction, and that he always, from the first, had an honourable esteem of the unity of his brethren. And a little before his departure, when our friend William Penn and divers others visited him, he lay as a man gathered up in his spirit unto God; and though he was

almost spent, his voice being very low, hardly to be heard, yet by what was understood, it might be perceived that he had in possession the earnest of that blessed peace, which he was going to receive the fulness of: the observation of his peace and happy condition, much affected those present. And so he departed like a child, in a quiet frame of spirit, the 15th of the Ninth Month, in the year, 1698, aged 61 years, and was buried from Gracechurch-street Meeting-house, in Friends' burial ground, near Bunhill-fields, London.”]

CHAPTER IV.

A Testimony to the glorious morning of the day of visitation of the love of God, (in particular to the city of Bristol, and adjacent parts;) and to the great and mighty power of the Lord, which appeared in and with his two precious servants John Camm and John Audland, who came to that city in the year 1654.

AFTER the long and tedious night of apostacy spread over nations, and dismal darkness over people, it pleased the Lord God of heaven and earth to visit with the morning of his ever-blessed day, this northern island, and first the northern part thereof; from whence came the aforesaid blessed servants of the Lord Jesus; having received the everlasting gospel from the angel of God's presence, to preach in the demonstration of his mighty power; with which, indeed, they were filled.

John Camm was a man full of zeal and fervency in the gospel, endued with the precious gift of discerning and sound judgment; terrible to the man of sin, and full of tenderness to travailing souls; sharp and terrible to the evil, but sweet and friendly to the tender and well-inclined unto the way of righteousness. He spared not his weak body, but offered it up even unto death, to serve the Lord God, in his blessed work of gathering, which he saw in a plentiful manner, to his great satisfaction. A further testimony of him, as to his country, life, travels and death, is given by his dear wife, and his son Thomas Camm and his wife, to which I refer. His memory is blessed, and his place is among the living ancients in Jerusalem.

John Audland was a younger man, of a ruddy, sweet and amiable countenance, and of a cheerful spirit; one of the wise in heart, filled

with the excellent, bright, glorious power of the Lord God. His voice was as thunder, dreadful in the strength of the Lord of Hosts, against the man of sin, and those in covenant therewith; terrible in the dread of God, against the workers of iniquity; but livingly tender to the sensible travailers and poor in spirit. Ah! my soul hath a sensible remembrance how the doctrine given him of Jesus Christ, dropt as dew and descended as the refreshing rain. He was a labourer indeed, night and day, in the work of the gospel, and therein he extremely spent himself; and his frequent and inexpressible travails in and about Bristol, I am well satisfied, laid the foundation for the wasting of his natural life, which was spent and offered up for the Truth, and in the work of it. And indeed he, with dear, honourable John Camm, were instrumental in the hand of Almighty God to our gathering; and the spending their lives and strength was most in their labours and travails amongst us in the city, and adjacent parts, of which I was an eye-witness, being frequently with them.

These two ministers of Christ Jesus came to the city of Bristol, in the Fifth Month, 1654. And first they came amongst a seeking people, who kept one day in the week in fasting and praying; waiting for and breathing in spirit after the morning and visitation of God, and day of redemption. Amongst us they spake the powerful word of life, in the dread of his name who lives for ever; and we were seized on and smitten even to the heart; and that day, and the visitation of it, overtook us, which we had longed and waited for; and from darkness to the marvellous light of the Lord we were turned. Some meetings we had, before the more general gathering in and about the city, which began on this wise. On a First day in the morning, I went with these two servants of God, about a mile and half from the city, to a little spring of water, where I often had spent many solitary hours in

my tender years, seeking the Lord. Here we sat some time, and drank of the spring. – After some hours of the morning were spent, I saw in them a great travail of spirit. J. A. trembling, said, “Let us be going into the city.” So we came to the street called Broadmead, to a house where several people were met together, inquiring after these two men of God. John Audland was under a great exercise of spirit, and said: “Is here any one that has an interest in any field?” An ancient man said, “I have, in a field pretty near.” Notice being given to the people in the house, they came forth; and as we went along, people in the streets went also to the field, (called Earl’s-mead;) so that we came a pretty number, and some scats were brought. Dear John Camm began to speak tenderly, and in great zeal, directing to the heavenly grace of God, and testifying fervently against sin and iniquity: to [his testimony] some were attentive in this season. I perceived a great exercise on my dear friend and father in Christ Jesus, John Audland, who trembled very much. After dear John Camm stood down, he stood up, and full of dread, and with brightness on his countenance, lifted up his voice as a trumpet, and said, “I proclaim spiritual war with the inhabitants of the earth, who are in the fall and separation from God, and prophesy to the four winds of heaven;” and so went on in the mighty power of God Almighty, opening the way of life. But ah! the seizings of soul, and prickings at heart, which attended that season. Some fell on the ground, others cried out, under a sense of the opening of their states, which indeed gave experimental knowledge of that which is recorded Acts ii. 37. Indeed it was a notable day, worthy to be left on record, that our children may read, and tell to their children, and theirs to another generation; that the worthy, noble acts of the arm of God’s salvation may be remembered. At this meeting many were

effectually convinced, and from darkness to light turned; and afterwards our meetings grew larger and larger. They visited the meetings of those called Independents and Baptists, testifying amongst them, in great power, the things given them of God; directing the poor and needy in spirit, who saw their want of the Lord Jesus Christ, no longer to seek the living among the dead; but to look from the mountains and hills, dead ways and worships, unto Christ Jesus, the Fountain of life and salvation. There was added unto the gathering daily; and great dread was round about and in our meetings, under the seasonings of the Holy Ghost. Oh! the tears, sighs and groans, tremblings and mournings, in the sight of the middle wall of partition, that we saw then, in our awakened state, stood between us and the Lord, and in the sight and sense of our spirited wants and necessities! Oh! the hungerings and thirstings of soul that attended daily, and great travails of spirit, to obtain, through the working of the mighty power of God, dominion and spiritual victory over the enemy of our souls, who had led us in the paths of death and darkness!

And indeed, as the visitation of God's holy and ever blessed day, was signal and inexpressible; so I testify, in the fear and dread and awe of God Almighty, we received the gospel with a ready mind, with broken hearts and affected spirits; and gave up to follow the Lord fully; casting off the weights and burdens, and the sin that easily beset, and from the evil ways and vanities of the world departed. Oh! the strippings of all needless apparel, and the forsaking of superfluities in meats and drinks! in the plain, self-denying path we walked, having the fear and dread of God so on our souls, that we were afraid of offending in word or deed. Our words were few and savoury, our apparel and houses plain, being stripped of

superfluities; our countenances grave, and deportment weighty, among those we had to do with. Indeed we were a plain, broken-hearted, contrite-spirited people; our souls being in an inexpressible travail to do all things well-pleasing in the sight of God: for our great concern night and day was, to obtain through Jesus Christ, the great work of salvation, and thereby an assurance of the everlasting rest and Sabbath of our God.

And in those days, Oh! the inexpressible labour, travails, and spending of the strength of these servants of the Most High, in great assemblies in that city, and countries round about! Our meetings were so large that we were forced to meet without doors, and that in frost and snow. In which meetings, Oh! the extending of the voices of these servants of God, to reach over the great multitudes, when several thousands have been assembled together! And as the work of the Lord increased, so the enemy wrought in priests and people in those days, who stirred up the youth of the city, into a tumult, like the [shrine-maker] of Ephesus; and once we had a very great tumult: the streets were crowded, and these two servants of the Lord were seized by the multitude, and were in great hazard.

But the Lord signally delivered them, (as in days past he did his servants on such occasions,) and all came to be quieted, and our meetings peaceable: many grew in grace, and in the knowledge of God and Christ Jesus, which is eternal life. Much more of particulars I might write, but I affect brevity for several reasons. I say in short, such was the effectual working of the mighty power of God, and making bare of his arm of salvation, that attended those servants of the Most High, and the great work of our gospel Meetings, with the various trials and exercises that attended them, and us who were the fruits of their labours in the Lord, that my tongue cannot express [all]

that I was an eye and ear witness of, and soul-sharer in. Therefore to the God of this bright morning of our day of visitation, ariseth, springeth up, as [from one] in covenant with Himself through Christ Jesus, holy, heavenly high praises; and might, majesty and dominion are ascribed to the Lord God and the Lamb: so let it be, saith my spirit, in fear and trembling, through ages and generations, for ever and evermore. Amen.

And now, dear Friends everywhere, but more particularly in and about the city of Bristol, who have seen the morning of the day of God break forth in our age, as aforesaid; and by the Divine light thereof, have seen the darkness that has covered the people dispelled; (in which darkness, people have been ignorant of the true and living God, and his precious work of salvation, and in this ignorance have performed their worship, even in the same nature in which they are sinning, and rebelling, and grieving the good Spirit of God, which all ought to be subject to:) [Remember how] it pleased the Divine Being, in his infinite love, and tender pity and compassion, to look down upon us, whilst in the land of Egypt, and house of bondage spiritually: and to send forth his light and truth, to give us a sense inwardly of the deplorable state of our souls, in the separation from, and deprivation of, the enjoyments of the Lord. This sense and sight begat in us living breathings, and a holy cry after the knowledge of Him we saw ourselves ignorant of; and He, in the fulness of the dispensation of time visited us, as afore-mentioned; of which, dear Friends, we were right glad; although when the Lord discovered our states, he laid judgment to the line, and righteousness to the plummet, and gave to us the cup of trembling, wherein was the wine of astonishment. [Yet this] was in mercy to our poor souls, that could not be redeemed but by judgment poured on the nature that had

separated us from God, and on us as joined thereunto; and here, although sin revived, we began to die to it. Oh, good day, and precious season! worthy, worthy, to be remembered both by us, and our offspring, through generations! for although it was the season of the administration of condemnation, yet was it glorious; and in this season the Almighty God, by his spiritual trumpet, sounded to us, that the end of this his spiritual appearance was to root out, lay waste, and utterly destroy the nature of sin and iniquity, that had divided and separated us from God, and hindered the good things from us of his heavenly power and kingdom. We were persuaded the set time was coming for cleansing and sanctifying the temple, and fitting it for the pure immortal God; and did not we begin inward, as in the day of Hezekiah, that the temple might be cleansed thoroughly in every part? For in the outward temple they cleansed first the inward part of the house of the Lord, and so came along to the porch, until the temple was thoroughly cleansed. *Indeed in the morning of our precious day of visitation, the axe was laid to the root of the corrupt tree, and the hammer to the hard, rocky heart, and the spiritual fire was kindled in the stubble. Now, dear Friends, in the word of Truth I say unto you, search with the holy light of Christ Jesus, how this work has prospered in your souls; see whether you that knew a right beginning first in the inward part, have come along faithfully in the work of sanctifying the heart and the temple, from the inward part to the outside; see whether the root has not escaped the axe, the rocky heart the hammer, and the chaff the fire; for if it has, the cause is not in the Lord, nor in his power, but in your disobedience and negligence, going from the axe, hammer and fire, and so sparing the best, as disobedient Saul and Israel did; so the root of bitterness springs up against the work of God, and bringings*

forth of his heavenly wisdom. To the holy, plain speaking witness of God I appeal, earnestly desiring and entreating all to have a single regard to that which will duly and rightly apply these things; and let all see whether that nature be alive, that the holy power of the Lord did work against in the beginning; and if so, see the cause, which being seen, will deeply humble and seize on the spirits of all concerned. Oh! what a day have we had! How has the good Husbandman been at work in his vineyard! How did He plant in a fruitful hill, with the choicest vine! He digged, pruned, and gathered out the stones, and hedged and walled about; and, after all, He looked for good fruit; but where the unspeakable mercy and long-kindness of the Lord has not been answered, behold wild fruit and sour grapes were brought forth. And what was the consequence of it? Was it not the taking away the hedge, through which it was eaten up; and breaking down the wall thereof, and it was trodden down? Read, see, feel and consider; and the Lord God Almighty visit you in your habitations and secret chambers, with his holy dread, and with his searching life and piercing word of power, who in his tender infinite love and mercy, long-sufferings, great bowels to his seed and offspring, visited us in his pure morning aforementioned, to give all the sense of their inward states, as they are in his sight, from whom nothing can be hid. And now, dear Friends, the hindrance of the prosperity of the work of the Lord, in the souls of any, hath not been from any cause in God, or deficiency in his light, power and wisdom, but from the creature's going out of a capacity of receiving and enjoying the working power of God, in which salvation is worked out, by all that wait for it, join with it, and cleave to it, and do not forsake it, for I have learned of the Lord, through many exercises inexpressible, that after the visitation of the Almighty to any soul, He

requires an inward worthy receiving his love, and the spiritual watch to be kept in his holy light, in which all the workings and approaches of the destroying adversary of the soul is discerned, and the enlightened and obedient mind is preserved. And through the spiritual sense, given in a tender waiting on the Lord in the inward part, supplicating breathings arise to the living Eternal God of love and compassion, who beholding the want of the soul, descends in his love, and reaches forth his helping hand to the broken and contrite-hearted, and lifts up the bowed down spirit, with the liftings up of his holy spiritual standard. So the temptations and assaults of the enemy are vanquished and overcome, and the power of God is felt in those that descend with it in humility, to be working on the root as an axe, on the rocky as a hammer, and on the chaffy as a fire. Now, Friends, when there is an abatement of the inward and spiritual care, and a gradual lessening of the inward watchfulness, the mind becomes both unworthy and incapable of the enjoyments of the power of the Lord, that begun and carrieth on the work of the Lord: then the enemy comes as not seen, through the minds being out of the holy watch in the light, the nature that was wounded comes to be healed again, and ease given to that which should be destroyed: and the enemy, perceiving where the weakness is, and how, and by what means he has got a little entrance, endeavours with all subtlety and vigilance, by presenting matters and subjects, to lead by degrees out of a watchful state; and according to every degree of digression, he brings over the once enlightened mind a proportion of darkness and deceivableness of understanding, and insensibility of spirit. The enemy of the soul thus works, that with the declining there may be a proportion of benumbing the inward sense of seeing, hearing and feeling; and then again he has mankind in a state fit to work upon, by

drawing them out by his power, to act and bring forth that which he sees them most capable of, and which there is the greatest inclination in their natures to go into: hence schisms arise in judgment, which the wrathful part in man getting into, he works by the way of a fierce management, with a sort of zeal, but not according to knowledge.

The enemy is never wanting to present matters to the mind, as just, for the creature to be blown up with, which end in dishonouring the Lord and his precious truth, and in hurting others. When the enemy has worked his end [on any] by such instruments, he brings them into an alienation from the life of God, into a worse state than the tender day of God's visitation found them in; and so, if not humbled under the mighty hand of God, and returning, they are exposed to shame, and so die away under the wrath of God.

Now, dear Friends, the enemy of Zion's prosperity works variously, according as he sees where he may get an entrance, proportioning his snares to the inclinations of every one, as before is hinted. Where he sees an inclination in any to be taken with earthly things, there he works subtly to captivate the mind, and draw it out of the watchful, tender, spiritual state, into a false liberty, both to the affections, to the things acting and possessed, and in the conversation amongst men; others [he draws] into superfluities in meat, drink and apparel, on themselves and houses; and such, their comforts stand most in outward things, and by degrees they are swallowed up of them, and the pleasures, lust and delights below; and so they die to an inward life of watchfulness and freshness, which is preserved in fear and dread, in keeping the holy watch, and in the spiritual cross, which crucifies to the world, and the world to it. Now, dear Friends, here is our spiritual encouragement, viz., the same that through death to sin made us alive to God, as we abide under the leadings and

teachings of it, keeps us alive to Him, in a growing, increasing, fresh flourishing state; for as we delight in his eternal law of life, we grow as willows by the water-courses of immortal refreshings, and travel faithfully on in our spiritual journey, until we come to Zion, the city of God, and then are enjoyers of the end of all our trials and tribulations; having overcome, we see an entrance administered, and that abundantly, into the eternal rest and sabbath of our God.

The Lord Almighty give all to enjoy this blessed portion and goodly inheritance; and let all see in this age, and the ages to come, all that which lets and hinders them taken out of the way, that the God of all our mercies, in whom are all our fresh springs, may have his honour and glory, and his church and people through ages the comfort and consolation. Amen. Amen.

CHARLES MARSHALL.

CHAPTER V.

An Exhortation to the Quarterly, Monthly, and all other Meetings set apart for the transacting the affairs of Truth.

DEARLY BELOVED FRIENDS,

THIS exhortation ariseth in my heart, in the motion of God's immortal Power and Spirit, unto all concerned in the meetings above mentioned, that before you begin to speak to the matters that shall lie before you in all such meetings, you take a little time to wait on the Lord, to feel your minds gathered and inwardly retired into the heavenly light of righteousness, and there wait to feel the pure spring of wisdom, which is from above, and is pure and peaceable, in which every one may see and know his place in the body. And as every one is here centred, all waiting, in brokenness of heart and contriteness of spirit, upon the Lord, the sensual wisdom being under foot, and self made of no reputation, but humbled to the very death of the cross; all seeking the prosperity and welfare of the body, in the one universal spirit of life and love; then when a matter is spoken of, all will ponderously weigh the thing, in the heavenly peaceable wisdom of God; and as any things therein are opened in the understanding, there will be a pertinent speaking to the matter; and such speaking will be savoury, and one by one, as anything opens in the understanding that may be helpful. And here, in the unity of the one Eternal Spirit of life and peace, things will be soon dispatched; for things will be seen through, as the inward eye and sense is opened and attentive to the heavenly oracle.

And, dear Friends, as your concerns in all such meetings are managed in the meek spirit of Christ Jesus, the Saviour of the world, you will all be refreshed, and go away from them comforted, being leavened and seasoned by the grace of God amongst you; and as you thus return to your respective places again, amongst your brethren and sisters, the savour that you come from the meetings in, will refresh, strengthen, comfort and encourage your brethren and sisters of the meetings you belong unto.

But where there is not a waiting thus to be led and guided, so as for all to know their places in the body, (for every member is not an eye, a hand, or a foot,) there will be confusion: and if the earthly, sensual wisdom, in which are the rents, the contentious passions, haste and heat, if this gets up to order there, the fruit will follow; and then the heritage of the Lord will be grieved, burdened and bowed down, and this leaven will work to leaven others; and so, dear Friends, as the right and well-managed of these meetings would be inexpressibly profitable to the body in general, so the wrong management cannot but cause great hurt to the body. The Lord God of power, wisdom and strength, cause this matter ponderously to weigh on all hearts concerned herein, that so He may have his honour, and we all the comfort thereof.

And, dear Friends, God is and will be jealous for his name, glory and honour, and will not give it to another; and nothing must rule in and amongst the Lord's people, but the Spirit of God, and those who are guided by that Spirit.

And so, Friends, having in some measure cleared myself, in the counsel of the Lord, in this matter; and desiring that eye may be opened in all, and kept open, that will see much weight in it, beyond what is here expressed, I remain, in a travail to see Zion

delivered, and brought up into the very perfection of the beauty of holiness, which was the righteous end of the Lord's visiting us with his holy glorious day-spring from on high.

Your dear brother, in the measure of the grace of God received,

CHARLES MARSHALL.

Sutton-under-Brailes,

14th of the Eleventh Month, 1671.

CHAPTER VI.

An Epistle to the Flock of Christ Jesus, and professors of Truth in general amongst us: being to them a tender visitation from the True and Living God. [Reminding them of his gracious dealings with them, and containing sundry exhortations and warnings.]

DEARLY BELOVED FRIENDS,

WHEN we sat in darkness, and in the region of the shadow of death, when darkness had covered the earth, and gross darkness the people, as well in this professing nation, as in others; in this long and tedious night of apostacy, wherein we were seeking the living among the dead; seeking our bread in desolate places; were cast out into the open field, and lay polluted in our blood; wounded by sin and iniquity, and greatly distressed for want of the knowledge of Zion's way to be cast up in this our day; even then, in the dispensation of love, did the holy God of heaven and earth visit us, a people in this northern island, with his everlasting day springing from on high. This day was a day of love beyond all expression, and I am from day to day moved of the Lord to call it to remembrance in the ears of his people; it is a day never to be forgotten: for if the day of outward Israel's visitation, in outward Egypt, was to be kept in a continued remembrance; how much more ought the day of the visitation of spiritual Israel, in spiritual Egypt, in thralldom under spiritual task-masters, to be kept in a perpetual remembrance?

And, dear Friends, you know what manner of entrance Truth made in its first appearance, in the day of our first tender

visitation; how it regarded not the empty profession of any, but broke in upon us, pricking us to the heart, bringing us to a true sense of our inward states and conditions before the Lord; where, notwithstanding all the fair shews of professions, we saw our immortal souls in death, and buried in the grave of sin, and the nature of transgression exalted above all that was called God in us. Then we had not only a sight of this our deplorable state, but also a sight of him whom we had pierced, and whose countenance we saw marred more than any man's and his visage more than the sons of men; and here many knew a day of mourning, of passing through a vale of tears, and a drinking of a cup of trembling from the hand of the Lord: for our awakened souls cried unto the Lord, to be eased from under the burden and load of iniquity; and the living Lord God bowed down his ear to the cry of his Israel, and manifested his mighty, out-stretched arm of power, which wrought in us mightily, for the killing and making alive, for the casting down and raising up. And because of the working and operating of the glorious power of the immortal God, our very bodies trembled, so that we became as signs and wonders to people; yea, to our very acquaintance and relations: for we were as a people separated from all comforts and delights. And, my dear Friends, although it was thus with many, yet it was a good day; for the judgments of the Lord being in the earth, many learned righteousness. And as this immortal power was bowed unto, and lived in, it brought forth the soul out of the horrible pit, which was an answer to the cries of the panting, distressed heart and soul.

Dear Friends, as the Lord God began an effectual work, by his immortal, living, glorious power, so hath he, by the same, been carrying it on these many years amongst us;

notwithstanding the great oppositions it hath met with every way, by the power of darkness, in them that went out from us, and from men without.

Ah! how hath Leviathan, that crooked serpent, wrought! Under how many disguises hath he appeared, to rend and devour! How many false spirits hath he appeared in! And what endeavour hath the old serpent made, to bring the heritage of God into sufferings! But blessed for ever be the name of the mighty God, he is laying waste that serpentine spirit's working, and will lay it waste, and tread it down for ever under the feet of his anointed; and will make all their skirts bare, who have called themselves Jews and were not, but were and are of the synagogue of Satan; who would have perverted the right way of the Lord, and would have risen up in the enmity of the old crooked serpent, against the servants and messengers of the everlasting God, whom they have caused to go with bowed souls before the Lord. Friends, against that spirit, in its root and branches, I have a certain testimony from the Eternal God to bear; and woe from God, to the vessels that are still polluted with that spirit.

And, dear Friends, not only this mercy have we received from the hand of the Lord, to wit; the treading down of the serpentine spirit, which indeed I cannot but say, is not one of the least of the mercies and kindnesses of our God; but as the Lord hath appeared wonderful in power for our inward deliverances, so hath he appeared wonderful in power for our outward deliverances, and preservations from time to time: he hath bound the seas with swaddling-bands, and hath said to the proud waves, – hitherto shall ye come, and no further. – Magnified be the name of the Lord God for ever.

And so, my dear Friends, on every hand we are an engaged, obliged people unto the Lord, who hath been digging, dressing, pruning and watering us, his vineyard, from day to day, from week to week, from assembly to assembly; and his living power, that began this good work amongst us, in the day of our first tender visitation, hath been carrying the same on to this day.

And now, dearly beloved Friends, in every place, this to you is the message of the Lord of hosts, that I have received from his mouth, and am necessitated, both by word and writing, to sound in the ears of his people, in this nation peculiarly, which was the first of the nations that was visited with this his everlasting, glorious day in our age; that the Lord our righteousness doth require his people in every place, to keep stayed in that immortal light of life, unto which they were directed in the day of their first tender visitation; in that to feel the virtue, power, and efficacy of the girdle of truth, to gird up the loins of their minds in the light of righteousness; daily there to wait to feel the everlasting power, and right arm of God's salvation, its manifestation, operation and effectual working; so that thereby, that good and holy work, which the Lord God began amongst us, in the day of our first tender visitation, and hath been carrying on to this very day, may now be finished and perfected; and the residue of that nature, against which the sword of the Lord hath been furnished, might utterly be destroyed.

And, dear Friends, in the name of the everlasting God [I declare it,] this is the very work of this day, in and amongst the people of the Lord; and for this end doth the Lord spare many, and lengthen out the day of the tranquillity of this nation, with which he had a sore controversy, and which he will assuredly visit for its iniquities. Therefore, Friends, let all prize their time,

and the loving-kindness of the Lord God that is now extending itself unto his people in this day, wherein he is laying his hand of love upon those called to be the lot of his inheritance, to pull them out of spiritual Sodom fully. And this is the voice that is to go forth unto the unfaithful and disobedient amongst us, (as it was of old, – come out of Babylon, come out of Babylon my people, – so now,) – come out of all Babylon's abominations, touch no unclean thing; and be not partakers with her in her sin, that none may partake with her of her plagues.

Dear Friends, nothing will now please the Lord but a thorough work; a real cleansing and sanctification throughout, in soul, body and spirit; [a being] really translated out of the kingdom of Satan, into the kingdom of the dear Son of God.

Now, dear Friends, this perfect salvation is no way attained, but as there is an abiding in the way of it, closing with the being comprehended into that light of righteousness, given to us to profit withal; for, in it is the power received, in it is the virtue of life known, which no mind is made worthy of the enjoyment of, but that which can sit at Jesus' feet, which can stoop to the lowest appearance of Christ Jesus, where the mind is made low and little. Here is the entrance into the power of life that gives dominion; and many miss here; they come not down, so as to be nothing in the love of this world nor in any created object; to be nothing in thoughts or imaginations that are evil; to have no Dalilah, no beloved lust to be as the right hand, or as the right eye: for where the mind is in these things entangled, it finds not perfectly the way of Life, the place of power and ability to stand over every defilement and temptation, of what nature and kind soever. The door of hope is found in the valley, where, in mind, heart and thoughts, we come to be as nothing in our own eyes

before the Lord; here the power hath its passage, and here the Spirit of Life hath its free and perfect operation, to work the work of God effectually, until man throughout be leavened into the lump of Life, brought up into the image of God. So then, every one must come to be as a child, yea, and as a weaned child too; and here the work of the Lord in the heart and soul goes forward daily: for the Lord is weary of the out-side professions; and they are before him as the fig-tree, that was covered with leaves, but had no fruit; concerning which Christ Jesus said, – never man gather fruit of thee, – and it withered; so will it be with the false and hypocritical professors: for none shall be able to stand in the day of the Lord that hastens, but such as come to stand in the possession of Life itself.

Dear Friends, may every one know the blood of sprinkling, that sprinkles the conscience from dead works to serve the living God in newness of life; for where the blood of Jesus is despised and trodden under foot, there will the destroying angel enter, in the day of his passing through; the whirlwind of his wrath will be revealed, to sweep away the wicked, and the sword of the Lord is bathed in heaven against the ungodly. Therefore, Friends, prize your time, prize your time; waiting daily on the Lord God; that so the nature of transgression may be wholly taken away in us, for which the mighty God hath a controversy with the nations: for there shall be no hiding-place for any but the clean in heart, in the day at hand, of the dreadful pleadings and rebukes of the Lord God of heaven and earth.

And, dear Friends, it is upon me to leave this, as the counsel of the Lord, unto all the families of the Lord's people through this nation, who may be concerned; that all heads of families, and those that have the tuition of youth, may always in their

families feel the daily arising of God's immortal power, and in that labour according to their power, to keep down all sin and iniquity in their families; and in that feel ability to reach the witness of God in their children, servants and families; that so no sin nor iniquity may be in the families of the Lord's people, but that all be kept sweet and clean, pure and savoury before the Lord; all in is fear, dread and awe, out of all needless discourses, vain words and foolish jestings. Let your words be fore, administering grace to the hearers; that so when the people of the world come to your houses, to have converse or commerce with you, all being in the dread, fear and awe of the Lord God, in the sweet, savoury, chaste life, the witness of God may arise, and make them acknowledge you are the people of the Lord, and that he is with you: here all in their respective places will be preachers of righteousness; and here, in this pure harmless life, we must overcome. And this doth the Lord God, in whose hand is the breath of all living, require of all the families of his people. And those who do, or shall walk in a contrary life, the Lord God of eternal might and strength will visit with the rod of affliction.

And, dear Friends, it is likewise upon me to warn all, in all places, to be careful that neither you nor your families run into superfluities in meats, or in drinks, or in apparel, into the [use of] proud, offensive garbs of the world; but in all these things let us all keep in our first fear, dread and awe; that in none of these things, provision may be made for the flesh, to fulfil the lusts thereof.

It is also upon me to warn all to beware of trusting, or having a life in uncertain riches, or in any external thing; and at all times, and in all places, to keep out of the many and needless words. Both in dealing and in all your converse and commerce

with the world, let your words be few; for Friends, there is a great hurt sustained in a multitude of words; by it is the mind drawn forth, and the spirit of the world let in; through which the continued sense of the presence of the Lord is lost, and our testimony weakened against the world therein; also thereby the opportunity is lost of reaching the witness of God in the hearts [of others,] on occasions of having to do with them.

And therefore, dearly beloved Friends, I beseech all in the bowels of the love of God, in the moving of his Eternal Spirit and power, that in your dealings you use but few words; be equal, just and upright; and do not be drawn forth into many words, to answer that mind that is out of the dread and fear of the Lord; but after you have put a price on your commodities, which is equal, and as you can sell them, then if the persons you are dealing with, multiply words, stand you silent in the fear, dread and awe of God; and this will answer the witness of God in them you are dealing with; and if this should not please people at first, yet you will see it will quickly overcome; therefore in your dealings, keep out of the spirit of the world, out of all covetousness, over-reaching and craftiness, in the harmless life; seeking the kingdom daily; and let other things come as additions. So all being diligent in the pure fear of the Lord, out of the love of these worldly things, abiding in the love of God, and seeking the kingdom that is not of this world, you will see great opportunity in your dealings, of reaching unto people; and thereby thousands may be reached, convinced, and brought to the Truth.

And, all Friends, be watchful over your own hearts, in the fear and dread of the Lord, in the first moving cause of marriage; that none who profess to walk in the undefiled way of the Lord,

may run into the lusts of the flesh and of the eye, in which ground stands all the polluted marriages of the world; but let all try the very ground of their love and affection, whether it stands in the covenant of God, in the clean life of righteousness; for although it is the very truth, that marriage is honourable, yet the bed must be undefiled; which is a near word, and judgeth the polluted marriages in the world, that are begun, carried on, and finished, out of the fear and dread of the living God.

And, Friends, I am moved of the Lord God to warn all, to try the first moving cause of their desire and willingness to marry this or the other person, and *that* when it first springs in their hearts, and is in the bud; for then, if by bringing it to the light, it be found not wrought in God, but in the spirit of this world, it is easy cut off and broken; but if it still continue, and way is given to it, then it becomes a mountain; and the persevering therein draws the mind so far out into the affectionate part, as that it veils and darkens the heart; and the thing seems right in the consideration, although altogether the working of the destroying enemy. And here stands the ground of the running out of the affections of Friends, (or such as profess the truth,) to marry men and women of the world; for want of the keeping out the first motion [thereto,] they lose the sense of the truth, and so persevere therein, to the ruining their condition in the truth and to the displeasing of the holy Lord God. Of this practice I warn all, in the fear and dread, and by the power and spirit of the Lord God, to beware; and all such things will be avoided, as heed is taken, in the first thought [thereto.]

And, dear Friends, if any see that a single condition is not best for them, then let them wait to be guided in the truth, in the changing their condition; and not run as the world's people do

many times, from place to place, and from person to person, having their affections one while on one object, and another time on another, and it may be so on to many; which is a wrong thing, and destruction every way attends it; but let all in the pure fear of the Lord, (that keepeth the heart clean) proceed, seeing their way clear and plain in the sense of truth, out of all the world's bargainings and folly, that attend the management of such things.

And let all masters and mistresses, and heads of families, stand in their places, in the exercise of a pure, meek spirit, to their servants and children; not in the merciless spirit of the world, which would require of servants more than they have ability to perform comfortably; but out of that let all keep, in the love of God, waiting on him for wisdom, that every one may know their places.

And let all servants stand in the subject, diligent state, in meekness. I warn all servants, professing truth, to keep low in the fear and dread of the Lord, out of high-mindedness and pride, and out of all eye-service, waiting on the Lord to know your places in all things; and herein you will adorn the profession of truth.

And also it is upon me, in the fear, dread and counsel of the Lord, to warn all in all places, of that thing [concerning which] Joseph warned his brethren, viz., of falling out by the way; that there be no way given to the least appearance of that which would make any rent, schism or division; for the hand of God Almighty is against every person that shall set up that spirit that thirsteth to envy; that spirit that hurries into passions; that spirit that will backbite and whisper in secret, through which breaches come. The dread of the Lord of hosts, as a consuming fire, will break out against all who shall continue in any such spirit; for the

nature of the spirit of Truth is to bring forth the very contrary fruits in all, where it lives, reigns and rules. The life of such is peace, and they are peace-makers: such cannot rest nor be contented whilst there stands anything betwixt them and a brother or sister, if they be concerned therein. If one of these see any iniquity in his brother or sister, he will, in the bowels of tender love, go to his brother or his sister, and say, "my brother, or my sister, do not offend or grieve our tender Father, who hath dealt so tenderly with us;" so in the heart-breaking love, he will labour with his brother or with his sister; and if not received, will let no prejudice nor anger arise, nor shut out his brother; but if there should be no reception, there will be a single standing in the love and simplicity of truth; and they who shall not so receive, shut themselves out.

And if there be a controversy between any, where the life of Truth is known, and there be but the least sliding, the most innocent will be ready to acknowledge first, that with the love of God he may break down and overcome the mountain in his brother; and this spirit ruling, which is the spirit of the Saviour of the world, no rent, schism or division can live, or have an existence among the people of the Lord: for against this spirit that causes division, the hand of the Lord is; and wo from God, to all whose hearts and spirits do not subject to that which seeks peace, and delights in no other thing. The living God requires this of all his people; and if there be the least of the contrary in the hearts of any, I beseech all such, in the bowels of love, that they would presently put it away, and flee from it, as from the devourer of God's heritage. So, dear Friends, may all dwell together in the unity of the one Eternal Spirit of life and peace, and therein feel your hearts united; for he and she that loveth not

their brother, how dwelleth the love of God in them? And so, as the apostle well said, – mark them that cause divisions; – and out of their divisions keep for ever. And, dear Friends, wherever anything of division or distance remains in any heart, I earnestly beseech you, seek speedily an end to it; for God's controversy is against all things of this nature, and the wrath of the Lord is and will be revealed against all such things. Therefore, O Israel! put away this accursed thing wherever it is found; and let every soul desire and press into the lively state of brethren dwelling together in unity: for here the blessing of the life and virtue of the endless fountain of goodness will flow over all, and here all will be knot together as by joints and bands; all holding the head, and knowing their places in the body: here one member will not say to another, I have no need of thee; but all will seen need of another: here no stop will be put to the current of life, but through all it will run, even from vessel to vessel; in which state God Almighty preserve us all for ever and ever.

And, all Friends everywhere, quench not the spirit of the Lord in yourselves, nor in one another; nor let any resist or judge the power of the Lord God, although in a tender babe, that cannot yet speak plain. For where any do thus hurt the tender lambs of Christ's fold, and stop the bubblings up of life, they bring a barrenness over their own souls, and over the assemblies they belong unto.

And so, dear Friends, as there may be, and hath been, a false forward birth, that hath or may run before, to the burdening and grieving God's heritage, which birth the Lord destroyeth; so there hath been a stopping, a quenching and resisting the requirings of the power, to the hurt of many, and to the hindering of the growth of many, and of the prosperity of Truth in the

general: for some being in the sight, and under the grief of the false, untimely birth in [others,] have resisted the motion of God's Holy Spirit in themselves, whereby two evils have proceeded at once, viz. the exaltation of the false, and the suppressing of the true birth. Some men, unto whom God hath given gifts, and upon whose spirits the requirings of God's power have been felt, through their reasonings and looking out, have even hurt the birth of God's begetting, to the bringing darkness and heaviness over themselves, and to the hindering of their growth. And therefore, as on the one hand the false, forward birth is to be kept down for ever, whose end is always something, either to be great, or looked at, or to have ease or prosperity in the flesh; and also, that it may have its way in the lusts thereof; (for all such births centre in those things, notwithstanding all fair and fine appearances at times and seasons, or for a time or season;) so, on the other hand, the true birth is to come up. And therefore, in the name, strength and power of the God of heaven, arise, arise, thou child of the covenant, and come forth, and shew thyself, and work in thy Father's vineyard; break through, ah! thou breathing, panting birth, and in thy Father's strength break every bond and chain, that hath held thee under: Arise, Zion, and shine, for thy light is come, and the glory of the Lord is risen upon thee.

Arise, Zion, and thresh the mountains, and beat the lofty hills to dust; for into thy hand hath and will the mighty God, the great Jehovah, put a sharp threshing instrument. And so, dear Friends, in this thing, let every one be careful to walk in the even path of life eternal; in which path every eye will be single, and the whole body will be full of light; here every one will see and know the time when to speak, and when to be silent: for the true birth's life

is in the will and power of the Lord, and at his time and requirings [those who cherish it] bring forth sacrifice, not to their own nets, nor will every seek an interest of their own amongst any, but honour God alone, and be as worms before the Lord. But it is not so with the false birth; its life is not in meekness, but in the contrary: so here all may know the motions of the one from the other: *where the true motion of life is, the mind is brought into stillness, to wait on the Lord, and there the will of God comes to be sealed to the understanding.*

And, all Friends every where, keep diligently your meetings; for our meetings were set up by the Lord God of Abraham, Isaac and Jacob, and in his counsel they now stand; and the Lord requires us now to meet as boldly, as constantly and as diligently as ever, without any regard to what man can do unto us; because we know we meet not in refractoriness to any man on earth, but purely in obedience to the living God, who doth require it of his people; and whatever draws from meetings, in part or wholly, draws from God, and is an antichristian spirit, let it appear when, and where, and in what vessel soever; and God's infinite power and dread will tread that spirit down for ever. Therefore, dear Friends, let none forsake the assembling of themselves together, as the manner of some was in the apostles' days, and also is in our days; and if any do thus for fear, or for saving their estates or worldly goods, and so fear to come forth to confess the name of the Lord before men, that will prove an evil snare to as many as go into, and keep in it; for this is a way to bring a curse upon themselves and all they have. And where any depart from meetings to save an outward estate, and do not give up to the power of the immortal God, to divide them from that spirit [of fear,] the outward, for which they have left the Lord, may be rent

from them, or they from it; and then, when such shall lose that, and their peace with God also, what a miserable, horrid state will that be! This will be the state of all them that sell their birth-right for a mess of pottage. And, Friends, this I know, and therefore in the name of the Lord declare it, God doth and will appear mightily in the assemblies of his people, and arise in them, in the magnificence of his Eternal Power, to the astonishment of the heathen that knows not God, and to the gathering many lost sheep.

And Friends, these are the ends of our meetings, to wit; our daily edification, through the manifestation and workings of his Eternal Power in our hearts, in our assemblies: and therein and thereby for God we give a testimony against all the false professions, and false worships in the whole world; and stand as a city set upon a hill, to gather to the Lord the outcasts of Israel, and the dispersed of Jacob: and at the report of the Holy Ghost descending in our assemblies, as in ages past, shall many gather to them, and be pricked to the heart, and be turned from the evil of their ways, and be brought to the mountain of God's holiness, now to be exalted in and over the tops of all mountains.

And Friends, where any have been visited with God's everlasting day springing from on high, and [after having] made open profession and confession of God's everlasting truth, have erred from the holy commandment, have made shipwreck of faith and of a good conscience, and thereby have gone into the evil spirit, or into any iniquity in their dealings and commerce with the sons and daughters of men, or into any evil whatsoever; that have or do cast a stumbling-block in the way of the weak, or have cause the dear, and precious, and honourable name of the Lord to be blasphemed amongst the heathen, and his truth and

people to be reflected upon; to all such I say, in the name of the Lord, return unto the holy light of righteousness from which you have erred, there to wait for the arising of the power of the living God, to heal your backslidings; that ye may know the free love of God to come over all again, and feel a testimony arise in you against anything you have committed, that hath caused his dear name to be blasphemed, and his truth and people to be reproached, and the hearts of any to be hardened; which testimony you are to bear us publicly as the transgression has been: according to the nature of the offence against God, his truth and people, even so must the testimony go out against it, in the fear and dread of the Lord God, and in brokenness of heart and spirit before him: and where the backsliders in heart and conversation do not thus return, in the name of the Lord I declare, that the day hastens, wherein the hand of the Lord God will find all such out, and they shall be made an astonishment to themselves and to others; for the living God hath determined to clear up the innocency of his truth and people. And where any such do not return into a sense of what they have done, in their backslidings from the Lord, and declare against themselves, to the clearing of truth, then is it the duty of the people of the Lord, who keep their garments unspotted, after they have dealt with such tenderly, according to the order of the gospel of peace, to give a testimony against all such persons and practices, that are out of, and against the truth: and this testimony is to go forth according to the nature of the offence, that the house may be cleansed, and all kept pure and sweet; and that all may be clear of the iniquity, and of the blood of all men. And so, dear Friends, in the light of righteousness let us all keep our habitations, in a continual watchful state; then we shall grow, as the willows by

the water-courses, and be preserved out of all the snares and wiles of the enemy, in the light of righteousness; in which the arm of the Lord God preserve us all to the end of our days; that every day we may perfect holiness in his fear, to the glory of the Most High God, and comfort of every faithful follower of the Lord.

Given forth in obedience to the requirings of the Lord, through one who is a travailler for Zion's redemption.

CHARLES MARSHALL.

1672.

THE
WAY OF LIFE REVEALED

AND THE
WAY OF DEATH
DISCOVERED:

WHEREIN IS DECLARED

MAN'S HAPPY ESTATE BEFORE THE FALL, HIS MISERABLE
ESTATE IN THE FALL, AND THE WAY OF RESTORATION
OUT OF THE FALL, INTO THE IMAGE OF GOD AGAIN, IN
WHICH MAN WAS BEFORE THE FALL.

ALSO

THE BY-PATHS, CROOKED WAYS, WILES, SNARES AND
TEMPTATIONS OF THE ENEMY OF MAN'S SOUL
DISCOVERED, WHO GOETH ABOUT AS A ROARING LION,
SEEKING HOW HE MAY ENSNARE AND DEVOUR THOSE
WHO ARE IN ANY MEASURE ESCAPING OUT OF HIS
WAYS OF DEATH AND DESTRUCTION.

TO THE READER.

BE serious when thou takest in hand to read this following treatise, and have a single regard unto the inward estate of thy immortal soul; and let thy spirit bow down to the measure of the Spirit of God given thee to profit withal, that by it the eye of thy understanding may be opened; so wilt thou see the things herein contained, which concern thy own eternal welfare: and let not thy own thoughts and imaginations, in the wisdom from below, which is sensual and earthly, be judge therein; but stand still, out of thy own comprehendings, ascendings and descendings; and let a true and diligent regard be had to the word in thy heart and mouth, there placed, that thou mayst obey it and do it; so will thy heart be truly opened to read with delight the things herein opened by the Spirit of Truth, which searches all things, yea, the deep things of God; and the travail in Spirit, which is for opening the eyes of the blind, and unstopping of the ears of the deaf, will be answered, and the Lord God Almighty will have his honour from his own workmanship, and thou the benefit; which is the desire, travail and breathings of him, who is a traveller for Zion's perfect deliverance.

C. M.

*Bristol, the 2nd of the Seventh
Month, in the year 1673.*

CHAPTER VII.
THE WAY OF LIFE REVEALED, AND THE WAY OF DEATH
DISCOVERED, &C.

SECTION I.

[Man's happy estate before the fall.]

IN the beginning God created the heaven and the earth; and after he had made all things on the earth, he made man in his own image, formed him of the dust of the ground, and breathed into him the breath of life, and man became a living soul. And the Lord planted a garden in Eden, and there he placed the man whom he had formed; and out of the ground the Lord God made every tree pleasant to the sight and good for food, to grow; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And He that made man in this estate, gave him a law to preserve him therein, as the scripture of truth witnesseth, saying, "and the Lord God commanded the man, saying, of every tree in the garden thou mayst freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Now God saw everything that he had made, and behold it was very good; the tree of knowledge of good and evil was good, but not for food. And man was endued with that divine wisdom, that when the Lord God brought of every beast of the field, and fowl of the air, to Adam, he gave names unto them; and whatsoever Adam called every living creature, that was the name thereof. So here was man's station in the image of God, a living

soul, a noble plant, wholly a right seed, filled with divine wisdom and virtue, clothed with innocency, covered with glory, adorned with celestial beauty, in the continual enjoyment of the love and favour of the Eternal Being of all beings, having his daily conversation with Him that made him; no death, no darkness, no sorrow, no occasion of tears, no transgression, no knowledge of evil; dwelling in the innocent life itself; placed in the garden, into which came the river out of Eden that watered it. O blessed state! O happy condition! O inexpressible enjoyment! undeclarable beauty and glory! It is beyond the tongue of man to declare fully, that blessed, happy estate of joy, peace, virtue, purity, holiness, righteousness, and fruition of life, which man was in before he transgressed the royal law of God.

SECTION 2.

Man's miserable estate in the fall.

But now he, who kept not his first habitation, neither abode in the truth, envied man's happiness in the truth, and therefore, as a serpent, more subtle than any beast of the field, which the Lord God had made, came to the woman, who out of the man was made, and said, "Yea, hath God said, ye shall not eat of every tree of the garden? The woman said, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And here the serpent got an entrance. And when the woman, saw that the tree was good for

food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit, and did eat, and gave also to her husband with her, and he did eat, and the eyes, of them both were opened: here the god of the world prevailed, so as to open an eye that saw evil pleasant, and to blind the eye in these children of disobedience, that they should no longer behold the glory of God, &c. And here they became naked, having lost the robe of righteousness and garment of innocency, and then made aprons of fig-leaves to cover their nakedness; “and they heard the voice of the Lord God walking in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God; and the Lord God called unto Adam, saying, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself: and he said, who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?” Then Adam began to excuse himself, saying, “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat, &c. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” So the Lord sent Adam forth from the garden to till the ground, &c., and placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

O miserable change! O deplorable alteration! O lamentable state! undeclarable, undone condition! inexpressible fall! What! He that was in the image of the incorruptible Being, a living soul inhabiting in the garden of the Lord, where the tree of life was, and the splendour of the glory of the Divine Being was known and enjoyed, driven from all into the earth; and not only so, but the cherubims and flaming sword that turneth every way, placed to keep the way of the tree of life! Be astonished, O heavens! at this, and be horribly afraid, O earth! The Lord God brought up children, and they rebelled against him.

Now what was the cause and ground, O ye sons and daughters of Adam! that brought this wonderful change, that brought man into this deplorable state and condition? Was it not disobedience to the righteous law of God? Did not sin enter into the world through disobedience, and death by sin? And is not sin continued in the world through disobedience? Is there any other way by which sin enters now, than it did then, and death by sin, which has reigned over all, and reigns over all who are in the fallen estate from God, even over them that have not sinned according to the similitude of Adam's transgression? For all have not sinned according to his similitude, who was deceived with an expectation of a higher estate than that in which the Lord God had placed him. But all iniquity, of what similitude soever, is one in the ground, and becomes a separator of man from his God. So the ground of all iniquity and transgression that ever was, is, or shall be, is man's disobeying the righteous law of God, disobedience whereunto bringeth death.

But what was that which in Adam died? and what was the death? seeing that the Lord said, In the day thou eatest of the

tree, before mentioned, thou shalt surely die; and yet, though he did eat thereof, he lived outwardly, and had children.

It was the inward man that died, which was so made by the living breath of the Almighty; for man going out of the counsel of the Lord, by his disobedience came to be alienated from the life of God, and so became insensible of that primary life in which he was wholly a right seed, and a noble plant. In his degeneration he became inwardly dead; the inward senses of the inward man were lost; the inward ear was stopped; the inward eye was blinded; the inward sense of tasting how good the Lord is, the inward feeling after the divine virtue, which is all power, life, love, and joy, the inward sense of smelling his garments, that smell of myrrh and of the spikenard spiritually, were all lost; and instead thereof, an ear opened, that hearkened to the voice of the stranger; and an eye opened, that saw the forbidden fruit pleasant and desirable; the heavenly clothing of innocency, meekness, and resignation lost; and thus he came to be without God in the world; and here, in this estate, man was altogether out of a capacity of abiding in the garden, or partaking of the heavenly tree of life that was in the midst thereof; and in this estate are all the unconverted sons and daughters of men, notwithstanding all fig-leaf coverings of professions.

But as the law of the spirit of life breaketh forth in its manifestation, and the sons and daughters of men come with it to be awakened, they will have the sight and true sense of their inward estate and condition, which will indeed cause a cry to arise in the soul, O wretched estate! O miserable condition! And here the entrance of sin come to be seen, which hath brought death; for the wages of sin is death, which was the death that came over Adam, and over all since, that have disobeyed the

righteous spiritual law of God, which is just, holy, and good, and was before transgression; which law bringeth to Christ, the promised seed, the gift of God, which is eternal life.

Now, man being thus departed out of that nature, image and seed, in which man had his being before transgression, is become the degenerate plant of a strange vine before the Lord God that made him. And from the sons and daughters of men, as they stand joined to this nature and seed of the serpent, which hath defiled man in soul, body, and spirit, proceed these branches and fruits of iniquity, to wit; pride, envy, emulation, strife, variance, debate, hatred, wrath, anger, murder, inordinate affection, concupiscence, lasciviousness, wantonness, vanity, uncleanness, fornication, adulteries, love to this world, drunkenness, revelling, idleness, swearing, cursings, cheating, defrauding, double-dealing, evil-speaking, back-biting, covetousness, idolatry, witchcraft.

Man being thus fallen from God into this miserable, deplorable state, the Divine Being, in his endless, boundless, fathomless loving-kindness, hath opened a way by which mankind might be restored up to himself again; which way is the promised seed, concerning whom he said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." So herein was the tender mercy of the everlasting God extended unto mankind, in giving the seed, to wit, Christ Jesus; else all would have been as Sodom, and like unto Gomorrah, which God destroyed with fire in his wrath: so this is that one seed, on which he hath laid help, who is mighty to save, who is the image of the invisible God, the first-born of every creature; in which image man was before the transgression, who was

glorified with the Father before the world began. This is He, of whom in the name of the great Jehovah, I give testimony, that He is the way of life and salvation; and that there is no other name by which any man can be saved, than by Him who was, and is, and is to come; who was from everlasting to everlasting, the Rock of Ages, which followed Israel, and was in the church in the wilderness, as Stephen testified before he was stoned to death. This is He, who is without beginning of days, or end of life; who in the fulness of time was manifest, taking on Him not the nature of angels, but the seed of Abraham, for whom there was a body prepared, in which to do the will of his Father; who, after He had accomplished it, ascended where He was before, far above all heavens, that He might fill all. This is the Emmanuel, God with us; Jesus, the Saviour; Christ, the Anointed; who hath been called by several names, and spoken of under several denominations and appellations, through the mouths of his servants, the prophets and apostles in ages and generations by-past. This is the only Beloved of the ransomed, and this is our Friend.

And now He is arisen and arising, who is the Ancient of days, in the might of his power; and is revealing himself the good old way, and path of life, whose out-goings have been from everlasting; in which way Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, and all the servants, prophets, apostles, and saints of the Most High God walked, through all ages and generations; which way was before all the invented ways and worships were, which have been set up in the will and time of man; for all the holy men of God, and saints of the most high, worshipped God in the spirit of holiness, in which they were accepted of Him, who is the God of the spirits of all flesh. And no outward

performance whatever, performed by any, through ages and generations, was any farther acceptable unto the Lord, but as performed in this spirit.

SECTION 3.

The way of restoration out of the fall, into the image of God again, in which man was before the fall, &c.

But how salvation comes to be wrought by Him, and how mankind may be brought again into Him, who is the way, the truth, and the life; and brought from under the power and dominion of the seed of the serpent, in which by nature all have been the children of wrath, is indeed the thing that lieth on my spirit weightily to demonstrate, having obtained mercy to see this way of life and salvation revealed and opened; and not only so, but a necessity hath been and is upon me to preach the gospel of Christ Jesus, and declare the way of life and salvation to my countrymen, through this island of England; and now a necessity is also upon my spirit, to leave a testimony of the same on record.

This is generally confessed, that in the first Adam all die, and in the second man Adam, Christ the Lord, all shall be made alive. But how mankind comes out of this state of death, in the first man Adam, into this state of life in the second Adam, is that which the wisdom of this world never knew, never saw, never understood, nor comprehended truly or rightly. Man, by that wisdom, hath only imagined and conceived something in the carnal mind concerning this great mystery, and therein hath set up many inventions of the way of life and salvation. And into

these many ways of man's inventions and imaginations, set up in the fallen wisdom of man, there have been the several calls, lo here, lo there; but the day is dawned, and appearing, and now breaking forth more and more, (magnified and praised be the name of the infinite, almighty God,) wherein all invented ways, set up in the will and wisdom of man, that is earthly, sensual and devilish, shall come to an end.

And now, in the name of the mighty God, all the graven images, the work of men's hands, and earthly wisdoms shall be broken to pieces and ground to powder; the mouth of the Lord of Hosts hath spoken it, who will perform it by the might of his arm, and by the strength of his power.

And therefore, tremble, tremble, all ye image-makers of all sorts, who have been making and framing likenesses of the way of life and salvation, in your fallen wisdoms and corrupt wills, and have made gods thereof, and have fallen, bowed down to, and worshipped them; so that it may be said of christendom, so called, as it was once said of Judah, "according to the number of thy cities are thy gods, O Judah."

But now is the fulness of time come and coming, wherein the ancient way of holiness, in which the righteous walked through all ages and generations, is cast up, manifest and manifesting; which way is Christ Jesus, the gift of the Father's love unto the sons and daughters of men, who hath as before-mentioned, been preached up and declared of by his servants, messengers, prophets and apostles, under several denominations and appellations, according as he was pleased to manifest himself in and to them, and as his Spirit gave them utterance. Amongst many other appellations, he hath been declared a Priest for ever, after the order of Melchizedec; the Rock that followed

Israel, who was in the church in the wilderness; a King; a Law-giver; Wonderful; Counsellor; Prince of peace; a Branch; a Light to lighten the Gentiles; the Arm of God's salvation; a Covenant; Messiah; a Leader; a Commander; a Captain; the Horn of God's Anointed; a Stone of stumbling; a Foundation laid in Zion; the Corner-stone; the Word of God; the Word that was in the beginning; the True Light, that lighteth every man that cometh into the world; the Truth, the Way, and the Life; King of kings; Lord of lords; Christ; Emmanuel ; Jesus; the Beginning of the creation of God; the First-born of every creature; the First-begotten from the dead; the Faithful Witness; Alpha and Omega; Bright and Morning star; the Image of the invisible God; the Offspring of David. Under these, I say, and other names and denominations, hath he been spoken and declared of, and by; who still hath a name that no man knoweth but himself, who is that one Eternal Fountain of blessedness, and the one previous Saviour; and there is no other besides him, although diversely denominated, according as his Spirit gave utterance, to demonstrate him to those unto whom his servants spake, prophesied, and wrote.

And now, by the ancient power of the holy everlasting God, is he preached up, under the denomination of LIGHT, in this island of the Gentiles, according as was prophesied of old, by Isaiah, chap. xlix. 6, who said, "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth;" which is one with the testimony of John, chap. i. saying, "In the beginning was the Word, and the Word was with God; and the Word was God. The same was in the beginning

with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not. There was a man sent from God, whose name was John. The same came for a witness to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world," &c. And to this agrees the testimony of just Simeon, who came by the Spirit into the temple, and took the child Jesus into his arms, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel." This is he of whom we testify, whose light is the way of life: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one (mark) that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Now this Light, which the servants of the Most High testified of, is that which hath been spoken of and denominat'd under several names: for this manifestation of God in man, is sometimes call'd the Word, the Spirit, the Law, the Grace of God; now the Word, Light, Grace, Law, Spirit, are all one in nature, although diversely nam'd: Moses call'd it the Word, and directed to this Word in the heart and in the mouth; which Paul, that illuminated man, rehearsing, saith, "Say not in thine heart (mark) who shall ascend into heaven? (that is, to bring Christ

down from above:) or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach." This is the sure word of prophecy, unto which Peter directs to take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in the heart.

This Light is the law of the spirit of life, wherewith Paul was acquainted, that warred in his mind against the law of sin and death, which was in his members: this Light is the law in the heart and the spirit in the inward parts, the new covenant of God Almighty; this is that which converts the soul; which law Paul delighted in according to the inward man: this law is light, of which the scriptures of truth plentifully testify: this is that grace that Paul declared, brings salvation, which hath appeared to all men; which Law, Light, Spirit, Grace, Gift, hath in measures, as God's talent, appeared to all men, which teacheth all that are led, taught and guided by it, "to deny all ungodliness and worldly lust;" and not only so, but also "to live soberly, righteously and godly in this present world." This is that grace which the Lord, the giver thereof, said to Paul was sufficient for him, to deliver him from the temptation, the thorn in the flesh; of which the same apostle said unto the Ephesians, "By grace ye are saved," &c. And this is the manifestation of the Spirit spoken of by Paul, which is given to every man to profit withal. And this is that good Spirit of the Lord given to Israel, who rebelled against it, as the old world did, unto whom the Lord said, "My Spirit shall not always strive with man;" of which Word, Law, Light, Grace and Spirit, given to be the Leader and Guide of mankind out of sin, and death, and darkness, into which man fell through disobeying

the righteous law of God, as is afore declared, the Holy Scriptures give clear and full testimony, as hath been demonstrated. But now, that which is ready to arise, is an objection in some, (whose understandings are not opened, whose searchings to comprehend, and inquiries after the way of man's salvation, stand in that wisdom that is from below, and in the will and reason of man degenerated from the life of God,) whether the preaching up this Word, Light, Law, Spirit and Grace of God manifest within, hath not a tendency to make Christ Jesus' appearance in the flesh, his sufferings, death, resurrection and ascension to be invalid? Unto which I answer, nay; forasmuch as no persons ever did, do, or shall truly see, discern, know, understand or enjoy the benefit of Christ Jesus' manifestation in the flesh, but as their hearts were, are or shall be opened, and understanding illuminated by the light; which is a measure of the Divine fulness that dwelt in him, and is communicated to, and placed in all immortal souls, as the universal love of God; extended in the Son of his love to all the families of the earth, as the revealer and discoverer of the will of Him from whose divine fulness it comes, and issueth forth itself universally: for the Scripture thus witnesseth, that no "man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God."

The hearts of the Jews not being seasoned with this grace of God, and ignorant of the gift of God, which is eternal life, they neither discerned, loved nor received Christ Jesus, when manifested in that outward bodily appearance, but rejected him; notwithstanding they professed love, honour and regard to the prophets, and were in expectation of the fulfilling their

prophecies of the coming of the Messiah, who in due time came, and yet they did not receive him; but instead thereof, set themselves against him, taking counsel from time to time how they might slay him, though in words they professed an earnest waiting for him: so in this day, age and generation, there are many, who by their words do profess they believe his coming in the flesh, and his sufferings, death, resurrection and ascension; but yet having their faith consisting in outward notions, and having no inward experience of the end of his coming, nor of the virtue of his sufferings, death, resurrection, &c., they are enemies in their minds to his second appearance, and coming without sin unto salvation. So there is a necessity for all the sons and daughters of men to come to, and obey this divine, spiritual principle, which is placed in their consciences by the living eternal God, that thereby the eye which hath been blinded through disobedience, by the god of the world, may be opened; for, until this in some measure be effected, the mystery of godliness, which is great, can neither be seen nor understood; and therefore Christ said, finding the woman of Samaria ignorant of himself, who was and is that great mystery, and the gift of the Father's love, "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water."

The travail in spirit of the messengers and servants of the Most High in ages past, was the same as now it is, viz., to turn people from darkness into light, and from the power of Satan to the power of the living God; thereby in no wise invalidating Christ Jesus' manifestation in that bodily appearance, neither his sufferings, death, resurrection or ascension; but bringing all people guided thereby, unto that which will open the eyes of

their understandings, whereby they all come unto such a condition and spiritual understanding, as to see and know their benefit by that appearance of the Saviour of the world; for this we testify, all are perfected by that one offering, that are sanctified. But here ariseth another objection by some, who may come so far as to own and confess, that there is a principle or light in man, that discovereth sin, and teacheth man to do justly and equally, which some call morality; but that this light or principle in man, is of a saving property, and of the nature and quality of the Divine Being, many for want of understanding do deny; and so are found opposers of Truth itself, and stumble at the cornerstone; which indeed in all generations, hath been to many men a stone of stumbling and rock of offence; which thousands, giving themselves up to be guided by their own wisdom and prudence, reject; yea, those accounted the wise master-builders, professors of God and Christ, being ignorant of the root and offspring of David, have and yet do reject this corner-stone.

Now, for the sake of all who do or may desire after the true and saving knowledge of Christ Jesus, it is on my spirit yet further to open and manifest the nature and property of this principle and light; whose fountain is the Eternal Being, and everlasting ocean of Divine fulness, and its nature and quality is one with this fountain from which it comes. John testified, "In the beginning was the Word, and the Word was with God, and the Word was God." "In him was life, and the life was the Light of men." He also testified, that "he was not that Light," but "came for a witness, to bear witness," that "that was the true Light, which lighteth every man that cometh into the world:" so the original of this light is Christ Jesus, the Word.

But some may query thus, is Christ the Light in every man?

To which I answer; Christ doth appear by his light in every man; and the light, which comes from Christ, is in every man; as is clearly demonstrated in the Scriptures of truth: and, though I account it unnecessary to answer the curious inquiries of such, who seeking to know much, do not walk answerable to what they know; yet for the sake of such whose understandings are not opened, and yet are inquiring the way to Zion, I add this similitude: the natural sun is placed by the Creator to lighten the outward world, and doth extend from its body a measure of its light and natural property, shining on the just and the unjust, and so doth daily give forth of that virtue which is inherent in itself. When the sun shineth on any object whatsoever, we sometimes say, the sun there appears; and other times we say. There is the sun; the propriety of either of which manner of expression, I suppose, none will question; for light in that appearance is seen, and virtue is felt, penetrating to the refreshment of our natural bodies; and this light and heat is inseparable from the fulness: and notwithstanding it daily shineth, and displays its virtuous life into and over all the earth and its inhabitants; yet its body is not any way exhausted or altered through ages and generations. And so I say, that Christ, the universal fountain of Life, the Sun of Righteousness, the ocean and fulness of spiritual light, life and virtue, from whence is communicated a measure of his nature, property and quality, is given of the Father to enlighten all the sons and daughters of men; who accordingly are all enlightened with his spiritual appearance; and though this appearance cannot be called the fulness, yet being a measure of that fulness, it is one in nature and property with, and inseparable from the fulness; and though through its virtue, life is daily communicated

unto the sons of men, who waiting for the appearance thereof, as for the morning light, cannot live unto God without it, yet doth he admit of no diminution, alteration or change; but all fulness of Divine light, life and glory, doth and shall, through every age and generation, remain with him: and albeit the veil of darkness hath over-shadowed the hearts of some, so as when we give testimony unto the universal appearance of the Sun of Righteousness in the hearts of all the sons and daughters of men, they are ready to say, such a testimony leads to the diminishing of that glory and honour which belongs unto Him, as He is the fulness, and sitting at the right hand of the Father; inferring from such our testimony, as if, whilst we testify to his appearance in our hearts, we exclude his presence elsewhere: which inference, I say, is as irrational as it would be for any to conclude, that because we say of the shining and appearance of the sun, there is the sun, or the sun there appears, therefore we exclude the being of the sun elsewhere: for its virtue is communicated to our natural bodies, every one having in measure some enjoyment of the virtue or light of the natural sun; which is light to the eye, even as the outward eye is light to, or of the natural body; and whosoever they are, whose invisible sense are quickened by the influencing virtue which proceeds from the Eternal Sun of Righteousness, do thereby see and discern, that these things are according to the clear manifestation of Truth in their inward parts; and from a true sense thereof, can of a truth give this certain testimony, that Christ the Lord, by his holy quickening Spirit, hath appeared in them, to the quickening of their immortal souls; and that through believing in the Light and obedience to his appearance, being come out of that state which is reprobated

by the Lord, can of certain experimental knowledge say, Christ is in us the hope of glory.

And so, when we direct people to this Word, Light, Law, Grace and Spirit, we do not thereby intend that Christ Jesus, the Light of the world, and gift of God, is not the true Saviour, Redeemer, and Reconciler of mankind unto God.

Now this Word, Light, Law, Grace and Spirit, which is one in nature, doth lead and guide the souls and spirits of all such as obey it, up to God, the fountain from whom it comes; and no man comes to see its nature, but such who are led by it; for in the light of the Lord alone, man cometh to see light, and to have an understanding from whence it springs. Before this be fully seen or understood, the mind of man must be brought down, out of all its own willings and runnings, comprehendings and searchings, into the principle of light, therein to see a death to his own will, and be comprehended into this light; and so man comes to have an understanding to know Him that is true, and to be in Him that is true.

Now, as any are convinced of, and converted by this heavenly principle, (which is placed in the conscience, there given to be a guide and leader unto mankind,) they are led thereby out of darkness, wherein they have been, while yet the light shone in darkness; in which darkness no man ever comprehended this light or heavenly grace, which sometimes moves through the darkness, on the depth of man's understanding, reprovng and discovering darkness, causing man to hear its small still voice, moving in man Godwards; and so daily continues without change, reprovng man whilst he remains in rebellion and disobedience, all the time of his visitation, and approving and giving peace unto man when he is obedient.

This principle of light remains entire in its own purity; and although man may change and alter, and go from it, and rebel against it; and thereby become one of them of whom Job speaks, that rebel against the light, and thereby know not the way of it; but give way to the working of the god of the world, to be drawn out into the fading perishing things; yet this principle remains immutable in itself, being of and from the immutable, unchangeable Being, and remains with man, until it be taken from him, and he be cast into utter darkness.

The first operation of this heavenly Light, amongst those who are convinced by, and turned to it, the gift of the Father (which Christ Jesus, in his parable to the Jews, compared to a grain of mustard seed; and to a little leaven, which a woman took and hid in three measures of meal, until the while came to be leavened,) is, to shew man his inward state and condition; and the first step in the way of life, is, to be turned to this holy principle, that teacheth the obedient to know God savingly; and when by this principle man comes to have a true sight and sense of his fallen estate, and sees how he hath transgressed against that Eternal Being that gave him life and breath, who notwithstanding in his long-suffering, waiteth still to be gracious, and knocketh at the door of the heart, and hath striven by his Divine light, the true sight and sense hereof will break the heart, and tender the spirit before the Lord; and under the weighty sense of the great burthen of sin and iniquity, there will be a crying out, my sins they are too heavy for me to bear, and mine iniquities are gone over mine head; as Paul did, saying, "O wretched man that I am! who shall deliver me from the body of this death?" And here comes the eye to be opened that seeth Him, whom man, in is disobedience, hath pierced afresh and put

to open shame; and then there will be days of mourning and wailing, because of Him; and this is truly the day of Jacob's trouble. And in the sense of this deplorable, fallen estate, and the long-suffering of the Lord, and the long-striving of his Spirit, thou wilt see, that in the justice of God, eternal death might be thy portion; but that which brings into this sense, begets a secret cry in the immortal soul, after a deliverer and Saviour; and will also give a true sense and sight, that there is no way for thy soul to be ransomed, but in and through the tender mercies of God through Jesus Christ; which thou wilt see can no other way be effectually begun in thee, but in the way of the judgments of the Lord; for "Zion shall be redeemed with judgment, and her converts with righteousness." And here also thou wilt see that the measure of the sufferings of Christ yet behind, must be filled up in thee; for no other way can any man pass unto life, peace and joy with the Father of spirits, but the way the Captain of Salvation passed, which was through death; and here thou wilt begin to arm thyself with the same mind: for none ceaseth any further from sin, but as they suffer in the flesh the crucifying of the affections and lusts thereof; and here the end of the gospel's preaching comes to be known and witnessed, which was and is, that "they might be judged according to men in the flesh, but live according to God in the Spirit." And in this spiritual inward sense and exercise, the Lord God Almighty will bow down his ear, and answer the cries of thy awakened soul, and manifest his word of power; which all in this state and passage will know to be sharper than any two-edged sword, piercing, to the dividing asunder of thy immortal soul from the spirit and nature of transgression, and its working daily, as subjection and obedience is yielded unto it; dividing and making a separation between

joints and marrow, giving thee daily a discerning of the thoughts and intents of thy heart.

And as the soul, mind, and heart, gives up in love to God, freely to follow him in the way of his judgments, and gives up to the sword of the Lord that which is for the sword; and that which is for destruction to be destroyed; thus will the precious work of the Lord prosper. And although this be a time of sorrow, and a time of trouble, travail and anguish; yet, notwithstanding, it is a good day: therefore, strive not to get from under it, neither to make haste; for the true godly sorrow worketh the true repentance, which is never to be repented of. And after the true repentance, follows the true knowledge of remission and forgiveness; and so thy iniquities, by the judgments of the Lord God Almighty, come to be blotted out; and then the times of refreshment come from the presence of the Lord, and from the glory of his power.

And as there is a faithful abiding in inward watchfulness, and continual obedience to this heavenly light, in which the beginning of the work of God was known, there will be a going on from step to step in the footsteps of the flock of Christ Jesus, and a growing from strength to strength over sin and the nature thereof, and from one degree of grace to another; and as there is a faithful perseverance in this divine principle, the eye of the understanding will be single; and here everything which hath or doth let, will be seen, and the soul never start aside from an inward travail, until that which hindereth be taken out of the way, and until thou seest all the rule and authority of the enemy to be subdued under the feet of the Lord's anointed, and the government in the soul upon his shoulders, whose right it is to reign over all.

And here salvation, redemption, and restoration is effectually enjoyed through faith, and the effectual working and operating of the almighty power and arm of God Almighty, unto whom be the glory of his own work for ever; and so here will be a growing and increasing, until there is a coming into that precious state and image, in which man was before he fell.

SECTION 4.

The by-paths, crooked-ways, wiles, and snares of the enemy discovered.

Now when the mind is turned to this divine heavenly principle, and that therein the work of the Lord is begun, which before is said, is the bringing man into a real, sensible knowledge of his state and condition, then will the same destroyer, that brought man into bondage at first, and hath kept him in bondage, begin to work cunningly, and ever way endeavour to destroy the work of God begun in the soul; and that he may accomplish his end, he will go about every way, seeking an entrance, and will lay his temptations suitable to the propensity or inclinations of the creature.

If the heart and mind be bowed down under the weighty sense of iniquity, the sins committed coming in order, and the many transgressions in sight, through which the sorrow and bitterness is great, here the enemy will work in his transformings, and although in appearance like the light, yet in nature contrary thereto: for, albeit the light and appearance of God gives the certain understanding of the inward state, and

brings sorrow because of sin, and shews the mountain of iniquity and the exalted hills of transgression, yet its workings inwardly beget a secret hope of overcoming by the Lord's strength; but then the enemy, when he seeth the soul bowed down, as aforesaid, oftentimes afflicteth and bringeth down the mind into unbelief of ever overcoming, thereby endeavouring to sink the soul down into despair; knowing, if he overcomes, he still keeps under his power, although in another appearance; but to all that are exercised in this kind, waiting on the Lord singly, with the mind stayed in the light, this snare will be discovered; for, as I said, although the true appearance of God's heavenly light and grace brings a day of trouble, sorrow and anguish; yet that sorrow is not a sorrow without hope; but the enemy's working is, to bring into a sorrow, trouble and anguish without hope, and to draw down the spirit into the chambers of darkness, where there is no order.

But now, when the enemy of the soul's peace is discovered in this his working, and the heart and soul, through the love and power of God, is comforted, encouraged and refreshed, and raised up into a measure of the living hope, satisfaction and content; then the old, crooked, subtle serpent, endeavours to lead from off the inward, daily travail, (that so judgment may not be brought forth unto victory;) and to draw up the mind into a false persuasion of obedience and diligence, when as there is not an abiding in that which gives a true sight and sense of the state and condition. And as before, he would have destroyed the hope that is an anchor sure and stedfast, so now on the other hand, he would beget a false hope and confidence, and so bring out of the daily cross, through which the nature which hath alienated from God, should be destroyed.

And if the workings of the enemy be seen and overcome in both these wiles and snares, on the right hand and on the left, and that the work prospereth even until much be subjected; and that, through the daily obedience to the heavenly power, much is slain; and that the heart and mind comes in a good measure to be cleansed; and that in pure obedience and constant faithfulness, in this light of righteousness, a good progress is made through the administration of condemnation, that is glorious in its time; and that something of pure peace and heavenly joy springs and arises in the heart and soul; here again the enemy will be subtly at work, to betray and lead aside, in persuading to sit down now, as if all were done; and so lead out from the feeding on the tree of life, to feed on the tree of knowledge of good and evil, and into a liberty to break the commandment of the Lord; and here at first subtly and cunningly draws the mind out so far as to take a little liberty, and draws the mind somewhat from that diligent watchfulness, dread, fear and awe it was in before, in the inward travail of spirit. And here, if the destroying subtle enemy can but prevail a little, he will lead out of the innocent harmless life, and so gradually lead a little forth, and by degrees open an eye that may see something in the outward visible things, that may somewhat affect the mind; and as here he prevails, and causeth his work to prosper, which he doth subtly, gradually and hiddenly, the eye that was opened comes again, through disobedience, to be in some measure blinded; and here loss is sustained, even before the unwatchful is aware. And so the working of the enemy first is, to cause such to make shipwreck of faith in a little measure; that is, not to have the daily belief stand in the power; the daily enjoyment of which, coming to be left by degrees, there will then be a turning from the power of

godliness, into the form thereof. And although at sometimes the eternal power of the Lord God may be felt in this estate, yet there being not a daily feeling after it, the enjoyment thereof, as to true refreshment and consolidation, comes to be lost, and an image comes up in its place; and the enemy provides and presents some object or objects so to take up the mind, as that by degrees he may enter in, and defile the mind, and draw it out from its true guide, so as also to make shipwreck of a good conscience.

And now, if the enemy be discovered in these his workings, before he can so effect his work, as to bring death and darkness over again; and that the power of the Lord breaks his snares, and gives a true weighty sense thereof, through which trouble and anguish of spirit comes; here he will again transform, and begin to work, as in the beginning of the work, like the condemning power of the Lord; endeavouring to lead the mind down into despair of ever recovering again into the former condition; and hereby endeavour to draw the mind to look at him that hath stung, that so the remedy, the soul-ransoming power of the Lord, may not be felt after, nor looked at. But here, as there is a true regard to the Lord, and a waiting upon him in the way of his judgments, having the faith and confidence to stand in his power, the backsliding will be healed; and returning and diligently keeping in the light, the power of the Lord God Almighty will work over that which hath hurt, and endeavoured like a roaring lion to destroy, &c., and so lead on the way again.

But when deliverance is known again from this deadly snare, and the work again goes on prosperously until the house be swept and garnished, and there is a passage known and witnessed from death unto life, and the administration of condemnation being passed through, and the spirit that ruled in

the disobedient estate cast out, and the openings of that which doth exceed in glory, the administration of the Spirit, being known, here the enemy will again transform, and with all his power and strength in the transformation, as an angel of light, work by his temptation on the right hand and on the left. For when there are openings to the understanding and prophecies, and through the working of the Eternal Power, joy springs in the heart, then will the enemy work secretly and cunningly; and if he prevaieth here, to draw out of this habitation of safety, then he will transform to lead the mind out through the motions of his transforming spirit and power, into extremes, thereby endeavouring to destroy the true birth, which is bringing forth; and so bewilder the mind and hurry it forth, through imaginary notions, to dishonour the name of the living Eternal God, and to destroy his work, which through sorrow and travail hath been brought forth.

And if he cannot prevail here, but the light of the Lord discovereth him, and the power of the Lord works over his appearance herein, then will he be at work to draw the mind out of the watchfulness, out of the daily awe and fear, and out of the liberty of the sons of God; which liberty is, only to serve the Lord: for dominion being felt in some measure, the morning of comfort and consolation enjoyed, and praises springing in the heart of Him that visited and redeemed, the enemy will be ready here also to draw the mind out of the valley of humility, out of the stayed estate of meek and constant watchfulness in the light; thereby causing the creature prodigally to spend the portion and to lavish out the enjoyment, by running and climbing up to sacrifice upon the mountains, and to run before the leadings, guidings and movings of the power of the Lord, into the

speaking forth of the enjoyment, the prophesyings and openings; not being led thereunto by that Eternal Power that first opened the heart: and here is the ground of the untimely birth that hath been brought forth, that [hath withered; and such] will wither and come to nothing.

But now, where the enemy is seen and discovered in all the aforesaid workings, and cannot prevail by these snares, traps, gins and temptations aforesaid, he will not cease, who goes about as a roaring lion, seeking whom he may devour, and how he may again get entrance; so that he lays his temptations according to the spirit, growth, capacities and inclinations of every one. Now after the good work of God has been begun prosperously, and that the right arm of God's salvation hath been wonderfully revealed, and signally manifest to bring out of Egypt's land of darkness spiritually; and that the Lord hath magnified his arm spiritually, in giving many signal deliverances from the destroying enemy; and has often fed with the heavenly food, and caused the rock to yield water for the thirsty; and that the many turnings aside in the passage through the wilderness have been seen, and the backslidings and going out from a sense of the Eternal Power, have been discovered; and that there is a coming through the river of judgment; and the mighty power and arm of the everlasting God drives out the enemy that hath inhabited, where only Abraham's seed is to inhabit; and that the war in great measure ceaseth, and part of the good land is possessed and enjoyed, even the land that floweth with spiritual milk and honey, and the fruit of the vine drunk of; here also, as in the travails afore-mentioned, will the old crooked, subtle enemy be working, as he did with outward Israel, causing Jesurun to wax fat, and then kick against the ancient Power; leading the mind

out, through the enjoyment of that which in its place is good, into ease; and so to forget the Lord that made and formed man, and brought him into the land of rest, and lightly to esteem the very rock of salvation; and so leadeth into an easeful state, in a profession; and draws away the mind from the inward enjoyment of virtue, to set up idols in the heart, and to serve other gods, even gods of silver and gold, and an idol, a profession without life and possession: and into this state and condition did the old enemy prevail to lead a people, who in many ages had seen the great and mighty works of the Lord, who saw from time to time the arm of God Almighty out-stretched and magnified in the sight of their enemies for them; howbeit they departed from the Lord, and from the inward sense of his Eternal Power. Now here the spirit that was cast out, and wandered in dry places, takes to it seven worse spirits, and returns, tempts, prevails and enters; and here indeed the latter end is worse than the beginning; for in the beginning, although the enemy had his power and rule, yet there was a sense thereof, and the heart and mind was humbled, tender, and brought into the true poverty; and there was a mourning before the Lord for want of the dominion; *and this state of humiliation, brokenness of heart, and tenderness of spirit, [is that] in which the Lord took and taketh delight; and therefore in his endless, boundless loving-kindness [hath] visited and caused his redeeming saving power and arm to be revealed: but now in this other estate, the mind is high, the heart fat and full, and at ease, and gotten forth into the love of the world, and the things thereof, through which there is an unmindfulness of the Lord, who in the beginning was every day sought after, and diligently waited for; and here the Rock, the Power, is lightly esteemed of; for the estimation is of another thing: and here two*

great evils are committed even at once, viz. the fountain of the former living mercies forsaken, and a hewing out broken cisterns, a profession, that will hold no water, no durable refreshment, no durable joy, no durable peace nor consolation. And the enemy hath thus prevailed through many ages, to bring thousands from their enjoyment of God, in the pure, tender, broken, contrite, upright-spirited estate, which he doth effect through his workings and subtlety, and that gradually: his first footsteps hereunto is, to bring out of the constant, daily, sure watchfulness, and causing a little liberty to be taken to the carnal mind and to the flesh and that gradually, and, as it were unperceivably; causing such to take, as it were, a taste, a certain enjoyment of sweetness therein, and thereby a little darkening the sight, and so alluring into a little more liberty: sometimes his beginnings are to draw out of obedience in those things that were required in the day of small things; sometimes into many words, out of watchfulness, no more to be as a door-keeper in the house of the Lord, and so the enemy works to cause such-like things to seem small and indifferent things, thereby to cause the offence of the cross in those things to cease; and then the heart and mind runs forth to make provision for the flesh to fulfil the lust thereof, either in meats, drinks, apparel, or such-like, which the truth in times past hath discovered and made manifest, and the power of God, the cross of Christ, hath crossed, and in measure led out of, into watchfulness, in pure fear and holy awe, not making provision for the flesh, in any respect, to fulfil the lusts thereof; but drawing the creature in practice, as well as in principle, into plainness, and out of all superfluities, admitting of the creature to refresh nature, and not feed the lusts.

But yet the enemy works by degrees, subtly and covertly, to lead out of the liberty of the cross of Christ Jesus, the power of God unto salvation, into the liberty of the flesh again, and hereby gets a little further entrance; and though the enemy be working to draw forth the mind into a wrong liberty, as into many words in dealings, in commerce, or converse, and into the love of the world and the things thereof again, and yet the profession may remain, and the enemy may be contented therewith; yea, and many times the power of God may be felt in some measure, which indeed works not in the approvment, but to draw out of the snare; but the god of the world having by this time much blinded the eye, and darkened the heart, and deceived the understanding, there is not a sense nor knowledge of the mind of the power of the Lord in its workings, nor a real sense of the decay, and gradual, subtle workings of the enemy; for the outward profession and conformity may be in a great measure kept to, which is a cover, under which the enemy may work undiscovered by the unwatchful. And so the enemy many times leads cunningly step by step, until he hath led out of the power of godliness, and slain the tender birth, which in the first days of tender visitations was begotten; and so here will be a growing high, fat and thick; and such [as are in this state] will call the operation of God's dividing power, extremes and imaginations; and Jesurun-like, will kick and turn against the dividing power of the mighty God; for all such are best contented with a likeness and image: for they love the smooth things in the wisdom of the gifted man, that has lost his way, through erring from the power, not waiting continually on all occasions to be guided thereby. So here is the itching ear, and heaping up teachers to please self, to please that and uphold that; and here Jezebel is suffered and

upheld, which error crept into the church of Thyatira; and in all ages they that went from the broken, tender estate, into the conditions before [described] did and do both suffer and nurture this Jezebel, who must be cast on the bed of torments, and all her children must be killed with death; and all the workings of the enemy, under every disguise, is to slay that which was quickened, and to bring in a contentedness with an outside profession of the way of Truth, Light and Life of Christ Jesus, the power of God unto salvation, whilst the heart is adulterated and gone from the Lord, and has embraced other lovers; and so in process of time, where the enemy thus prevails, he leads again into the world, from whence the arm of the Lord gathered; and the latter end of such is indeed worse than the beginning: for the enemy having led to make shipwreck of faith and of a good conscience, the second death comes over, and such become twice dead, and become as salt which has lost its savour, and are good for nothing, but to be cast forth and trodden under foot of men.

The preservation out of these by-paths, crooked ways, wiles, snares and temptations of the enemy, is only in the true waiting and sincere abiding in the light, gift and grace of God, in which the daily revelations and manifestations of God's Eternal Power, and right arm of salvation and preservation is known, in the daily acquaintance and experience thereof; which keeps all minds truly low, and hearts sincerely tender; wherein ariseth an inward travail, longing, breathing and panting after the daily and continual enjoyment of the life, power, and blessed refreshing, the heavenly virtue which alone renews and increases the strength of the inward man; in which God Almighty preserve all the travellers Zion-wards to the end.

SECTION 5.

The utter end and final destruction prophesied, of all false professions, which have had their rise in the night of apostacy.

After the glorious breakings forth of the day of God amongst the apostles, &c., the enemy wrought mightily against that appearance, both in his instruments, by and through which he raised up persecution, and also in those apostates in whom he got an entrance amongst the churches, and has so prevailed, that great has been that horrible night of darkness and apostacy, that hath been many centuries in and over the nations of the earth; in which times the old subtle serpent, in his many transformings and appearances, has mightily wrought, to alienate man from his God. O the ways and inventions that have been by him set up, through his workings in the wisdom which is from below, which is earthly, sensual and devilish, under pretence of religion, obedience, and worship of God! What rending, tearing, devouring, murdering and destroying, has there been for these many hundreds of years about religion? First, the great red dragon of persecution appeared, to devour the man-child and destroy the woman, but both were preserved; then he made war with the remnant of her seed; and after came in another appearance, which John saw rise as a beast out of the sea, having seven heads and ten horns; and on his horns, crowns, and upon his heads the name of blasphemy; and one of his heads had a deadly wound by the sword; but this deadly wound was again healed; and all the world wondered after the beast, saying, who

is like the beast? And who is able to make war with him? And all on the earth do and shall worship the beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world. And after this, a second beast appeared, that came out of the earth; and this beast had two horns like a lamb, but spake like a dragon; and John saw he exercised all the power of the first beast, who received his power and authority from the dragon, like unto which this second beast spake; and this beast that had horns like a lamb, caused the earth and them that dwelt therein, to worship the first beast whose deadly wound was healed; and he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads. And here has been the universal working of the power and spirit of darkness, that hath exalted himself, sitting in the temple of God as god and ruler. But, blessed for ever be the name of the Almighty God, the great red dragon, and the beast that arose out of the sea, and the beast that arose out of the earth, and mystery Babylon, are and shall be manifest. The wisdom that is pure and peaceable, numbers these appearances. And the judgment of the great whore is come and coming, who rides upon the first beast; for now the angel of God's presence is come down from heaven, having great power, who lightens the earth with his glory, and the mighty cry is now going over the earth, uttered "with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, &c. All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich, through the abundance of her delicacies;" and the voice is now uttering from heaven, "Come out of her, my people, that ye be not partakers of her sins,

and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities:” and now is the one day dawning over the earth, wherein her plagues, mourning, and famine come, and she shall be utterly burned with the fire of God’s jealousy; “for strong is the Lord God who judgeth her.” And now, in the name of the eternal, ever-living, blessed God, the Creator of all things, I prophesy of the perpetual destruction and utter desolation of the religions, inventions, ways, worships, prescriptions, orders, decrees and imitations, that have been setting up these many hundreds of years, and not by the eternal, living Power of the living God, nor by the directions, leadings and guidings of his quickening Spirit of life, that led and guided the Apostles in their day, age and generation: root and branch, head and tail, and the whole fabric of the Babylonish building shall be utterly consumed, razed down and confounded for ever; and all the worshippers of the beast and his image shall drink of the wine of the wrath of God, which is poured forth, without mixture, into the cup of his indignation; and these worshippers shall be tormented, and have no rest night nor day, who worship the beast and his image, and whosoever receive the mark of his name, &c.

SECTION 6.

A call, in the tender bowels of the love of God, shed abroad in this day, age and generation, unto all the scattered sheep, &c.

Hearken and give ear, ye scattered ones, upon the barren mountains of profession, who having lost the living sense that was on many of your spirits years ago, and are now seeking the

living amongst the dead professions, and your bread in desolate places. Remember the days, months and years past; call to mind the days of your tenderness, when the Light of God so shined on your tabernacle, that by it you saw yourselves in darkness, and in separation from the enjoyment of your Creator; which sense brought a day of mourning and bitter lamentation on you, which was the cause of your fasting, praying, and earnest seeking after the Lord, with multitude of sighs, groans and tears; which caused you to put many days and times apart, to meet together to pour forth your souls in seeking the living God, for his appearance and breaking forth by his Eternal Power, and for the revealings of his ancient arm and horn of salvation: and in that day how did many of you retire yourselves into your closets and secret places, to mourn before the Lord! and how did your cries, breathings and pantings after the Lord, prevent the morning-watches! And in that day was it not substance itself that you sought after, even the revealings of the Son of God's love in your souls? Let me now come near, and expostulate with you in the name of the mighty God; even with you, amongst all professions, that have any tenderness or breathings after the Lord remaining in you. *What was it that stirred up your hearts, many years since, thus to seek after the Lord? What was it that gave you the sense of your own inward conditions? What was it that made sin appear exceeding sinful? What was it that you felt in your minds that warred against the law of sin and death in your members? What was it that in some measure opened the eye of your understanding to see idolatry and superstition? What was it that was drawing your hearts out of the world, that even made those things of light esteem, in comparison of that which your awakened souls sought after? What was it that inwardly upheld*

you in sufferings? What was it that you retired your minds unto, when the wicked raged as the waves of the sea; when you were mocked for the plainness of your apparel and for your strictness in your families? Remember your many signal deliverances: how did the Lord answer you in the day of your tenderness? What was it that exercised you inwardly, moving on every one of your particular souls and spirits for a reformation? Was it not the free grace of God? Was it not that Light which shined on your tabernacle? Did not this shine in your hearts, and move on your spirits godwards, and began the inward work of the Lord in you? Why did you start aside from following on toward the Lord in the way of his judgments, when a little prosperity attended you? Why did you seek to get from under the judgment, before it was brought forth unto victory? Be awakened and come back, you professors of all sorts, that have thus turned aside for a thing of nought, which has caused you to wander from one mountain of profession to another, and from one exalted hill of imaginations and conceivings to another, until you have spent all your portion, and are in nature returned to Babylon, the city of confusion, out of which the Lord God Almighty thus calls you, – hasten, hasten to come forth, and partake no longer with her in her sins, lest ye partake with her of her plagues, which are now hastening to come upon her, and upon all that shall be found within her borders. – Open now your eyes, and behold where you missed and turned aside, through which your foolish hearts have been and are darkened; for the enemy that goes about as a roaring lion, seeking whom he may devour, wrought in you to turn you from this pure, immortal principle of the Divine Being, (that in the days months and years by past, awakened you, and began to work the work of God in you,) whereof the saints wrote and left

on record behind them; who attained thereunto, through passing from death to life, in obedience to the grace of God that is given to every man to profit withal; who knew the holy war, and fought the good fight, and so obtained the victory; through the effectual workings of God they obtained it, and not through mere notions upon the words of their brethren the prophets; of which victory through faith and obedience unto, and in the Eternal Spirit of holiness, they were made partakers. And thus was it that they came to put off the old man, which indeed is a great work; and to put on the new man, which is a real change and translation out of Satan's kingdom, and from under his power, into the kingdom of the dear Son of the living God, and so to be under his power. But the enemy of your souls turned you from this free grace of God, (which was that which stirred in you, and wrought in you in your day of tenderness,) by drawing your minds up into an airy notional profession of this grace, and [into the belief] that by it you were saved; not considering that the immortal souls of such lie in bondage, whose faith stands in notions, and not in the power of God; or whose faith is no other than a belief of what is done for them without, not coming experimentally to know the work of God in themselves, and the obedience of faith which purifies the conscience, and makes alive unto God. And such was the soaring up into imaginations, of some called gifted men for the ministry, that they presumed to teach and hold forth the free grace of God after such a manner, as that the understandings of many were confounded, and thereby many were defiled and corrupted, by admitting a liberty unto the fleshly nature, and avoiding the cross of Christ, contrary to that holy liberty, which through the operation of the grace of God is known. For though it is true, that, as the Apostle saith, by grace we are saved; yet

whosoever holds forth this grace, so as to raise a belief in any, that they are thereby saved from condemnation, whilst they are found transgressors against the righteous law of God; such, I say, divide not the word of God aright, but teach for doctrine the conceptions of their own brains. For it is not a bare belief or assent of the mind, to the power of the grace, which can give satisfaction to the immortal soul, or true assurance of eternal peace with God; but there must be also a conformity in the inward man, unto the power thereof; and so man comes to be created in Christ Jesus unto good works, to be sanctified throughout, both in body, soul and spirit. And indeed, I have found, that instead of preaching up conformity to the power of the grace, they have not only preached up free grace, (which indeed is an expression, in itself, proper enough to be held forth, for that the grace of God is freely extended unto all,) but also therewith they have preached up a justification of sinful and unsanctified persons by imputed righteousness; even in such a manner, as many have from thence concluded themselves in a state of salvation, while sin has had its reign in their mortal bodies; which I cannot but testify, is as great an error, and as contrary to the gospel-ministration and the end for which Christ was manifest in the flesh, (which was, to save people from their sins, so as to live no longer therein,) as the error of the Scribes and Pharisees was, when they were seeking and believing justification by the works of the law, without the righteousness of faith.

And thus has it been, that many have turned the grace of God into wantonness, or turned from the grace of God into wantonness; so that in a little time, how did many professors grow light and vain, and run with the very profane into the same

excess of riot; and were lifted up in the flesh, and so came to be much in shew, but little and light in the balance? and here, you professors of all sorts, that have gone from the spiritual appearance of Christ Jesus within, into a profession of the saints' conditions and performances, without the leadings and guidings of the same Spirit and Power, lost your way, and went out from your Guide, which would have led you up to the substance, Christ Jesus: and thousands of ignorant people have been led here, through the cunning sleights of men, into an empty profession; and when the manifestation of the Spirit of God, which is given unto every man to profit withal, hath stirred in the heart and soul to draw the mind out of the ways, spirit and nature of the world, then the transforming enemy of mankind has lain near to betray and deceive, by pointing and directing people to run into this profession or the other, or take up this outward performance or the other shadow, under the specious pretence of the ordinances of God and Christ: and hereby the subtle enemy, that will admit of the people's being in the outward practice of outward things, whilst that he can have his place, seat and throne in the heart of mankind, has led thousands aside out of the strait way of salvation, through his drawing them from the true inward Guide, the grace of God that brings salvation, that has appeared unto all men, into the outward observations: and here the fear of thousands, towards God, is taught by the precepts of men, who know not the leadings and guidings of the Spirit and power of God; and so have healed the hurt of the daughter of Zion deceitfully, and have daubed with the untempered mortar.

And now, all you scattered ones upon the barren mountains of professions, give ear, hear the counsel and call of the Lord: turn you, prodigals, who have spent your portions, and lost much

of your sincerity and tenderness, and that secret enjoyment you had of the Lord inwardly, years ago, and who for a long season have endeavoured to fill your bellies with husks, and the profession of the saints' enjoyments. My heart yearns on you, and for you are my bowels turned: my soul is often bowed down in the sense of your states; yea, often my heart is pained within me, when I behold your wanderings up and down from mountain to mountain, seeking rest and finding none but what is polluted; and your souls are lean for want of the fatness of God's house, and you have not the enjoyment of it. My soul is even many times distressed for you, God that made heaven and earth, bears me record, whom my soul cries unto, even night and day, to visit you with an out-stretched arm. Return, return, unto that which will shew you all that ever you have done, and that will hasten you to the Father's house, where the bread of life is; and no longer spend your money, precious time, and labour, for that which is not the bread of life, but a profession, a talk of bread, which cannot truly satisfy your souls.

And now, in the name and authority, and by the motion of the Spirit of the Eternal God, behold, I sound the trumpet of the Lord God Almighty in your ears; prepare, prepare, to meet the Lord Jehovah in the valley of decision; and all you who have any tenderness in your hearts, and breathings inwardly after the Lord, amongst all professions, of what name or denomination soever, come out, come out of Babylon, and be you separate; touch not any longer the unclean thing, that the Lord may receive you, who stands ready to receive all that come in truth and righteousness unto him; who now will mark all that mourn because of the sins of the people, which are great, and the measure thereof filling up apace; and the day and time is hastening, of the pouring out of

the vials of the unmixt fury and indignation of God, who lives for ever and ever. And therefore flee, flee for your lives, out of Sodom's nature, and *stick not in the profession of things, neither the one nor the other, whilst the ground of thy profession did not, or doth not spring from the immediate work of God, and daily operation of his Eternal Power in thy heart; but come down into pure obedience to the pure still voice of the Spirit, and gift of God in thy own heart and soul, which will, as thy inward ears are attentive, direct thee in the narrow way of life eternal, in which thou shouldest walk;* so coming here, you come to that which moved in the hearts of many, years since, godwards, which was that which wrought many into the tenderness before spoken of: herein walk, and be faithful, and it will lead to the fountain of blessedness, from which it came, and unto the horn of God's Anointed: and to Shiloh shall be the gathering of thousands through the nations, tongues, languages and people; and the mountain of the Lord's house shall be exalted, through this great day of trial, tribulation and anguish, upon the top of all the mountains.

So the Lord God Almighty, by the arm of strength, reach all hearts that have any breathing, panting desires after Him, amongst all professions, and pull many as brands out of the fire. So breathes my soul, who am a travailer for the universal visitation and deliverance of the seed of Jacob, and raised up to prophesy of the things which shall come to pass, and be fulfilled in their time and season.

CHARLES MARSHALL.

CHAPTER VIII.

A Warning unto the rulers and people of England, in the tender love of God

GIVE ear and hear, all you rulers and inhabitants of these northern islands: God Almighty, even the God of Abraham, Isaac and Jacob, in this latter age of the world, is risen and arising, and causing his ancient Horn of salvation to be revealed; of whom all the holy men, prophets, and servants of God gave testimony, through ages and generations, to be that Holy One on whom he hath laid help, who is mighty to save, Christ Jesus the Lord; of whose spiritual appearance and coming, we are witnesses this day; and by the arm of his Eternal Power are raised up to declare him unto these northern islands of the Gentiles, as their light to lighten them, according to the prophets, the testimony of John, old Simeon, Christ Jesus, and the apostles and messengers of God Almighty, through many ages and generations; of which many demonstrative testimonies, in the evidence and demonstration of the spirit and power of Christ Jesus, have been, and are daily borne, both by word and writing; which holy, certain testimonies, men of the spirit of Jannes and Jambres, men of corrupt minds, have risen up to withstand, and by lies, slanders, misrepresentings, &c., have endeavoured their utmost to veil and cloud; which work and way of theirs, God hath beheld, and hath determined to blast, because in their right hand hath been found a lie, and the poison of asps is under their tongues, to reproach, vilify, and misrepresent the servants and

people of God, under hideous and odious disguises; that they might thereby, as much as in them lies, effect such a work as the old heathens did on the Christians; namely, by putting lions' skins and bears' skins on them, that thereby they might cause the dogs to take hold on them: so hath there been an endeavour in our day, to misrepresent the servants and people of the Lord, as deniers of salvation by Jesus Christ; as [those who make] his birth in Bethlehem of Judea, his travails, sufferings, blood, death, resurrection and ascension of no value; as deniers of the Scriptures of Truth; and instead thereof, preaching up salvation by meritorious works of our own; and in short, representing us as enemies to Christianity: concerning which charges, and every particular of them, full, clear, and demonstrative answers have been and are given, unto which I refer all unsatisfied persons. That which lies on my spirit at this time is, to declare in the presence, name and power of the everlasting God, that these things spoken and written of us, are as false as the accusations of the Pharisees concerning Christ Jesus, and as false as the accusations of the Jews concerning the apostles.

1. For, first, we declare to all nations, tongues and languages, that we believe in the One, Holy, Everlasting God.

2. We believe concerning him, that he is a Spirit; and concerning his worship, that it is in spirit and spiritual.

3. We believe, preach, and publish salvation in, or by no other name, but in, by, and through him, of whom all the prophets gave testimony, the apostles preached, the primitive saints believed and received, namely, Jesus Christ.

4. We declare we are so far from denying or having any light esteem of that holy, honourable record, the Scriptures of Truth,

that we are often greatly bowed and tendered in spirit, in the sense of the great mercy and love of our God; that although the wicked have been suffered to persecute, revile, and evilly to represent the way of life and salvation believed and preached by them, and also have proceeded to kill the bodies of the prophets of God, of Christ Jesus our Lord, his apostles and faithful servants; yet that his great and inexpressible love has been such as to preserve their precious testimonies unto our age and generation.

And now, ye rulers and people of these northern islands, in the universal love of the God of the spirits of all flesh, I warn you, that as any thing comes unto your ears of us, contrary to this our faith and belief in God, that you be so noble, as to do that which is but just and equal for you to do, viz. to keep one ear for the accused, to hear with diligence and without partiality: and let none be like those ignoble people of Thessalonica, who being moved with envy, refused to hear the apostle's doctrine; but be like those worthy Bereans, whose nobility is recorded, because they received the word with all readiness of mind, and searched the Scriptures daily, to see whether those things were so.

So this is that, O ye rules and people! that may and will hinder you from having groundless prejudices against an innocent people, and from running on to persecute them, having not heard nor known their principles, but from the misrepresentation of others. This thing hath brought an insupportable burthen on some: and I am glad that the unfruitfulness of coercion is in any measure seen; but sorry that some men should make so ill an use of their liberty, as to

improve it to calumniate those who in spirit are travailing after the Lord.

And this know, O England! and let thy rulers, for their good and benefit, understand; there are thousands in this land of our nativity, and within these dominions, that are the visited of the Lord: for God Almighty, hath bowed down his ear to the cries of spiritual oppressed Israel, and seen the oppressions thereof under the thralldom of sin and iniquity; and their groanings and cryings for deliverance from out of the house of bondage and darkness, are come up before him; and for the sake of the poor, and cry of the needy, that have no helper on the earth, hath God Almighty risen and is arising, and making bare his arm in the sight of the nations, to carry on his great work of destroying sin and finishing transgression, and bringing in everlasting righteousness.

And therefore, as you desire to prosper, let none endeavour to hinder this work of the Lord; for all that shall presume so to do, God's heavy hand will be upon them, and their plagues shall be wonderful and astonishing: and so let all the prejudices and ill resentments that have been received into the minds of any people, through the enmity and ignorance of men, be dispossessed; and hear for yourselves and try all things, and hold fast that which is good; for sorrow comes on many daily, who have received false reports of an innocent people, and thereby have been prejudiced, so as to speak evil of that way they have not known nor proved; for as the apostle said in that age, so can we say, in the way accounted heresy by some in our age, as in the ages by-past, we worship God, believing what is written in the law and the prophets, and of Christ Jesus, by the apostles.

So the Lord God Almighty in his infinite love, open the understandings of all that have breathing desires in their souls after the knowledge of the Lord, rightly to discern the stumbling blocks, and to see them removed, that the subtle enemy of mankind, through his instruments, hath laid in the way: and God Almighty reach with his hand of love, to gather those who have some desires after the Lord, and yet are led by the craftiness of men, to seek the living among the dead, and to wander on the barren mountains of professions: the Lord open their understandings every where, and bring them to the blessed sheepfold of Christ Jesus, is the desire of him, who is a traveller in body and spirit for the outcasts of Israel, and scattered of Jacob, that they may be gathered.

CHARLES MARSHALL.

AN EPISTLE TO FRIENDS
[UNDER SUFFERINGS.]

DEAR FRIENDS AND BRETHREN,

THAT are suffering for your meeting together, in answer to the requirings of the power and spirit of Jesus; my love in the fellowship of the sufferings of Christ salutes you, breathing to the God of the spirits of all flesh for you; that the grace that brings salvation, the mercy that comforts, the peace that is as a refreshing river, may be multiplied in you and amongst you, to your great satisfaction, joy and rejoicing in the Lord. Lift up your heads in the light of the Lord; behold, and livingly remember what the Lord, the jealous God, hath done for you these many years; who hath, in unutterable kindness, visited you with his day-spring from on high, and with his excellent, honourable, powerful arm, hath saved, delivered and wrought for us, time after time; and beyond all expression hath wonderfully turned back the enterprise of the enemy of our souls. He hath indeed bound the seas as with swaddling bands, and said to the proud waves of execution, – hitherto shall you come and no further; – his arm hath brought out of bonds and set at liberty, and hath rebuked, as in the midst of a storm, and hath brought many a sweet calm; we have seen what his arm, power and wisdom hath done, and have been deeply engaged unto him, and bowed tender and broken, in the sense of his unspeakable love.

And now dear friends and brethren, I am moved of the Lord thus to write: keep your meetings in the name, power and authority of the living God, and therein let all be gathered into the name of Jesus, the immaculate Lamb of God, who will then be known to be in the midst of you; and wait diligently with the loins of your minds girded with the efficacious girdle of Truth, in

the fear, dread and awe of the mighty Jehovah. His dread and fear will keep out the fear of man, whose breath is in his nostrils, and whose life is at the dispose, every moment, of the great Creator. Let none reason with flesh and blood, but overcome all reasonings and counsellings of the earthly, sensual wisdom, and walk in the seed immortal; [then will his] springing life make all your meetings sweet, refreshing, and desirable, but dreadful and terrible to the workers of iniquity. So dear Friends, in the weighty sense of the honour and dignity of the precious Truth, which you are concerned in, before the eyes of many that are upon you, manage yourselves, and let the increase of it bear weight with you over all your interests; and eye the Lord, who can give and take away, and whose are the cattle on a thousand hills. Look not at the things that are seen, which are carnal; but at those which are not seen with the visible eye, which are eternal; and no more sufferings shall come on you that keep resigned up the Lord, and in his counsel, than shall be to his honour; and in the end over all, you shall be comforted and be filled with joy, when your enemies shall feel the tribulation and anguish which the Lord is rendering to the workers of iniquity. So, into the arms of the living God do I commit you, and unto the word of his patience that keeps in the hour of temptation; and the Lord arise among you in the glory of his own power, and in the excellency of his own brightness, to the astonishment of the wicked, and to the refreshing and comforting of you all; in whose name I send this his counsel amongst you, who am your brother in labour and travail of the gospel of life and salvation.

CHARLES MARSHALL.

Tetherton, the 20th of the Second Month, 1677.

CHAPTER IX.

An Epistle to Friends coming forth in the beginning of a testimony: and of the snares of the enemy therein.

DEARLY BELOVED FRIENDS,

WHO in your meetings and assemblies sometimes feel something of a testimony for the Lord, spring and move in your hearts; keep your watch in the Light, that so none stay behind, neither run before; but let all who open their mouths in the assemblies of the Lord's people, do it (as the oracles of God,) in the arising of the Eternal pure Power; for nothing can beget to god, but what comes from the immortal Word of Life, that lives and abides for ever; and nothing can refresh, strengthen or comfort that which is begotten by the immortal Word of Life, but what springs from the same. And therefore dear Friends, whom this concerns, wait diligently, not only to know and savour every motion, but also to know the appointed time and season when the same motion shall be brought forth; so shall what is ministered, if it be but few words, reach to the witness, and do its service. For this I have learned, that though there may be a true motion of the power of the Lord, and a true operation thereof, yet where there is not a true waiting for the perfecting of what is to be brought forth, but instead thereof, a coming forth before the time, then that which is brought forth seems an untimely birth; which is a hurt to the vessel through which it comes, the hearers thereof are burthened, and the life which first moved, comes to

be oppressed; and here is the ground of that untimely birth that never saw the sun, that hath, doth or shall come forth: and as long as any are found walking in this by-path, although they may find the true power of God moving in them, yet they never come to be skilful, nor to divide the word of God aright; and such do not truly grow, but sometimes bring forth a mixture, sowing the field with two sorts of grain, and wearing a linen and woolen garment.

So, Friends, this lieth upon my spirit to all who feel the beginning of a testimony spring in their hearts; wait diligently in the Light, low, in the pure stillness and passiveness of your spirits: and as you here wait, you will come to feel the counsel of the Lord sealed unto your understandings, and see the time when to speak, and when to be silent; and here will be a right and true increase of your testimonies. And when that which is thus sealed to the understanding is offered, retire inward, sink down into the pure stillness, and keep in the valley: and let all know, that no ministration, save that which comes from life itself, from the fresh arisings of the pure power of the Lord, availeth anything; and all ministerings out of this, will come to an end, and fade, and vanish in the approaching day of trial.

And, dear Friends, as the mind and will of the Lord is made manifest, yield sincere obedience thereunto, if the requiring be but a few words; for I have seen it a dangerous thing to resist and rebel against the motions of God's power, and have known many hours of sorrow for so rebelling. And in the day of a beginning of a testimony for the Lord, even in the upright heart, great will be the opposition of the enemy every way; where he cannot lead out before, to brig forth an untimely birth, there he will

endeavour to shut up the heart in disobedience or rebellion, or raise up so many fears, doubts and amazements, as, if possible, to bewilder the soul; and here I had perished, if it had not been for the dear love and tender mercy of the Lord. And so, dear Friends, for whose sake I am moved thus to write, when a motion is felt, and openings are in the heart, and the power of the Lord is prevailing, then sink down in that in which no vain thought can be hid, and stand single and passive; the more still, humble and passive thou art, who art thus exercised, the motion of life will the more live and shew itself, and the power will arise and clear thy understanding; and then, in the power which warmeth thy heart and moveth on thy spirit, enter into thy service. When that is done, and not, but sit in the still habitation, and in that humility and passiveness thou wast in before; and then the reward of obedience thou wilt feel, and grow in experience and knowledge, and be more and more furnished to every good word and work.

And in this even path, in which all will feel a being strengthened with might in the inward man, and furnished to serve the Lord, God Almighty preserve all that are thus exercised.

And, Friends, when any through want of experience err, in running before the power, be very tender; and although there may be a savour and judgment in yourselves, and you may be burdened, yet beware how you speak to ease yourselves, but wait on the Lord therein, to be guided by his counsel; for some having such a sense, as aforesaid, and not having a discerning wherein the miscarriage lay, have run forth in judgment, and so have sometimes hurt, and even destroyed [the true birth,] or at least

have become a stumbling-block to such an exercised Friend, and have also much hurt themselves; so that they, not having a true discerning, between the first moving cause, which is the power, and that which led forth before the power, have judged both, and so have brought a hurt over their own souls, through judging the power of the Lord; and this sometimes may extend to hurt others; out of which snare God Almighty preserve all; that so one may be a strength to another, taking one another by the hand, and saying one to another, – let us go up to the mountain of the Lord, to the house of the God of Jacob; who will teach us more and more of his ways; – and here, in all God’s holy mountain, is neither hurting nor destroying.

Given forth in the moving of God’s eternal Spirit, through your dear brother,

CHARLES MARSHALL.

1677.

CHAPTER X.

An Epistle to the Women's Half-Yearly Meeting, 1677.

DEAR FRIENDS,

KEEP your meetings in the name of the Lord Jesus Christ, and wait for the arising of his power amongst you, your hearts to open; so will wisdom spring in, to instruct you; and here none will be without their ornament and adorning, namely, a meek and quiet spirit; which is of that value that it is of great price with the Lord: and all keep to the teaching of the grace which comes by Christ Jesus, in which male and female are one, being members of one holy body, of which Christ Jesus is the head; from whom virtue floweth, life streameth, and love aboundeth, which will season all your words and deportment, and make them savoury.

And, dear Friends, be swift to hear the heavenly oracle, but slow to speak, [waiting for] its teaching, leading and helping; so shall order, in the sweet harmonious love and life, be among you. And let no discouragement be upon any of your spirits; for the Lord hath owned your meetings with a testimony from heaven; and I am now constrained to remind you how the Lord broke in upon you, in your last meeting together on this occasion; wherein you were refreshed and stirred up to your several services in your respective meetings, habitations, and families. So be

faithful, according to the stirrings of his Spirit and Power, that no guilt may be on any, when they come on their dying beds: but all in the strength, leadings and guidings of the Lord's power, live and walk, and serve up your generation according to the will of God, in whose love I send this amongst you. And my soul desireth and breatheth, that his love and life may plentifully spring amongst you. The salutation of my wife's dear love in the Lord is to you, with breathings to the Lord, that his power, life and glory may spread itself over your meetings: she hath lain under some exercise, because prevented by some service at Bristol, of being with you. Farewell in the Lord.

I am your tender friend, in the labour of the Gospel of Peace,

CHARLES MARSHALL.

An Epistle to Friends in and about Bristol.

FRIENDS AND PROFESSORS OF THE TRUTH, IN AND
ABOUT BRISTOL.

THIS to you is my message, in the name of the King of kings, and Lord of lords.

Let all flesh be silent before the Lord, amongst you; cease from a multitude of words, that is not from the guidance of the Word, which was in the beginning; and cease from those discourses that draw the mind out from an inward, deep sense of the invisible, immutable power of the Lord God Almighty, that is at work to sweep the house, and cast forth the defiler of the temple of the Lord.

Friends, I say again, in the name and authority of the King of heaven and of earth, whose embassy this unto you is; let an outward and inward silence come over all your families and assemblies before the Lord; and let the Lord arise in all your hearts, families, and assemblies; and wait upon him in his great dread, to feel more and more of the word of his holiness. And tremble, tremble, tremble at it; I warn all in his power, that is upon me at this time, thus to write.

And let all pride, superfluity, and all loftiness in the enjoyment of perishing things, be searched out in all families; even every hidden thing of Esau's mountain.

And in the dread of Israel's God, let all mind their latter end; lest the grave-clothes, and winding-sheet, become your

swaddling-bands, and you not in a prepared state for it. My soul is filled with the love of my God, and my spirit is overcome with the dread of the Lord's power, who will hasten his great work amongst you, which will affect the hearts of thousands with fear, and dread, and love to God.

And O flock of God in Bristol! thou shalt be as a garden of roses and lilies, thy scent and savour shall refresh many thousands: thy beloved shall be to thee as a fountain of gardens, and as an endless, over-flowing spring of living water; the destroyer shall be destroyed out of thy habitations, and the waster from thy dwellings. The Lord Almighty will touch the mountains and they shall melt, and the hills shall dissolve like snow; and a low, broken-hearted people shall you be: then shall the travails and deep exercises, which are before the Lord this day, be remembered with great breakings of heart.

So dear Friends, that are tender in spirit, keep inward with the Lord, and move not out of his power, I beseech you; but let the fear of his great name be upon you night and day; and be not drawn forth by any occasion, out of the habitation of light, in which is the armour of righteousness; keep to the oracle; live in the covenant of God Almighty; go not before, nor stay behind, and the Lord will be with you, (you shall see it), in whose name I send this amongst you,

Who am your friend and brother in the labour, tribulation, and patience of the gospel of peace, and a servant of the living God.

CHARLES MARSHALL.

Written in the year 1677.

Another Epistle to the flock of Christ Jesus: [exhorting to self-denial, stillness, watchfulness, and earnest prayer for the establishment of universal peace.]

ALL tender Friends, whose faces are turned from the world Zion-ward, love the dawning of the day of light in your souls, and take heed to the sure word; let it be as a lamp to your feet; then will it guide you, and translate you out of the nature of sin and darkness, into the divine nature, which is light, and [enable you] so to dwell in it, as to go no more forth, but to be as pillars in the house of the Lord for ever. Now this work is carried on and accomplished no other way, but through a daily persevering, and obeying the light in all its leadings.

And you that are not only turned Zion-wards, but have been and are travellers in the way, who have ardent desires after that one thing David so much desired, namely, to dwell in the house of the Lord, that he might see his celestial glory, who hath immortality and dwells in the light; I have this message of glad tidings to sound in your ears; the Lord God of strength and might hath heard your cries, and your breathings and pantings are come up before him. Give up out of the self-hood; deny your wills; take up the daily precious cross of Christ Jesus; come out of your own thoughts, willings and runnings, and close in with the heavenly light of the Lamb. Give ye that nature that hath slain the Lamb, to be slain by the Lamb; so shall your salvation be wrought and accomplished by him, and you for ever united unto him, bearing his image, who is the express image of his Father; and here all souls can again without rebuke, approach to the

Father by him, who is the celestial fountain of light: and all profession of the Father and the Son, of light and truth, and kingdom of it, without the knowledge of this work, (began and carried on by the Alpha and Omega,) will wither and be blasted; and God Almighty accounts it as stubble for his fire of vengeance. Under the conduct of this light and truth, ye will bring forth the fruits of it in all your conversation; and this brings a care one over another, and a universal care in all your assemblies of sons and daughters, to labour that all may be kept sweet, and that nothing may be wanting, but all may be as one family. And this universal light in its increasing manifestation, hath drawn, and doth draw many in this nation and others, to meet together to serve the Lord and one another; to counsel and strengthen; to relieve the poor, impotent and needy; to see that all things which we have to act as a people in this world, may be as becomes the gospel.

Now, unto all those that discourage this work, and lift up the heel against it, I have this to say in the certain counsel of the Lord; the Lord will debase them and pour contempt upon them, and confound their tower and rend their double wall; and the righteous generation shall see it, and shall see the more cause to dread the Almighty, because of his signal judgments; and shall fear to rebel against him, and rise against his peace, and the work of it: and the Judas in spirit is discovered, and will be more and more, that with a kiss doth betray; that with and under the profession of the light, draws from it; and under the profession of the truth, endeavours to destroy the work of it; which the inward, tender waiter in the light shall see, beholding and feeling the wolf under the sheep's clothing, and be preserved.

And now, all you families of the earth that call on the name of the Lord, and profess the light of Israel, that shall be as a flame amongst the stubble: give ear to the counsel of the mighty God, the Lord of heaven and earth; love, esteem, and in fear and dread give up to his ancient, honourable, renowned, saving arm; that by it you may be gathered that are not gathered, into the universal, divine light of the morning of the celestial day: and this is the counsel of the Lord God eternal, – let it be your habitation and dwelling-place; – for this is his requiring, that as you have professed the evangelical light of the morning of this eternal day before the nations, you may all, in every place, dwell and walk in it before the nations; and therein shall you know his being with you, making his abode with you, who hath immortality and dwells in the light: and then, to you that dwell in this habitation, will the Lord God gather the nations, and sweetly assemble the people, from the rising of the sun to the going down of the same, amongst whom the name of the Lord shall become great.

But wo! wo! wo! from the tabernacle of the glory of the infinite God, unto all that have long made and [still] make a profession of the holy, spiritual light of the Lamb of God whilst in the darkness they are; the dreadful day of God Almighty's pleading with all such, greatly hastens. And therefore you, everywhere, that hold the truth in unrighteousness, be ye warned in the name and authority of the God of the whole earth, that none offend nor displease the Lord any longer in this thing, namely, of professing his pure immortal light, and walking in darkness; lest his anger break forth like devouring fire, and he consume you thereby from under the heavens, and appoint you

your portion amongst the hypocrites, who are gone into everlasting burning, under the vengeance of eternal fire.

Therefore, let a search pass through all families: and where any have continued unto this day, thus displeasing the Lord Almighty, and working the destruction of their own souls, I say unto all such, in the name of the Lord, haste, haste, haste out of the darkness; give ear; the trumpet of the Lord giveth a certain sound; therefore obey from the heart, that ye may yet, before your day go over, be translated out of the kingdom of Satan, which is darkness, into the kingdom of light of the dear Son of God, Christ Jesus the Lord.

And all Friends everywhere, that have the sealing of God's Eternal Spirit, that you have obeyed from the heart, and to this habitation and dwelling-place of light are come; in the sense of the unutterable loving-kindness of the Lord Almighty, and the work of his glorious gathering arm, continue, and keep your habitations; for the angels that kept not their habitations are reserved under the very chainings of darkness, to the judgment of the great day.

And Friends, in all the hurryings of men and nations, look ye not out, but dwell in the habitation aforesaid; and in times of distresses and amazements, in the fulfilling of the word of the Lord, this to you all is an universal word of counsel from the Lord, – be still, be still, be still, and know that I am God, saith the Lord; and stir not out of my counsel in any thing, nor take counsel of your own heart: – keep the eye of your minds to the heavenly, spiritual oracle of wisdom, and you shall have counsel from the Lord to your satisfaction; but if ye look out, ye will be darkened, and may fall with them that fall.

And all assemblies and families of the Lord's people everywhere, watch unto prayer, that ye may feel the spirit of prayer and supplication poured forth upon you: and as drawn thereunto, sit before the Lord in the deep sense of the great work of the destroyer, who is stirring up the nations to destroy and devour one another; and is seeking an entrance, as a roaring lion, to destroy some of the Lord's people, called in the morning of the day of his love. Oh! cry, cry, cry mightily unto the Lord, for yourselves, your friends, and your enemies, and for the poor land of our nativity, which is heavy laden with the iniquities of the inhabitants thereof; over whom the piercing eye of the Almighty looks in great displeasure. Oh! let your supplications be, that the Lord Almighty would arise in his great strength, and so judge amongst the nations, that their swords may be beaten into ploughshares, and their spears into pruning-hooks; that the nations may learn war no more one with another: and that this expedient for universal peace may be upon the hearts of princes and people, namely, that all people might leave off warring with, and destroying one another; and all come into the spiritual warfare in their own hearts, with the spiritual weapons, against the common enemy of mankind, the devil; that so they all might experience the end of the coming of Christ Jesus, namely, to destroy the works in every man, of the great Abaddon, Apollyon, the destroyer. And may the living God be pleased to hasten his great work, of putting to an end the sin of this age, and iniquity of this generation; and so bring in everlasting righteousness, [and cause it] to flow as a mighty river of sweet refreshment; that this poor land with others might enjoy its sabbaths; that He who is King of Salem, Prince of Peace, may rule in the hearts and souls of princes and people; so that the great, universal, omnipotent

God may have his honour, and the princes and people of all lands their comfort, in the sweet, inexpressible enjoyment of his omnipresence, and blessing of sitting under their own vine and fig-tree. So shall all fear be removed out of the nations, but the feat of the Lord God Almighty; which would make all rulers and people happy, both in this world, and that which is to come. Amen, Amen, Amen, saith the tribulated, travailing soul of your friend and brother,

C. M.

Tetherton, Twelfth Month 13th, 1678.

CHAPTER XI.

A Tender Visitation of Love, to the called of God everywhere; being a testimony to the precious, ancient, sweet, living power of the everlasting God.

DEAR FRIENDS,

GATHER you everywhere inward, into a feeling of, and continuing with, and subjecting unto, the glorious, precious, ancient, living and mighty power of God; and let all diligently attend its teachings, leadings, openings and operation; that by it a search may go through all hearts, all families and assemblies; that all that grieves his Holy Spirit, and is offensive in the pure eye of the Lord, may be sought up; and every garden viewed to see what grows there, that every plant that is not of the Lord's right hand planting, may be discovered and pulled up. For, Friends, under the weighty dread of the Lord God Almighty is my soul exercised at this time to say unto you, the Lord is arising to prove, to try, to fan, to purge and refine; for the day grows on, that will burn as an oven: but what shall abide? and who may abide? let this be the examination: for the lead, the tin, yea, also the reprobate silver, will pass away in this refining fire. And that which may have the likeness of gold, and is not of a pure, enduring nature, will vanish, and leave all poor that possess not the gold.

So dear Friends, everywhere, I say unto you, in the dread, awe, fear, and name of the Lord, *haste, haste out of all that not weighty, out of the nature that keeps the soul in any bondage and distance from the Lord*, Yea, hasten out of the state of professing the truth, in a nature and spirit contrary unto it, which grieves the Spirit of the Lord God. Dear Friends, the pure eye of the Lord

that runs to and fro, beholding the evil and the good, sees all states and conditions, all false ways and false births; all that run from the daily cross, all that lose the sweet lovely image of God, and are growing up in another image in the house of imagery, and walk in the land of graven images; and all that depart out of the sweet, tendering, heavenly wisdom, into that which is earthly and sensual, wherein there is a priding in the openings opened in the day of tenderness, and an increasing in that knowledge which will bring increase of sorrow, a growing into the state of being fat and strong, that must be fed with judgment; and sees all that know the truth, its way and work, and come not into obedience unto it: I say, the pure, immortal eye of the eternal, ever-living God, sees all these states and conditions, and all the by-paths and crooked ways the soul's enemy leads into; and his holy power is arisen to bring them all to judgment. Therefore hasten, hasten, [ye] who are concerned herein, to meet the Lord God Almighty in the way of his judgments. Bow, bow unto the pure power of the Lord; feel it in its burning and consuming, where there is matter that hurts the soul, that bondageth the soul, and darkeneth the understanding; that so all may be comprehended down under the dominion and reign of this glorious power, through its consumings, utter destroyings and burnings up all that is contrary unto the divine nature thereof. In this power immortal, peace is known with the Lord, through his blessed work of spiritually slaying the enemy; and thereby is the reconciling to God through Christ Jesus our Lord. And all dear and tender friends, who are lovers of this sweet, ancient power of the Lord, and have heavenly tastes thereof, and sweet, precious openings thereby; Oh dear friends! dwell with it and in it, and it will give you your souls' desire, crowning you with dominion over the man of sin,

his root and fruit; and in it will your inward man, in spirit, walk with God who is a Spirit, and obtain that which Enoch obtained, even that consolidating testimony, that you please God. And therefore all friends everywhere, wait for the fresh springing and glorious arising of this Almighty power of the Lord; that it may shew itself signally everywhere, rending all veils, breaking all bonds, opening all graves, raising up all souls into life itself: that in all your assemblies and meetings everywhere, this testimony you may have, that life and immortality are brought to light; and in it may rejoice with joy unspeakable and full of glory, because this immortal power reigns over all, glows over all, waters all, melts down all, fills all, sweetens all: that in the enjoyment of its spiritual fillings, holy high praises, thanksgivings, in the sweet, spiritual melody of eternal life, may rise, spring, and be offered up in the sweet overcoming of his love, who is the mighty power of God unto salvation; that so all that is false and wrong, that grieves the good Spirit of the Lord, may be driven and carried away before the mighty stream, and strong flowing, of this immortal power of the Being of beings.

And now, all you lambs and babes and weak ones; and all you suffering, sincere ones, under the buffetings and temptations of your souls' enemies; and all you prisoners everywhere for the testimony of Jesus, in all your various exercises, trials, straits, necessities and temptations; and you mourning, tribulated servants of God for Zion's sake, whose souls have been oppressed, grieved and bruised, under the sense of the crushing, bruising, and treacherous work of Zion's enemies; look up to the Lord God of tender compassion, who is bowing his ear to the cries, groans, and supplications of his oppressed in every state, whose souls love the Lord, and have chosen his strait way, and

pure path of self-denial. Feel, feel the arising of this immortal power of the Lord, which will help over all weakness and insufficiency, over all straits, sorrows and temptations. Arise, arise, in the arising and immortal power; for the Lord is arising in the land, and his work shall prosper, and his determined counsel which he hath caused to be proclaimed therein, he is bringing to pass. Woe, woe to the wicked! let their profession be what it will, it shall go ill with them: but with the righteous, saith the Lord, it shall go well. Be therefore encouraged, for the Lord strong and mighty is on his way: ye tender people of the Lord everywhere, that diligently wait upon him with brokenness of heart and contriteness of spirit, heaven's windows over you shall be opened, and showers of plentiful blessings shall come down on your souls. You hungry ones, you shall be fed with the bread of God; and ye panting ones, you shall be nourished with the virtue of immortal life; and ye thirsty ones, ye shall be abundantly refreshed with the new wine of the kingdom of God, handed to you by the hand of power, in the cup of his salvation. But the high, the haughty and the rebellious, the stiff-necked, shall mourn; and the tongues that have been lifted up against the work of the Lord and the bringing forth of his power, shall be gnawed for pain: and the Lord will smite the proud and confound the enterprizes of the sensual: and his power shall go over all, and tread down all thine enemies, O Zion, that hast gathered to this immortal power, and with it continest, and to it subjectest; its brightness and glory shall be thy covering. This is the testimony for the glorious Lord Omnipotent and Omnipresent.

Of your dear, travailing friend and brother, in the labours and travail of the gospel of peace,

CHARLES MARSHALL, *Tetherton, the 16th of the Eighth Month, 1679.*

An Epistle sent to Oxford.

DEAR FRIENDS AND BRETHREN,

IN the love of my Father is this salutation unto you, greatly desiring the powerful presence of the mighty, everlasting God, may be signally with you in this your meeting, and in all your meetings; that wisdom from on high may descend amongst you; and that the river of that love wherein Zion is a city at unity with itself, may plentifully and livingly flow among you, even that love in which the body edifies itself: that so being sweetly opened and furnished thereby to every good word and work, ye may serve the Lord faithfully. And as you have been a good savour to adjacent counties, because of your zeal and faithfulness, love and unity one with another, so continue, increase and abound therein, I exhort you in the presence, power and counsel of my God; that so nothing but a good savour of you, through Jesus Christ, may be in every place. In order to which, grow in that which unites and cements; and live and walk in that which makes for peace, and in the noble seed of life, in which the Father is honoured. And as you live, walk and persevere herein, you will see the evil seeds-man, and in every concern, keep in dominion over his sowings, through any occasion whatsoever, which is the thought and counsel of Israel's God unto you. That in and through the brightness of the everlasting, glorious Truth, you may shine in all your several places and services, and be good examples in love, fear and unity, and all sweetness of life to the adjacent country; that the

rain of God's heavenly love in showers may come down daily upon and amongst you in every meeting and family; that you may grow like a well-watered garden, full of trees and plants of righteousness, and full of the divine virtue of the holy Vine of life. God Almighty be with you in all your meetings and families, causing it thus to be with you, is the breathing of your travelling-spirited friend and brother,

CHARLES MARSHALL.

For the Quarterly Meeting in Oxford, and from thence [to be] sent to Friends' other meetings.

Cono-Alline, the 28th of Tenth Month, 1679.

*A General Epistle to Friends and professors of the truth,
[on the necessity of the new birth.]*

DEAR FRIENDS,

WHO with the morning light of the eternal day have been visited, and by the heavenly power of Christ Jesus called out of the world; I am to say to you through my Father's counsel, – [let] all your minds be gathered down unto the feeling of, and cleaving unto that immortal, incorruptible seed which bruise the serpent's head: – of which seed all must be born, or they cannot see the kingdom of God, which is excellent in celestial brightness and sweetness, full of glory, immortality, peace and joy.

O Friends! everywhere, in the bowels of Christ Jesus, even in the yearnings of the Father's love, I beseech you, feel and read in the deep, what you know of this blessed work, in which the happiness of the immortal soul consisteth: for there may be a coming out of Egypt, and to the law, which was added because of transgression, until the seed should come; yea, to the prophets, who saw and prophesied of his coming; and in these states there may be openings and heavenly tastes; but the eternal welfare of the soul is, inwardly to experience the working of the divine hand of Him who is the good Husbandman; a cutting off from the wild olive and planting into the Vine of life; a translating out of the evil nature and kingdom, into the divine nature and kingdom. All come here to know a being born of the quickening Spirit, the second Adam, the Lord from heaven; here is the state [which] truly avails, even the new creature, which, in Christ Jesus, hath a right to enjoy the favour and presence of God the Father, for ever and for evermore. A profession of religion,

under what name or denomination soever, without this work experienced in some measure, doth the souls of men and women no good.

Therefore Friends and professors of the truth everywhere, – in the fear, dread and awe of the most high God, live low before him; that so where this inexpressibly precious work is not experienced, there may be a true waiting and travailing in Spirit, in which a living cry and supplication will arise to the living God to accomplish it.

And now, unto all who feel true longings, living breathings, and ardent desires in their souls, this blessed work to know, I say in the name and power of the Lord, and in rolling bowels of love, – bow down in tenderness of spirit and sincerity of heart to this seed of the kingdom, if but as a grain of mustard seed. Be low within, and love that which doth discover the seed of the serpent; love its workings and bringings forth in the heart; suffer with it, sorrow and mourn with it; give up not only to the discoveries of the seed of the kingdom, but also to its judgment, that the nature and works of the seed of the serpent may be destroyed. For the soul can never come to be one with the seed incorruptible, nor be born of it, in which the promises are all yea and amen, but through the wasting, working under, and destroying of this nature and work of the seed of the serpent, which hath been as a separating or partition-wall between the soul and Christ Jesus. So through becoming passive and subject to the power, and the working of this incorruptible seed, in the least and lowest appearance, it will bring every one that is acquainted therewith, very low and tender in spirit; and possess the heart and soul with the fear and dread, and awe of the Most High; and [will make such] truly careful; diligent to attend to, and tender of neglecting,

its secret motions, and sweet, powerful workings in the soul. Now tender people, that come here, diligently and constantly cleave with your souls unto it; and you shall feel and see, as your faith stands in it, the working of it as leaven, to leaven you into the divine nature. So be not weary of bearing the cross of Christ, nor of mourning here in these deep exercises of spirit; but persevere daily in the love of this immortal seed; for then, coming to be born again and brought forth by the power of its workings in the soul, ye shall be tenderly nursed up by that of the same nature, namely, the sincere milk of the word, which lives and abides for ever, of which you were begotten; and so grow thereby up to the day of espousal in the marriage-chamber of divine love and life, where the soul is safe in the enjoyment of the unutterable joy of the Lord God and the Lamb for ever.

That God Almighty may arise in his great power and bright glory everywhere, for the bringing down and laying waste of every false birth, and the works of it; and bringing forth the birth of the morning of his sweet day, through this and [other] nations, to the magnifying, renouncing and exalting his blessed name for ever, is the breathing and travail of your tribulated brother

POSTSCRIPT.

Dear Friends everywhere, feel that divine Hand and mighty Arm that gathered you out of the rollings and tossings of the nations and people, into the sweet, safe habitation of Israel, where you may dwell alone out of the defilements of the nations; where the hiding place will be known, until the word of the Lord be fulfilled, and his indignation pass over, to accomplish his own determination in the earth. C. M. 1680

An Epistle to Friends, chiefly at Bristol.

DEAR FRIENDS,

WHO are called of God, by the heavenly voice of his Spirit, out of the world, its evil ways, evil works, vain worships, and corrupt nature, to walk in the way of the Lord, and take up the daily cross, which crucifies you to the world, and the world to you, and brings you to the divine, sweet nature of God, in which is life, virtue and peace: dear Friends, travail on in the faith of God's elect; be not discouraged at the mountains and hills, the sea nor the Egyptians; but look to the fiery pillar of God, the preservation of his called and chosen: stand still in the light of the glorious gospel, and see the salvation which the mighty God will bring this day, unto all that endure in well-doing; not looking out nor wavering in your minds; for to all that so do, darkness, weakness and offences come in, and they start aside like a broken bow, fall short through unbelief, die in the wilderness, and obtain not the promise; but all that keep in the loveliness, amiableness and divine brightness of the truth, they look over all here below, of the fading, uncertain, corrupting treasures and pleasures of the world, which perish in the using. Therefore gird up in the power of the Lord; arise, shake yourselves from the dust, the serpent's food, and go on in the name of the Lord: run in the heavenly chariot of life, the heavenly race and do not look upon the present mess of pottage, the enjoyments of

this life, and lose both birth-right and blessings from the immortal Fountain of eternal delight. Ah dear Friends! consider how good the Lord hath been to us; how he hath made bare his holy arm these many years; how he hath risen early in excellent power, and sent forth his labourers, who have neither spared their lives nor substance in their travails, to bring to you the message of eternal life. Ah, the plowing, digging, dressing, pruning and watering, that there hath been for many years! The fitting and preparing, nursing and feeding, strengthening, encouraging, that you might come into that frame of spirit, able to endure the day of proving and trying the many professions and professors of God and Christ! How hath the power of the Lord God Almighty wrought to settle you, in every place, that profess the light of his holy morning, on the Rock; that you may stand in the tempestuous day, and seasons of proving foundations and buildings, which were declared and sounded in your years, in the power and demonstration of the Spirit! Blessed are all they that are not offended in him, nor with anything that he worketh or permitteth to come to try and prove, to winnow and to sift; he hath a care of you that have a care to walk sincerely before him, and live to him in the spirit of the gospel; the Angel of his presence is with you everywhere, in all your sufferings, imprisonments, strippings, and impoverishings: he remembers you in all straits, and is near to you when fainting would overtake.

Ah poor oppressed Zion! Thy God beholds all, and looks in the morning-watches upon thy oppressors; therefore let us live in His nature who brings peace on earth and goodwill to men. Let us meet the furious, angry man in

His lamb-like nature, whose meekness shall out-live all malice; resolving, if we live, to live with and in Him, and if we die under our sufferings, to die in Him. The God of glory is with us, his fountain is unsealed, his river Shiloh flows; the windows of heaven are opened, his showers descend; visits from the throne of his eternal glory are experienced, which comfort our souls in the midst of many tribulations, and bring forth an offering of thanksgiving and sacrifices of high praises to Him that rides upon the wings of the wind, and spans the heavens as with a span, binds the sea as with swaddling bands, and commands the proud waves: this is our God, we will trust him. Finally, dear Friends, live in that love, everywhere, that gives dominion over enmity, and over every thought, word and action that rises from that root: grow to God in the root of life; so shall you be preserved alive, fresh, green, and in sweetness of spirit before the Lord.

God Almighty visit you all everywhere, in the glorious descendings of his immortal power, and shine amongst you all in his Divine brightness; in whose love I am your friend and brother, in the tribulation and patience of Christ our Lord.

C. M.

The Ninth Month, 1683.

CHAPTER XII.

A Tender Visitation in the love of God, unto all people everywhere; particularly unto the inhabitants of Wiltshire, Gloucestershire, and Bristol, and to my neighbours in and about Tetherton, Calloways, and the adjacent towns and villages.

“And unto this people thou shalt say; thus saith the Lord, behold I set before you the way of life, and the way of death.” – Jer. xxi. 8.

“For the commandment is a lamp, and law is light, and reproofs of instruction are the way of life.” – Prov. vi. 23.

“Take fast hold of instruction, let her not go: keep her; for she is thy life.” – Prov. iv. 13.

“For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terrors of the Lord, we persuade men.” – 2. Cor. v. 10, 11.

“Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God.” – Rom. ii. 9, 10.

FRIENDS, NEIGHBOURS, AND COUNTRYMEN,

AMONGST whom I have had my conversation in times past, in the fear of the Lord God of heaven and earth; and now being a sufferer in this prison, for Jesus Christ's sake, I am constrained in his tender love, to visit you by these lines, [in order to] to stir you up to a serious and tender examination and consideration, what way you are walking in; seeing there are but two ways, as Christ Jesus saith, Matt. vii. 13, 14. "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Now commune with your own hearts, and be truly still in your minds, and say unto your own souls, – what way are we walking in? – For Christ Jesus here took no notice of the many ways and professions of religion among Jews and Gentiles, but plainly concluded all people walking in one of these ways, namely, by the wide gate in the broad way, or through the strait gate in the narrow way. It is true, there are now many ways and professions of religion in this age of the world; but now, as then, they are all concluded under these two, the way of life, and the way of sin and death. And as these two ways are contrary one to another, so are the fruits different, that are brought forth by men and women walking in these ways. All that are walking in the broad way, are bringing forth the fruits of the broad way, which are "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," Matt. xv. 19; which the apostle also, summing up together, saith, are these, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such

like;” and saith “that they which do such things shall not inherit the kingdom of God.” Gal. v. 19-21. Now these are the fruits of the broad way, and of those who walk therein: and this way is called broad, because here men may walk in their sins and iniquities, in the pleasure and vanities of their minds; and the gate is wide, to receive all that spend their precious time, the morning and evening of their day, out of the fear, awe and dread of the holy God. The multitude walk in this way; for the enemy of mankind, the devil, cares not what men may profess in words, of God, of Christ, the kingdom of heaven, religion and worship, while they continue walking in the broad way, which leads to his kingdom of darkness.

The great God, by his servants the prophets and apostles, testified against the worships and performances [of some formerly,] and that of several things which were once commanded. And why? Ye may see it was [because] they had forsaken the right way of the Lord, and were performing their worship in the same nature, spirit and way they were sinning in against God; their hearts were corrupt and consciences defiled. And he complains by Isaiah, chap. lxxv. 2. “I have spent out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts.” This way that was not good, was the broad way, in which they were, as now many are walking in, notwithstanding all their outside profession of religion. And as saith the Lord, by his prophet Isaiah, chap. i. 11-17. “To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring

no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”

So you may see, that no performance of worship or service, were acceptable in the sight of God, but those that were performed by men and women [who were] walking in the way of the Lord, denying themselves, and cleaving to the good Spirit of God, which the prophet said, God gave to instruct and guide [his people Israel,] but they rebelled against it. This is the broad way, Adam and Eve, through degeneration, went into, when they disobeyed God, and transgressed his righteous law and commandment: this is the broad way that Cain walked in, when he slew his innocent brother Abel: this is the way that the old world walked in, when they had, through disobedience, turned aside, so as that the Lord said, “my Spirit shall not always strive with man;” “and it repented the Lord that he had made man on the earth, and it grieved him at his heart.” This is the broad way in which Israel walked when they had forsaken the Lord, the fountain of their living mercies, and provoked him to anger, both in the wilderness, and through several generations; as you may read in the prophets, whom the Lord sent to testify against them. This is the broad way the scribes and Pharisees were walking in,

notwithstanding all their great professions of religion, who killed the Lord of life and glory, Christ Jesus. This broad way is that in which the apostatizing Christians walked, whom Jude pronounced woe against, because they walked in the way of Cain. It was going out of the narrow way of obedience, and walking in the broad way of disobedience, that brought the judgments, plagues and calamities, miseries and depopulation of nations and kingdoms, from Adam's day to this day. It was going out of the narrow way of obedience into the broad way of disobedience, that brought misery on Adam, the curse on Cain, destruction by a flood on the old world, judgments on the children of Israel in the wilderness, and sore plagues and calamities through several generations, as you may read even all along in the prophets; and then what befel Jerusalem and that people, and [the disobedient] since, through ages and generations to this day.

Now having said something of the broad way and wide gate, and of the walkers therein, I am to say something of the narrow way and strait gate, which Christ Jesus saith, few find. This is the way called in Scripture, "the way of holiness," and is called the narrow way, because no double-minded man can walk therein. For all mankind, that come to walk in this way, must leave their iniquities behind: for there is no coming out of the broad, into the narrow [way], but by putting off (as the apostle saith,) the old man with his deeds; and this is effected by adhering, joining to, and obeying the grace that came by Jesus Christ, which the apostle saith, bringeth salvation, teaching to deny ungodliness and worldly lusts; and not only so, but leads into a living godly, righteously and soberly, in this present world. This makes manifest the broad way, gives a sense of the

destruction it leads to, and leads out of it into the narrow way. And albeit this way is narrow, and the gate strait, to mankind in the fall and alienation from God, walking in the broad way, laden with sins; yet as men and women come out of the broad way, and from delighting in unrighteousness, and come to delight in following the Lamb of God, Christ Jesus, by his Spirit, who leads the obedient on in the blessed work of regeneration, they will see that the way of the Lord is a pleasant way, and “the just man’s path a shining light, that shineth more and more unto the perfect day;” and so shall drink of the brook of comfort and consolation by the way, and say with Solomon, “in the way of righteousness is life, and in the pathway thereof there is no death.” (Mark,) life to the soul is death to sin: here the ransomed by the precious blood of Christ Jesus, return to Zion with everlasting joy upon their heads.

But now, all that come to walk in the narrow way, and enter in at the strait gate, must take up the cross of Christ Jesus daily, and deny themselves; and in the strength received by the heavenly grace of God, resist and withstand all the temptations of the devil, who tempts most to that sin and iniquity which he knows man is most prone to. But when he comes to tempt, and thy mind is exercised in the light of Christ Jesus, thou seest his temptations; and thy soul’s desires and breathing supplications ascend to the Lord God of strength, for the lifting up of his spiritual standard in thy soul, against the temptations and power of the enemy, in every evil thought and inclination, in which the enemy worketh first. And therefore in Matt. xv. 18, thou mayst read, Christ Jesus put “evil thoughts” first, before “murders, adulteries,” &c.: for there is a time of sin’s conceiving in the inward parts, before bringing forth and finishing; which the

apostle observing, saith, “when it is finished it bringeth forth death;” “for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

Now the holy light and saving grace of God, gives the sight, and makes a discovery of sin in its first arising, even when the power of the enemy worketh to tempt and allure man, and draw him aside: while man in the spirit of his mind is not joined to the temptation, it is not charged as sin; but when man gives up and closes with the temptation, so as to obey it, then is sin finished, and bringeth forth death. For “his servants ye are,” saith the apostle, “to whom ye obey; whether of sin unto death, or of obedience unto righteousness.”

Now read here a little, neighbours and countrymen, how far reacheth your experience in this narrow way, where men and women with their sins cannot walk. For this is the holy way and divine path, which man finds on his coming out of sin, and departing from all iniquity. But some will be ready to say, “if we should hearken to this counsel, and obey the grace of God thou art directing to, (which brings salvation, which the apostle says, teacheth to deny ungodliness and worldly lusts; and not only so, but it brings to live soberly, godly and righteously in this present world; and so teacheth to forsake the devil and all his works, the pomps and vanities of this evil world, and all the sinful lusts of the flesh, which many have promised in their baptism;) and so have our whole conversation changed, and become other men, not walking in the way most of our country, town or village walk in, we fear we shall become a by-word and scorn to our neighbours and acquaintance; nay, we doubt our kindred and near relations would forsake us, and we should become as strangers unto them, and lose their respect; and it may be lose

our employ and trade, and endanger a disappointment on ourselves of the expectation we had from some relations: and should be go to markets and fairs, and use but few and savoury words in our dealing, as the fear of the Lord teacheth; and refuse to drink to excess, or beyond what nature requires for its nourishment and refreshment, and not be vainly merry, as in times past we were, we should be a derision and a by-word, and scorned by such as have been our companions in those things in times past: and this might be very hard to bear, not only to us, but also to some nearest relations.”

To which I answer; if any should meet with such exercises as these, for turning from sin and evil, and ceasing to walk in the broad way, which many walk in, as aforesaid, there is no cause to be discouraged; for the scripture saith, “he that departeth from evil maketh himself a prey;” and the servants of the Lord were “the song of the drunkards;” and the apostle saith, “wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to Him that is ready to judge the quick and the dead.” So look over all the reproaches you meet with for righteousness sake: for ye may remember how Christ Jesus the Lord was reproached, for following whom ye may be reproached. But after ye are exercised in the narrow way, taking up the cross of Christ Jesus, despising the shame, you will feel that soul-satisfaction, inward peace and divine consolation, that heavenly content, which will out-balance all exercises and trials of this nature; so that you will often have cause to magnify the Lord, and to say, he is good, and abounding in his love and tender mercies over the workmanship of his own hand; who hath visited our souls when we were posting on in the broad way of destruction, and had only a

profession, by the hearing of the ear, of God, Christ and his kingdom, the scriptures, religion, and once a week confessing, we were miserable sinners, erring and straying from the right way of the Lord; and knew not the true repentance which is always accompanied with a true forsaking of sin and iniquity. But the God of the Hebrews hath met with us, who beheld us as bond-slaves in spiritual Egypt; and he hath visited our souls with his heavenly morning of light, by which we have seen our sinful ways and life in iniquity; also our vain worship, which was so far from being performed in the Spirit, that we were some of that number in our parish who despised the Spirit, and mocked them that worshipped in it; this is the ancient worship set up by Christ above sixteen hundred years ago, when Jesus said unto the woman of Samaria, "the hour cometh and now is, when the true worshippers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him, must worship him in spirit and in truth." So we see that now, all worship not performed in the spirit and in truth, hath no acceptance with the holy, righteous and equal God of tender mercies and compassions; through whose favour we condemn and despise all reproaches for his name's sake; rather chosing suffer reproaches with a people truly fearing God and eschewing evil, than live in the pleasures of sin, which are but for a season, and then end in torments, pains, miseries and astonishment, beyond all expression of words.

Now where any poor travailing souls are thus exercised in coming out of the broad way into the narrow way of life eternal, and are inwardly waiting on the Lord, receiving the instruction of his heavenly gift, such will see and understand more and more of the heavenly, strait gate and narrow way, and it will be daily

more and more easy and delightful to the obedient: so that such will experience what Christ Jesus saith, "take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The yoke of Christ is indeed easy, when thy mind is subjected unto the saving grace of God, which teacheth, as I mentioned before, what to deny and how to walk, so as thou mayst have an answer of peace, in pleasing God the Fountain of all our mercies. And then when any mock or scoff, thou wilt remember thou wast walking once in Ishmael's way of scoffing, as they are; and thou wilt pity them; and thy soul will be concerned for thy neighbours, relations and acquaintances; crying to the Lord, that as he has visited thy soul through his grace that brings salvation, and shewed thee kindness, so he would do for thy neighbours. For this [grace] leads into the christian nature and spirit, not to render evil for evil, anger for anger, scoffing and reproaching for the same; but good for evil, love for hatred; praying for [persecutors] as Christ Jesus did, "Father, forgive them, for they know not what they do."

So following this meek Lamb of God, the Saviour of mankind thou wilt have an increased sight of the difference between a Christian in name and a Christian in nature. A Christian in name, is one that has only an outside profession of Christianity, God, Christ, the Scriptures and religion; drawing near to the Lord with the lips and honouring him with the mouth, whilst the heart is going after sin and vanity, and is far from righteousness. A Christian in name and profession only, is a talker of the narrow way and strait gate, but is a walker in the broad way; having a name to live, but is dead in sins and trespasses. But a true Christian in the divine nature is

circumcised inwardly, and is a Jew inward; one that is born again, without which Christ saith, there cannot be an entering into the kingdom of heaven; so is really changed in nature, and cut off from the wild olive, and planted into the true Vine, the divine nature, from whence fruits of Christianity are brought forth. Here the circumcision is not that of the flesh, but that of the Spirit: a Christian in the divine nature, is one that hath followed the Lamb in the regeneration, hath put off the evil, corrupt nature, and appears amongst men in simplicity, bringing forth the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, mercy and goodwill to mankind. And [as thou who hast begun to walk] in the way of the Lord, perseverest therein, thy experience will increase in the knowledge of the footsteps of the flock of Christ Jesus; seeing first how thou wast turned from darkness unto the marvellous light of God's holy day, with which thy heart was searched, and sin became exceedingly sinful and inexpressibly burdensome. Then thy soul cried out in distress unto the Lord God for deliverance; who hath heard the cry of the poor in spirit, and the sighing of the needy; and hath made bare his delivering arm, and in due time gave remission of sin and a blotting out of transgression. And then times of refreshment came from the presence of the Lord and from the glory of his divine power, that hath wrought effectually for the cutting off from the wild olive, brought thee out of the broad way, and planted thee into the heavenly Vine of life, that is the way, and made thee a branch of the heavenly Vine, daily receiving sap and divine virtue from this heavenly, holy Root: and then lets thee see thy daily, spiritual, incumbent duty, which is, to abide in the Vine, Christ Jesus. For as the natural branch cannot bring forth fruit, except it

abide in the natural vine, no more can any bring forth fruit acceptable to God, except they abide in the heavenly Vine, Christ Jesus.

So neighbours and countrymen, thus coming out of the broad way of sin and iniquity, and walking in the narrow way of righteousness and holiness, following the Lamb of God, Christ Jesus, in the regeneration, ye are fitted for his glorious kingdom. And they are indeed blessed that are come to that state; who can in truth say, "for me to live is Christ, and to die is gain:" surely these have put off the sins of the flesh, the old man with his deeds, and have "put on the new man, which after God is created in righteousness and true holiness."

For our life here is very uncertain and momentary; so that when we lie down in the evening, we are uncertain of rising in the morning; and when we rise in the morning, we are uncertain we shall live until the evening. Our life is like "water spilt on the ground, which cannot be gathered up again;" it is like unto "a weaver's shuttle," quickly displayed and cut off; and like the trace of a bird through the air.

Well, therefore, since our life is so uncertain and death so certain, dear countrymen and neighbours, in the tender bowels of Christ Jesus, I beseech you, for your own poor soul's sake, whilst you have time, *a very little time*, so to number your days, and remember your latter end, as to apply your hearts to that heavenly wisdom, which teacheth and instructeth to walk in the narrow way of self-denial, which leads to life eternal: that when the messenger of death comes, the king of terrors to all evil-doers, it may meet with you walking in the way of life: which will be the comfort, joy and satisfaction of all men and women who have prized their precious time, that God Almighty hath

given them in the riches of his infinite love, to obtain the heavenly translation out of the kingdom of darkness, into the kingdom of his dear Son, Christ Jesus, and are thereby fitted for that hour. When nothing but death is expected every moment, thy breath in thy nostrils is withdrawing, and thy dear relations, friends and acquaintance are about thy death-bed, mourning and lamenting, thou who art [thus] passed from death unto life spiritually, canst comfort them with telling thy spiritual experience; that thou art assured, when this earthly tabernacle is dissolved, thou hast “a house not made with hands, eternal in the heavens,” an eternal mansion of joy and blessedness; that having fought the good fight, thou hast overcome sin, death, hell, and the grave, through Him that hath loved thee, and redeemed thee with his precious blood, Christ Jesus, the King of eternal glory; and that the seal of God’s favour is upon thy soul, and the joy of his salvation on thy spirit. And [thou canst say to] thy neighbours who are ignorant of this precious work; “O neighbours! do not content yourselves with the pleasures of sin which are but for a season, (O, a little season indeed!) and lose your own souls, and be shut out of the paradise of God. O! but redeem your time; spend no more of it in sin and iniquity, in vain and foolish discourses; but prize every hour: enter in at the strait gate, walk in the narrow way, that ye may enter into the kingdom of joy and immortal glory; where the redeemed enjoy endless blessings of peace, and unspeakable consolations, and behold the amiable, celestial beauty of Him who sits at the table of divine love, saying, – eat, O friends! of the bread of life, and drink, and let your souls be satisfied with the fatness of the house of God.” – O! here, in this kingdom, is an end of all pains, sorrows, burdens, tears, conflicts, cruelties of wicked men; an end of inhuman,

ungodly imprisonments; here the redeemed of the Lord are out of the reach of all cruel, hard-hearted men; yea, here the weary are at rest in an eternal Sabbath, beholding Him who is “a fountain of gardens, a well of living waters” and divine streams. And here the new song is sung before the throne of God, in the springing up of endless, increasing joy and divine refreshments, in which ariseth blessing and glory, wisdom and thanksgiving: honour, power and might be unto our God for ever and evermore. Amen.

Friends, neighbours and countrymen, who may have any doubt, which are true prophets, ministers and teachers of Christ Jesus, and which are false prophets, ministers and teachers of anti-christ, (since there have been both through many ages of the world;) unto all such I make this friendly, reasonable, and Christian proposition, namely, to do like the noble Bereans, who were desirous of truth, – search the Scriptures from Genesis the first, to Revelations the last, and mark in what way they walked, and what fruits they brought forth, who were true prophets, ministers or teachers, both under the law and the prophets; and on the other hand, what way they walked in, and what fruits they brought forth, who were declared to be the false prophets, ministers and teachers, by the true prophets, Christ Jesus and his apostles; – so may ye safely conclude, those that walk in the way, and bring forth the fruits of the true ministers of Christ, to be now true; and those false now, that walk in the way and footsteps of the false prophets and ministers of antichrist. So, search the Scriptures in the spirit of truth, that leads into all truth, and receive Christ’s precept, about the strait gate and narrow way, Matt. vii. 13, 14, of which I have, in his love, before treated; and in verses 15 and 16, he saith, “beware of false prophets,” &c. “Ye shall know them by their fruits,” &c.

TRUE MINISTERS.

Christ sent them forth to preach the kingdom of God; saying, the harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and into whatsoever house ye enter, first say, Peace be to this house. And if the Son of Peace be there your peace shall rest upon it: if not, it shall turn to you again. Luke x. 2-6.

The elders which are among you I exhort – to feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. 1 Pet. v. 1-3.

C. M.

FALSE MINISTERS.

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. Micah iii. 5, 11.

Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock, &c., Ezek. xxxiv. 2-5.

Fleet Prison,

The 9th Month, 1683.

O! thou holy, most high God of mercy and tender compassion, look down with an eye of pity on the inhabitants of the earth; and send forth thy light and truth more and more, to guide the people out of the broad way of destruction into thy narrow way of life, which leads to thy holy mountain, where there is no hurting nor destroying. O! that through the glorious, outstretched arm of thy salvation, sin may be finished and iniquity brought to an end; that the righteousness of Christ Jesus, the dear Son of thy love, may cover the earth as the waters cover the sea. Ah! for thy name's sake, hear the cry of the poor and sighing of the needy; and stretch forth thy arm and deliver thy oppressed out of their distresses; that thy creation, O Lord, may be eased, and thy great name and the noble acts of thy Almighty arm and Divine power may be renowned gloriously through all lands. Amen, Amen.

CHAPTER XIII.

A few words or call, in the universal love, to all the scattered sheep, who in the sense of their captivity in Babylon, feel some drawings, longings, and breathings in their souls, towards the Lord and his holy hill, which he is now exalting on the top of all hills.

THE everlasting God hath beheld you and your suffering state; and your cries, your sighs and your groans, are come up before the Lord God of Sabaoth; he hath looked down upon desolate Zion, from his honourable dwelling-place; his bowels are moved to return the captivity and bondage of worm Jacob, who is small and as one helpless among the people: God hath beheld thy wounds and taken notice of thy bruising, and he is waxed angry with the people, because of thy oppression, O worm Jacob! Thy captivity hath continued for many ages, thy oppressions for many generations; thy cry is great through all lands, and thy sighings, O virgin daughter of Zion! is come up before thy Deliverer; the violence that is done to thee in the midst of the earth, the Almighty God hath seen; and he hath taken notice of the dominion, or reign, that mystery Babylon, the mother of harlots, hath had over the nations, tongues and people; whereby thou art become as a desolate widow that sits mourning on the ground, with thy mourning apparel on, and as one covered with ashes: thou art as a speckled bird in all lands, and as a turtle dove forsaken of her mate. How is my soul often bowed down,

my heart oppressed, and my spirit filled with sorrow, in the consideration of thy mournful, sorrowful cries and sighings, misery, trouble, servitude, bondage, wounds and bruising; but I am comforted through beholding the Almighty God's being arisen and arising in his glory, might, majesty, and heavenly, everlasting power, to work thy deliverance.

And therefore come forth every one of you, who have any desires to be brought into the image of God again, wherein man, before transgression was; come out of Babylon, come out of all the false ways, worships, professions, practices and ordinances, to the standard which the Almighty God hath set up in the view of all people; namely, his holy Light, saving Power, and quickening Spirit, which is revealed in the inward parts, for the saving the soul, and bringing of it from under the shadow of death, into the land of the living. Remain no longer in the outward court, for that is given to the Gentiles to be trodden under foot; but come to within the vail, and to the holiest of all, where the mercy-seat is to be found of every one of you. Remain no longer in the images, shadows, likenesses and figures, but come to the thing typified of, to the thing itself; to the circumcision that is without hands, of which the circumcision with hands was a figure; to the baptism with fire and the Holy Ghost, typified forth by the baptism with water; to the unspotted Lamb of God, the Saviour, held forth by the paschal Lamb; to the true sabbath of the Lord, signified by the outward sabbath; to the worship in the inward temple, of which the worship in the outward temple was a figure; to offer up the bestial lusts to be slain, instead of the offering up of beasts; and come to the spiritual worship, to the worship of the new covenant, namely, the worship in spirit and in truth, that Christ spake of at Jacob's

well; for this worship the mighty God is now exalting and setting up, that all people may bow unto it, and all nations may tremble before the glorious, infinite power of the everlasting God, who is bringing to pass and prospering his glorious work in the earth; and by his Almighty arm of power is gathering the dispersed of Jacob, and scattered of Israel; and shall return, and is returning their captivity, as the streams in the south.

And therefore, awake, awake; the spiritual trumpet of the Lord is sounded, to proclaim the year of Jubilee, after the long night of apostacy, wherein antichrist hath reigned. Tarry not, delay not, go not about to reason with flesh and blood; but come to the obedience of the Light and Spirit of God, which gives a true sight and sense of sin and unrighteousness, and the nature of it: and being come to this true feeling and sight, you will come to the true sorrow, and the forsaking that accompanies it: and so, through the judgment of the Lord upon the transgressing nature, you will find mercy for your souls; for Zion is redeemed through judgment. Here then the blotting out of sin, and the times of refreshment from the presence of the Lord will be witnessed; and by the truth in the inward parts, that makes free indeed, and is beyond all outward profession, an inward, spiritual work will come be wrought.

To this are you now called, through the sound of his powerful voice from his holy place, all of you who have any desires towards the Lord; and be assured that all that come here, shall find a sure hiding place in the day of the fiery indignation of the Lord, that is ready to break forth upon all the inhabitants of the earth.

CHARLES MARSHALL.

Written from Harwich, the 1st of the Fifth Month, 1687.

AN EPISTLE TO FRIENDS.

An Epistle to Friends, [exhorting them to self-examination, and warning against false liberty.]

DEAR FRIENDS,

AND all professing the precious truth of our God, unto whom the redeeming arm of the Lord hath reached, to redeem out of the nature of sin, into the Divine nature; your mercies herein have been inexpressible.

Friends, it hath pressed on my spirit day and night, for some time, to visit you with a few lines in tender bowels of love; to call unto you, in the name of the Lord, to come into a spiritual communing with your own hearts, in openness of soul, as before the Lord; with his heavenly light, inquiring how far you have answered his heavenly call; whether you have made your calling sure, by persevering in an inward hearkening thereunto; and whether you have made your election sure, by coming out of the reprobating nature, and obeying and closing in spirit with that heavenly power, that translates out of the kingdom of Satan, into the kingdom of the dear Son of God.

Now, dear Friends, the Lord God Almighty is drawing near to judgment, and will judge in righteousness, according to the root in which every one grows, and the fruit they bring forth; for all the worshippers in the outward court will be trodden down under the swift judgments of the eternal God, and made desolate. Therefore, in his name that lives for ever, I say unto you everywhere, be inward, inward, inward; haste inward into the Divine nature, which alone will be a safe abiding place, in the dreadful pleading-day of Almighty God, that comes on apace.

And in his name I warn all who are gone from the obedience to the daily cross of Christ Jesus, and abide not in the daily, holy watch, and thereby have got into a false liberty, in their ways, words, conversations, meats, drink and apparel, to *return speedily inward*, under the operation of the spiritual circumcising-knife; that all which offends the Lord, and grieves his good Spirit, given to profit withal, may be effectually cut off and removed, and you may be brought back into your first fear, dread and awe, and holy watchfulness in the light of the Lamb. So will the Lord be with you in the day of the dreadful overthrow, when both the sandy foundations, and the buildings thereon, will fall together. Therefore, in the name, strength, and power of Almighty God, and in the sense of the majesty of his divine, glorious presence, I cry to you, – *To the Rock, to the Rock, to the Rock*; – so will the Lord favour you, and encompass you, and make you sing of his praise; here is safety, food and water, heavenly and never-failing.

And unto you, young men and women, and children of the people of the Lord, I say, fear and dread the living God of truth and love; bear the yoke of the Lord Jesus in your youth, and love his heavenly cross, that crosseth all your inclinations to vanity and vain pleasures; abstain from all hurtful company, beware of your desires, that go out to pleasures, meats, drinks and apparel, out of the fear of God; let your words be few and savoury, and your conversation in all places be in solidity and gravity, in the heavenly awe of the omnipresent God, feeling after the enjoyment of his heavenly joys and divine consolations. Read the Scriptures of truth in seriousness, as oft as you can, with your minds turned to that heavenly wisdom that will open them unto you; so will your youth preach forth the honour of truth, and you

will be blessed of God, and be a joy and comfort to your tender parents: but, if you grow up in another nature, namely, that will be evil, and leads into vanity and evil, God Almighty will cut off many of you from the land of the living: for he can raise up seed to Abraham even of the stones. Hear, fear and tremble before the Most High God, who hath beheld you with an eye of jealousy; bow before him, and let none of your enjoyments puff you up into pride and stout-heartedness, vanity and a loose life. God Almighty incline your hearts, and put his fear in your inward parts, that ye may see beyond all terrestrial riches, glories, pleasures and vanities; and be taken up with fervent love [to God,] and delight in the heavenly treasures and enjoyments that never fade away. Amen, Amen.

And all you tender-hearted babes that love the sincere milk of the word of life, keep you near the sincere milk of the word of life, keep you near the breast of consolation, and suck daily thereat; letting nothing come between it and you; so will your growth be daily from one degree of strength and stature to another; in the light, beholding the snares and temptations of the enemy, and abiding in a living inward diligence, out of the foolish virgins' state, where through spiritual idleness, comes spiritual slumber, to the losing the oil, and so the lamp goes out: but abiding in a daily subjection to the heavenly cross, in the holy watch, [you will] grow up to the young man's state, wherein ye become strong, and the word of God abides in you; and you abiding in it, will overcome the wicked one, and escape the high-way, stony and thorny ground: and so the increase of riches, or any terrestrial enjoyment, will not harm you; for you will feed on another life, and behold clearly another glory, even that which is eternal and celestial; and so grow up into the state

of fathers, eating of the tree of life: for you will see Him that was from the beginning, in whose Almighty power is preservation out of Jesurun's state: you will walk in wisdom, and in the valley of humility, where Shiloh's brook runs and flows, by whose water ye will be washed; and by the holy blood and life of the Lamb sprinkled inwardly, and with his holy oil anointed; and so come within the vail, into the holy of the holies, where the glory of the Ancient of Days is beheld on the mercy-seat of infinite loving-kindness: and in the enjoyment of his sweet smiles and divine favours, being overcome with the majesty of his presence, [you will ascribe], in the strength of his love, might, majesty and dominion, to the Lord God and the Lamb; and heavenly praises will ascend to his throne, who is over all, in heaven and earth, God blessed for ever and ever. Amen, Amen.

From your tender Friend and Brother in the labour and travail of the gospel,

CHARLES MARSHALL.

The Fifth Month, 1689.

An Epistle to the Women's Meetings.

MY DEAR FRIENDS,

WHOSE souls love Mount Zion and Jerusalem that is from above, the beautiful dwelling-place of the redeemed, where the glory of the Lord shines, the tree of life grows, and the river of life runs: meet you together in the adorning of the ancient, virtuous, holy women; and wait to feel [your] spirits gathered down into the deep, where the wonders of God are seen, and where life and power, and wisdom from above, spring into the immortal soul; by which you will be opened to the Lord, and one unto another. And dear friends, you here sitting in great humility before the Lord, his precious, living power, will spring amongst you; which when you feel warming your hearts, and in it any of you open your mouths, keep within the compass of the motion thereof; so shall you minister refreshment, and come to no loss nor hurt in yourselves. And dear friends, stay not behind the motion of the power, nor go beyond it; begin, continue, and end, in that in which the kingdom of God stands.

And now, forasmuch as there is a spirit of contention risen, that would divide from the precious shepherd of Israel, and scatter lambs from lambs, and sheep from sheep, and all from the fold of everlasting rest and safety; in the life of righteousness live it down; and let none have an occasion to say that any of you do exercise yourselves in pulling the mote out of others eyes, and do not see a beam at home in your own and families. Therefore in the name of the Lord Jesus Christ, be careful, watchful and circumspect at home, to keep down evil in your children and families; that under the conduct of the sweet, saving wisdom of God Almighty you may be managed; that so you may *live down*

all evils and opposition, and stop the mouths of all gainsayers with your upright walking.

And dear friends and handmaids of the Lord Jesus, let the remissness, carelessness and opposition of them that give up to the enemy's leadings, and thereby neglect to serve up their generation, according to the will of God, be ensamples unto you to beware of unwatchfulness: that you that stand may take diligent care, and walk in the Lamb's innocency; that day after day, more and more of the nature of meekness, patience and temperance, and the fear of the Lord may appear in you; that your just, careful, watchful, awful, tender, living, pure and unrebukable walking, in all your respective places, may preach forth the life of Jesus. And then the Lord will bless you with dominion over his and your enemies.

And dear friends, endeavour not to reason down; but as I said, in the name of the Lord Jesus Christ, live down all opposition and contention.

The Lord will hasten his work, to put an end to that which in this day dishonours his worthy, glorious, renowned, dear name. So keep your meetings in the name of the Lord Jesus, our Leader, Commander, Saviour, Shepherd, and Bishop of our souls; who will supply all your wants, and bow down his ear to your cries, in the sense of your wants, and answer your supplications, tears, sighs and groans. God Almighty be with you, and fill you with the fillings of his life and heavenly wisdom, is the breathing and travail of the soul of your bowed-spirited friend and brother,

CHARLES MARSHALL.

POSTSCRIPT.

And the Lord Almighty cause a plenteous, pleasant, heavenly, refreshing shower to descend amongst you; that thereby you may be as a well-watered garden; that all may be melted and dissolved down into that heavenly frame of spirit, that would make you shine in all your respective places and dwellings.

And dear friends, manage those affairs of truth presented before you, in the grave, heavenly wisdom; and be swift to hear, and slow to speak; that in the comely ordering of the heavenly wisdom, you may be ordered, and weigh things ponderously before you speak; wait, to see things first clearly, and how you may be co-workers together and helpers, and then speak one by one: so will you go through things in a short time, and come to comfortable satisfactory conclusions; and in the end, part in heavenly contentedness of mind, in the sense of the Lord's helping you along in his work and service. God Almighty be with you, and bless you with his heavenly presence, power, light, life and glory. Amen, Amen.

Let this be read in the assemblies of women, in the fear and feeling of the power of the Lord of glory; and copied carefully, and sent abroad.

C. M.

Tetherton, the 23rd of Second Month, 1697.

CHAPTER XIV.

A General Epistle to Friends, [cautioning against the spirit of the world, and recommending watchfulness, unity, humility and stillness.]

DEAR FRIENDS AND BRETHREN,

WHO with a high and heavenly calling have been called out of darkness, and all the ways and works thereof, to walk in the marvellous light of the glorious day of God Almighty, that hath preciously dawned in this our day; grace, mercy, and peace from God, with the virtues of his Eternal Spirit, be multiplied in and amongst you.

Friends, the great Husbandman of the whole earth, having in the riches of his love, planted a vineyard with the choicest vine, in a fruitful hill, in this age of the world, which he hath pruned, dressed and plentifully watered, is coming to take a view thereof, to see what fruit it bringeth forth; and therefore it weightily concerns you to see with the light of the Lord, how you have answered his great and inexpressible love, which for many years hath been abundantly extended unto you; and to prize your time whilst you have it, and it is called a day of mercy. O! have a care that you give no room to the spirit of the world, that blinds the eye of the mind, and subjects the affections to things below, and raiseth up the old love to the world again: beware of the going out of the simplicity of the gospel; and let there be a tender, inward care to watch against all thoughts that darken you, and grieve the Spirit of the Lord. Let your words be few, and seasoned with heavenly grace: go not out of the exercise of the

precious cross of Christ Jesus, into any excess in meats, drinks, or apparel; and make no provision for the flesh to fulfil the lusts thereof; let not your gold and silver, lands and livings, furniture or apparel, any way ensnare you, or entangle, surfeit, or overcharge you.

O Friends! the enemy of Zion's prosperity hath laid deep snares in the spirit of the world in those things, to draw out the mind from the pure, innocent life, obtained and enjoyed through the spiritual exercise of the cross of Christ Jesus, which crucifies us to the world, and the world unto us; for it the mind goes out of the awe, and dread, and fear of the Lord, and holy cross and heavenly watch, into a false liberty, then you will live to the world and the world to you; and here is the way that death comes over again.

Therefore dear Friends, this is the word of truth to all the professors thereof everywhere, – home, home, inward, inward; and in the spiritual watch-tower stand and abide, – where you will receive manifold spiritual advantages, and will see the approaches of your souls' enemy, when, where, how, and in what he works; and here you will see clearly how sin is conceived in the thoughts, which, when it is finished, brings forth death; and so you will receive an understanding how sin is strengthened, and how overcome; how it is finished and brought to an end, and the everlasting righteousness of Jesus Christ brought in; and how the knowledge of God increases, and comes to cover the earth as the waters cover the sea; and so shall your peace flow as a river.

And dear Friends, keep the unity of the Spirit in the bond of peace, and grow up in it: for whilst the churches kept in the purity, they were in the greatest unity; here they were with one

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accord, and great grace was upon them, under the dominion and beauty of the glorious power of the Lord: for Zion is a city at unity with itself, and the body edifies itself with love; but when the enemy prevailed to draw out the love of Christ Jesus, (where all the numbers that hold the Head, are knot together as with joints and bands,) then other fruits did appear. Now dear Friends, the pure, glorious, sweet unity of the churches is in the spirit, where all have unity with God who is a Spirit, and with one another in his Spirit: this is increased as all grow up in the nature of Christ Jesus, which is meek and lowly; here all are preserved in the dominion of the sweet, edifying love of God, and in unity one with another, let there be ever so many tens of thousands: but when the enemy prevailed to draw out of the quickening Spirit of the second Adam, and out of his nature, and led into another spirit and into the wisdom which is from beneath, therein arose those bitter fruits mentioned in the Scriptures of truth.

Therefore, dear Friends, everywhere, in the name, and pure, weighty dread of the Most High keep; and grow up in the sweet nature and wisdom of the Ancient of Days, and watch against the least appearance of that which would break your unity; and if anything of this nature hath broken in anywhere, in the name of the Lord God everlasting, let it be driven out of his camp, it being one of the greatest enemies of Zion's peace, comfort, growth, and beauty: for unity is our strength; and keeping our ranks here, all the enemy's endeavours without, will not be able to prevail. So Friends, in the spirit of meekness, which keeps in a sound judgment and spiritual discerning, dwell; where no wrath, fleshly passion, envyings or emulation can have any place: for no strife and division can have room, as all grow up in the divine nature, in the faith of Abraham, who said to Lot – let there be no

strife between us, for we are brethren; if thou wilt take the right hand, I will take the left; and if thou wilt go to the left, I will go to the right: – here all controversies are ended and shut out. Dear Friends, with the light of God's holy day search, see and discern how it is with you; that so if the enemy of Zion's prosperity hath gotten any entrance, to hinder the precious work of the Lord, from prospering in your souls, by [prevailing on you to] turn aside into any by-path, or to sit down by the way, or take up a false rest, with the glorious light of the Lamb you may see and discern it; and speedily retire inward to hear the voice of the good Shepherd, that by him you may be led out of all the enemy's snares.

And now, O tender Friends! make use of your time and day: and all to your spiritual tents everywhere, in the sweet valley of humility; where you will not only see all the devices and snares of the unwearied enemy of your souls, but will also see, feel, and enjoy the descendings of the glory of the God of Israel, in the daily openings of his divine hand, which is full of blessings. And here you will be tenderly concerned in Spirit, to cry fervently to God for yourselves and families, and for a people that have not hearts to seek and cry to God for themselves, that the tender compassionate God would open their hearts, that they might see and be sensible of the mercies of a long-suffering and long-provoked God, who hath often shaken his hand, and threatened his terrible judgments; and on the other hand, hath largely and wonderfully extended his mercies. And in this tender exercise of spirit, you will approve yourselves the true friends of your neighbours, and you will have a hiding-place in the day of his dreadful, consuming judgments, which he will assuredly bring to

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pass upon all the professors of Christianity, that are out of the nature thereof, unless they repent.

And now, O Friends! let a true silence and sweet stillness come on all your spirits; so shall your inward ear be opened to his heavenly counsel; and you will be ready, in true bowedness of spirit to say, what the Lord hath commanded and required, that will we do, through his divine strength: and here you will be preserved in all the various exercises of the day, out of the hurries of the people, in this season of the fulfilling what was said in many of our ears, many years ago; – disappointment upon disappointment, sorrow upon sorrow, exercise upon exercise, and distress upon distress: – and as you are inwardly staid upon the Lord, in his eternal light, you will feel help from him in all your straits. Therefore gather to the munition of rocks, where your bread shall be sure, and waters never fail: be faithful in the Lord's work, and keep your meetings, as the Lord God hath required, and that diligently, on week-days as well as First days; and the Lord will appear in the brightness of his power, and the glory of the Majesty of his presence you shall enjoy more and more. And dear Friends, you that God hath blessed with outward substance, feel the love of Christ Jesus, who offered himself up for us, to open your hearts, and give you wisdom to take effectual care of the poor and needy, according to your ability. So to the glorious arm of God's Almighty power I commit you; and having done his will, I rest in my Father's love, your tender friend and brother, in the labour and travail of the gospel,

CHARLES MARSHALL.

London, the 25th of the Second Month, 1697.

CHAPTER XV.

Concerning the precious Unity of the Spirit in Christ Jesus.

THE unity of the Spirit is so precious a virtue, and glorious a qualification in all the churches of Christ Jesus, that whilst the people of the Lord did abide therein, in every age, they were in a thriving, flourishing, sweet and glorious station. For as long as they truly held the head Christ Jesus, and kept in unity with him, unity and amity were preserved amongst them in their several stations and services, as members of one body.

Of this unity, David speaketh preciously and comprehensively, saying, “behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.” This was the state the holy power of the great God gathered a people into, [in the apostles’ days:] for concerning them, it is left upon record, “they continued steadfastly in fellowship, and were daily with one accord in the temple.”

Now dear Friends, we clearly saw, felt and understood, in the precious morning of our tender visitation, that the same ancient power of the Lord wrought powerfully, first to disunite us from the nature which separated us from God, and then to bring us up into unity and fellowship with himself, in his dear love, and therein, one with another.

For here ever was, and is the foundation of the true unity, even that of the Spirit; in which love the body edifies itself, and is increasing and building up a holy habitation for God, through the Spirit. So then, all abiding and growing up in the love of God, and walking with him in the divine nature, unity increaseth amongst all the members and branches taken out of the wild olive; and [they are] planted and abide in the Vine of life, Christ Jesus, our Head and Lawgiver: here the church of Christ grew up, into a state of being clothed with the sun, having the moon under her feet. Ah! precious, blessed, sweet and glorious station. But did it always thus continue, even in the apostles' days? Ah! no. The old serpent, the enemy of man's welfare, wrought powerfully and cunningly, to draw forth from the root of life, and out of the holy love of, and spiritual subjection to, this glorious power which had gathered them to a daily, inward walking with God; and out of the spiritual exercise of the spiritual cross and holy watch: and then fruit from another root was brought forth, as the reader may note in several of the Epistles [addressed to the primitive believers,] and in John's [s] testimony to the seven churches of Asia. Then the power of the Lord that had gathered them, moved to exhort to put away bitterness, wrath, anger and clamour, evil-speaking and malice. Ephes. iv.

And now, dear Friends, with your lamps trimmed and burning, look inward; search every corner of your hearts, that clear unto your own understandings every one of your states may appear, as they are in the sight of the pure, all-seeing God; that so all the enemy's darkenings and veilings and turnings aside, by what way or means soever, may be clearly, with the light of the Lamb, seen and discovered.

And, tender Friends, [remember] the sweet, lovely, precious state of unity and concord, that the excellent power of the Lord God Almighty gathered into, and was gathering into, in the blessed morning of our day; and the spiritual advantages, comforts, joys, refreshments and divine satisfaction that attended the church of Christ in this true and spiritual unity with our Lord Jesus Christ, and one with another: and on the other hand, heed the anxious, exercising consequences of the enemy's prevailing to break unity: all the true-hearted and sincere-spirited to God, cannot but, on the one hand, admire, prize and inexpressibly esteem this precious unity; and on the other hand, greatly dread the turnings aside, and going out of it. For those who have kept their habitation, and lived to God, as they have tasted and enjoyed the sweetness, and beheld the amiableness of this unity and amity, so they have felt the sorrows and anguish of the effects of the contrary; which have caused them to go many days and months with mournful souls, crying to the Almighty God of tender compassion night and day, under the inexpressible weight thereof. And the God of love has bowed down his ear to the cry of the poor, and sighing of the needy: he has arisen in the might of his power, and the majesty of his glorious presence hath relieved: his holy arm hath been made bare, through which he hath redeemed his darling from the dog, and his dear ones from the devourer; and still continues working to bring into this precious unity, in the holy light of life, with God in Christ Jesus, and one with another. And now, dear Friends, every where, unto you and to the generation coming after, I have this warning and tender advice to leave behind me, in the name of my God, who hath been with me by his power, in my travails, work and labour in the gospel of life and salvation: keep the unity of the Spirit in

the bond of peace; and let none give way to a prejudicing spirit, which leads into secret whisperings, backbitings, and such-like evil and pernicious fruits; the working of which spirit is like a moth in a garment, dividing, destroying, spoiling and eating up. For indeed, as Zion is a city at unity with itself, under the seamless garment of Christ Jesus, and there all are well and safe, growing, increasing and flourishing; so when the spirit aforesaid prevails, to draw out of Zion's gates, and from within her walls of salvation, O! what deplorable work and havock will it make in its growth and progress; working, as I said before, [like] the moth, gradually and secretly first; but as it prevaieth and increaseth in its growth and strength, it will appear as a roaring, devouring lion, seeking whom it may devour and swallow up. Here comes in pride and haughtiness, a spirit puffed up with the abundance of enjoyment of outward things. Emulations, heart-risings, evil jealousies, bitter speakings, detractings, and abundance of evil fruit, arise from this root of bitterness; which root and fruit are to be brought under, and sunk down under the eternal judgment of the holy, glorious, sweet power of the Lord. And therefore Friends, I say unto you, in the name of the Lord God eternal, let none give strength, or any encouragement or nourishment to this spirit in any of its murdering workings in the heart; but let it be looked upon as a vagabond and fugitive on the earth: and so, as it is kept out of the camp of God, and from Israel's dwellings, by the sweet, living, bright power of the great God of heaven and earth, it will perish under Truth's judgment set up in every soul; and the nature thereof, as well as its evil, rending and dividing fruits will be worn out and destroyed for ever. And then, all keeping in the first love, pure fear, living awe, and holy dread, fearing to offend our God and tender

Father, persevering in an inward keeping the holy watch, and abiding in subjection and obedience to the spiritual cross, in staidness of mind, soundness of judgment and clearness in understanding, you [will] see, comprehend, and fathom all the enemy's devices, temptations and snares: and the Lord God beholding you in a stedfast habitation of obedience and spiritual tenderness before him, his power will descend wonderfully in an increasing manner, his glory will shine, and his river of life flow; yea the spring of the great deep will be broken up, and the windows of heaven will be opened, that you may be abundantly filled with joy, thanksgivings, and songs of deliverance; and spiritual high praises will ascend to his throne, as sweet incense, and a sacrifice acceptable to our God. And here you shall spend the residue of your days in dominion over the snares of the enemy which attend both prosperity and liberty, and adversity and persecution; seeing over all things that have their rise in mortality and time; feeling mortality swallowed up of life immortal; and so be gathered to the general assembly, to the church of the first-born, to the spirits of just men made perfect; yea, to the First and Last, to God the Judge of all; to whom be immortal high praises and holy renown, for ever and for evermore.

But if the wonderful blessings, tender mercies, and loving-kindnesses that the Lord Almighty every way extends to us in this age, be not duly, reverently and obediently taken notice of; and instead thereof, any shall forsake and be unmindful of the Lord's tender mercies, and embrace lying vanities; going out of the spiritual diligence into a spiritual idleness, through which a spiritual slumber overtakes, and the lamp thereby be inwardly neglected, the spiritual watch and cross slighted, and not duly

regarded, but the earth and earthly things take up the exercise of the mind and affections; then, I say, instead of enjoying what is above expressed, tribulation and anguish will seize upon all such; and the dreadful judgment of the eternal God who lives for ever and ever, will overtake all such unfaithfulness: a dreadful cup ye [unfaithful ones] shall drink of, from the hand of God, and the rebukes of the Lord's countenance shall distress you; and you shall be numbered amongst the people of his indignation, in his dreadful approaching day of signal pleading with all flesh that have corrupted their way before him. Therefore hear, fear and dread the holy name of the Lord: and whilst it is called to-day, bow before him, and speedily return unto him, lest your day pass over, and ye sleep the sleep of eternal death and destruction, and be separated for ever from his refreshing presence, in which is life, and from the glory of his divine power.

Therefore, all dear Friends everywhere, retire inward; see, feel and understand the counsel of the Lord which unto you springs; all retire inward, in great humility before the Lord, that you may grow in the root of life, and feel his blessed work perfecting your inward man: that as you have professed the knowledge of a spiritual oracle before the nations, you may approve yourselves in the sight of God, following its instructions in all things. Go not without it; lean upon the Lord, and cry to him to guide you with his eye, and lead you by his arm in the way everlasting. And this is his promise, whilst you keep with him, he will be with you, and will never leave nor forsake you if you do not leave nor forsake him; his presence and glorious arm of salvation shall surround you, to the renown of his name, and consolation of his people. Amen, Amen.

CHARLES MARSHALL. 1697.

CHAPTER XVI.

An Epistle to Friends in Pennsylvania.

DEAR FRIENDS,

IN the heavenly covenant of Eternal Life, is the salutation of my love in the Lord Jesus, unto all that love and fear him in [your] country. I am sensible that God has sown a good seed amongst you; therefore be careful to receive it rightly and deeply, that the fruit may appear: for though the testimony is true, of the rich and plentiful visitation of the heavenly power among you, [yet] if there be not a true and right receiving the seed, and a tender waiting for the watering rain and dew of life, and its taking root in the honest heart, the good ground, thorns may grow up instead thereof. Therefore, in the fear and dread of the great God, keep low; and out of the snares of the enemy, in the cares of this life and the deceitfulness of riches; and I warn you in the name of Him who is the dread of nations, let none defile that land in which ye are strangers. But walk in the way of Abraham, Isaac and Jacob, &c., and the Lord God will pour out wonderful blessings upon you. But if ye will not cleave unto him with your whole heart, and serve him in fear and trembling, that a good savour may go forth from you, then will he bring his righteous judgments over you, according to the swiftness of his goings in his sanctuary. Therefore sanctify the dreadful God of the whole earth before the heathen; so shall ye prosper. In his love and fear, I send these few lines unto you; hoping you may be watchful and diligent in all things to glorify his name, who is over all, God blessed for ever. Your tender friend,

CHARLES MARSHALL.

*A Salutation to the Men's and Women's Meetings about the
City of Bristol.*

DEAR FRIENDS,

IN the ever-blessed truth of our God, which endures for ever, I tenderly salute you at this time; desiring greatly your prosperity and growth therein, [and that you may] serve up your generation according to the will of God; in which you will have peace for ever. Now the God of heaven hath not only called you to watch and take care of your own hearts and families, but also the flock and family of God where you live; therefore be careful and diligent in your meeting together, and in a faithful discharge, as before the Lord, to answer the service of your meetings effectually: and to that end I exhort you, in the dread of Israel's God, to wait diligently upon the Lord, to feel his sweet, opening power and spring of divine wisdom, that you may see your several places in the body, and service in that place faithfully performed.

And dear Friends, for some time it hath lain before me, in the name of the Lord, to stir you up to an increase of love: and you that have families, sons and daughters, stir them up often to come to meetings, and into the service with you, answering the Lord's requiring; that they may remain with you, serving the Lord: then, when you are taken away, they may be ready to serve the Lord, being thus trained up in his way, in a holy freedom. And therefore I charge all young men and women, in the sight of Him who shall judge righteously, who hath put you, in some measure, in a capacity to serve the Lord in the men's and

women's meetings, that you neglect not your care herein; lest the Lord God exercise you with various trials, unthought of by the careless mind. For if ye do love, and give up to serve the Lord, and bring of your substance to serve the poor, as the Lord hath commanded, you will find a reward in your bosom, and satisfaction by being in your duty and service.

And, dear Friends, lift up your heads in the light of the Lord; feel his eternal arm to gather you into a growing state, in the holy root of life; that therein you may be able to stand in the dreadful day of his vengeance, fury and fire, that breaks over a sinful people, for the humbling of thousands to the dust. Arise, shake yourselves in the strength of the Lord, from the dust of the earth; put on strength and heavenly zeal for his name, and his sweet counsel; with your minds gathered to stand and see the fulfilling of his words that have dropped over this land.

The God of our tender mercies incline you all his counsel to take, that so you may serve him in all faithfulness; that now, as living travellers, ye may journey on, and come to Zion, the city of the heavenly King; where his glory shines, his love flows, his mercy extends, and the joy of the Lord springs up, to furnish man with living high praises to him that sits upon the throne, and to the Lamb for evermore. That you may have your lot and portion in that city, hath been the travail of soul and ardent desire of your tender friend and brother,

C. M.

An Epistle to the Captives.

DEAR FRIENDS,

IN the everlasting, living, sweet Truth of our God, I dearly salute you; bowing in spirit to our God and Father, in supplication, that he would remember you in the greatness of his love and heavenly providences; making your captivity the more easy through his divine and glorious shinings in your souls; making you to sit together in heavenly places in the Son of his love; and in his own time make way for your redemption, to see your dear relations and families.

We often yearn over you, and remember you; and our eye is to the Holy God, that his right arm of salvation you may find underneath; that his Divine counsel may guide you, and that your time may be improved to a spiritual advantage; that out of the inward captivity you being redeemed and ransomed, may joy in the Lord, and magnify his great and glorious name.

Your letter was read in our meeting, and the spirits of Friends sympathised with you; and I believe they will let no time or opportunity slip wherein they might hasten your redemption. The salutation of their dear and tender love is unto you; so is mine; and I rest your tender friend,

CHARLES MARSHALL.

[It is probable, "the Captives" to whom this Epistle was addressed, were those mentioned in Sewell's History of Friends, as some seamen of the people called Quakers, who were in

slavery at Algiers, and concerning whom he states – “it was a pretty long time before opportunity was found to redeem them; but in the meanwhile they so faithfully served their masters, that they were suffered to go loose through the town, without being chained or fettered; and liberty was also allowed them to meet at set times for religious worship; and their patrons themselves would sometimes come and see what they did there; and finding no images or prints, as papist slaves in the exercise of their worship made use of, but hearing from their slaves, that they reverently adored and worshipped the living God, Creator of heaven and earth, they commended them for it, and said it was very good, and that they might freely do so. And since one of them was raised to speak by way of edification to his friends, some other English slaves frequenting that meeting, came to be united with them. In the meanwhile the Quakers’ name came to be known at Algiers, as a people that might be trusted beyond others.” – ED.]

An Epistle to Friends of Charlecot, in Wilts.

DEAR FRIENDS,

ALL keep on the watch-tower, wherein alone you are in a capacity to hear what the Lord saith, and in which you will find peace spoken unto you, that none may go back into folly, into earthliness, carelessness, or double-mindedness again. And tender Friends, keep your meetings diligently, and therein wait with an earnest expectation of Christ Jesus' coming in amongst you and breathing on you invisibly; through which breath of life, your senses can alone be made living; and so being daily watered and refreshed, you will go away inwardly strengthened and increased. So dear friends, be faithful in watering and diligent in watching, and then you will find and feel the breakings in of the pure, heavenly power of the everlasting, true God upon your spirits, through which your meetings will be kept living and fresh; so will the great travail that hath been for you be answered. And this I say unto you in the name of the Lord, if after such dressing, pruning, and watering that hath been amongst you, you keep not in the Son of the endless, boundless love of God, but suffer your minds to go into the earth, the Lord shall bow you down dreadfully, and render unto you the reward of forgetfulness, carelessness and earthly-mindedness; out of which, dear friends, in the love of God, I earnestly desire you all may keep, a sweet savour unto the Lord; that so the servants of God coming amongst you, may be refreshed, your souls therein abundantly consoled, and the worthy name of the Lord God

magnified: this is the breathing of your travailing friend and brother,

CHARLES MARSHALL.

Friends, be diligent in keeping your week-day meetings; it lies on my spirit to lay it on you at this time.

A Letter to Friends of Falmouth.

DEAR FRIENDS OF FALMOUTH,

MY love in the living, quickening truth of God, saluteth you all that are faithful to the Lord, in the manifestation of his light of righteousness revealed in your inward parts, wherein is Zion's way cast up before your understanding; in which pure path of life, which the vulturous eye never saw, nor ravenous beast ever trod in, my soul breathes to the God of Heaven you may be preserved.

And, dear Friends, many know the truth, but it is obedience to it that gives the entrance into the purchased possession; purchased by the Captain of our salvation, who through suffering and doing the will of his Father, is entered within the vail. So dear Friends, we must follow him in the daily dying and baptism: for here lies the mystery of the entrance into the kingdom, even in the daily dying; and being, through a daily dying, at last baptized into his death, then there is a rising in his life. Dear Friends, here it is, that many missing *that*, have, or may have some sight of truth, and enjoyment thereof; yet not keeping down to the daily cross, thereby to die daily, *that* lives which is for death; and such will hold the truth in the unrighteous ground: and here lies the very ground why many, being convinced and knowing the truth, do not grow and thrive in the innocent, virtuous life of righteousness; not giving up all to be slain by the daily appearances of the working of the power of God Almighty. So Friends, God Eternal hath determined to put an end to all professions, where possession of life is not the ground thereof, by bringing forth the substance of all profession, even the perfect work of holiness, in the hearts of thousands of his subjected,

obedient people; and by his eternal power, and by his dreadful arm of strength, will he dash in pieces every thing that is not weighty and real: and that day will certainly come, and hasteneth, that will deeply try all that are not born of God; and in this day the chaff, the dross, the tin, yea, and reprobate silver [will be rejected.]

So dear and tender Friends, wait diligently in the invisible power, to be born into the nature of Him that is the first-born of every creature; and here will be your inexpressible comfort for evermore. God Almighty preserve you diligent, with the loins of your minds girt up unto him from the morning to the evening; that the travail you may know in the power, and the bringing forth, in which is the lasting and true joy that will stand for ever.

I received your tender lines, and often before have you lain in my remembrance, in dearness: and [I have] tendered the living breathings and springing desires Godward, that I saw and felt amongst you, which oft have refreshed me. God enlarge the borders of his sanctuary thereaway, and preserve you as a city set on a hill, to be a good savour in the righteous, holy life before the world.

My dear love saluteth dear Friends about you: so in the yearning bowels of true love, after your prosperity and growth, I rest your travelling friend and brother,

CHARLES MARSHALL.

Dear Friends, as to my coming into your parts, I know nothing of it at the present; in God's counsel and name I visited you, [and may again] if he require it of me; in his will I desire to live to the end of my day.

CHAPTER XVII.

An Epistle to Friends, exhorting them to wait on the Lord.

FRIENDS,

IN the fear and dread of the Almighty it is upon me to say unto you, wait upon the Lord in the gift of his own Spirit, made manifest in us, for the revelation of his eternal, unlimited power; that by the powerful operation thereof, all may be cut off, rooted out, and burned up, that hath hindered or broken our unity with the Lord, or one with another; that so by its working we may all come into the unity of the one eternal Spirit, where the everlasting, unchangeable love of God will be shed abroad in our hearts; in which being all united as one body, and the government being on His shoulders, who was a man of sorrow and acquainted with grief, we shall with one consent, put our hearts and hands to the work of reformation.

And Friends, I cannot but say in the name and power of the Lord God, this ought to be the first thing desirable amongst us: and it is upon me to remind you of the tender visitation that reached unto us some months since, which was in order to what I have afore spoken; *for as we all come, through the operation of this immortal power of God, into the unity of the one eternal Spirit of life, all those outward exercises [which have been] run into, as the customs, fashions, ways and words of the world that are evil, will be cast off: yea, there will be a great tenderness in the very use of needful things, that the heart may be kept out of*

them. And Friends, it is on me to say unto you, let none of us quench the Spirit nor despise prophecy in ourselves, or in any of our brethren or sisters; for if we do, we hurt our own souls, and bring a famine thereon: but where the Lord God requires any, in the motion of his eternal power, to bear a testimony for his name, be faithful unto it: and on the other hand, let us all be careful not to spend our own bread, for that will burden others instead of refreshing them; for the heart may be refreshed and the power felt, and may be lost again through going forth. But this is certain, the motion of God's power liveth and abideth in the stillness of all flesh; and [the more] the mind is retired into the true, inward silence, the motion of life doth the more shew itself, and the heart and mind come to be satisfied of God's requirings; and these in due time and season being brought forth, are a savour of life unto the living; but it is not so with the false birth, nor with the abortive.

And dearly beloved Friends, it is furthermore on my spirit to say unto you, it was the immortal power of the Lord God that first touched and pricked us at the heart in the day of our first visitation; which immortal power of God brought down many lofty cedars, and cut down many sturdy oaks in that day. It brought many of us into deep humility of spirit, and into great tenderness of heart; it made the earthly tabernacles to tremble and shake, and wrought through the members, where the law of sin and death had ruled: in that day it ploughed up the fallow ground of our hearts, and discovered the root of iniquity; and the axe was laid to the root of the corrupt tree. And that immortal power and arm of strength must finish that good and holy work that it began in us in the day of our first tender visitation. Therefore Friends wait diligently, being inwardly turned to feel

the arising and effectual operation of this living, eternal power and arm of the Lord God; that the old heaven and old earth may both pass away, and that all may know the new heavens and the new earth wherein dwells righteousness. As this immortal power of the Lord God ariseth, it will break every bond of iniquity, and snap in pieces every chain of darkness; it will rend the rocks, and break in pieces the mountains; it will burn up the stubble and drive away the chaff: and here we shall know the fan in the hand of his power that thoroughly purgeth his floor, and that truly makes the separation, gathering the wheat, and burning up the chaff with unquenchable fire; which is the power of the Lord. And Friends, I am pressed in spirit to entreat all, in the pure bowels of tender love, to make a true and a thorough search with the light of the Lord, that nothing of the accursed thing may be in any of the tents of Israel, which should cause them to fall before their enemies: and therefore this runs through me in much fear and trembling; – sanctify yourselves, and be ye holy; that in the day at hand of the breaking forth of the glory of the Lord as a devouring fire, all of us being sanctified and thoroughly cleansed, we may be able to abide and to stand. – For a day of calamity, even a day of distress, is at hand; and the Lord in his everlasting loving kindness, which is unspeakable, is laying his hand on many, to draw them out of Sodom and Gomorrah spiritually. Oh! that all hearts might be broken, and all spirits tendered, and all dissolved down into a tender, broken frame of spirit before the Lord; that all may tremble at the word of his holiness, and dread and fear his holy, glorious name, who is coming out of his place to visit the earth in his everlasting dread: and all the earth shall be filled with his glory, because of the work which he will work amongst his people, and also among

the heathen that know him not. And Friends, as all are brought down here into this melted, dissolved frame of spirit, supplication will ascend from prevailing Jacob to the Lord God; and he will bow down his ear to the cry of his distressed, and deliver them with a great deliverance, and save them with a mighty salvation: and his Jerusalem shall be made the praise of the whole earth. The Lord God of heaven and earth bring all his people into this city and into this frame of spirit; so shall Friends be as the garden of the Lord, which shall give a pleasant smell; and you may be raised up to stand in the gap in the day of the fierce anger of the Lord God, that comes on this nation, the land of our nativity.

And Friends that are masters and mistresses of families, and have the tuition of children and servants, this to you is the counsel of the Lord God of heaven and earth: – wait daily on the Lord for the arisings of his holy power, that therein you may keep down all evil in your families. – In the everlasting power you will have ability to reach to the consciences of your children and servants, that all the families of the people of the Lord may be sweet and clean before him. For the Lord will pass through his whole camp; and where sin, iniquity and uncleanness are cleaved to and lived in, there will he break forth as a consuming fire: and Friends, where any have been visited with the day of God springing from on high, have professed the truth, and made confession and profession of the pure way of the Lord, and have erred from the pure path, through the receiving and bowing down to the Spirit of this world, by which they order not their conversations aright; but through careless walking in their dealing and in their converse with the world, cause the truth to be evil spoken of, and the name of the Lord to be blasphemed; I

declare in the counsel, fear and dread of the Almighty Lord God of heaven and earth, if such do not speedily return to that pure principle, unto which they were directed in the day of their first tender visitation, in that to wait to know God's immortal power to heal their backslidings, and his free love to come over all again, in which a testimony may arise in them against all that ever they have acted in their dealings or otherwise, that hath caused the worthy, dear name of the Lord to be evil spoken of: I say that if such do not thus return, the day hastens, [in which] God will make them an astonishment to themselves and to all round about them; and will honour his great name over them in their destruction. *Dear Friends, it was the arm of the Lord that gathered us to be a people; and it was, and is in obedience to him that we met and do meet together; our meetings did not rise by the will of men, neither will they go down by the will of men; for God Almighty will fill the assemblies of his people, through this nation, with his dread; and no power, strength, nor arm shall ever break them, so as the people of the Lord shall not meet together to wait upon him and to worship him; but all that riseth up against them shall fall and come to nothing: and therefore doth the Lord require his people to meet together, as boldly, as diligently, as faithfully as ever, without fear of men; and whatever makes careless in coming to meetings or draws from meetings, is the antichristian spirit, in what vessel soever it shall appear. But to all that meet faithfully, and gather into the name of the Lord in their meetings, and wait diligently on him, the Lord God, in his everlasting power, will appear, to their inexpressible comfort and to the honour of his great name, which shall over all be renowned in this nation.*

And so I have cleared my conscience in the sight of my God; and if any shall rebel and not walk in his counsel, nor be faithful unto him, I am clear of their blood; and O! that every one of us may know the things that concern our peace. I am your friend and brother in the tender bowels of love,

CHARLES MARSHALL.

CHAPTER XVIII.

An Epistle to the Men's and Women's Meetings, in and about the City of London.

DEAR FRIENDS, BRETHREN AND SISTERS,

PARTAKERS of the heavenly calling of God, through Jesus Christ, in the riches of his love, in this his gospel-day, wherein he hath made bare his holy, outstretched arm of eternal salvation, for the gathering, and saving, and thereby bringing many sons and daughters to glory:

Grace, mercy, and peace, with all the fruits of the eternal Spirit, from the fountains of mercies and blessings, be multiplied in and amongst you, and all the flock and family of Christ Jesus everywhere. Dear Friends, being led in spirit, into a deep sense of the tender mercies of the Lord extended unto you, in inexpressible visits in his power; the living waterings, holy dewings, daily instructings, and wonderful preservations that you have enjoyed, and what God hath wrought and would work amongst you, and to what you are called; I say, in the inexpressible sense and sight hereof, my soul is deeply affected and bowed before the Lord our God; and my spirit is stirred in the love of Christ Jesus, to exhort all to stand fast in that liberty unto which you are called, which is the liberty of the sons and daughters of God Almighty; a glorious liberty from the embondaging power of hell and death, under which we were captives. Now, unto all you that are witnesses of this liberty, I

say, in my Father's love, good will and counsel, watch diligently in living subjection to the holy power of an endless life; that in nothing ye may be entangled again with any part of the yoke of bondage, under which we could not serve, please, nor worship God aright.

The Lord God hath called and gathered you from off the barren mountains and desolate hills, to his holy mountain; so that you may walk where there is no hurting nor destroying, no rending nor dividing. Here you are preserved, and see every barren mountain and hill, where the hurting, dividing rents and schisms are; against which the judgment of truth is set, and unto which they go, that go from the holy mountain of God.

Dear Friends, brethren and sisters, who appertain unto the flock and fold of our blessed Shepherd, walk ye, as he walked, in the harmless life of innocence. O! let none cast off his heavenly yoke, nor cast away his spiritual burden, nor get above his crucifying cross, into any fleshly liberty, or self-exaltation; but let the dread of Israel's God be on your spirits, eying your excellent and high calling; [for ye are called,] not only out of the world, its ways, impure religions and fallen worships, into a testimony against such; but further into the spiritual worship, therein to be exercised night and day in the temple of the Lord; and also into an inexpressible care and concern for others. O! let the deep sense of this heavenly call and requiring of our Heavenly Father, weigh upon all your spirits, according to the inexpressible weightiness of it. And I am to put you in mind, that you are, above many of the called of God, set as a city upon a hill, in the view not only of your friends but enemies. Therefore as you tender the honour of God, your own soul's welfare, and Zion's prosperity, walk in the self-denying path: and you whom

God hath any way honoured with a service in his church, and amongst his people, this counsel is given me to send unto you, in the name of Almighty God; – seek the honour that comes from God only, and walk before his people, his tender lambs, and babes, and little ones, in the self-abasement. O! humble self to the death, even to the death of the cross of Christ Jesus; – for if any get out from this path, they will hurt instead of heal, starve instead of feed, make naked instead of clothe. O! the blessed words and practice of Christ Jesus, who knew what there was, even in his disciples, that would seek who should be greatest. He taught them, by setting a child amongst them: he girded himself with a towel, he washed their feet; shewing thereby, not only that if he washed them not, they could not be clean; but also shewed them, how they should walk and do for one another. He also said to Peter, “lovest thou me more than these? feed my lambs;” and this, in universal care and inexpressible bowels for his little ones, he repeated again and again, that he might perform his duty well. Friends, let us all walk as we have Him for an example and a Captain: and this opens in my soul, that the greater the growth is in the seed immortal, the more self will be abased and denied, and the more will the interest and weighty concern of truth be in every one’s eye; seeing the glory of God, the good of souls, and the welfare of his people are concerned in the care and diligence, and in the performing that service in the church of Christ, which every one is called unto.

And Friends, be very diligent in [attending] all those your meetings, and all other meetings; and when met, be as diligent to wait upon the Lord with tender breathings, in the girding up with the girdle of truth, the loins of your minds: wait in every occasion, for the fresh descendings, fittings and capacitatings of

heavenly wisdom, which is pure and peaceable. And set not about the affairs of truth without some feeling and helping of it; for this I have seen, no parts nor acquirements whatever, without this guiding, counselling, instructing wisdom of the Lord, will carry on truly, or affect rightly the affairs of Truth, although it be in outward things. And my heavenly Father whom I have loved and feared from very tender years, hath shewn me that in the sensual wisdom stands the strife, and out of that ground arise the exaltedness, haste, rashness, schisms, rents, sects, &c.

Therefore in the meekness and gentleness of Jesus, treat one another; and if any feel their spirits warmed, and not with the heavenly power of God's love, (that guides to speak tenderly and respectfully one unto another,) let such an one, saith the Spirit of Truth, sit silent until that is brought under, and the nature of the Lamb's wisdom and meekness comes up, to leaven and rule the heart and guide the tongue.

And you that are rich and full in the outward, you are charged of the Lord not to trust nor have confidence in uncertain riches, nor to be puffed up out of your places in the body by reason thereof; but rather be the more humble, in the sense of the mercy and bounty of the Lord; and supplicate the Giver to give you wisdom to be stewards well pleasing in his sight; so shall a blessing be in your basket and store.

And Friends, live in self-denial and self-abasement in meats, drinks and apparel; let nothing of fulness lead you beyond self-denial, and so to forget the afflictions of Joseph, many distressed, straitened, imprisoned, impoverished members of the same body.

And [let] those that are ancient and much in Truth's service, in all humility, labour and delight to bring up the young therein;

and when any son or daughter, in simplicity, and as enjoyers of the new wine in some little measure, speak as children, help them, strengthen them, taking them by the hand, and bowing to their state, in honouring the lowest members; so shall not the tender bubblings up of life be stifled, nor the tender grapes bruised; but all preserved, and the Lord thereby honoured. For I testify, in the power of the Most High, as it is given me, he will abase all that exalt themselves, and they shall be brought low; and all that seek themselves, and their own honour, the Lord will discover.

And dear Friends, brethren and sisters, watch over the flock of God, over which he hath made you overseers, that the rending, dividing spirit of opposition may not enter secretly. Visit, exhort, seek, warn, reprove, and set judgment in the Lord's power and counsel, over all *that* which would hurt the tender flock of God; the way and works of which destroying the spirit the Lord God will blast, and the bringings forth and product of it consume, with the brightness of his arising and coming, and blow away with the breath of his mouth.

Finally, Friends, brethren and sisters, be of one mind, and dwell low; live with and in life itself; deny yourselves; be in the daily bearing of the cross of Christ Jesus, that crucifies you to the world, and the world to yo; live above the world's heights and depths, joys and sorrows: for a sore and dreadful day will the Almighty God bring upon the world that lies in wickedness; and a bitter cup must many of the inhabitants of this nation and that city drink off.

But if ye walk with God, and grow to him, you shall know the hiding-place of his love, wherein safety is, and bread and water shall be sure and certain to your souls. And the Lord

Almighty cause his power in great glory and brightness, more and more to arise amongst you; and send plentiful showers of divine rain, and cause his sweet evangelical dews to descend morning after morning, on your souls, in your meetings and families; through which ye may be kept green and fresh, like the growing innocent lilies, and lovely as the rose of Sharon. The Lord God of our life warm all your hearts and souls, with his beams of glory, and cause you, in the inward man, to partake of the blessings of the second covenant.

So, having done the will of my God, and eased my spirit before him, I commit you to the word of God's grace, that is able to build you up in his most holy faith, and give you an eternal inheritance with his saints in light: [that this may be your portion] is the earnest breathing of your travailing brother, in the labour, tribulation and faith of the gospel,

CHARLES MARSHALL.

Glory and honour, might, majesty, with holy renown, and immortal dominion, be ascribed, with living high praises, to the Lord God, and the Lamb, who reigns in Zion, and before his broken-hearted, bowed-spirited ones, gloriously.

CHAPTER XIX.

*An Epistle in the Love of God, to Friends everywhere,
[exhorting them to perseverance.]*

DEAR FRIENDS,

WHO have been visited with the morning of the heavenly day of God's everlasting love, and have seen the clear inshining of the celestial light thereof, through which the ancient, precious way of eternal life is cast up in the view of your understanding; in the sense of which mercy, and inexpressible kindness of the Lord, which unto you hath been largely extended, your hearts have been tendered before him: dear lambs and babes of my Father's fold, in the bowels of inexpressible dearness is the salutation of my love and life unto you; and in the pure stream of love and life, and precious power of the Lord, I say unto you, walk on in the heavenly path of life, and way of peace; the mark is before, the glorious prize, that all shall obtain that run well. Therefore in the name and power of the everlasting God, cast off every weight and burden that hath hindered or would hinder you, and now walk on towards Zion's city, the palace of the Great King, where he reigns before his ancients gloriously: shut out all weakening and discouraging thoughts and reasonings, and come away in this the day of the arisings of the glorious, powerful God of heaven and earth, who in this his day is freshly visiting his inheritance, causing his latter, plenteous, sweet rain of love, life and heavenly virtue, to descend abundantly thereon. And therefore, all everywhere, who are convinced of the heavenly

truth, in the dread, fear, and pure awe of the Almighty, wait to be capacitated to enjoy what the Lord is now plentifully dispensing, of the increase of his goodness and blessings. And the way to be so capacitated for this precious, spiritual enjoyment, is, diligently to wait upon the Lord, in the inward, sweet, retiredness of the mind and spirit; in the feeling of, and subjecting to that heavenly leaven that leavens the whole three measures; so shall every one come to receive the holy divine dispensings of love, life and nourishing virtue, whereby the inward man grows up in strength and stature, and so comes to have an heavenly place of joy in the mansion-house of the Lord.

So to the heavenly, sweet Comforter, to his teachings, leadings and feedings I commit you all everywhere; and rest in the satisfactory knowledge of the prosperity of the Lord's work, your brother in the labour tribulation and hope of the gospel of peace,

CHARLES MARSHALL.

POSTSCRIPT.

AND DEAR FRIENDS AND BRETHREN,

The lord hath suffered several trials to arise, since we have been a people, through which there hath been, and is, a sifting and winnowing: but as you grow in the knowledge of Him that is true, and abide in Him that is true, you shall receive a certain understanding to know him that is false; and so be preserved in the word of his patience, from entering into the hour of temptation, that all those fall into that, go from the heavenly into the earthly; in which grows the heady, stubborn, and murmuring

birth of sensuality, which is born after the fleshly wisdom, and therein makes war with the birth that is after the Spirit; which the Lord Almighty will debase and consume by the brightness of his appearing, arising and coming, and by the breath of his mouth. And many hearts shall be broken with the joy of the Lord, and overcome in the power of his love, who is arising, ah! mournful Zion, to comfort thee through accomplishing thy spiritual warfare, and laying low the enemies of thy prosperity; causing more and more thy light to come, and break forth as brightness, and the glory of the Lord to arise on thee. Amen, Amen, saith my soul and spirit.

C. M.

An Epistle to Friends, [recommending them to wait for, and live under the power of the Lord.]

DEAR FRIENDS, BRETHREN AND SISTERS,

WHO have been visited with the morning of the eternal day, and by the arm of the mighty God, gathered from the barren mountains of lifeless professions; and called to come to the mountain of the Lord's house; grace, mercy, and peace, life and divine virtue, God Almighty multiply and increase in and among you all; Amen, Amen.

Dear Friends, a necessity is upon my travailing soul this to say in the name of the Most High: your growth, increase, and preservation is alone in that which first reached unto you, and gathered you, namely, the mighty power of the living God; and therefore, dear Friends, wait diligently in that lowliness of mind, and contrition of heart and soul, wherein you may have an increased knowledge thereof, and of its bright, powerful arisings and appearing amongst you; without which you cannot be safe, nor bring forth anything that is truly acceptable in his sight; for without this, all testimonies and performances are lifeless and senseless, and such as the Lord hath no delight in. Therefore, in the sense of the heartbreaking love of my God, this counsel ariseth unto all Friends, in all your assemblies, and families: – wait diligently to feel this living power of the Lord to spring in strength and might in all your souls; and when felt, bow with all your hearts unto it, so shall you know that the mind thereof is purely to purge away all the dross, the lead, the tin, and the reprobate silver, and to make a clean habitation for him to appear

and dwell in. – And as the pure power of the Lord is [submitted to] in its arisings, it will search thoroughly, and find out all *that* nature, that is not, nor can be at unity with it, nor with his works; the burning up of which nature will be known, and so the power of the Lord will appear, and make chosen vessels to bear his name, and to honour him in your respective places.

And dear Friends, in this is the living cross of Christ Jesus known, which crucifies to the world, (mark), and the world to you, in which all will be preserved in the pure awe, dread and fear of the Almighty God: and all that are here truly preserved grow to God, and come up in his service; serving him in their generation, according to his will; knowing their places in that body which edifieth itself in love. Here all are led up in the pure, sweet unity, none moving out of their proper places; he that speaketh in this, speaketh as the oracle of God; and they that hear in this, hear so also: and a few words heard in the motion of the glorious power, are of more service than thousands spoken out of it; for these burden and grieve the Spirit of the Lord, and them that are in the tender sense thereof.

And here tender Friends, brethren and sisters, wisdom from above [will] descend into your souls; and as in it, and with it, and under the conduct thereof, in the dread of the Lord God Omnipresent, you manage the affairs of Truth in all your meetings, heavenly blessings and prosperity will attend you, strengthening and encouraging you, and the whole flock and family of God.

My dear Friends, this further lies upon me to say to parents, masters, and mistresses of families, in the fear and counsel of the Lord: – watch over your children and servants diligently, and let your souls be lifted up with strong cries and supplications to the

mighty God, that your families may be brought under the government and seasoning of this sweet, precious power of the Lord, [and] that in this you might rule well. – And to young men and young women, and children, I say, – let the dread of this power be over you, keeping you in that blessed, sole state of fearing God Almighty, and trembling at his word. – And here it will be the delight of children, to love honour, and obey their parents; and of servants, to perform their services truly and faithfully, as in the sight of God, in their respective places. Finally, dear Friends, nothing but the bright shinings and pure operation of this power, and living obedience thereunto, can keep and preserve you a savoury people. And therefore, once more I say, in the name of the God of truth, wait for the increasing, feeling knowledge of it, and cleave fully to it; so shall you be defended and fenced about. And as the mountains were round about Jerusalem, so shall a wall be round about you, even the compassing, ancient, honourable and renowned arm of God Almighty; which alone can fence out the wild boar of the forest, and the roaring lion, that now goes about seeking for an entrance to destroy and lay waste the heritage of the Lord.

God Almighty be with you in your meetings and assemblies; and O! that his heavenly blessings, rain, and pure refreshings, as sweet dews, may plentifully descend among you to your great joy and inexpressible consolation; that high praises may be in your souls to the Lord God that ruleth and reigneth, and to the immaculate Lamb that sits with him upon his throne of celestial glory; to whom my soul [ascribes] might, majesty and dominion, for his daily arisings, and the bright goings forth of his mighty power; for he is worthy to receive all honour and glory, with heavenly renown, for ever and ever. Amen, Amen.

RECOMMENDING THEM TO WAIT FOR, 209
AND LIVE UNDER THE POWER OF THE LORD.

Your tender, travailing brother, in the fellowship of the gospel of life and salvation.

CHARLES MARSHALL.

POSTSCRIPT.

DEAR FRIENDS,

The Lord's living call and counsel unto you all everywhere, is, that you diligently feel after, and wait for the living operations of that power of love, which brings to true contrition of spirit; that under the mighty hand of the Lord, [and his] dissolving life and power, all the families of Friends may be humbled before the day of the Lord's humbling the people in judgment; that in that day you may be favoured of the Lord, as those were that sighed for the great iniquity of Jerusalem: so you being made sensible of the grievous oppressions of the iniquity of the land of our nativity, may with strong cries and groans, night and day, cry mightily unto the Lord God of Sabaoth, for the finishing of the sins thereof, and bringing to an end its transgression; that so it may enjoy deliverance, and thereby a Sabbath.

C. M.

An Epistle to Friends, [exhorting them to walk in the light, warning the disobedient, and recommending inwardness of spirit, humility and diligence.]

DEAR FRIENDS,

THE High and Holy One, that inhabiteth eternity, condescends in his love to dwell with those that are of a broken heart and contrite spirit, and tremble at his word; these are the qualifications of the people he will uphold, refresh, and be with, in the dreadful, astonishing day of his fierce anger, and terrible, consuming indignation.

Therefore, home, home, to live and walk in that ye have made profession of, in the sight of the nations, namely, the holy light of the Lamb, in which ye will see all your states and conditions, how you stand before the Lord this day; for the Lord God Almighty will extend his wonderful loving-kindness unto all the obedient, that walk uprightly before him, in his pure fear, awe and dread; sanctifying his great and glorious name before the people, in a Christian conversation, as becomes the gospel of Christ Jesus: and [as you] inwardly in spirit walk with God, he will appear more and more for your safety in a dreadful, stormy day, and give you the desire of your souls, in perfecting his work begun in you, to the honour of his own name, and consolation of your own souls; your habitation shall be sure and pleasant in the munition of rocks, where bread shall be given you, and your waters shall not fail; the everlasting arm of Jacob's God will surround you, where ye may behold the magnifyings thereof before the nations.

AN EPISTLE TO FRIENDS, EXHORTING THEM TO
WALK IN THE LIGHT.

But to all the disobedient, unfaithful, earthly-minded, that grieve and vex the Spirit of the Lord, dishonour his name, and harden the hearts of the people, causing them to speak evil of the way of Truth; I have sad tidings to send unto all such, in the sound of the trumpet of the Lord; and to tell them I have seen a dreadful day hastening apace over them, wherein that which they have been delighted in, in their departing out of the pure fear and awe of the Almighty, will be removed; and a fire not to be quenched will be kindled in their bosoms, consuming dreadfully and astonishingly. Therefore awake, awake; arise, trim your lamps; see to your oil, before the lamp goes out never to be lighted any more, and the day of shutting out for ever, overtakes.

So dear Friends everywhere, be inward, inward; in great bowings down of spirit and humility of soul, wait to feel the invisible power of the mighty God to sanctify, that ye may be able to stand in the day of his fanning the nations, and treading the winepress of his indignation amongst the people: and as ye stand here, divine rain and heavenly dew will descend upon you, causing you to grow as a well-watered garden, even like Eden, before the Lord; in which he may take great delight.

So dear Friends everywhere, double your diligence; redeem your time; feel and love the girdle of Truth to gird up the loins of your minds; and where any have been unwatchful, careless, or earthly-minded, let the time past be sufficient, I entreat you; and now in pure fear, living obedience and spiritual watchfulness, wait to feel the mighty power of the Lord, in that to increase in the increasing of God; in the power of whose love this comes unto you, through a servant of the Lord, and travailer for Zion's welfare.

CHARLES MARSHALL.

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