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by
William Evans
Thomas Evans

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THE

FRIENDS' LIBRARY:

COMPRISING

JOURNALS, DOCTRINAL TREATISES, AND OTHER WRITINGS

OF

MEMBERS OF THE RELIGIOUS SOCIETY OF FRIENDS.

EDITED BY WILLIAM EVANS AND THOMAS EVANS.

VOL. XI.

CONTAINING

THE LIVES OF SAMUEL NEALE;—MARY NEALE;—JOHN BURNEYAT;—CATHARINE PHILLIPS;—MEMOIRS OF WILLIAM CROUCH;—LETTERS, &c. OF EARLY FRIENDS;—MEMOIRS OF ELIZABETH COLLINS;—THOMAS ALDAM;—WILLIAM AMES;—AND SAMUEL FISHER.

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SOME ACCOUNT
OF THE
LIFE AND RELIGIOUS LABOURS
OF
SAMUEL NEALE,
WHO DIED AT CORK, IN IRELAND, IN THE YEAR 1702.
WRITTEN BY HIMSELF;
TOGETHER WITH LETTERS ADDRESSED TO HIS FRIENDS.

PREFACE TO THE FIRST EDITION.

It is hoped that the extracts contained in this little volume, taken from journals and other manuscripts of our late friend, may if seriously perused, be found instructive. Although written in great simplicity, yet it is evident they proceeded from a mind under the influence of divine love, so operating as to preserve in humble dependence upon its holy efficacy, and producing the language of, “Glory to God in the highest, and on earth peace, good will towards men.”

They are published with the view of preserving and rendering useful such parts of his writings, as were thought most likely to impress the reader with a sense of the goodness of the Most High towards the workmanship of his hands; and to draw into a consideration of the operation of His grace, “that bringeth salvation, and hath appeared unto all men,” which as co-operated with, is found to be a convincing, converting, efficacious principle; of which the example before us is a striking instance. This grace is the appointed means whereby all may be brought out of darkness, into marvellous light; and unto the saving knowledge of “the only true God, and Jesus Christ whom he hath sent.”

Seeing the advantage of an early and entire surrender to heavenly visitation, (whether it be more powerful, as in this instance, or as a “seed,” “the least of all seeds,” which if suffered to grow, would gradually produce a change equally happy) let a wise choice be made; and the danger of protracting the essentially necessary work of the soul’s salvation averted; that whether in youth, mature age, or advanced life, the affecting language may not impress the mind, “the harvest is past, the summer is ended, and I am not saved.”

“The memory of the just is blessed,” and the relation of their experiences may encourage the Christian traveller steadily to persevere in faith and patience to the end; that so his termination here may be peaceful, and his change glorious.

It was the intention of our late valued friend, John Barclay, that the lives of Samuel and Mary Neale, should form a part of the “Select Series” of Friends’ writings, which he commenced and carried through several volumes. But he did not live to accomplish it; and his brother, the late A. Rawlinson Barclay, being desirous of carrying out his views, undertook the task of procuring such additional materials as were accessible, and preparing the volume for the press. Considerable additions to Samuel Neale’s Journal have been introduced from his original manuscripts and his unpublished letters, and many valuable letters of Mary Peisley, have also been inserted in her life. The value and interest of both journals have thus been materially enhanced, and they will be found to convey much solid religious instruction to the serious and attentive reader.
CHAPTER I.
His education—early life—powerful visitation of divine love—and conversion—his appearance in the ministry.

I was born in the city of Dublin, the 9th day of the ninth month, 1739. My parents were Thomas and Martha Neale, who removed shortly afterwards into the compass of Edenderry monthly meeting. About the sixth year of my age, my mother died; soon after, my father removed to America, and left me, with a brother and two sisters, under the care and guardianship of my uncle and grandmother; who were very tender of us, gave us such schooling as that neighbourhood afforded, and took care of our morals and conduct. In a few years my grandmother died, and left us under the care of our uncle; who removed to Christians-town, in the county of Kildare. My grandfather had purchased an estate, which he left to me, if I should survive my father, which accordingly came to pass, he dying when I was about seventeen years of age.

In my early years, though deprived of my parents, the Lord my God was near, and took me up, and at times moved up my spirit and melted my heart, before I well knew what it was that affected me. When very young and capable of reading the Scriptures, and other writings tending to instruct me in that which was good and profitable, I felt my spirit tendered; and I enjoyed a sweetness of mind that made me very sedate and grave, and often the tears would run down my cheeks. In these seasons I felt myself very comfortable; and had a belief that I was seen by the all-wise Creator, who knew all things; but such impressions soon wore off, and the levity of my natural disposition got into dominion, when amongst my play-fellows.

Thus I went on for some time; when I was attacked by the small-pox: it reduced me very low, and few thought I should recover. In this disorder, I thought I was not fit to die, and therefore entered into covenant, that if the Lord would bring me through, I would be more careful of my words and actions than ever I had been before. I still remember some of the prospects I had when lying on that sick bed: but it pleased infinite Goodness to raise me up. I was then about my twelfth year; and after this, though I often remembered my covenant, yet my natural propensity to youthful follies and amusements prevailed much, and stiæd the good resolutions I had formed; so that, not keeping to the sense that was awakened in my mind, I too much forgot the visitations with which I had been favoured from the gracious Hand of merciful help: and not being enough restrained, I took liberties in hunting, courting, and shooting, whereby I was introduced into unprofitable company, which often lays a foundation for repentance.

As I grew in years my passion for these amusements increased, so that I was hurried on, as with a torrent, into irregularities that lead to the chambers of death.

Thus I continued till my father's death, which as already mentioned, was about my seventeenth year; near which time I had a down of sense given me, that my life was very unprofitably spent. I knew but little of business, and was desirous of being placed in some line of life, by which I might be enabled, in addition to my income, to live reputedly amongst men, and follow some occupation, so as to be kept out of idleness: in consequence whereof, when about eighteen years of age, I was placed with a merchant in Dublin, a very sensible humane man, to serve him till I should be twenty-one. In this situation I was as much, or more exposed than before; for having money of my own, I contracted acquaintance with many young people in that city, very injurious to my growth in that which was good. Being remarkably active and strong, and excelling in a variety of bodily exercises, it made me vain; and emulation prompted me to endanger my health, by abusing the strength with which Providence had endowed me for better purposes.

In this time of servitude I get intimate with several young men in the college, I believe some of the most moral that were there; and I took liberties inconsistent with the principles in which I was educated. We sometimes frequented the play-house, and after these amusements, when on my return home, O! the anxiety and remorse that covered my mind and overwhelmed my spirit!

I was then willing to covenant to be more careful in future, and avoid what now seemed so distressing; but when those seasons of division approached, I felt my inclination to arise with redoubled strength, and my passion for gratifying it, like an irresistible torrent, insurmountable: so I went, like a man bent of understanding. When all was over, I was
ready to accuse myself as one of the weakest of mortals, and to deplore my unsteadiness and want of resolution.

Thus I continued for a considerable part of the three years I spent in Dublin, sinning, and deploiring my weakness and the commission of those things that afterwards stung like a serpent and bit like an adder. At particular times when sitting in meetings, I was sensible of the virtue of Truth, and was very much brought down and humbled in my mind: but my associates would cry out, "This is a religious fit,—come let us take a coach and go to the Park, Black-rock, or some such place, and drive it away." Thus the convictions of the good Spirit were counteracted by those who were not subject to its government, but were agents to him, who rules in the children of disobedience, and keeps in bondage and darkness.

I remember in an afternoon meeting a valuable Friend was concerned to speak in a prophetic line,—that the Lord would visit the youth, and pour forth of his spirit upon them, and raise up Samuels for himself. I thought she looked steadily towards me, and her words made a deep impression on me. But endeavours were used that same evening to eradicate these impressions, which through weakness and frailty were but too successful; so that I feared I should never be able to stand my ground, and was almost persuaded to give over striving. But my gracious and good Lord still followed me with his loving-kindness, and at times created a hope that I might overcome the enemies of my own house: and in time, blessed be his holy Name, I felt strength to resist their wiles and insinuations—but alas! I had many combats.

I well remember a remarkable dream, which had a very great effect upon me:—I thought the enemy of all good came and attacked me violently, that we wrestled a considerable time, and I was in great conflict; he brought me to my knees, but still could not throw me down, and after much struggling he vanished. I awoke, and my shirt was as if dipped in water, from the agony of this conflict. Though I was young, it made a great impression on me, and since that time I have seen my dream fulfilled. But for the interposition of the Lord's mercies, I should have been long since overthrown, and become a cast-away:—great are His mercies. He still continues to be long-suffering, and abundant in goodness and truth to poor rebellious man; striving by His good Spirit to draw him from sin and iniquity, and calling him as out of Egyptian darkness and bondage, to come into the glorious liberty of being his son;—as is expressed in sacred writ, "Out of Egypt have I called my son." Though this alludes to our blessed Lord's coming out of Egypt, when his life was sought by Herod, it also may be applicable to mankind in general, in sin and in their natural state, which may be justly styled Egyptian darkness and bondage:—to whom the call is, by the Spirit of our Lord Jesus, to come out of this sinful state, witness the new birth, and be baptized by His pure spiritual baptism, that of the Holy Ghost and fire; which purges the floor of the heart, brings into newness of life, and makes it a temple where acceptable prayer is offered up, by the power and excellent working of the pure Truth, which prepares every acceptable sacrifice, in our devotion and religious exercises during our pilgrimage through this world.

Thus I went on, between hope and fear, the remainder of my apprenticeship; my frailties often precipitating me to the verge of ruin.

During this time I had a visitation from the Most High, by a fever and ague, which brought me very low; my former covenant appeared fresh in my remembrance, and I was now afraid to ask, because before I did not perform. I continued for some time in a low condition, until infinite Goodness restored me once more to health, to try my fidelity; but, to my shame and confusion, I ran into greater evils than ever: thus ungrateful and hardhearted, I could fully subscribe to that declaration, "The heart of man is deceitful above all things, and desperately wicked."—I seemed running the full length of my chain.

My conviction and remorse were at times strong; but company and the levity of my temper quenched these convictions, and I went on towards destruction, in rebellion and disobedience against the divine Monitor, which, in boundless mercy, still followed me.

I continued in this state until I was my own master; when, intending to pay a visit in Munster, to form acquaintances and follow some business, I prepared for my journey, equipped like a young man of the world, had a livery servant, and set forward in good spirits on my expedition. As I passed along, I called at Paddock, where Mary Pesalby lived, to inquire after her health and that of the family: my uncle Samuel Neale accompanied me. We made some little stay there, and I found myself delighted with their instructive conversation: it sunk into my mind beyond what was common; and when we left the place, I remarked how pleasing such company and conversation were, compared with what was generally to be met with.

I pursued my journey to Limerick, where I stayed some days with my relation John Tavener: here I fell into very dissipated company, old acquaintances that I had in Dublin. From thence I proceeded to Cork, and on the road felt my mind impressed with solid reflections, which I have since thought preparatory to what soon
followed; for I was conscious that my weakness and frailties were great, my time running swiftly away, and I was irresolute with respect to standing against temptation and the allurements of sin, and sin-pleasing pleasures. In this disposition I reached Cork, and there mingled with my old acquaintances and got new ones.

I remember being at a play one evening, up late that night, and lying pretty long next morning, which was first-day, an acquaintance asked me to go to meeting, and at the same time informed me there were strangers to be there, telling me who they were: I said I would, for at my worst state I generally attended meetings. So to meeting I went, and it was a memorable one to me: for in it my state was so opened to that highly favoured instrument in the Lord’s hand, Catherine Payton (who with my beloved friend Mary Peaseley were visiting the churches,) that all I had done seemed to have been unfolded to her in a wonderful manner. I was as one smitten to the ground, dissolved in tears, and without spirit. This was a visitation from the Most High, beyond all others that I had as yet witnessed: I was so wrought upon by the power and Spirit of the holy Jesus, that like Saul, I was ready to cry out; “Lord, what wouldest thou have me to do?” I was almost ashamed to be seen, being so bewailed with tears, and slunk away from the meeting, to get into a private place. I joined company with a religious young man, and forsook my gay companions and associates, who beheld me with astonishment. The change was very rapid, and my doubts and fears respecting myself were very great, so that I could not trust myself in my former company, lest my innumerable frailties should prove too powerful for all my good resolutions. I abode still and quiet, and kept near these messengers of glad tidings to me. I went with them to Bandon and Kinsale; and the same powerful dispensation of divine virtue followed me, breaking upon me, and tendering myself to them in a wonderful manner, in public meetings as well as in private opportunities; which drew the attention and observation of many. When I returned to Cork, I kept as private as I well could, and resolved to quit all my worldly pursuits, and follow the gentle leadings of that heavenly Light, which showed me the vanity of worldly glory, and that the pleasures of sin are but as for a moment.

Our beloved friends intended for the province meeting at Limerick, and took Killkoon meeting in their way, whither they went: I also went; and a considerable degree of concern grew in my mind, both by day and by night. Their company was precious to me, their conduct and conversation strengthening: and the inward manifestations of heavenly goodness vouchsafed, were my crown and rejoicing. My eyes were measurably opened to behold my insignificance, rebellion and backsliding: I saw the perverseness of my nature, and that in me, as man, there dwelt no good thing. I thought I saw that if I missed the present opportunity of coming as out of Babylon, I was lost for ever: I was come to the length of my chain, my measure was full, and if I did not embrace the present offer, ruin and destruction would be my portion. These sights of my condition stimulated me to exert myself in watchfulness and care, to pursue with arduity the sense that opened in my own mind, and to feel after the spring and virtue that I witnessed there, which far exceeded every gratification that I knew before in this life. My hunger and thirst after righteousness were great: I delighted much in reading and retirement; worldly things had no charms for me at this season, when the new creation began to dawn: although, at times, I felt that the mount of Sion was on fire, and the consuming thereof hard to bear, yet it was necessary, in order that I might witness a new heaven and a new earth, wherein alone righteousness can dwell.

I went with these Friends to many meetings, and still heavenly good attended me, which encouraged me to persevere and resolve to be steadfast. I was very comfortable in this good company, and in that of valuable Friends where I came: but the time drew near when I must be separated from them; and though it was a very heavy trial upon me to leave those Friends, who, as instruments, were exceedingly helpful and beneficial to me in my weak state, yet I concluded to return; and accordingly took leave of my beloved fellow-travellers, and turned my face towards home, which was then in Dublin.

This was about the middle of the summer of 1703, and in the twenty-seventh year of my age. I journeyed homeward in great heaviness; fear seized on me, lest I should not be able to stand my ground amongst my intimates and acquaintances, professors and profane; being well known in that great and populous city; and having had many proofs of my own unsteadiness and forgetfulness, when heretofore favoured with the tendering convictions of Truth on my mind. At times I had thoughts of leaving the kingdom, and residing in England, near some valuable and experienced Friends, where I might be safer than amongst my acquaintances in my own country, who so often allured and drew me from the paths of purity, into the pursuit of lying vanities. Thus I reasoned with flesh and blood: but I was instructed to see, that He who visited me, was able to preserve me, if I would but be subject and obedient to His wholesome instruction; and that where I had dishonoured Him by my inconsistencies, there, by my fidelity to the law He writes in the heart, I might honour and confess Him before men. These intima-tions...
tions quieted my mind, and I resolved to meet ridicule, reviling, and even persecution itself, for the sake of Him, whom I was resolved to follow, as I felt strength.

In this state of mind I returned to Dublin, and kept pretty quiet, attended meetings and mingled with a few select Friends. In this my weak state I frequently went through by之路-ways and lanes, to avoid my old acquaintance, fearing the cross heavy, as many young people educated in our Society do, when I met them and spoke the plain language: this is much to be regretted, for it was the language spoken by our blessed Lord and his disciples, by the patriarchs and prophets, and our principles strictly enjoined us to speak it to all men; but alas! many are unfaithful, which makes them unfruitful in works of righteousness.

This brings to my remembrance a passage in my experience, which may be of some use when I shall be no more. When I was with my old master T. S. as an apprentice, he had occasion to pay rent to the Bishop of Clogher for one of his correspondents: I was sent with the money, and addressed the Bishop, not as though I was one called a Quaker. He took but little notice of me; I thought he treated me rather with contempt: it stung me to think I had played the coward, and was ashamed to address him as a Quaker; I therefore entered into an engagement that if ever I went again I would address him in the plain language. The season came that I was to go, and I was warned in my mind to remember my engagement. I went in some degree of fear; he was just stepping into his coach to go into the country: when I addressed him as a Quaker, he very politely received me, and treated me as if I had been his equal. When I had done my business, I returned with a pleasure for transcending anything I had felt before, for such an act of obedience: I thought I could leap as an hart, I felt such inward joy, satisfaction, and consolation, so that I would have the beloved youth mind their Guide, and not dishonour that of God in them; for as we are faithful in a little, we shall be made rulers over more; and we shall have more of the praise even of men, by keeping to our religious principles, and be in higher esteem by those in authority, as our forfathers were.

I stayed in Dublin amongst my friends, attending meetings constantly, and sometimes met a select number at Samuel Judde's, where I was often refreshed and comforted; the Lord was pleased to be with me, contriving my spirit and humbling me under His mighty hand. The mount of Zion was still on fire, which at times was very affecting and hard to bear; and were it not for the Divine hand that sustained, I could not have abode the fierceness of the furnace: but it is a gradual work and must be accomplished; the kingdom of sin and Satan must be destroyed, before the kingdom of the holy Jesus becomes established in the hearts of men. The house of Saul grew weaker and weaker, and the house of David stronger and stronger, until it became established: so, in a religious sense, conversion is a gradual work; the sinful nature declines through the efficacy of the baptism of the Holy Ghost and fire, which purges the floor of the heart, and makes it a fit temple for the Spirit of the Son of God to dwell in. This causes a strong combat, a severe conflict, in which the poor creature suffers deep probation and tribulation; but it is the way to virtue and glory, and is the heavenly preparer of paths to walk in acceptably to God: who, gradually carrying on His own work in the midst of suffering, visits by His life-giving presence to animate, cheer, and enable the drooping soul to hold on its way. By this invisible and glorious work the day of redemption draws nigh, and the poor pilgrim goes from strength to strength, and from one degree of experience to another, rejoicing in the Lord Jehovah, the God of the spirits of all flesh, until the work be completed; then the poor traveller can say,—

"It is not of him that willeth, nor of him that runneth, but of God that showeth mercy;" it is He that works, both to will and to do of His good pleasure, by His holy Spirit; as the temple is clean and is kept in that state, which is only to be done, as we take heed to the power and Spirit of our Lord Jesus Christ, the Captain of our salvation, watching and praying that we enter not into temptation; then, and not till then, will the temple of our heart be clean.

After I had spent some time in Dublin, my dear friend Gerratt Van Hasseln, having an inclination to go to Mountmellick, to see Friends there, I thought it best to accompany him, of which he seemed glad. When there, he was joined by James Gough, and they invited me to sit with them in the families they visited. I was sensible of divine good in most of the families, and had some openings similar to those spoken of by them in their religious communications, which was a strength to my mind. I remember in one family there was nothing said, no openings in ministry, and in that family my mind was much shut up, I felt no openings of light or comfort; which made me believe I had something of a sense such as these worthy Friends had, and this was some encouragement to me in my infant state. I kept on with them in the service until they had concluded; in general I was favoured in spirit, being often tendered and contrived before the Lord Almighty, and, I hope, strengthened in living experience. On our return we called at Christchurch-town, and stayed a few nights there, where I met with a remarkable occurrence: I
had been used in former times to walk out with
my gun and dog; it was a retired way of amus-
ing myself, in which I thought there was no
harm: and reasoning after this manner, though
I was very thoughtful about leading a new life,
yet I now went out as formerly. I remember
I shot a brace of woodcocks, and on my return
home it rained, and I went to shelter myself by
a stack of corn; when it struck my mind as an
impropriety, thus to waste my time in this way
of amusement, so I returned rather heavy-heart-
ed. Dear Garratt and I lodged together; and
next morning he asked me if I was awake; I told
him I was; 'I have something to say to thee,' he;
I bid him say on. 'It has been,' said he,' as if an angel had spoken to me, to bid thee
put away thy gun; I believe it is proper that
thou shouldst put away that amusement.' To
this purport he spoke; and that same night I
dreamed that it was said to me, intelligibly in
my sleep, that if I would be a son of righteousness, I must put away my gun, and such amuse-
ments: it made a deep impression on my mind,
and I concluded to give up every thing of the
kind, and take up my daily cross, and follow
the leadings of the Lamb, who takes away the
sins of the world.

We returned to Dublin soon after; and I
stayed there, attending meetings, and keeping
as much as I well could in solitude; until dear
Joseph Tomsy, feeling a concern to visit a few
meetings in the country, I was made willing to
accompany him. In this journey, I was under
a deep exercise of mind, and great strugglings
between flesh and spirit, which none fully knew
but the good Spirit that searcheth all things,
and comprehendeth all states and conditions.
We went to Ballymena, and into the county of
Carlow. Joseph was clothed with great au-
thority in his ministry; and was made a nurs-
ing father to me in this little journey by day
and by night, for we lay much awake, in great
tenderness and contrition of spirit; so that I
may indeed say, I watered my pillow with my
tears. I felt something like a fire in my breast
that glowed with uncommon heat; it gradually
increased, and was shut up there, till we came
to Mount Rush meeting; where, as I sat, I felt
a great concern to say a few words, which deeply
affected my whole frame, and made me trem-
ble exceedingly. After much reasoning I
yielded obedience, which gave me great ease;
my peace flowed abundantly, and I seemed
quite in another state. My companion had an
excellent opportunity to preach the gospel to
the people, and the meeting ended in a very
solemn frame. This was the 16th of the
twelfth month, 1751. My beloved friend
Mary Peasly was present at this awful dedi-
cation of the temple of my heart, and I be-
lieved had great sympathy with me, being deeply
experienced in the way and working of Truth,
and an eminent instrument in the Lord's hand
for promoting truth and righteousness amongst
men. After this I kept very still and quiet,
was much inward with the Spirit in my own
heart, and delighted in reading and meditation.
We went from Mount Rush to Edenderry, and
were there at a marriage: there were several
people at it besides Friends. I went in much
fear to this meeting, but I was helped to bear
my testimony, and my companion had an ex-
cellent open season amongst them. We went
from Edenderry to Dublis, where I had much
reasoning with flesh and blood, such as, what
would the people think or say of such an one
as I, who had been a gay young man, a liber-
tine and a persecutor of the holy Jesus in his
spiritual appearance, to appear now as a
preacher of righteousness. When the meet-
ing day came, my fears increased, and in this
state I went to meeting; it was on a first-day,
there was a very large gathering, amongst
whom were divers of my associates and old
companions. I was concerned to bear my
testimony, which I did in great fear and trem-
bling; the subject was Paul's conversion;
"Saul, Saul, why persecutest thou me?" It
was spoken in great brokenness; I did not
say much, but it had an extraordinary reach
over the meeting; many present wept aloud,
and for a considerable space of time. After
meeting I endeavoured to get away unper-
ceived, though one man (not of our Society)
called me in his arms and embraced me.
Thus was I sustained and strengthened in my
setting out in the work of the ministry; and
had an evidence that the people were much
reached, and my soul much afflicted that day.
Afterwards I watched through divers exercises,
and felt deep baptisms attend me for my fur-
ther purification, and on account of the people,
whose states I must feel, if I ministered aright.

CHAPTER II.

Joins William Brown from America, in a visit
to some parts of England, Holland, and Ger-
many—visits the West of England—attends
the yearly meeting in London.

[Twelfth month, 1751.—Among this time
dear William Brown arrived from America, a
faithful minister and an experienced elder, who
wanted a companion. I was spoken to on the
subject; and after receiving the advice of my
friends, and feeling my way open, I agreed to
go with him; this I hope proved a blessing to
me.

During his stay in Dublin, preparing for
his journey, he laboured faithfully in the vine-
yard.] He remarks:
There seemed an open door: the change in me awakened the minds of several of the youth, who were greatly struck with it; and indeed it was a day of visitation to many.

We left Dublin in the first month, 1752, and visited the several meetings of Friends through this nation, both in the particular and province meetings, as they occurred in our way; holding meetings also in divers places, where there were none of our Society resident. We had to experience that the God of our forefathers manifests himself to be near those, whom he commissions and sends forth as shepherds among wolves; and that it is not the wise of this world by whom he speaks, but those who are anointed with the holy unction. The divine power was over the spirits of many of the people, which confirmed me in the belief, that the Lord will send his servants, to invite those that are as in the highways and hedges to the supper of the Lamb. At the last meeting we attended in this journey, we were made partakers of the healing, sweetening virtue of Truth; and we were mercifully sustained throughout, by the invisible omnipotent Arm, that never fails those who trust in it.

**Samuel Neale to a Friend.**

*Dated near Wivelis, 12th of Third month, 1752.*

**My Dear Friend,—** Though I am at times borne up by the renewings of divine assistance, yet am I at seasons as empty and as mere as nothing, as though I never knew any good; and it is rare that I meet such refreshing showers of celestial sweets, as I did when in thy company; which makes me ready to conclude it was only an earnest for me to enter into service, and that I must now work for my bread. Well, I verily believe, but for a little faith that I find as a stay to my mind in these moments, I should almost faint; and then the words of the prophet sometimes animate me when in this situation, which are, "Though the youth may faint and be weary, and the young men utterly fall, yet they that wait upon the Lord shall renew their strength." These words are often repeated in our solemn assemblies, but how little is the sense of them understood by many of our professors; the god of this world doth blind their eyes, and delusion chains them with many infatuations. Well, I have to say, let us wait for divine refreshment, as humbly craving at the footstool of our God; let others do what they will, we will by divine aid serve our God; who is strength in weakness, and a present help in every needful time,—binding up the broken-hearted, and proclaiming liberty to the captives. I have to magnify his holy name, and with adoration acknowledge his manifold mercies to my soul, who by such an undeserved condescension plucked me as a brand out of the fire; O! how worthy is He to be waited upon!

—*I know not, my dear friend, how it is with thee; but I would have thee to be resigned, and be patient in tribulation, having hope as an anchor to the soul; and when thou art as the desert, springs will be opened, the blossoms shall appear in bloom, and sadness will be removed. But, indeed, we cannot expect to be free from suffering here, for it is by suffering we are to reign with Christ, who was made perfect through sufferings. Therefore I commend to thee what I do to my own soul, which is patience in tribulation; that when we glory let it be only in the cross of Christ.*

*Thy real friend in the ever blessed Truth,*

**Samuel Neale.**

Returning to Dublin, we attended the national meeting in the fifth month: after which, having obtained the concurrence of my friends, we embarked for England; arrived at Liverpool on the 10th, and on the 15th of the month we reached London.

We had several precious opportunities during our stay there, though my spirit was deeply baptized, under a sense of my own unworthiness; also on account of the liberties taken by many, who make a high and holy profession. In this yearly meeting my spirit was much humbled within me—the heart-tendering power and virtue of Truth broke in upon me; and I thought if I spent such a season every year of my life it would be truly profitable. The meetings for discipline, as well as those for worship, were very consolatory: my spirit was much broken and contrived before the Most High, and I walked in great fear.

*[In a letter to his friend, Richard Shackleton, dated about this time from London, he writes:] As for my part, my dear friend, I find nothing else is like to do for me, but the most solemn attention, and then looking after that I am capable of, to know how to act for my own peace of mind and the honour of Him, who has called me out of darkness into a measure of his marvellous light; to give me a sense and relish of the enjoyments of supreme love, and his gracious condescension in visiting my soul when I was captivated with the delusions which would inevitably have terminated in eternal misery. May a sense of this matchless mercy and loving-kindness rivet my affections, and fix my desires after the continuation of this love; which, indeed, has warmed my heart with strong desires for Jerusalem's cause, and showed me the beauty that there is in a life given up to the service of our God; who has done more for me than I am capable, by the thousandth part, to give the*
least idea of. Well, what can I do? nothing I am sure that is good, or in any ways contributive to the good cause, only as I am actuated by the emotions of the Spirit of Truth; which, when enabled, I have to beg it may be my greatest care and diligent concern to adhere to; lest I be deceived by the insinuations of my unwearied adversary, or an inherent disposition in the nature of poor fallen man, to be in action for the applause of his fellow-creatures. I honestly confess, for my part, that except I am in the most attentive manner watching over the revenges of my mind, I find I am surrounded by dangers, which, when in Truth's arising, I obviously see to be destructive to my own good or happiness; and this danger that so besets me is, a desire of being what my good Master does not think proper to have me to be, which is, in being ambitious to be great in the cause I am engaged in, which I see has its rise in self, a monster that is an enemy to many souls, and a destructive one too. Oh! when we come to experience a will entirely resigned to be what our God would have us to be, it is then we are made vessels, or instruments of honour, fitted to act as He, the Lord of the harvest may see meet to employ us, whether it be to reap, to sow, to thresh, or oversee that the work is going on to his glory.

Many worthies are here from all quarters: the meeting of ministers was an instructive season to all present, especially to the little ones. In the meetings of discipline, in my apprehension, there does not seem that unanimity and concord as might be wished for in such a solemn assembly; there being men of great capacity, who, instead of waiting for the forming power to give ability, speak with precipitancy, as if jealous lest some other should take up the time. However, the Master and God of order has many that are watchful on Zion's walls, lest the adversary should make an inroad, who, like the good prophet of old, will sit on their tower, and be instant in season to speak against any invasions the enemy would be making, to disturb or render fruitless the labour that is bestowed.

[He proceeds to give an account of his journey, in company with William Brown, through some parts of England, Holland and Germany, from which the following extracts are taken.]

On the 24th of fifth month, we got well to dear John Griffith's, at Chelmsford, and next day being first-day, we were at two favoured meetings there. On the 31st, we reached John Kendall's, at Colchester, and stayed their yearly meeting, where the presence of the good Shepherd was witnessed; the meeting lasted three days, and ended with heavenly sweetness.

On the 6th of sixth month, we set out for the yearly meeting at Woodbridge, and during the time thereof, we were frequently overshadowed by the goodness and glory of our God, and the testimony of Truth went forth in good authority and power.

On the 3rd of seventh month, we went on board a sloop at Yarmouth, and through the goodness of a gracious God, landed on the 8th at Rotterdam. On the 8th, we got to Amsterdam: we were at meeting there; and blessed be the name of the Lord our God, we were owned by His living presence. In this city we stayed a some time, visiting the families of Friends; exhorting them, as Truth opened our way, and gave us tongue and utterance. I was very thankful in feeling what I did amongst them: my spirit was much united to some states there, and though I could not converse with them, yet there was an union and fellowship in spirit, that had a language unknown to mere worldly minded men. From hence we proceeded to Osnaburgh, &c., and on the 33rd of eighth month, we went on board the packet-boat at Helvoetsluyys, and through the continued condescension of the invisible Arm of power, arrived safe at Harwich on the 24th.

[From Amsterdam he wrote to his friend Richard Shackleton, under date of 17th of seventh month, from which the following is extracted.]

—— The hand and judgments of the Lord are to be laid upon every of his vessels and instruments in his house, for their being fitted and formed according to the will and wisdom of Him, who must have polished stones in his building, shaped by judgment to bring forth righteousness, and to live a righteous life. It is my sense, that the more meek and obedient the more perfected and exalted by nature we are, and exalted by our own pride of heart, the more chirping and planing we want, and the harder are we to be brought to that nothingness which initiates us into the body, and makes us members of Christ. He, whose eye is over the workmanship of His hands, and who knows the secrets of the hearts, the most hidden thoughts being manifest unto Him, sees what will humble, and fit us best for His use. I believe this was the cause of His hiding from me His presence so much in that great city, London, and let me so insensible of good; in order that I might see how little man's knowledge or wisdom is, when there is a veil drawn between him and true wisdom:—This was then my error, dear friend—the natural man arose, self grew great and was exalted, being clothed with a disguise that indeed deluded, by exciting suggestions injurious to peace, and far from true humility; it set itself up, and gloried as it were in its own shame, by whispering with a mixture of serpentine venom, how I had been
plucked out of the mire and dirt, and set among the foremost in the household of faith; and if all this was done in so short time, how much more would I experience. And here cursed self would exalt itself above the pure seed, that was then oppressed with this strong man armed, and strengthened by the whispers of the infernal leader of his host, who is always engaged to lead the mind captive. But as the all-merciful Judge sees meet to forgive and blot out our iniquties, when we turn to Him with unfeigned repentance, so I have witnessed; glory for ever be ascribed to Him. If we watch with a single eye, there is a shining of that light within, which discovers every speck and spot of uncleanness, and judges and mortifies it; and thus looking to Him, who was the guide of his people of old by a cloud and a pillar of fire, which is figurative of our spiritual travels in this our day, they were to move as the cloud moved, and stand as it rested on the tabernacle; here was the eye to be fixed on the sure Guide. It is just so with us in the spiritual travel; as the eye is fixed on the gift within, and waits for instruction, it is to be found; but while we are unsteady and impatient, the enemy works and draws the mind aside. Thus does the mystery of iniquity work, till it is made to flee with the brightness and coming of Him who slays with the Spirit of His mouth.

After I left London, I felt the animating love of my God re-kindle in my bosom, which, with the company of many worthy Friends, was more than I was deserving of. I looked on myself with shame, for having been so long a neglecter of the mercies offered to me, and a trampler on that precious blood spilt for my redemption. When my companion had a view of this country, I had some small hopes that I might return home, and was in a strait for some time, not knowing what I should have to do or could do in a country where they spoke by an interpreter; and besides, there was a young man under a concern to go, which when I mentioned to my companion seemed to affect him more than I could think. I continued waiting to know my duty, till I found every arising scruple give way. Accordingly I set off from Norwich, in company with about thirty valuable religious Friends, who came about twenty-two miles to Yarmouth; where we had a heavenly meeting, as a confirmation of the notice and regard of that Power, who is superior to every power, in whom is fulness and glory for ever. We took shipping and arrived at Rotterdam, the 5th instant, came to this city the 8th, and here have continued; have had several meetings and visited all the families. There is not that conformity of dress in the professors here, which is peculiar to the simplicity of the gospel; I hope the labour bestowed upon them, as it comes from the fountain of all good, will so operate with the gift in them, as to bring them to a sense of their error. They say it is a stiffness amongst them, that is peculiar to the Dutch: but Truth is the same here as in England, has the same efficacy and force to break every hard heart, and bring into subjection every thing that would resist against its motions; and it is my companion's and my belief, if they do not in this conform, Truth will not flourish here; for disobedience thereto fits them for the conversation and love of the world, which is at enmity with God, hinders them from bearing the cross, and becoming truly circumcised. But all we can do is, to discharge ourselves, and leave the effects.

We intend by divine resistance to go to Emsburgh next week, about four days' journey from hence, near which city there has lately appeared a convocation of our principles; and from thence go to North Holland, which when accomplished, we hope to be free of this country, and return to England. Hoping these lines may be taken as a token of my friendship and unforgetfulness of you, being written in the abounding of that love which fills a heart that wishes you prosperity in every sense;

I am, thy very affectionate friend,

Samuel Neale.

To Richard Shackleton.

London, 17th Ninth month, 1720.

Dear Friend,—Thy very acceptable letter of the 8th instant, I duly received, and I can truly say it was satisfactory as well as consolatory to me, being in a low dejected moment of my pilgrimage. But the goodness of that merciful Lord, who in His wisdom sees meet to leave us at times in a stripped state, to show us our weakness, poverty and infirmities, will not carry longer than He gives faith and patience to bear us up, from sinking below the proper depth, in the sands of uncertainty and unbelief. I know my spirit in a particular manner has to magnify His everlasting loving-kindness; and to say, good is the Lord, in manifesting His mercy to the most rebellious; indeed, He is long-suffering, great in mercy, and wonderful in power. Oh! may His glittering sword be unsheathed, and seen by those that are in the unregenting paths of idolatry and iniquity; that by His brightness and the just and awful threats thereof when in the hand of judgment, they may flee to mercy, and be pruned from all their branches of error and folly. Indeed, dear friend, I sometimes think, when I cast an eye on the iniquity that seems spreading its power and dominion in the most obvious manner, on these nations professing Christianity, that our
great and merciful God will send some of his righteous judgments, as in days of old, when rebellion reigned in the camp of Israel, to destroy those transgressers on the precious blood, spilt for the redemption of the children of men. A certain truth it is,—He will not always strive with men; for if the judgment of the Most High was poured on the unrepentant and iniquitous, in a time that only pointed out the gospel dispensation, how much more guilty are those who with the tongue confess and profess to believe the sacred truths, left on record, of the sufferings of our holy Pattern and High Priest; and act in direct opposition and contradiction thereto, and indeed, bow in reality the very same hearts and dispositions of those who judged Him to the cruel death of the cross. What but love alone would strive with them! therefore when I reflect on the unrighteousness of priests and people, and the growth thereof, I am ready to conclude, some tryng calamity will be the consequence of their rebellion and infidelity, and to believe the man and child is born that will see it. My spirit in fervency craves that our Society may be aroused from their beds of ease, and remember the church of old that was neither cold nor hot, and had a name of being rich and full, and knew not that she was naked, and poor, and blind, and miserable, &c. The Lord our God, I am sure, is not wanting on his part; but is putting his word in the heart and in the mouth of his poor vessels, causing them to give it forth in fear and trembling; so that our Society is without excuse.

But to return to that part wherein I mentioned my lowness,—this great city and the state of its inhabitants, cause me pain and anxiety of mind; and an ardent desire in the right time to be relieved from such exercising seasons, is my portion now, and was when here at the yearly meeting; and now both body and mind are affected. My companion often blames me with many other defects, and an ardent desire in the right time to be relieved from such exercising seasons, is my portion now, and was when here at the yearly meeting; and now both body and mind are affected. My companion often blames me with many other defects, and an ardent desire in the right time to be relieved from such exercising seasons, is my portion now, and was when here at the yearly meeting; and now both body and mind are affected.

— My dear friend, this letter, though not worth perusing, is the best I could send; my heart indited it indeed, and not my head; and believe me, that I truly love thee and thine, and many others in my own land. The Lord's will be done; he can help his little Davids and animate them in the field of battle, to go even against the whole Philistine host. Be faithful, my dear friend, and watch for his commands. When I can, I pray for thee, and all my young brethren and sisters: may the spirit of prayer and supplication cover us as an helmet, and shield us as armour. Samuel Neale.

After returning from Holland, we proceeded on our journey through the southern and western counties of England. On the 9th of eleventh month, we came to Samuel Bownese's at Bridport; where my heart was made sensible of the necessity we have, while day and capacity are afforded, to work in the vineyard into which we are called, by seeing this labourer in a decaying, drooping way, by a failure of those faculties that were once so bright, fertile and fruitful. But still he maintains that innocency and sweetness which Truth gives, and leaves the savour of, to all who are faithful to its manifestations: which remark may my soul treasure up; that so I may make right use of my day and time, and ardently pursue the one thing needful, that leads to eternal repose, where the wicked cease from troubling, and the weary are at rest.

To a Friend.

Devonshire, 16th Eleventh month, 1732.

My dear Friend,—I have of late received counsel instrumentally, so applicable and befiting my condition, as binds my soul more and more to the testimony, and has begun to cry at the very bottom of my soul, that the thread of my life may be cut, ere I make the professors of the ever blessed Truth, either to be ashamed or to mourn for my behaviour; and have been reanimated to covenant afresh, in remembrance of the horrible pit I have been plucked out of, and to say,—Lord I am thine, and all I have is thine; lead me and guide me, and give me wisdom if it be thy holy will, to conduct myself so as to be no reproach to thy blessed Truth, or the true members of it; may I all and I have be consecrated, so as to act only in thy requiring, and for thy cause. And methinks, I hear in the secret closet of my heart, a whisper,—if thou wilt be faithful, I will never leave thee nor forsake thee. May thy prayers be put up for my faithful discharge of duty; that I may run not as uncertainly, and fight not as one that beateth the air; but that my body may be brought into subjection, and all the affections of it, to the law of the Spirit of life; that I may daily die to the natural man, and live to Christ my Saviour, by the revelation of his holy Spirit, to strengthen and renew that new life I have received from him, by the enlightening beams of his eternal love, which is unlimited, universal, and brings redemption and salvation to its faithful votaries.

Thy letter to me, comes with so much bro-
therly kindness, that if it were filled with the most penetrating faithful admonition, it could not be more welcome: it truly manifests thy generous heart's regard, and I believe it was from the emotions of that righteous spirit sown there, that dictated it: and I am sure thou desir'est my growth in the best things, and sometimes art afraid of my erring; all which I take to be from the pure love which thou hast to our Son, and that the inhabitants there of may be as staked immovable. And now let me tell thee, I am at seasons afraid myself that I shall never be able to hold out; and many are my supplications that I may be preserved alive, from the corruptions of the world, or joining in the least with the enemies of Truth, either in company or sentiment; but that I may be taken away whilst alive in religion, and not cut off as a fruitless branch.

—— Beloved friend, it makes my heart ache when I consider the degeneracy from that true begotten zeal, which was about fifty years ago, when the ancients lived that endured the heat of the day: it is not now as in the days of Israel of old in one sense, though too much in another,—while the ancients lived they served the Lord;—in this sense it may be observed with us now. But blessed for ever be the Son of righteousness, he has ascended up on high, and given us a law that is of eternal duration, written in the heart, not on stones, but on fleshly tables; he tasted death for every man, has given them a manifestation of his Spirit, which, if truly hearkened unto, would lead us out of all error into all truth, and give us the same noble virtuous principle of our forefathers, to keep to the law and the testimony. Neither riches nor honour would bribe them to come into slavish mean compliances, nor the fears of what man could do by his empty power, when only in the flesh, or aided by fleshly-powers, carnal weapons, human reasoning, &c. But now how is the defence or wall of our profession broken down, I mean the discipline of the church,—what a mixture is there in the seat of judgment, speaking in their own time, wit, and wisdom, offering false fire as some did of old, for which judgment was immediately executed. For as the law was then given outwardly, so was the punishment outward: but now there is a day coming in which the world is to be judged in righteousness, by that Man ordained before the foundation of the world; when reward is to be given as the works merit or deserve. May thy soul be fervent, with all those unto whom Truth is precious, that the work for which each is preparing, may be faithfully done; and let me say with one of old, May the God of Israel grant thee thy petition, and as thou also asks in faith it will be so; for, beloved, the wrestling seed are to have the blessing, and to them it will not be said, seek ye my face in vain.—Let us keep to the feeling, let us travail with the seed, that we may know its arising in dominion; and then let us do what is shown us, according to the present manifestation either in meetings of discipline or worship. Gideon was but the least in his father's house, David was the least in his, but as they had faith, how did the Lord work in these instruments: and though the manifestation be but small, let us be honest; we know not the effect it may have.

My dear friend, let us be resigned and willing, to be anything or nothing; for my part I am at many meetings and have nothing to say, and yet I am resigned, knowing of myself I can do nothing. And let me tell thee more, of myself the poorest of instruments, I think I have not so much to say as when in Ireland often, so that I grow but slowly; if at all, except it be in the lesson of contentment; which I find will be learnt if I seek not my will or honour, but the will of Him who sent me; for as I am His, “do with me, O Lord, (I often say) as thou pleasest.”

— Samuel Neale.

—— On the 22nd of twelfth month, we came to Oakhampton, and having a day to spare, myself and companion visited three young women, sisters, who had been members of our Society, but were unhappily led away by the Ranters; whose self-righteousness and delusions cause much uneasiness to the truly concerned, showing how dangerous that spirit is, when given way to. Satan, the accuser of the brethren, tries all ways to disunite from the body and cause a separation,—rents and divisions being the strength of his kingdom: and as his insinuations are adapted to all people in their different states, finding out the weak side, there he plants his battery, trying one temptation after another; sometimes as an angel of light, and sometimes (as he really is) an angel of darkness.

But let a faithful examination be entered into, and a query raised,—Am I influenced by that Spirit which governs by love in the believers? Is there no root of self-love or self-sufficiency? Is there no zeal kindled by the accuser of the brethren, that would introduce contention and discord, pride and high-mindedness? This cannot be [from] that Spirit that baptizes into the one body and makes us one in Christ;—no, there would be hearing and forbearing, a forgetting and forgiving, a persuading and travelling in soul to be of one heart, to love as brethren. This will manifest whose disciples we are, and who is our Master. We visited those young women in love, and they took it well; my companion showed
them what true discipline was, and their errors, when they acted contrary thereto. On the whole it was a satisfactory conference, and if they are dealt with in love, I believe they will again join with Friends.

The 4th of first month, 1758, my companion resting a few days, I was at Speiceland, in Devonshire; where were Mercy Bell and her companion Phoebe Cartwright: here I was made acquainted with these Friends' concern, to go to the market-place and street adjacent in Exeter, which bowed my spirit: I was baptized with them, and encouraged them to faithfulness. We spent the evening in a solid frame of mind, under the consideration of this weighty exercise; it appeared to me in such a manner, as made me apprehend that it was my duty to accompany them, and my companion assenting thereto, I freely gave up, not without first weighing it well, fearing by being too forward, I might rather hinder the service, and knowing that the Almighty was as sufficient to work by one (if it were his will to work instrumentally) as by a thousand. Thus, secretly desiring to be directed aright, a feeling sense opened to go, which I believe was strengthening to them.

On the 5th of first month, in the morning, accompanied by William and Thomas Byrd, we set out, and got to the throne of the market between twelve and one o'clock; after a time of silence, Mercy Bell was concerned in fervent supplication for aid and strength to fulfil what she thought to be her duty. We then walked up to the market-place, where she delivered what was on her mind: her companion was likewise concerned to warn the people to repent, for the day of the Lord came as a thief in the night. They proceeded through the street and often stopped; the people flocked about us in great numbers, and many were reached; and although there were divers hardened and stiff-necked, yet, in general, they listened with attention and soberness. Thus these Friends continued about three hours, regardless of the contempt and mocking of the profane, seeking nothing but peace of mind, which was administered. The word being in my heart, was put into my mouth, and I exhorted them to turn to the Lord, and he would have mercy; but if they forsake Him and lived a life of unrighteousness, they would, with the nations of all those that forget God, be turned into misery: and, for thus bearing my testimony for the truth of my God, I had the reward of sweet peace.

We appointed a meeting for the inhabitants to begin at five o'clock, which was very large; and, as ability was given, we declared the Truth. Mercy Bell had a very open time amongst them, to the satisfaction of most if not all present; and the meeting concluded with supplication and praise to Him, who fits and qualifies for every work and service. In this city, there are some professing the blessed Truth, who are like the rulers of old, who believed, but did not confess, because they loved the praise of men more than the praise of God.

Next morning I joined my former dear companion, and on the 23rd of first month, we came to Bristol, where his indisposition rendered it necessary for him to rest again; and I finding my way open homewards, acquainted him therewith. It was no small exercise to me to leave him, who was made as a father to me in counsel and advice: may it incite to a faithful perseverance, and cause my soul to be active in every point of duty; as I believe his was.

I stayed in Bristol until the 1st of the second month, was at several meetings, and can say, the Lord was pleased to be with me and to strengthen me: for ever magnified be His eternal name, for all his mercies to my soul. On taking leave of my dear companion, we had a religious sitting, wherein we were mutually comforted; and had to believe, that as the Lord our God joined us together, so in his wisdom he separated us, and in his love we parted.

I proceeded to Gloucester and Worcester; at the latter place I met my endeared friend and sister Catharine Payton. I stayed both meetings on first-day, which were remarkably satisfactory to me: the pure life succoured, and I was helped to discharge myself beyond my expectation. In the evening, we had the company of several Friends in a religious sitting, which was very refreshing and comforting; and though the apprehension of being singly at that meeting had been trying, and fearfulness had covered my mind; yet my good Master made it easy and joyful to me, additionally so, by casting his servant's lot there at the same time, who had been so great an instrument in His gracious hand towards my conviction and conversion: for which continual mercies may I be favoured to hear with humility and attention, the words that He condescends to speak to my soul; that so I may obey, and witness true peace to flow in my bosom: for, at this time I can say, all that I crave is ability to worship the infinite All-wise Being aright in spirit and in truth.

I arrived in Dublin the 21st of second month, and attended the meetings as they fell in course, until after our National meeting; when, with the concurrence of my Friends, I set out for the yearly meeting in London; where were many Friends of great weight. Here I was renewedly convinced of the excellency of our
principles, and of the blessed union of the faithful, and that no weapon formed against them should prosper; but that the Lord of all power would be a sun and a shield to those who put their trust in him. This was a memorable meeting; many living testimonies were borne to the pure Truth, and our covering was a crown of glory and a diadem of beauty. In this yearly meeting a proposition came from the women's meeting, for the establishment of a yearly meeting upon the same foundation as the men's, to send representatives from the quarterly meetings annually to attend it. It was brought in by six women, viz.: Susannah Morris, Sophia Hume, Mary Weston, Mary Peasley, Catharine Payton, and another. I well remember the salutation of S. Morris, when they entered the meeting-house; and she concluded with a short pathetic and living testimony, which had a great reach over the meeting. The proposition, I had no doubt, was from the motion of Truth: after a considerable debate it was deferred, and a recommendation sent down to the different monthly meetings, to establish women's meetings where there were none; and thus the matter closed this year.

CHAPTER III.

Returns to Dublin—residence near Rathangan meeting—attends London yearly meeting—1758—then travels into Scotland—returns home.

Soon after my return to Dublin, I took a place in the country, intending to reside there; it was an agreeable solitude, free from noise and hurry, and relieving me in a season of baptism and refinement. This place was within the compass of Edenderry monthly meeting, and of Rathangan particular meeting; which, about this time, had a fresh visitation extended from the Most High. We often sat under the descendings of Divine Love in which we felt much tenderness and brokenness of spirit, and therein grew in virtue and gentleness, tending to make fruitful in every good word and work; and there was an increase in spiritual riches. After I was settled in my new habitation, I was very careful to attend Quarterly, Province and National meetings, as they fell in course, with other religious services.

TO A FRIEND.

Clonliffe, 7th of Second month, 1758.

DEAR FRIEND,—I cannot help admiring the goodness, mercy, and continued long-suffering of a gracious God, who is indeed abundant in goodness and in eternal truth; who has prune, dug, and cultivated on his part, his heritage, family, and people; and behold he looks for fruits. What then are ready to be produced? Why, I fear by some, pride and haughtiness, arrogancy and stubbornness, conceitedness and self-sufficiency; and very deplorable are these productions; how nigh are these unto the territories of death, and under the power of judgment, whom darkness and pain will unavoidably surround, if these vices are not fled from. Ah! how nigh are these poor souls unto the state of that fig-tree on which our Lord and Saviour went to seek fruit, and behold there was none: and the sentence was passed,—Ah! let no fruit grow on thee henceforth for ever,—and immediately it withered away. What can be done, that has not been done for this people: what can be said, that has not been said, to bring them home to their forsaken Father's house.

While I write, my spirit intercedes thus—Ah! adorable, forgiving Goodness, let them stand yet a little longer; bear with them a little longer; and arm thy servants with fresh supplies of ability and wisdom, to woo them to love, duty, and obedience; and raise up others, who may be more prevailing, more powerful, and more successful.

This, dear friend, is the language of my spirit at this time; and do thou stand ready for His message; stand open to His counsel; and be willing to bear the trial, though thou standest in Jordan. I am persuaded my God has designs for thee to bring glory to His name, though thou mayst think He deals hardly with thee at times, and mayst reason thus, they are there any so poor, so weak and feeble as I am?—perplexed, buffeted and cast at naught, the butt of the elder rank to shoot at, if I am concerned to speak but a little for my Master's cause, and the ridicule of the libertine! Ah! nearly united fellow-sufferer—so was our Pattern and Captain before us; He was censured by the high professing scribes and pharisees, ridiculed by the libertines and by those unsubjected to his laws; and so were his servants that immediately followed him. Well, then, let us not murmur at our probation or tribulations, but rather count it joy, that we are worthy to suffer for His name; for it is such that are to be partakers with Him in a glorious immortality.

SAMUEL NEALE.

[It appears that Samuel Neale was in the practice, from about this period, of recording his religious experiences and daily engagements in a diary, which he kept up to the year before his death. Respecting this practice he observes.] The remarks thus penned in passing along are, and have been, instructive to my own state. The impressions made under Divine influence are certainly highly beneficial and lasting, if we keep as we ought, in humility and fear.
1755, Third month 2nd.—First-day : at our meeting; where I had a close travel and exercise to keep that watch and guard which is truly incumbent on real worshippers; and as this was my concern, I experienced a degree of holy help and succour in the midst of barrenness and dryness. Oh! how trying it is to a soul that loves, to feel the pain of absence, to be left as in the desert or wilderness,—to a soul that has tasted of the enjoyment and incomes of immortal food, no pain so great as this; the tongues of men cannot set it forth: and yet persuaded I am it is good for us; it points out our own insufficiency, and the sufficiency of faith in Christ, which removes mountains, waters the desert, and supplies the thirsty soul! May my soul centre here,—may this be my refuge in the day of proving,—may this be my covert in the day of desolation and calamity, which shall come upon all souls to try them here on earth!

8th.—Attended our province six weeks’ meeting, at Mountrath, in which there was a degree of quickened ability to wait and worship, and to speak for the Lord my God. 10th, Returned home, and retired from outward concerns, to have my mind freed from every thing that might hinder from being prepared to follow my Lord and Master. 11th, Retired this day with some of my family, to wait upon our God; in which state of retirement there was a renewal of inward love, and a revival of spirit to adore that Hand which furnishes us with His mercies and blessings. 26th, A portion of this day dedicated to retirement and reading; I felt inward poverty, and a sense of my inability to approach the place of rest in my own time and will; and that, notwithstanding past favours extended, I must continue here and low to receive whatever divine Goodness is pleased to appoint.

Fourth month 19th and 20th.—Attended the quarterly meeting at Mountmellick. The meeting was conducted I hope, in a good degree in the wisdom of Truth; many testimonies were borne tending to incite and encourage all to dwell under the government of the Prince of Peace, which is to be manifested by keeping His laws and statutes, and doing whatsoever He commands: it was a satisfactory strengthening meeting. I returned home in the evening in peace, thankful for being there, especially in being favoured with my holy Master’s regard.

I set forward for Dublin to our National meeting, which was held the 30th of fourth month, and continued till the 4th of fifth month; wherein was felt a good degree of the Spirit and aid of our holy Leader. The affairs that came before us were calmly treated on, and some things agreed to, still more strengthening, in order to build up in the most holy faith. O! that all the watchmen on the walls of Zion may yet be more humble and attentive; that every device and encroachment of the enemy may be distinguished and detected, that her inhabitants may learn that holy warfare, which centres the soul in the kingdom of rest and peace.

On the 17th of seventh month, I set off from home to visit Ulster Province, and accompany John Storer from Nottingham, on his religious visit to Friends of this nation. After having visited the meetings in the Province of Ulster, I returned home and found my family and affairs well, for which I have renewed cause to be thankful; and though it was a proving low season to me in my journey, yet I may say I witnessed the evidence of peace to my soul many times, and on my return home in particular.

The 3rd of tenth month attended our quarterly meeting at Mountmellick, which was held in religious awe, and Truth was exalted over all; for ever blessed be the name of our God, who is gracious to his humble, bowed-down children who fear Him with a holy fear, and wait upon and worship Him in awfulness of soul: for He is surely the strength, power, stability, and ability of all ages;—for ever blessed be His government. Amen.

17th.—Was at sixth-day’s meeting at Dublin, where was solemnized the marriage of my dear friends Richard Shackleton and Elizabeth Carleton: my mind was comforted under a sense that the love of God was towards them and their union. I spent the evening with them in religious retirement, wherein we had diffused amongst us of the sap and virtue of the tree of life, which humbled our spirits and created fervent supplication, that our affections might be quickened to serve our God with renewed devotion of heart; that we might see the hand of Truth and love, and have for a breastplate the sure hope of salvation; it was indeed a season of heavenly regard!

Eleventh month 2nd.—Was at Dublin to attend our National half-year’s meeting: on the first day Truth triumphed over all opposition, and a testimony went freely forth in the authority of its working, which created thankfulness in my soul, to the Lord my God for his excellent condescension, in thus favouring his little handful in their waiting and coming together; which caused a secret ascent in my heart to the Psalmist’s words, “How excellent is thy loving-kindness, O Lord, therefore the children of men (as they come to know it) will put their trust under the shadow of thy wings.”

3rd and 4th.—The affairs that came before the meeting were comfortably and wisely spoken to, and living counsel imparted therein: it is my earnest desire that the many exhortations given forth, may have the desired effect, and tend to build us up in the most holy faith.
At our parting meeting, we had to acknowledge that the Lord, who was pleased in his excellent wisdom to cause these meetings to be established, had condescended to favour them with His heavenly presence, and to diffuse of His holy anointing, whereby the hearts of a remnant were made to rejoice, and ascribe the glory of all to Him through the eternal Spirit of his dear Son our Lord; worthy is He of dominion and praise, world without end. Amen.

1756, First month 29th.—At our week-day meeting, I felt the quickening influence of love and goodness, and was shown somewhat of the beauty of the new creation in the soul, and the difference between the new and old; the latter as we live in it being under the curse, but the new quickens and gives life to the soul, which is enjoyed in and through faith in Christ Jesus our Lord; this enables us to fulfill His requiring, feel His presence, and walk in humility before Him.

Second month 19th.—Fifth-day; had a good comfortable meeting, wherein was opened the necessity we had to read much, and study hard, which was an inward reading of ourselves; and in doing so, that we should first come to witness an emptiness in our minds, and the heart to be cleansed, in order that we may discern the handwriting in characters fully manifesting they were written by the finger of the Lord: for saith the holy apostle, “that which may be known of God is made manifest within.” Here is a reading truly profitable, and of the highest advantage to the soul.

25th.—I was at our week-day meeting at Rathangan, and there witnessed a measure of brokenness of spirit, which is always matter of comfort to my mind. I had to see the difference between a true and living faith, and a faith brought forth by our own conceptions, that would flatter us with hopes of happiness, and yet not lead the right road to obtain it; being a pleader for liberty of the flesh, a complainer for indulgence and ease, it is also ready to give absolution for a conduct not squared by gospel authority. But the true and living faith purifies the heart by love, is the substance of things hoped for, and the evidence of things not seen; it produces works as well as fruits, and gives us the victory over the flesh and fleshly infirmities. I had to express my desire for growth herein, and that by it we might overcome and have the victory. The meeting ended in earnest supplication, that the Lord our God would be pleased to preserve his heritage the world over, and sustain them by the influences of his excellent Spirit, raise up of the young and rising generation, who may be zealous for His name; and give wisdom to the king and council to administer justice and judgment, that so they may not be found promoters but preventers of every thing leading to unrighteousness.

Tenth month 7th.—At our week-day meeting at Rathangan. Had to see what a near connexion there is between Christ and his church, by the influences of his own power and Spirit, which unseals discoveries tending to perfect His church and people. He is the head of his church, as saith the holy apostle, and I had to see that He is the heart of it also; from whence issues the blood of life that circulates and keeps alive the members who witness this circulation; but where there is a stoppage, it hinders and cramps the activity and service which the lively members have in their own stations or spheres. Wherefore I exhorted to diligence and watchfulness, that there might be a joint union and fellowship by the circulation of the blood of life; for this is the blood of sprinkling that purges the conscience, and cleanses the heart, and speaketh better things than that of Abel. I spoke comparatively respecting the members of a natural body; when the blood circulates in each particular member and part, it is a token of soundness and healthiness; but when any part is attacked with numbness or insensibility, it creates pain to the sound part; as when a person is seized with a shock of the pain in one side, it is a great incumbrance to the whole and sound part; so likewise respecting the members of the church of Christ, who are benumbed and insensible, they are as stoppages and lets, as well as burdens, to the living. Therefore I entreated all to be diligent and careful to know Christ our Lord, not only to be the head, but heart also, and to feel the circulation of his heavenly life which sprinkles and purifies the conscience.

Having felt a draught, for some time, to attend the ensuing yearly meeting in London, and also to visit Scotland, I took shipping for Parkgate, the 29th of fifth month, and landed on the 28th; the next day went to Warrington, and lodged at Samuel Pethergill’s: thence proceeded to London. After attending the yearly meeting, I stayed in and about London till the 23rd of seventh month, visiting the meetings: on which day, being at Gracechurch-street meeting, I experienced the renewings of inward life and peace, as a reward for my labours and exercises in that city; and I had cause to be humbled in mind, and to return thanksgiving and praise to the Author of every blessing,—indeed, worthy is He for ever and evermore. Amen.

To Richard and Elizabeth Shackleton.

Kendal, 11th of Eighth month, 1756.

Dear Friends,—As I was travelling up towards London, I found a weighty thoughtfulness to rest on my mind respecting that city,
and an apprehension I should not get directly from it after the meetings were over; which settled upon me, and engaged my stay there for many weeks, travelling and labouring in the ability received, which produced reconciling peace; though at times I was introduced into much distress and pain of mind on account of some that were in high places, who were actuated by a wrong spirit, which the apostle terms "spiritual wickedness in high places." But with reverence I ought to speak it and bear it in remembrance, I was enabled to discharge myself, and lay at the doors of the people what was given me for them. I was at many of their meetings for discipline, and beheld with anxiety the order of the London churches, and what Diotrephian spirits ruled therein; which when removed, I hope Truth will more gloriously shine there; for there are many under the forming hand for places in the house, even there, with whom I was newly united, and which in due season will be made manifest. I left that city in much peace and gratitude of mind for my deliverance therefrom, and that I was preserved so as to have the unity and approbation of the solid and rightly concerned, and the enjoyment of comfort and peace in my own soul.

I came from London pretty direct by way of Northampton, Leicester, Nottingham, Mansfield, Doncaster, and York, and left the latter place this day week, after staying several meetings there, for Skipton; from thence to Settle, and so to Lancaster, where I was last first-day much to my refreshment and satisfaction, and came here on second-day accompanied by many friends, William Dilworth, Jonathan Bramfield, and wife and daughter; there was also Lydia Lancaster, that worthy mother in Israel, and one of the Rawlinsons, William Birbeck and sister, who came from Settle, and several more. We were at a large meeting here yesterday, which was a general meeting, and proved to our mutual comfort; and indeed I have daily cause to bow in mind under a sense of the goodness of my God, who, though He tries, does not forsake those who feelingly rely and trust in His ever-gracious hand of help; and though I have no settled outward companion, He is pleased to attend, and to make up all deficiencies of that sort, for ever magnified be His name: He is worthy of all praise through the utterance of His own Spirit and power, both now and for ever, without end!

I intend now, through Divine aid, to go from this place pretty direct into Scotland.

Give my dear love to M. P., and inform her I rejoiced at her and the Friends' safe arrival, and that they were preserved to taste of that victory which true faith gives over the worst and greatest enemies, whether by sea or land, amongst countrymen or false brethren, and which completely overcomes the united force and terror of death, hell, and the grave, and centres the soul immortal in immortal life.

Samuel Neale.

I had many meetings on my way to Edinburgh, which place I reached the 22nd of eighth month, and was at two meetings there, it being first-day: divers of other religious persuasions came in, who though light in their behaviour at first, became very solid. The meeting ended to more contentment than I expected, considering the wide and distant walking of some from the principles they profess. On the 25th, we went forward to Robert Barclay's at Urice, grandson of the Apologist, an instrument memorable in his day, and who being dead, yet spakeeth. On the 26th of eighth month, I had a meeting at Urice, and though it was my lot to suffer much, yet the Lord my God was pleased to favour me with his divine and heavenly aid, and to bear up my head, and to support my spirit, so as to clear myself of what seemed to be my place to deliver, which was very close and sharp; for the apostacy is glaring in this part of the world; there is so much of a joining with the spirit of it, and cleaving to it both in speech and apparel, which species of adultery the Almighty is displeased with, and He furnishes his servants with a testimony against it. That evening we proceeded to Aberdeen, and thence to Kingswell, where Gilbert Jaffray lives. On the 29th, we came to Inverary, being a general six weeks meeting, which was the largest body of Friends we saw in Scotland; and a solid good meeting we had, and afternoon, which occasioned great satisfaction to us. Went in the evening to Old Meldrum, and lodged at John Emslie's, and had a meeting there next day, being the 30th, which was open and comfortable; this was the furthest meeting north, and there seems to be belonging to it a sensible body of those concerned at heart for the growth and increase of the Truth. We returned to Aberdeen, and were at their week-day meetings both fourth-day and seventh-day, likewise had two large meetings there on first-day, fifth of ninth month, much to my satisfaction. I had to press those of our profession to be circumspect, and to remember our high and holy call, to live a self-denying life, and be as lights to others. We parted in much love and tenderness, and came that evening to Stonehaven, and had a meeting there next morning, after which we set forward for Montrose, Perth, and Glasgow, where we had two meetings.

At Glasgow, my companion Thomas Crewson, and I parted: he returned home by way
of Carlisle; and on the 13th of ninth month, I set forward for Port-patrick, where I arrived the 15th; and next day landed at Donaghadee. The 19th, was at the quarterly meeting held near Ballinderry; here I met my dearest friends S. H. and S. W., with whom I partook in gospel fellowship of the fruit of the tree of life, and was refreshed in a holy and sweet communion. We were favoured together, and the meeting ended in thanksgiving and praises to Him who lives for ever, who prepares them Himself, and teaches how and when to offer them up to His holy and glorious name.

The 26th of ninth month, 1756, after having visited several meetings in Ulster province, I returned home, and found my family and affairs well; for which, and all other blessings and mercies, may living praises and adoration be ascribed to the inexhaustible Source of all good. Amen.

CHAPTER IV.

His Marriage with Mary Peisley—her sudden illness and death.

Next month 29th.—Felt my mind inwardly composed and settled, and strong in desire both for myself and my brethren, and so continued to attend our meetings at home.

Tenth month 26th.—Was at our meeting at Rathangan appointed for the American Friends, Abraham Farrington and Samuel Emlyn, which proved a solid and instructive season; they came home with me that evening, part of which we spent in retirement with several of my relations, I hope to good purpose.

29th.—Set out for Dublin, in order to attend the National meeting; on my journey overtook several friends going thither, amongst whom was my much esteemed friend Mary Peisley, whom I had not seen since her arrival from her American journey; and it was truly satisfactory after so long an absence to behold a servant who had followed her Master, and was upheld by His mighty power to pass through a variety of provings and dispensations, which dipped into sympathy with, and quickened a rectified ministry to, the state and condition of the churches in that land; these she thoroughly visited, and thereby purchased her own wages, the flowing in of Divine peace and heavenly virtue, which give a holy hope of quietness and assurance for ever.

30th.—The meeting of elders and ministers proved a solid refreshing season; the two Americans and James Clother, the English Friend, were there: cousin Mary Peisley gave a small sketch of her experience in her late trying journey, in America, both as to her preparation for it and experience in it; which proved highly agreeable and seasonable, as well as instructive. She produced a full certificate of the approbation and unity of the faithful in that land, and how acceptable and serviceable, her labours had been amongst them.

The meeting proved a solid refreshing season, and ended, in my judgment, to our humbling enjoyment of Divine approbation; and my request was sealed to me, though made in secret, that the Lord of my life would unite our spirits and cause us to witness a participation of the flowing of Shiloh’s brook, which makes rightly glad, and sustains and refreshes the heritage of our God.

The 31st, being first-day, the several meetings in that city, Dublin, were large. A. Farrington was led to speak of the gradual advancement of the work and operation of religion in the minds of men, in the example of Elisha, who was engaged in his outward occupation when the prophet Elijah was sent to him, who cast his mantle over him. This done he feels the moving inspiration, sacrifices his yoke of oxen that he followed so closely: an emblem that we must give up all and follow the Lord. He spoke afterwards of their going together to Gilgal, Bethel, Jericho, and Jordan, which were different places figuring out the dispensations, which rightly anointed servants sometimes have to pass through, before they have filled up in themselves the steps necessary for service and action; but as they keep close to the prophet through them all, they will be rightly qualified and helped, and will find a double portion of the Holy Spirit to rest upon them, by which they will be made beautiful as their ancestors, and serviceable as the ancients in their day and time. In the evening, we had a solid season of retirement at S. Judd’s, wherein some instructive hints were dropped.

Eleventh month 1st.—We had a favourable opportunity together in the opening of our meeting, and demanded: in the meeting for business we witnessed the same power, virtue, and favour, and several minds were stirred up to bear their testimony to the Truth. Our business ended the evening of the 2nd, in much harmony, concord, and discipleship, to an increase, I trust, of humility and thankfulness. On the 3rd, was our parting meeting, and meeting for ministers and elders; in both of which we were much owned, and the prevalence and power of Truth were sensitively felt by the living and travelling souls.

Having long had a prospect of an union with my beloved friend and sister in the faith of the Lord Jesus, Mary Peisley; and it being the ancient order of our church, I was willing to follow the footsteps of the flock, and to manifest that my dependence was not on my own
judgment in this weighty undertaking; so I mentioned it to a select number of our elders and my relations, and had much peace in this step, deeply desiring the approbation and unity of my friends. They not feeling any objection, strengthened my belief, that the God of my life was pleased therewith, and that it was in his council, who had often united our spirits, and baptised us into the Spirit of his dear Son, our Captain and Law-giver, who helps all those that trust in Him, with the increase of his Spirit and power; and who will assuredly give the victory to all who persevere in well-doing and endure to the end: that this may be our joint experience and crown of rejoicing, is the ardent breathing and supplication of my spirit at this time.

On the 27th of the eleventh month, was held our general meeting at Mountmellick; which was attended with a holy degree of our heavenly Father's power, and the discipline was carried on with renewed zeal, for the good of the church and the honour of our God. On the 28th, being first-day, we had a large meeting; wherein many hearts were bowed under an awful sense of that goodness which extended fresh ability to ascribe greatness, honour, and mercy to the God of the spirits of all flesh; who by His instrumentality as well as immediate power is calling all to come under His holy government; for He will not the death of any soul, but woos and visits in various ways, to reclaim and purge and make unto Himself a holy nation, a royal priesthood, to show forth the working of His holy power and matchless love.

Twelfth month 5th.—I was drawn in spirit to be at Edenderry meeting, which proved a good one, I believe, to several. My heart was much tendered and moved under a sense of my Lord's goodness; the gospel stream went freely forth; the wicked were warned, the weak and feeble encouraged, and the negligent stirred up. The meeting ended under a covering of grace, and the influence whereof, praise was sounded forth, in solemn supplication, to the Father of mercies, in the power and ability of his dear Son our Lord, who is for ever worthy, saith my soul. Amen.

9th.—In meeting at Rathangan; the shortness of time was pointed out to my view, in a lively manner, in the kingly prophet's words: “Lord! make me to know mine end, and the measure of my days, that I may know how frail I am.” This knowledge conveys fear, and incites to a care to loosen the affections from worldly enjoyments, which are fleeting and fluctuating: “for it is certain,” as saith the Apostle, that “we brought nothing into this world, and we can carry nothing out of it, and having food and raiment let us be therewith content.” We have need to prepare for our change, watch our stepings, and guard against our natural senses, lest being outward and carnally bent, they defile and tincture the spirit; which, in the end, will have an habitation according to its purity or impurity, according to its holiness or unholiness.

18th.—Engaged pretty closely about outward affairs, yet inwardly concerned to breathe to my great Lord to preserve me in them, so as not to bring deadness or forgetfulness over my spirit, but to live in remembrance of His holy mercies, and that I am an accountable steward.

14th.—Retreated from outward hurry and commotion, and inwardly engaged to feed upon holy help, which was measurably extended for present sustenance and support; had a sweet composure of spirit this evening, with ability to petition for light, wisdom, strength and courage, to live to the honour of my Master, and to spend that life He has graciously redeemed, to His own praise.

24th.—This day several friends came to visit us; spent the evening agreeably, and had a profitable season of retirement, in which our minds were bowed; thankful in soul ought we to be for such favours and benefits, unapproachable in our time and ability; but when our great Lord is pleased to unveil refreshment, it drops as the rain and destils as the dew, and causes withering hope to spring as the morning.

1757, first month 1st.—Went on the visit to Friends' families, to Arch-Cleveland's, met with home and close work, spent several hours in this visit, and afterwards went to Thomas Harvey's, where we had a satisfactory encouraging time, and at the conclusion, the spirit of power and wisdom filled my heart so as to cause humiliation, and supplication to arise, and to be formed into vocal language, as ability was extended and directed. Our minds were much refreshed, and we parted in a renewed sense of the rewarding hand of our God, who gives liberally and sustainteth His heritage and people, whose dependence is placed on Him the God of mercy and power; in a humble sense hereof we took leave of one another, and I returned home, being drawn in my spirit to be at our meeting on the morrow.

2nd.—Was at our meeting at Rathangan, in which I felt the holy Hand of help; my spirit was much broken and affected, and a testimony filled my heart for my Lord and Master [on this wise]—Thus saith the Lord, are not my ways equal, are not your ways unequal, O! house of Israel? I will judge you every man according to your ways?—the paternal care, the helping regard, the sustaining support and nourishment that were afforded us, were purged before the view of the mind;—and also the appeal the Lord our God made by His prophet,
"Hear, O heavens: and give ear, O earth; I have nourished and brought up children, and they have rebelled against me."—beseeched and entreated all to "seek Him, that maketh the seven stars and Orion, that maketh the day dark with night, that calleth for the waters of the sea, and poureth them out upon the face of the earth." He will be our Judge, and proportional to our virtue and vice, so will our rewards be. The rebellious were warned, the backslider entreated, and the faithful encouraged: the meeting ended in a solid frame. Returned home thankful and composed in spirit.

3rd.—Some company coming to my house interrupted that retirement and inspection I expected; but in the evening enjoyed it in degree to comfort, and the renewal of arising strength.

4th.—Being third-day of the week, retired with my family to seek refreshment and inward help: in the evening was low and poor in mind, yet attentive to look towards the habitation of holy succour.

5th.—Set forward to visit my beloved Mary Peisley, and the next day was at their week-day meeting at Mountrath, which was a melting season to my spirit throughout the whole meeting, and ended well.

12th.—I concluded to return home in obedience to an impulse or draft of spirit which I felt secretly to draw me, and not to urge my dear friend to appear at the next monthly meeting [to present our marriage].

14th and 15th.—Was thoughtful and down in spirit by intervals, yet feeling a gradual support underneath, and conscious of having followed the dictates of what I thought my safest guide and most blessed comfort; which led to retirement and reading, and an inward seeking and attention for the arising of conquering Goodness, that crowns the soul with peace and resignation.

19th.—Being drafted in spirit to be at Edenderry meeting where was to be a marriage, I concluded to go thither, though in a cross to my natural disposition, and so to be willing to do what my Lord had for me to do, who had given me a body in which to do His will; and what matter where we are, or what work or service we are put to, if we are purchasing peace and laying up for ourselves a good foundation against the time to come. And truly my Master vouchsafed His presence and favour, and fully recompenced my spirit for following His direction; and I believe the cause did not suffer by my attendance at the said meeting; several of the townpeople came in, and seemed weighty and solid. Several things opened to my view; the humble manner of Jacob's going in search of his wife,—his humility,—his trial, and his vision,—his covenant, and his success for his obedience to his parents. The meeting I hope ended well; humble supplication was offered for us to our Lord. I returned home in the evening, enjoying encouraging and sustaining peace.

18th.—Pensive and thoughtful, which begat droopingness of mind; yet favoured at intervals with confirming peace, that the rays of light would again appear, and dissipate every unsettling and anxious reflection.

21st and 32nd.—Hurried and engaged pretty closely in the outward; yet careful to retire from it to feel after the virtue of reconciliation to every cross occurrence and harassing care: taken up in part in writing.

31st.—Joined again the friends on the family visit; and it proved a time of great favour and merciful condescension; in the course of this visit the openings of holy Truth were experienced, and the newness of life accompanied, by which our minds were replenished and sustained, and we enabled to attribute the glory and honour of all to the inexhaustible Treasury of wisdom, life, and love. We separated in much love and unity, and I returned to my family, where I found my affairs pretty much to my satisfaction.

Second month 8th.—First-day, I was at Rathangan, where I witnessed a close and inward travail, with a degree of holy and heavenly nourishment, which quickened and begat cries and requests to the Author of true sufficiency for a continuance of the same. This day was laid before our preparative meeting my intention of marriage with my nearly united friend Mary Peisley, in the doing whereof, sweet peace attended my mind, and my spirit was much tendered and affected, under a sense of the goodness of the God of my life, through the opening of that glorious grace which comes by His blessed Son Christ Jesus.

12th.—Went to Mountrath, to see my beloved friend Mary Peisley, accompanied by some of my relations, having an expectation of presenting our marriage before the monthly meeting the day following: found her well in health, through Divine favour, but inwardly bowed down under a sense of the important change which she was likely to make. It was a time of humiliation and proclamation of soul to us both: and my desires were strong and fervent, that the Lord of our life might please to be with us, and unite us renewedly, in his holy unchangeable covenant of light and peace.

13th.—We had a good refreshing meeting together, and the virtue of Truth was felt to arise: may our souls be awfully regardful of the condescension of our merciful Lord and Master; and may fresh obedience to all His requirings still lead to an enlargement in His
favour, mercy and love. We appeared before the meeting. I believe, in awe and reverence of mind; and a solemn enjoyment of divine peace and love attended our spirits, which centred them in calmness and serenity. 20th. The first-day of the week, in which it fell to my lot to be engaged as well as other Friends in the public service; several things opened as warnings to the forgetful and wicked, and the consequence of dwelling in that state, in which Divine displeasure would certainly overtake them, though long striving to draw them from it: in the semblance of a just power, who bears executing justice, until there is no room left to hope for a return, and then she appears to have iron hands though leaden heels! Mercy is long-suffering, and abundant in goodness and truth; yet when slighted and rejected, she assumes her own authority in judgment, and turns from her mild and beautiful aspect, into an inexorable, and rigid austerity; and she rewards adequate to the degree of impenitency and hardness of heart. May all turn in the day of mercy, and humble themselves under the mighty hand of the Lord my God! After attending the quarterly meeting in Carlow, I went towards Ballinskilly, with my beloved friend Mary Peisley, and some other Friends; who were going there on a religious visit to Friends' families; and, finding my way open, I joined them in that service. 22nd: Feeling a disposition still to accompany Friends in this visit, I went with them to finish what remained in the meeting of Mountrath, and the 24th, returned home in much peace.

Third month 8th and 9th. Retired, and inwardly drawn to a cautious inquiry, in which frame I had to petition for holy help, to live to the honour of my Lord and Master, to go in and out before His people in His own pure wisdom; that in all things He may be glorified and have the praise.

10th. Our monthly meeting was held at Rathangan; the meeting for worship was low: towards the latter end a few things seemed to arise and dwell on my mind to offer, which I did in humility of mind—concerning Christ, the true Physician; in a natural sense when a family is sick or disordered, if a physician be sent for, he administers suitably to the several wants and constitutions of his patients, some want nourishment, and for others abstinence is best; and so he prescribes as they stand in need. And so does the Physician of value to His own dear children: He offers nourishment according to His good pleasure to those who are weak and feeble, and who stand in need of it, when at the same time He restrains it from others of His family, in order to offer them something more applicable to their wants and disorders, as abstinence, withholding food from them; that they may come to feel their appetites, and seek His face and help. There seemed to me to be another state in the family, who were willing to partake of heavenly food with the children; but if it were not handed to them, they were easy and negligent about it, and ran to their outward affairs, and thereby neglected that inquiry which might be helpful to them, why Divine nourishment was withheld from them.

12th. Went towards Mountmellick, accompanied by two Friends to meet my dear friend M. Peisley, who was engaged in a family visit in that quarter. 13th. We presented our marriage the second time before the monthly meeting. In the evening, I accompanied my beloved friend Mary Peisley, with others appointed, to two families: in one of which, she directed her testimony to the visitors, in such a manner, as much affected our spirits: she spoke of the pillars of a house, in an outward building; the fewer they were, the greater weight or burden they had to bear: so, in the Lord's house, those who were faithful and upright, must expect to feel weight, and the fewer they were in number the greater weight must they expect to feel; she mentioned the necessity of standing firm, and had encouragement for such.

17th. Being the day of our marriage, many Friends and others attended; it was a solid, comfortable, and instructive meeting. James Gough was concerned to mention these words from the prophet Isaiah: "Thy Maker is thy husband:" on which he enlarged in a beautiful and remarkable manner. In the evening, we had a time of retirement, in which something singular occurred: I was engaged to speak to the Apostolic address to the Thessalonians, where he called them, "The church in God:" it opened to my view, that we were to be that church by union and communion with Him; keeping under the sanctification of His power and virtue; that relations in affinity or consanguinity signified little, to that of an immortal kindred, which is between those who are "The church in God:" that trials and afflictions were the lot and portion of the right-minded, designed to bring us to a nearer union with our God, and make us His church, prepared for Him to dwell with and in. I entertained all to prize such seasons as these, and to remember, that, if they were properly observed, it would be laying up for ourselves a good foundation against the time to come. My dear wife had to speak of the sabbath of rest; that when the Almighty had done His six day's work in the creation, He appointed a sabbath, and sanctified it; and that, in the time of the law, the people were forbidden to do any manner of work on the sabbath day; and said, there were some present who would have a sabbath, in
which they should have no work to do: I remember thus much; she spoke but a few sentences with much clearness, and the evidence went with them. Little did I then suspect that we had each to minister to our own states and conditions.

18th.—We were visited by several of our friends, and had religious and instructive communion in the openings and enlargement of divine love. The 19th, we spent solidly in a sweet and beautiful fellowship, and my dearest was cheerful and well going to bed, but about one o’clock was attacked with her old complaint, the cholic, in an unusually violent manner, and was in great agony; several things were administered which formerly relieved her, but nothing now was sufficient to repel it: thus she continued most of the night, dozing at intervals. After the first shock of her pain was over, which did not in its violence and force last above an hour, she lay pretty quiet and still, in an awful frame; and would sometimes raise her voice in a melodious and heavenly sound, through the efficacy and virtue of that glorious grace, which had so often animated and enabled her to sound fourth praises to the King of saints: and though she did not always express herself in words, yet there was a language in the sound which richly and fully manifested that she triumphed over her bodily pain, as well as over death, hell, and the grave. For it appeared that she longed to be dissolved, by her entertaining her Lord to give her a release, if consistent with His holy will; which request He was pleased to answer, and about half an hour before her departure dismissed her pain; she then said, “I praise thy name, O my God! for this favour.” Soon after she breathed shorter and shorter, and quietly departed without sigh or groan, like a person falling into a sweet sleep, after fourteen hours’ illness, about three o’clock in the afternoon of the 20th of third month, 1757.

I was constantly with her during her illness, and have to bear my testimony to her noble and Christian conduct. My loss is great: I have lost a sweet companion, a true friend, a steady counsellor, a virtuous example, a valuable instrumental pilot, and a deep and sincere sympathizer in afflictions and trials. But my Lord, who knew my motives and views in seeking such a friend, will, I trust, look down in pity and mercy on my destitute condition, and administer heavenly, sustaining help, to anchor my mind in such a storm as this; that I may be able so to live to his honour, as to gain an admittance into that kingdom which is prepared for the righteous, when these few moments shall be over, when this mortal veil shall be rent, and the immortal spirit summoned to appear before its Lord. O! that my soul may be vigilant and watchful in the great work, that I may have to join the spirit of my beloved, and her kindred saints, in singing hosannas and hallelujahs to the Lord God and the Lamb, who lives and reigns for evermore!

Third month 21st, 22nd, 23rd.—In a drooping, low, exercised condition, under a sense of my deep trial; but the God of my life opened a view that my dear wife was happy; and I am left in a state of daily toil and trial, to wrestle with flesh and blood, before the reward of “well done,” be pronounced. Methought, I beheld, in the vision of that which gives the victory, comfort and beauty in the prospect of running well, and in being vigilant and valiant in the work of God: and I felt a strong and fervent motion of spirit that it might be my lot so to run, as to obtain,—and so to suffer, as to reign with my Lord and Redeemer in the mansions of light and immortality.

24th.—This day my dearly beloved wife was interred. It was my desire to have a meeting in the meeting-house; and it pleased the great Lord and Master of her life and labours, to favour with his Divine presence, and to exhibit his testimony above all opposing spirits, and enemies of the cross of our Lord Jesus; for which my spirit was bowed, and praises lived in my heart to his great and ever to be honoured name. Afterwards, at the grave, we had a renewed evidence of His divine notice and power: dominion and authority were ascribed to Him, who opens His treasury, and dispenses His blessings and favours;—ever worthy is He of thanksgiving and praise by sanctified spirits on earth, and glorified spirits in heaven. Amen.

The following letter from Richard Shackleton to Catharine Fayton, gives an account of these affecting events.

Fourth Month 3rd, 1757.

MY DEAR FRIEND,—It is laid on me by a friend of ours, to send this messenger of sorrowful tidings to thee. A scene has opened little expected by us, which I know will nearly affect thee, as it has us. I am at a loss how to begin to relate it, surely many are the instances of the fulness of our prospects and uncertainty of our enjoyments here; repeated are the shocks we get to loosen us from earth, that, finding no firm footing for our wearied spirits thereon, we may with more earnest longings seek a city that hath foundations, a house eternal in the heavens. May this be the happy effect of our afflictions and disappointments here; and then we shall experience such dispensations of Providence to be salutary potions, though for a time they be bitter cups. But to begin:—thou wert acquainted with the intentions of our dear friend Samuel Neale
and Mary Peasley to marriage. They accordingly took each other in marriage on the 17th of third month, at Mountrain. The meeting, (although crowded with various sorts of people, and many of the neighbouring gentry) was a solemn good opportunity, and to speak my own opinion as one present, to the honour of Truth. Samuel Neale married as though he married not. Appearing towards the beginning of the meeting in a lively testimony, and at the conclusion, in heart-tendering supplication.

I remarked that after the meeting Mary seemed quite pleasant and easy in her spirit, but loath to part with some of us who were taking leave of her, in order to return home.

The evening preceding the day of their marriage, Samuel requested an opportunity in her mother’s family, wherein he had to speak of the benefit of laying hold of every such opportunity of renewing our strength, and that it was the way to lay up treasure against the day of trouble and disappointment, which was certainly to be met with in this uncertain stage. And in the evening of the marriage day, in a like opportunity, Mary spoke sweetly how the Almighty performed the great work of the creation in six days, which having finished, He appointed a sabbath, and day of rest, and sanctified the same. And that there were present, who would in a little time enjoy the sabbath, &c. Thus remarkably they spoke severally to their own particular states, little thinking, I believe, that their testimonies would be so speedily fulfilled on themselves.

They spent the two days following their marriage in sweet fellowship at her mother’s, and on the seventh-day evening, Mary was remarkably cheerful, and supped heartily. But between twelve and one o’clock that night, she was seized most violently with her old pain in the stomach, which for some time affected her so strongly, that she cried out with pain; but after a while it abated, and she expressed her thankfulness to her great Benefactor. She then desired one of her sisters to hand her a cup of water, and said she would see afterwards what a fine sleep she would go into. After she had drank the water, she seemed much pleased, and fell into a kind of slumber; and gradually drew her breath weaker and weaker, till she drew it no more, expiring without any seeming pain, sigh, or groan; on first-day the 20th ult., about three o’clock in the afternoon, and went, no doubt, to enjoy that sabbath which so sweetly spoke of a few days before.

Her body was carried the fifth-day following to the meeting-house at Mountrain, which was very full on the occasion. Several Friends bore testimony in a lively manner, to the circumspect life, holy zeal, undaunted courage and faithful services of this eminent instrument in the Lord’s hand to publish His Truth among the nations, and at the conclusion, my dear friend Samuel Neale, to my great surprise and gladness, kneeled down beside the coffin that contained the remains of his most beloved earthly treasure, and prayed to God the Father, in the demonstration of the Spirit, and baptizing power of His Son. My soul was prostrated in the deepest reverence, and joined in strong cries unto Him, in whom is all our sufficiency, that He would be near us in this trying day, and make up our recent loss; and I believe many more present were greatly affected at the same time. From thence we proceeded to the grave-yard, where Samuel bore a living testimony to the people, and our friend James Gough was concerned in supplication; after which the body was decently interred.

Such was the latter and last end of our dear friend, concerning whose many excellencies I need not enlarge to thee, who not only hast been more a witness, but a better judge thereof than I; but shall only add respecting her, that since her return from America, she was diligent in attending meetings, both particular and general, when ability of body was permitted; but seemed pretty much shut up as to the exercise of her gift in the ministry, though sometimes she appeared in that manner, always lively, but mostly short.

After the publication of their intentions of marriage, she found a concern to join other Friends in family visits, which were performed very fully to the families of her own monthly meeting. In this service she was remarkably favoured with clear openings, and deep counsel, which it is to be hoped will be as broad blessed by her Master, cast at His command upon the waters, (the unstable minds of the people,) that may be yet found, though perhaps not till after many days. After the accomplishment of this service, she returned home cheerful and easy in her mind: and in a few days after, she was joined in marriage to her beloved husband, our dear friend. As the tie of natural affection between them was drawn still more closely by a pure and spiritual union, this sudden separation is doubtless a severe trial to the survivor; but that good Hand which brought him out of Egyptian darkness, into His marvellous light, and which leads His approved servants through various straits and dispensations, I hope will still be underfoot, and support, and more and more refine for His further use, till He fits for that heavenly kingdom, where, O! that we may all meet, never more to part, when these few affecting days are over.

I am with the salutation of dear love, thy real friend,

Richard Shackleton.

26th.—Took leave of my friends and rela-
tions, in a solemn weighty frame of spirit, in the enlargment and overflowing of unlimited love, having fervent supplication quickened in my heart, that we might all be kept clean, in the protecting care of our Heavenly Father.

28th.—Returned to my own house, in lowness and much thoughtfulness of mind, accompanied by some of my relations, who came as sympathizers.

31st.—Attended the meeting at Rathagan, in which my spirit was refreshed and strengthened. My dear friend Abraham Shackleton and his daughter-in-law Elizabeth were with us, and we spent the evening in religious converse and retirement, I hope to mutual comfort. I passed through exercise, before I concluded to go on with them to the Province meeting, to be held at Moate; but duty prevailed above every other consideration; and it fastened on my mind that while the church militant was upon earth, she was in a state of warfare, and if I were of the church militant I must not be exempt from my portion, but be willing to be anything that my Lord would have me. So I willingly gave up, though it was to be as a spectacle to the people.

At night my mind was much exercised and tossed in reflecting on the singularity of my trial, and I was earnest in mind to have some confirmation respecting the cause of the quickness of the separation; which was graciously vouchsafed, inasmuch that I was made thankful and easy: having an evidence from the Almighty, through the revelation of his Spirit, respecting the removal of his servant, that her days were filled up. It seemed to me as though she appeared before me, and uttered these words as intelligibly as I ever heard her express any: "As for me, I am safe; thou art still in the body; walk well the ways."—an sanction seem'd to accompany the words which rested on my mind for some days. I count it a mercy indeed to be thus noticed, and humbly crave help to live diligently in uprightness.

CHAPTER V.
Visits to Munster, and some parts of Leinster; Visits to Wales, and some meetings in England.

1757, fourth month 4th and 5th.—Taken up pretty much in reading, writing, and retirement, wherein I witnessed calmness of mind and a quiet habituation, though mixed with low thoughts and a dulness hanging over the spirit.

10th.—Attended our first-day meeting at Rathagan: my spirit was tendered and humbled under various considerations, and my soul was exercised and bowed in deep travail; in which state of mind it was clearly seen (though I was not engaged to express it,) that the creation of God in the soul is by the efficacy and work of His blessed Son Christ Jesus, who said by his servant,—"Behold I create all things new;" and that he also was the beginning of the creation of God. In the old creation light was first created, and the Almighty "saw that it was good." So in the new creation light first arises in the soul, and shows to man his condition, and the necessity of a change, if ever he becomes new; and not only shows, but helps out of the old state of death, and that by proper gradations. This is the true Light that enlightens every man that comes into the world; and as man is faithful in its discoveries he advances in the work of God, sees more light, which discovers to him his own deformity, and abases self; for the more we have and enjoy of the light of Christ the more humble we are, the more jealous of our own corrupt nature, and the more zealous to live to the honour of God. And as we keep in a yielding obedience unto the manifestation of this glorious Light, we become new creatures in Christ Jesus, who declared he would create all things new. As this new state is witnessed, man may properly be said to have dominion over his own corrupt propensities and the evils that are in the world,—having victory only by Christ; and not only over them, but he will keep the blessings of the old creation in their proper places, having dominion over them, subduing the earthly mind which centres and settles too much on earthly objects. But alas! how many are there now, making a high and exalted profession, who are not only led captive by their own lusts and evil habits, but are slaves and in captivity to those things which were given as gifts and blessings for a noble and dignified use, and to be subordianto to man; instead whereof man is become in the general in bondage to them, and they have dominion over him; which reversion will ever continue, until the light is given way unto in the soul, which will bring to the washing-pool, to the cleansing cistern, and work all things new; thus there is a getting forward in the celestial race, and in the end a partaking of that joy and rejoicing which the sanctified and redeemed in Christ Jesus do now, ever did, and hereafter ever will partake of and enjoy!

11th.—In retirement and thoughtfulness of mind, to witness profit therefrom. Being calm and serene in spirit I took a view of my beloved wife's papers, many of which are much to be prized and valued, containing deep and a truly devoted example in Christian virtues and graces.

12th.—Being retired in my family, felt a degree of sustaining succour to my soul and refreshment to my spirit; a great part of the remainder of the day taken up in reading and meditation. I count it a wonderful mercy and favour that I am so supported under my trying affliction; but surely such unmerited love and
regard will I trust bring my spirit into humility, and quicken diligence and excite care to come up in my duty and station in the church militant whilst embodied in a mortal mansion.

13th.—In a degree of sustaining quietness, taken up in reading over some of my beloved wife's papers, in which I felt an inward sweetness and strength to arise, with attentive admiration at the goodness of that holy regulating Hand which had so wonderfully wrought upon her, fitted and fashioned her a vessel of honour, keeping her in that humility which goes before honour, and preserving her in a depending state, which her writings fully set forth.

14th.—At our week-day meeting at Rathangan, in which I had to travail for the arising of life and the true Seed into dominion; my spirit was broken and humbled, and in prostration of soul I was led forth to petition our Sovereign Lord for help and strength to His people, and that He would be graciously pleased to help His church in this nation to come forward in the holy warfare, leaning upon the breast of her Beloved, to stem the temptations of the enemy, and open the spiritual eye to see his workings.

15th.—Was taken up in reading, conversation, &c.; several of my friends coming to see me: we had some solid reflections on the ways and workings of our Lord, and His dealings towards His people the workmanship of his hand.

17th.—Being first-day, my spirit was much humbled in our own meeting, and my Lord was pleased to appear for my succour and support.

These words were strongly impressed on my spirit,—"Watch well thy steps and ways." I took it as a seasonable caution for my own state and rested under its admonition, until I further felt the animating virtue of Truth to arise in my soul, and to kindle an emotion to utter it amongst the people. The shortness of time was also opened to my view, and the dangers we were surrounded with, whilst in these houses of clay—the great need all had to watch well their ways, which would be helped to do, as they looked to Him who has all power in His hand. Those advanced in years had as much need as any, who were just ready to step out of time, being by the course of nature upon the very verge of eternity, and the Judge waiting before the door, to receive their entrance. And those who were ministers and elders had much need to watch well their ways, that they might example the flock, and have to say,—"Follow us as we follow Christ," the holy and heavenly Pattern of true rectitude; who had not (by his own testimony) whereon to lay His head, so much was He a stranger and pilgrim upon earth. Those who were parents and heads of families had much need to watch well their ways, that they might be good examples and waymarks to the youth: and the youth themselves, that they might be preserved from a fellowship with the people or spirit of the world, remembering that evil communication corrupts good manners. I entreated all to watch, for he that betrays was near at hand, now as well as formerly, to bring into bondage and under his government; great need therefore have we to watch well our ways, and look to our Head, our Husband and Guide, that we may be enabled to join in a holy confederacy to pull down the kingdom of sin and Satan. I went afterwards to a Friend's house where I had a sweet time in supplication as we sat at the table.

19th.—Sat in retirement in my little family, so as to witness supporting succour to my spirit, being very low and weak in spirit before the said opportunity. It is cause of great humility of soul to reflect and meditate on the unmerited mercies of my Lord to me; may a quickened and awful regard thereto ever accompany and possess my mind.

23rd.—Much taken up with outward affairs, yet had my eye towards the gate where my Beloved is sometimes pleased to appear to the refreshing and helping the [poor pilgrim,] as well as to the nourishment and growth of that part which claims an interest in immortality and never-ending felicity.

24th.—First-day of the week, was at Rathangan, and bowed under exercise, being dipped into several states then present, to whom I was enabled to impart my concern, and I think in the demonstration of my Master's love and mercy; sundry things were spoken to; the necessity of seeking the one thing needful, as Mary did, which will employ most of our time and attention; ourselves, our families, and the church of Christ demanding, as we are prepared members, the whole of our attendance, besides the necessary employment in our domestic concerns, and the duty we owe our neighbours of being as lights and way-marks to them. And as all are thus rightly occupied, there will be little of that weakness lodging in us, of praying into and speaking of other people's affairs; distraction and calumny will be entirely excluded, we sitting low; this will cause our faith to flourish, and our hearts will be enlarged in the other necessary essential Christian virtues; patience, knowledge, temperance, godliness, brotherly kindness, and charity. These will tend to give us the victory over the beast, and over his mark, and over the number of his name; and will exalt us among the redeemed, who stand with the golden harps upon the sea of glass, singing the song of Moses and the Lamb.

25th.—Taken up profitably in reading, retirement, and writing; also to mind my outward affairs, with a serene satisfaction resulting from an inward attention to the more material duties, which when devotedly pursued,
make domestic cares not only necessary but pleasant and sweet.

27th.—Retired with my family, in which state I witnessed helping, healing nourishment, and had opened to me a prospect humbling and trying, which was not the first time; may the Lord of my life so work in me, and upon me, as to fit me for His house here on earth, the church militant, and thereby I may enjoy a mansion in the church triumphant, in my passive, resigned, and earnest request at this time.

28th.—Our week-day meeting at Rathangan, in which I felt a mixture of suffering with a tender and sweet stream of Divine consolation. Yesterday's prospect still lived in the time of my best enjoyment, and I found my heart closely united to the true seed there assembled, and had to speak of the Jewish church formerly, when in a travelling exercise, and baptised under the cloud and in the sea, under Moses their leader; the glorious signal they had for journeying as well as standing still, the cloud by day, and pillar of fire by night; which was an unspeakable mercy to their souls, for it was proportioned according to their necessities and wants. In the time of night, the light was more conspicuous when they had most need for it; and when the light of the outward creation was visible, and in it they could journey, the cloud went before them as a guide; and when by Divine appointment the camp was to stand still, this guide, this pilot and glory rested on the tabernacle. So that the Lord led Israel in the light of His glory, with the mercy and righteousness that came from Him. And now the true Israel is to witness an advancement, as they witness the cloud and pillar to go before them, which is made manifest to the true seed; therefore I entreated all to keep to their own experience, and not to journey until the cloud be taken up off their own tabernacle, which will be made manifest to them as they witness redemption.

Fifth month 6th.—Went to Dublin, and met several of my dear wife's near united friends, Catharine Payton, L. Bradley, &c., with whom I had a renewed baptism of tears, in remembrance of my beloved one removed: some friends were opened to speak comfortably, and were dipped into sympathy on that awful subject.

7th.—Our meeting of ministers was held, in which Catharine Payton had much counsel to communicate in the depth of wisdom to many states.

8th.—Being first-day, we had large meetings; wherein the gospel was freely preached in the power and demonstration of it.

10th.—We had a meeting of worship at Meath street meeting-house, and in the afternoon continued our yearly meeting by adjournments. Several weighty matters came before our meeting, which time was taken to consider properly, and particularly respecting women's meetings.

12th.—Our meeting concluded: my heart was filled with humble thanksgiving to the Lord my God, for all His mercies extended to us, and for the distribution of His holy counsel in this our solemn assembly. The meeting of ministers and elders, and the parting meeting were held this day. May a due and weighty sense of heavenly care and regard extended to us, create a quickened attention to the will of our Lord and Master.

16th.—Being first-day, sat with Friends in their little meeting at Timahoe, on my way home; and though it was a time of labour and exercise to my spirit in the communication of some few things which lived in my heart, yet the power arose, which gives liberty; and it proved towards the latter end a season of refreshment to me, and I hope to some others in the meeting. Went afterwards to see a friend and relation indisposed, who seemed to me to be in a sweet frame of spirit, and preparing fast for the kingdom of rest.

16th.—Returned home to my family, and found all things well through holy Goodness.

27th.—Went to Edenderry, and was at the meeting of ministers, in which sweet counsel was imparted, and encouragement given to some diffident states and conditions; who have had intelligence opened, yet are afraid to receive it as true, lest the adversary should mix some of his subtle injections, gilding them with beautiful and fair colours, and thereby to deceive as in the appearance of an angel of light; from which may my Lord ever preserve my soul.

Sixth month 9th.—Was at our week-day meeting at Rathangan, which was poor and barren to me, and it continued a meeting of much exercise to my spirit. In the evening looked into several papers that belonged to my dear deceased wife, which tended to revive my mind, which was before much depressed.

10th.—Poor and barren in the early part of the day, and reflecting much on a prospect I have had some time ago opened to me, which this day appears cloathed with many dangers and difficulties, hills and mountains of height and weight appearing as bars and obstructions.

12th.—Was at Ballyboys meeting, which was small and a hard one: several broken sentences opened to my mind which I dropped to them, and found them hard to utter: came home in a degree of peace, though I felt much suffering there.

13th.—In poverty of spirit, and very weak as to inward strength and comfort.

14th.—For a small portion of time this day felt a degree of tenderness to affect my spirit
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with a clear sight and sense of many weaknesses and wants attending, which bowed my spirit; and desires were raised for my perseverance in stability and the way of righteousness.

16th.—Our week-day meeting at Rathangan, which mostly proved a laborious season, yet my soul nourishingly partook of a sweet stream of life, which quickened deep supplication to the God of true consolation, for the upholding and building up in a true humble and living dependence on him, and on the arm of his power.

23rd.—Set out in order to pay a visit to Friends in some parts of this province, and in the province of Munster, which I had, for some time past, believed to be a duty incumbent on me.

24th.—Was at a meeting in Dublin; went from thence to Wicklow to the province meeting, and so proceeded to the county of Wexford; visited all the meetings in that county, and in the province of Munster. The virtue of Truth rose into dominion many times, and my soul was deeply bowed under the renewed experience of the mercy of my Lord, richly extended to me in this journey.

TO RICHARD AND ELIZABETH SHACKLETON.

Wicklow, Sixth month 25th, 1757.

MY DEAR FRIENDS,—I am not altogether insensible of the weight of the trial you have of late passed through, in the loss of your released happy little one, and the commotion of your family by the distemper [small-pox;] but let us count them all as visitations of a God of mercy, who knows what to administer to his creatures, how and when. My sympathy with you is great, my desires for you are strong, and my salutation is to you in the bowels of unfeigned love, with this request,—stand in the patience, look with diligent attention to the Source and Spring of unbounded mercy that suffers us to pass through such afflictions, in order to fasten and establish our faith in His all-powerful arm; which must be entirely leaned upon, if we expect to be held up in trials of every kind, which are and must be our portion whilst in a state of pilgrimage.

Ah! my dear friends in the covenant of life and peace, in poor tried me you have an example of the instability of all temporary favours and blessings, in the fruition of the ultimate of my desires and expectations, so far as could be enjoyed in such an union as ours; but all was cancelled by the removal of my memorable friend! Well, my heart is brought to that state of resignation, as to praise that Hand with which I was smitten; and to crave yet more stripes, if it be for my refinement and enlargement in boundless love, and the attraction of my soul to never ending enjoyment. I cannot write much: I conceive I am in the way of my duty in saying thus much; and may add, I am following, I trust, my Leader, in visiting some meetings in this and the province of Munster, where I expect trials and betimes; but my hope is in my Lord.

I shall be glad of a few lines from you if you think me worthy of them, either at Waterford, Cork, or Limerick, and salute you unfeignedly in a degree of my Father's love, and am your real friend,

SAMUEL NEALE.

After an absence of six weeks and three days, I returned home, 8th of eighth month, fully satisfied that I had been in the way of my duty: with this resolution, to be willing always to trust in my Master, and follow his directions as clearly made manifest, because my soul has indeed felt the reward that attends obedience.

Eighty eight.—I am sensible of a degree of calmness and sweetness, which renders solitude delightful.

10th.—Engaged in retrospecting my late journey, and attending upon that which replenishes and sweetens every bitter cup.

12th and 13th.—Was easy and free in spirit, pondering on the works of my Master; I had to look into the beautiful reward that attends obedience, and what a glorious experience it is to die in a state of acceptance with our God.

16th.—In a degree of profitable quietude, engaged in reading, writing, &c., sometimes I witnessed a painful clothing of spirit, which I trust is for my refining. Wrote to J. G. in the evening respecting a poor prodigal who wants to be restored. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regarded, and there be higher than they." (Ecc. v. 8.)

20th.—Set forward towards Dublin, and took Ballyboys in my way; and on the 21st was at the meetings in that city, in which my Master endued me with strength to deliver what was laid on me with a degree of authority, in which I had to speak to various states in a sharp testimony, the wicked and openly profane, the worldly-minded, and also those who had gifts and were as servants once occupied and engaged in the great Master's service, but now were fallen asleep and at ease. I had peace administered for my labour amongst the people, and had also the censures of some of them for my pains.

Ninth month 1st.—Our week-day meeting
at Rathangan; in which I felt a close combat to keep to that inwardness and emptiness of my own thoughts that leads to fullness and fruition.

9th and 10th.—Measurably composed and quiet in the enjoyment of sweet peace; taken up during a portion of each day in reading and reflection, I trust forwarding the progress of the immortal spirit in the spiritual race.

17th.—We held our province meeting; which was measurably owned with our heavenly Father’s favourable notice: the meeting for business was comfortable, several members speaking from a ripened concern and a right regulated zeal. In the evening had a comfortable opportunity at J. C.’s, with his family and divers others; the virtue of Truth was generally felt to flow, which humbled our hearts, and from thence salutary counsel flowed.

Tenth month 9th.—Being first-day, I was at our meeting at Rathangan, in which I had exercise and service: the state of the blind man who sat by the way and begged, was opened to the view of my understanding;—that our Lord healed by spitting on the ground and making clay of the spittle, and anointing his eyes bid him go and wash in the pool of Siloam, which he accordingly did and received sight. He had faith in our Lord’s direction, and therefore was restored: and now in this gospel day, which is a spiritual dispensation, we must expect salvation by obedience to the dictates of the Spirit of Truth, and the inward anointing of the eye of the soul, which when opened sees things in a true light. For now we are not to look for an outward Christ and outward miracles, but “Christ within the hope of glory.”

The apostle was fully of this mind, when he says, “Henceforth know we no man after the flesh; for though we have known Christ after the flesh, yet now henceforth know we him so no more.” For now he appears the second time in the hearts of the regenerated souls. Several things respecting the restoration of the blind man I had to speak to, making comparisons in a spiritual manner; and the meeting ended in a sweet frame I believe in the sense of the generality.

11th.—Third-day, felt the humbling virtue of my Lord’s love to be about my tent, as a new visitation of his mercy, which wrought a thorough willingness in me to be anything or nothing, to pass through exercise and conflicts, to visit his seed, and to approve myself in his service; unto whom in the riches of his mercy he graciously called, when in a destitute and forlorn state: former prospects were opened, and my mind fitted to go and meet some of my brethren, and visit Moate monthly meeting.

18th.—Returned home from visiting Moate monthly meeting. The company of my dear friend and companion Abraham Shackleton was profitable, and his service acceptable; his conduct preaches louder than his words, and his savoury expressions on many occasions, show him to be an inward and spiritual worshipper, carrying the seal that manifests him to be one of Wisdom’s children, whose nourishment is from the Fountain of immortality.

19th.—Our monthly meeting held at Edenderry; where I felt liberty of speech as well as matter to communicate, which I believe was suitable to the states of the people: the savour of life was precious, and the meeting ended in a good degree of sweetness, and an enlargement of peace and ease of spirit was my portion. I had to speak of the dominion and rule of Christ our Head, and the subjection as well as fidelity in which his officers, soldiers and subjects ought to be to his laws and administration, void of partiality or fear, as Shadrach, Meshach and Abednego manifested, as well as Daniel; though temporal laws were made against them, to prohibit their obedience to their King and Lord, yet they remained unshaken, and were rewarded with preservation and deliverance. So will all those sons and subjects that come up in their religious duties, conscientiously adhering to the dictates of his Spirit, which ever gives the victory.

23rd.—Went to Edenderry with William Bragg; it proved a large meeting, but in my sense a low one,—cold raw spirits covered by indifference, bringing death with them to the meeting-place; unacquainted with a religious exercise at home, the same ignorance accompanies them even in the solemn meeting, by which the righteous seed is oppressed, and the true worshipper loaded with pain very often. May the Lord of sufficiency immediately stir up these formal pretenders, and lay on them his judgments; that the transgressing part may be purified, and the precious seed set at liberty and be in dominion.

Eleventh month 16th.—A meeting was appointed at Dublin for those who attended the funeral of S. S., deceased, at which was a great gathering: my spirit was concerned and exercised; there were several of my old acquaintances there; but Truth stood in dominion over all, strength and utterance were granted, for which and all other mercies afforded, may my spirit reverence and bow at the foot-stool of my gracious Lord, Benefactor and King, whose authority accompanies his poor depending children, and his own strength animates them to sing his praise.

20th.—Was at Rathangan meeting, in which I felt the supplies of life flowing from the fountain, and was animated to exhort my brethren;—the words of the prophet Micah (vi. 9), took
hold of my spirit, "The Lord's voice crieth to the city," dec.; to which I was enabled to speak in a good degree of authority; the tendering life arose in the meeting, and the spirits of a remnant were comforted.

27th.—First day was at Rathangan meeting, where I felt a laborious exercise and heavy weight, being baptized into some states there; my Master enabled me to speak to them in a degree of power, but the arising of it was not as high in dominion as at some other seasons, yet eased my spirit. The passage in Scripture of the people that attended at the pool of Bethesda came before me to speak of: they waited for the water to be moved by the angel, and whosoever stepped in immediately after, witnessed health and healing. To me it appeared clear, that the way for us to be enabled to get in at the strait gate, and to advance in the narrow way, was to witness the healing water of repentance. This gives us strength and fortitude to pass in at the strait gate, which is indeed too strait for the imperious sinner to lug along his load of sins, and the way too narrow. It is a point of great wisdom to begin right; for there are many paths pointed out by the devil and his agents, to lull people asleep in respect to the great work. Some advance in one path and some in another; formality enters one, pride and ostentation another, riches and worldly-mindedness another, and yet all going wrong; for the guide in those paths allows liberties and indulgences, which the true and heavenly Guide does not admit of in those he guides, and [which] will not allow an advancement until washed by repentance, until cleansed by judgment. Then there is a journeying forward, the perception of the Guide increased, the light and the experience are enlarged; for the path becomes more shining still: the nearer we come to the heavenly city, the more are the glory and light revealed, as we proceed nothing to eclipse it, and the spread of the gospel influence witnessed; that those places that now appear as a wilderness, through the rage and ambition of princes, may become as a fruitful field and as the garden of the Lord; that righteousness and peace may kiss each other, and mercy and truth flourish in the land!

28th.—Retired in my family, and witnessed a low travelling season,—hard work to get down to the pure seed; which at length I mercifully witnessed, and also the openings of wisdom in degree, which seasoned and sweetened my poor empty spirit.

Twelfth month 6th.—Being third-day I sat down with my little family, and witnessed a measure of consoling goodness extended to us; the shortness of time, and the incontestible truth of coming nearer every hour to our change, were solemn reflections and truly interesing. My mind was very low and my spirit pained before the said opportunity.

9th.—Set forward towards the province meeting, and lay at Ballitore that night; in the evening we had a sweet opportunity there, filled with instruction.

10th and 11th.—Attending the meetings, which were satisfactory and profitable: John Alderson [from England] had good service for his Master.

18th.—Had a meeting at Kilconner, at Samuel Watson's, which was a good meeting to me; and several states were reached: in the evening I had a good opportunity with the family. In this family I observed a sweet harmony between the head and all ranks of inferior classes; that is, between the master and the rest of the family, with, son, and servants, which was very beautiful; they seemed to know their places, and how to keep in them; the savour of life was amongst them, and the virtue of the grace of love was about them.

21st.—Passed in retirement, and taken up with writing, reading and meditation.

22nd.—Being a week-day meeting, attended, and felt therein a measure of supporting help; which after constant wading, arose to a strong supplication to our great Master for the continuance of holy protection and preservation, and the enlargement of wisdom in the soul of mankind, those of superior ranks as well as inferior; kings, princes, and judges,—that ambition's crest might be bowed down,—that a stop might be put to the shedding of blood,—hostile invasions checked,—and the spread of the gospel influence witnessed; that those places that now appear as a wilderness, through the rage and ambition of princes, may become as a fruitful field and as the garden of the Lord;—that righteousness and peace may kiss each other, and mercy and truth flourish in the land! 1758, Second month 29th.—Left my own home to accompany John Alderson (from England) and several other Friends to the quarterly meeting in Ulster, and was at Coothill meeting, which being in a very low way respecting the discipline, we imparted to them what occurred to us for their help and consideration. From thence we went towards the quarterly meeting, which proved satisfactory, and we became refreshed in our spirit, one in another. After which Abraham Shackleton and I accompa-
nied John Alderson towards Londonderry, visiting both the families and meetings which constitute that quarterly meeting, and I returned home in peace, where I found my family well and my affairs in good order,—thanks be ascribed to the great Watchman and Shepherd of Israel, who steeps not by day nor slumbers by night.

3rd.—Went to our province meeting and returned home the 8th, humbled in spirit, with my eye to my great Master; whom I think I am willing to follow in weakness as well as in strength.

8th.—Measurably enjoying a serene quiet, and engaged in looking into the state of the mind.

Having had a prospect for some time past, of paying a religious visit to Wales, and some parts of England, and the time now drawing near, quickens a diligence to leave my concerns in such a state of regularity as may be easy to my mind; but my principal object is the discharge of my duty, that I may do the day’s work in the day time, manifesting, that I prefer the cause of Jerusalem before my cheesest joy.

Was at our week-day meeting, where I parted with my friends in a sense of the flowing of the strengthening stream of life’s nourishment; and in the uniting efficacy of its virtues, had to praise the Lord God of Sabaoth in the demonstration of his opening power. Left home in order to pay a religious visit to some part of England and Wales, in obedience to what I believed to be my duty; and staying a few days at Dublin to take leave of my friends there, I crossed over to Liverpool on the 14th and came to Warrington on the 27th, where I lodged at Samuel Fothergill’s, in whose company I had satisfaction administered to my poor weary spirit. On the 29th, was at Manchester meeting, which to me was low and pert in the arising of peace. When we have but a little strength we can do but little, and when we have none may we be still, so far as is required of us; and passively rest resigned to the Lord, who fills the clouds. Passing on by Coalbrookdale, Leominster, Pennington, and Swansea, was at the yearly meeting for Wales, held at Chepstow the 12th and 13th of fourth month. The meetings were large, and the testimony [of Truth] went freely forth with demonstration and power; my mind was low and baptized, but the strength of my Lord was to be felt, which bore me up. The 14th, we crossed the ferry towards Bristol, where I attended the yearly meeting, and stayed there visiting Friends and meetings some days.

Fifth month 1st.—Was at the men’s meeting, where I had a short testimony to bear against seniority of years or superiority of wealth being qualifications to act for the Lord of sufficiency, who works by wisdom in his church and members, and brings them under such regulation as makes them slow to speak. In this city there is a topping people, high in notion, rich in wealth; to whom the testimony of Truth has gone forth strongly and clearly; several of the youth have been reached; unto these I trust the Lord of the harvest will add a blessing, by helping them forward in obedience.

The 2nd.—Went to Frenchay, where the quarterly meeting for Gloucestershire was held, accompanied by my dear friends Montocci Yarnall and Samuel Emlyn [from America] after which took meetings in my way to London: here I attended the yearly meeting from the 15th to the 20th; in which great unanimity appeared in conducting the affairs thereof, and reverential gladness diffused itself through the living members: in our parting meeting the dominion of life was witnessed. The 21st, being first-day, I was at Devonshire House meetings—easeing to my spirit, which mostly during this meeting was clothed with sadness and girded with pain; this however I trust will work for good, and centre in patience.

26th, was at Gracechurch street meeting, which was somewhat easing to my mind, though I had nothing to offer in it.

On the 29th of fifth month was at the quarterly meeting at Colchester for the county of Essex, in which I was concerned, both in the meeting for worship and discipline, to bear my testimony to the Truth, of which we make profession; and in support of some branches of our Christian testimony, too much slighted and violated in that county: this day felt peace to abound. Next day, in the meeting of ministers and elders, also in that for worship, I had some service; but did not feel so much peace to flow in my heart as yesterday, not taking sufficient time in delivering my testimony, which has often hurt me, and left my mind sensible of mismanaging the work as signed: but, I trust, the Lord my God will remedy this infirmity by keeping me in a holy fortitude, granting confidence in the openings of the Word of life, which, indeed, is the only true rectifier of every disorder of the mind, both in conception and expression. Grant me, O! my God, victory over this infirmity, that I may more and more honour and glorify thy name!

After attending the quarterly meetings of Woodbridge, Norwich, Lincoln, and York, with other meetings in the way, I was on the 7th of seventh month at the quarterly meeting at Kendal. That honourable elder, James Wilson, was there, in his eighty-third year; whose living counsel in testimony was very refreshing,
and he appeared in the strength of a young man. He told me of a meeting he was at in London, with Thomas Wilson, where was a great concourse of people, and amongst them two persons of high rank in the world, who sat very attentively while a Friend was speaking, and seemed to like what was delivered; but when Thomas stood up, being old, bald, and of a mean appearance, they despised him; and one said to the other; “Come, my lord, let us go, for what can this old fool say?” “No,” said the other; “let us stay, for this is Jeremiah the prophet, let us hear him!” so, as Thomas went on, the life arose, and the power got into dominion, which tendered one of them in a very remarkable manner; the tears flowed in great plenty from his eyes, which he strove in vain to hide. After Thomas had sat down, this person stood up, and desired he might be forgiven of the Almighty, for despising the greatest of His instruments under heaven, or in His creation.

CHAPTER VI.

At Lancaster quarterly meeting—South Wales—visits meetings in Ireland—Marriage to Sarah Beale.

On the 11th of eighth month, 1758, I came to Lancaster to William Dilworth’s; the quarterly meeting for ministers and elders was held the same evening, in which comfortable counsel was imparted in the opening of best wisdom; James Wilson was engaged to tell us not to quench the Spirit by reasoning with flesh and blood, and waiting for large manifestations; but in the stirring of life to give forth what we have in faith: but reasoning quenches the Spirit, and in the flowing of the tide of life the vessel is to move, not in the ebbing. The 12th, we had a large satisfactory meeting; many testimonies were borne in the authority of Truth, and the hearts of many were refreshed; in the afternoon, the business was wisely and prudently conducted, which ended the quarterly meeting satisfactorily. The 14th, attended their week-day meeting, and the Lord our God was mercifully pleased to favour us with His life-giving presence, in which we had to praise His glorious name, who is worthy of praise, dominion and honour for ever. Amen! Came that evening to Chorley with J. Roeth and S. Taylor, and parted with my valuable companions, John Griffith, James Wilson, Lydia Lancaster, Grace Chambers, and several other worthy Friends, whose company, conversation, and deportment were very grateful to my mind. Accompanied by Joseph Harwood, I visited the meetings of Cheshire and Derbyshire; and taking meetings in the way passed on to Wales, and came to Swansea the 2nd of ninth month, where next day I attended their first-day meetings, in which I had close labour; heavenly aid was mercifully extended to ease my spirit. The following first-day I was in both meetings opened very much to the people of other societies, who came in pretty freely; and though it was close labour, and a time of weakness as to the state of my mind, the Lord my God richly supplied with the opening of His word, and the doctrine of the gospel of life and salvation was freely preached to the people, and the meetings concluded with a sense of Truth over the spirits of the people. It is remarkable that on fifth-day provision was made for my voyage home-ward, and an expectation of my going that tide; I told my friends that I could not see myself in a spiritual sense yet gone, though affection to my family and love to my native country strongly attended; and though the vessel was under sail, yet she was detained in the harbour, the tide not flowing high enough to carry her out. So that great need have we all to stand single to the Lord and his revealed glorious light, which will open by degrees our duty to us, and animate us, as humbly relied on, to fulfil it. May the Lord my God strengthen my soul with His own pure power and wisdom to wait on Him, till He gives a sure and certain intelligence of His own pure will, which, as I live in the performance of is, my sanctification.

Ninth month 11th.—My mind seems resigned to attend the quarterly meeting at Penmark, and so to proceed to Carmarthen and Haverfordwest, and then, if the Lord please, homeward. And thou knowest, O my God! that my delight is to do thy law, and to obey the holy direction: support me, my spirit humbly beseeches, to the latest period of my days, to walk in thy paths, that my soul may at last have an entrance into that kingdom, wherein the righteous redeemed souls have an inheritance.

Tenth month 3rd.—I sailed from Haverfordwest, landed safe at Dunleary, and came to Dublin; where I stayed several days attending meetings. On the 12th, I was at our meeting at Rathangan, in which ancient Goodness was pleased to appear, to the tendering of my spirit, in commemoration of the mercies received in my late journey. I was bowed, and my heart reverenced that Power which hitherto had shielded, protected, and preserved. In the evening returned home to my family, a peaceful serenity covering my spirit; for which, and every other blessing received, may living thanksgivings be rendered to the Lord my God, who is everlasting worthy. Amen.

18th and 14th.—Spent in emptiness, though at the bottom felt sweet peace, which indeed is the reward that is the true riches.
16th and 17th.—Taken up pretty much in reading, writing, and retirement, by intervals, very delightful and agreeable.

18th.—Attended the monthly meeting at Edenderry: the stream of Divine goodness was measurably extended to the tendering of my heart in the fore part of the meeting, but towards the conclusion it ceased, and exercise and dryness ensued, and the meeting ended in silence. It was a large meeting, and many I believe had their expectation outwards, which often proves a hindering impediment to the poor servants. In the meeting for business some Friends seemed desirous I should give some little account of my journey, which I had upon my mind to give in humble fear, and there seemed to be a reception for it, in which comfort opened her gates and heavenly refreshment entered.

23rd.—Pretty quiet and still, at seasons looking inward for the arising of the Beloved; taken up in writing, reading, &c., a portion of time.

24th.—Empty and lean, yet desirous to be relieved with the opening of invisible succour and strengthening goodness; awful fear looked me full in the face, which raised a desire that I might be what the Lord my God would have me to be.

29th.—First-day; our meeting was to me trying, through the aboundning and retiring of that which is our strength; for I find it hard to keep pace with its circulating, awakening visitations, and only to move in its pointings. May the Lord of my life make me more wise, that the powers and faculties of my soul may be devoted to bring honour to his great and everlasting name!

Eleventh month 1st and 2nd.—Attended the half-year’s meeting at Dublin; the meeting for worship was low and exercising to some, who had a diligent travail and exercise on their spirits for the heritage and the appearance of its glory. The meeting for business was more refreshing, and the members more united in living enjoyment; it was favoured on the 2nd with a degree of the presence of its Holy Head, and a quick zeal for the welfare of our Zion and the prosperity of her children was felt amongst the gathered few. In the evening was held the meeting of ministers and elders; on the 3rd, we were much owned, thanks be to the mercy of our God, and indeed I thought we were well rewarded for all our concern and exercise in the foregoing meetings. 5th was the first-day of the week, I was at both meetings; our worthy innocent friend Robert Hervey, from Old Meldrum, in Scotland, was there, and had good service for his Lord and Master, and quite agreeable to the state of the meeting, though his testimony was sharp.

10th.—Went to Robert Fayles’ burial, where I had good satisfaction, but should have been easier if I had taken more time to deliver what was upon my mind; but have often thought it better to feel pain of this sort myself than burden others with long dry declarations. Went that evening to sit with the widow and fatherless, in which visit had comfort extended.

16th.—Visited ——'s family, which nearly concludes our services in this quarter in visiting with a committee the families of friends; and though it took a considerable time to pass through the families, and very close travail and exercise, yet there was a gracious reward administered for our labour and trials; for the states and conditions of the people are such in this day, that close doctrine is indispensably necessary; and the openings of Truth are such that nothing but cowardice and unfaithfulness can evade the pointings of it in those who have it to distribute to the Society. Those who were employed in the service increased in the living unity, and peace was multiplied to them.

Twelfth month 26th and 27th.—Much taken up with my outward affairs, and in preparing for the quarterly meeting, yet in the midst thereof felt the solid stirrings of the influence of preparation for worship and silent adoration, and a longing after unfailing aid to live more circumspectly and inward from external objects.

1759, First month 18th.—Our week-day meeting, where I was comforted in holy silence, which as dwelt in (without a certain assurance to move to duty in utterance) enriches the soul.

Second month 18th.—Sat down in my family in a religious frame of mind, in which I witnessed holy Help to be near to open counsel and instruction, which I dropped, to an increase of ease and peace.

14th.—In retirement. Quietly composed, and taken up in reading and writing.

15th.—Our week-day meeting, whether I repaired and found a deep travail of spirit, which towards the latter part measurably disappeared, but strength in contentment increased.

20th.—Sat down with my little family in religious retirement, where, after low waiting in silence, I felt nourishment and help to my spirit.

Third month 6th.—Went to visit a professor in his family, which had for some time been upon me, but by not giving up to it had rather abated; the accomplishment thereof yielded a good degree of satisfaction and instruction, and I hope heightened a caution in future to observe the motion of Truth in the immediate operation of it.

20th.—Being the third-day of the week, found drawings to sit down in my family, and
was favoured with a portion of a reconciling peace for the practice.

Fourth month 5th.—Our week-day meeting at Rathangan, which was small and weak as to Divine favour, but towards the conclusion the rays of light broke in upon us, and opened the understanding, nourishing the spirit; no public appearance.

16th and 17th.—Was at the assizes and fair at Kildare,—hurrying places, much attended by an inconsiderate people: but as long as we are in this life we must have connexions with the people of the world,—may the God of my life keep me from the spots of it!

19th.—At our week-day meeting in which I felt a quiet travall of spirit, comfortably instructive.

Fifth month 26th.—I was at a tiresome fair, selling and buying, and exposed to disagreeable company; in the evening came home, and soon after received tidings of the decease of my friend Samuel Sharpley, and his request that I would attend his funeral; which brought heavy exercise over my mind and much anxious thoughtfulness, having several things occurring to prevent my going.

27th.—Awoke early, and gave up the expectation of going, and wrote a few lines to my dear friend's spouse in excuse; but when I mounted my mare to go to our meeting, I felt so strong a draft, and so sweet an unity with the spirit of the deceased, as to give up freely, which caused every obstruction to vanish. I got well to Dublin after a very hard ride, went to see the widow with whom I had a very sweet opportunity, and my spirit was deeply humbled under a sense of the goodness of God in mercifully rewarding for cheerfully giving up to the paintings of His holy Word: afterwards I attended the funeral, and gracios Goodness was pleased to assist in the discharge of duty, amidst numerous unsanctified spirits; the testimony of Truth was exalted above their dark spirits, and mine got great ease, and thankful I was that I was enabled to attend it. Went in the evening to see the English Friends, viz: J. Haslam, and Joseph Milthrop, from Yorkshire, who landed last week in order to visit Friends of this nation.

28th.—Returned home in a peaceful quiet, renewedly sensible of the extending of the mercy of God through His Son, Christ Jesus, to whom be glory and honour ascribed, both now and forever. Amen!

Sixth month 12th and 13th.—Pretty much at home, and taken up in reading the Scriptures and retirement; a language was raised in my heart to cry for fresh anointing and consecration, that I might stand more perfectly in my lot in this life, and in the end have a portion in the next in a state of holiness and purity.

Seventh month 7th.—Not so much retired as I am well convinced would be profitable; company hindered; may the Lord my God in mercy sanctify every disappointment to me, and bring me more and more to that holy disposition to look to Him through all things, whether disappointments or successes.

9th and 10th.—Pretty much engaged in outward affairs, though sometimes I burst from them to look a little in stillness for sure help to worship and adore the Author of universal and enduring goodness and grace!

11th.—This day in sweetness and quietude, for which I hope to be thankful, and desires arose for my future advancement in grace, and the revelation of the knowledge of our Lord and Saviour Jesus Christ.

26th.—Was at our monthly meeting, and after a season of deep travail and exercise, the virtue of Truth sweetly arose to the refreshment of a remnant, and the power of the Lord our God was in dominion. Susanna Hatton had a favoured season in testimony and supplication, and the spirits of a remnant worshipped in reverence.

Eighth month 8th.—Attended my outward affairs pretty closely, but at times stole [away] to an inward inquiry to feel after support in retirement, reading, &c.

15th and 16th.—Was amongst my friends, who suffered by the violence of the mob in their worldly rejoicings, having their windows much broken, and the women frightened; endeavoured to strengthen Friends in their dissent from this worldly conduct, that tends rather to the dishonour than the glory of God.

23rd.—About some outward affairs distant from me, which I was considerably fatigued with; it was the attendance of the Assizes, and had a cross judge to deal with.

26th.—Our first-day meeting at Rathangan, which proved an open consolatory season after much exercise and travail; for which praise was offered up to the Everlasting Support of integrity and innocency.

27th.—Was this day at a fair, where I was hurried, but a good degree of quietude attended my mind; returned home easy in the evening.

Ninth month 8th.—Much in outward hurry, but yet found inward aid to breathe for preservation.

9th.—First-day; went to Edenderry meeting, where were the English Friends J. H. and J. M.; the meeting was very large and very excruciating, though methought the good old Friend J. H., had a pertinent season to the state of the meeting through a strong wrestle to obtain it.

10th.—Low in spirit, feeling a strong conflict of the motions of fleshly pursuits and gratifications.
11th and 12th.—In a degree of more quietude than for a few days past, much drawn at seasons to retire and read; found my passions at certain periods of time strong, but retiring found a succession of coolness and ease to take place.

13th.—Our week-day meeting at Rathangan, which was to me a season of deep and low travail, scarcely feeling the stirring of the breath of life. In the evening read in the experiences of other Friends, and had a sweet union with some of them this night in my sleep; arose in the morning united to them in spirit, though one of them deceased.

14th and 15th.—Pretty busy in the outward, yet several times retired and profited by reading the Scriptures, and indeed I find retirement the greatest safety we can enjoy in this world of probation, it tends to inform respecting our duty in the outward, and strengthens the faculties of our soul in pursuing unceasing fecility.

16th.—First-day, found a draft of mind to be at Edenderry, which I followed, and felt renewed occasion humbly to bow in spirit to gracious Goodness for help; several matters appeared to be my duty to drop, which I did in the ability afforded, so as to feel ease, and the administration of peace. And indeed it is to be deplored to feel so much rawness and indifference amongst the professors of Truth, and it is to be feared so little of a growth in it, in this time of outward ease and tranquillity in this unworthy nation.

17th.—This day exercised and in conflict of spirit, very impatient about outward things, because so much negligence appeared in those I believed ought to be more careful; thought of the good they occasioned, that they were of like passions with other men; but it is our indispensable duty to have these passions subjected to the operation of the Spirit and working of Truth.

Ninth month 28th.—Was at a meeting at Bellew, with my esteemed friend Catharine Payton. Here the mysterious fountain of gospel communication was admirably opened, and indeed the doors were broken up in my heart, and I was mercifully blessed with a sight of my own state; which I trust will produce additional degrees of humiliation, and beget greater devotedness of soul to the service of the bounteous Author of my being, who alone has an absolute right to body, soul and spirit. It is the prayer of my heart, most Gracious Fountain of blessedness! that thou wilt break every inordinate affection, and dash in pieces every conceived opinion or conjecture, which does not tend to thy own honour, and the enlargement of my experience in that path of liberty, into which, I am convinced, thou hast called me; that I may be happy here in time and enduringly happy in an endless eternity. Amen!

Vox. XI.—No. 1.

28th.—Was at Mountrath meeting; the softening virtue of contrition attending in my journey, begot fresh cries for preservation and caution in stepping along through the narrow lane of life; the meeting too was eminently humbling to my spirit, and some parts of the testimony applicable to my condition, which I hope I shall not forget. One thing in particular, the necessity of taking heed how we strive to build our own houses, while the house of God lies waste; the consideration ought to be lasting, for such an attempt may be accompanied with Divine displeasure; even of Him who can in a moment destroy the most stately structure of man’s building or invention, and turn proposed happiness into misery and disappointment. May His holy hand of prevention be exalted for the safety and preservation of His children, and a disposition formed in the soul to follow the Lamb whatsoever way He leads; that our journey towards Mount Zion may be prosperous, and our inheritance in light enduring as the heavens.

30th.—Being first-day, was at a meeting at Mountmellick with Catharine Payton; it was memorable for a loud and fervent call to the sinner in Zion: it continued to me (as were several other opportunities) a baptizing and bowing season. Afterwards my honoured friend had a meeting with the ministers of that meeting and others who were there, instructing as well as comforting. I returned home in humbling peace, diffidence and fear, lest in future I should not come up in that devotedness of soul, that I conceive is my indispensable duty.

Tenth month 2nd and 3rd.—Pretty much retired, read the Scriptures in a disposition to sweeten my spirit, and edify and increase my experience in the blessing and advantage that arises from those sacred books being preserved to us, through all the dark generations and apostatised spirits that have appeared in the world, and that have pretended to be interpreters of those sacred truths, and to have them limited to themselves.

10th.—I left home to pay a visit to the county of Wexford. My mind has been bowed and low of late; renewed desires have been kindled to serve the Lord my God in more devotedness of heart: may the preparation be by His own pure power and Spirit, and beget in me an humble acquiescence to the turning and forming of His holy Hand; that the dross may be purged away, and the temple be purified, to the honour of His great and excellent name.

28th.—Returned home, after visiting most of the meetings in said county, and also in the county of Carlow, in which visit my dear companion Abraham Shackleton was often favoured to communicate counsel in the openings of Divine Wisdom, and we laboured according to
our ability and with some success; though we had to drop some close things at times respecting dress, address, &c., in the feeling of the reaches of the Divine Arm, that would gather all home to its saving fear.

Eleventh month 23rd.—Went to Carlow to the quarterly meeting, in which the 23rd.—Went to Carlow to the quarterly meeting, in which the arising of the earth, and the spreading of Truth were graciously extended, and arose out of dominion over all opposition, and a sweet union I felt with my dear friend J. G., whose service and labour was much attended with Divine favour and fervour; the spring of supplication was open, and we had material to drink of that Rock that followed Israel: and in the Friend's family where I lodged, it was likewise experienced to the melting of the hearts of several, and we parted in peace.

23rd.—Set forward to Ross, Waterford, Youghall, and Cork; at the latter place I remained some days, my principal object being to demand in marriage Sarah Beale, daughter of Joshua Beale of the latter city; this subject had weighed on my spirit for more than eighteen months, and at last so strongly did it open before me and with such clearness, that I gave up reasoning upon it, and on the tenth of twelfth month I opened my mind to her father, who took it into consideration; in a few days he gave me liberty to lay the matter before her, and I may say the evidence of Divine favour attended in our communion and conference; and as it was the Lord's doing, I believe, to open it in my mind, so I trust He will be graciously pleased so to work in it, as to bring it about to His own honour and in His own time. I visited several widows, the sick and infirm, in which service Holy Goodness was graciously pleased to favour with a renewal of strength and daily supply, both in those services and in meetings for public worship, to my own humbling admiration; and thus was I engaged until the 25th of Twelfth month, when I left the city of Cork, committing my cause to the Lord my God, and returning home on the second of first month, 1760, found my family well.

First month 11th and 12th.—These two days passed in the mixture, sometimes sustaining Goodness was near, and sometimes a sense of emptiness and nakedness was the covering of my spirit.

12th.—In our first day meeting at Rathangan, we had several things opened upon my understanding, but which closed again; part of the meeting was inwardly strengthening, and part exercising. After a wrestling exercise a sweet serenity spread itself over the meeting, and it ended in solemn silence; after which had the enjoyment of inward sweetness.

29th.—Went to Cork to visit my beloved friend Sarah Beale, in whom I believe the Divine Arm worked to make way for my reception, though to be distinguished only by close observation; her becoming reserve and prudent conduct making it but very little obvious; but the internal communion and union with her spirit which I felt, gave hope that the Lord's guiding strengthening counsel was sought for by her, disposing her to yield to the promptings of His will.

Second month 28th.—At meeting at Rathangan, my spirit was much refreshed and united to the spirits of my friends; an earnest supplication was formed in my heart for preservation in future, and that nothing might wrest or take from the arms of Divine protection, neither heights nor depths, prosperity nor adversity; and it is the humble petition of my heart at this time, that the Lord my God may so open of His heavenly wisdom in my soul, as to keep me steady in the pursuit of the "one thing needful," and so to proportion His strength and power to my wants, as to give ability to pass the narrow sea of life to His own honour and glory.

29th.—This day in a state of retirement, sweetly retrospecting and commemorating the mercies and favours of the Lord. May an holy acquiescence with His will be my delight. And work thou, O my God! passive obedience in my heart, where Thou art wont to work, to bring forth those fruits with which Thou art well pleased; it is only effected by the operation of Thy invisible Hand: work, therefore, Lord! and who shall let it?

Fourth month 8th.—This day I was married to Sarah, the daughter of Joshua Beale;* and the gracious donor of every good gift and blessing was pleased to attend. Our friend John Griffith was helped to declare of the goodness of the Lord, and to set forth the excellency of seeking Him in all our undertakings; especially in that of marriage. It was a season of real profit and help: my soul seemed filled with Divine Goodness. May an enduring remembrance of the greatness of the Lord's mercy, influence my spirit to follow Him in greater degrees of devotedness.

Seventh month 6th.—First day, was at Rathangan meeting, and was helped to bear testimony to the excellency and power of the Prince of peace, inviting all to enlist under Him, who is Prince, Bishop, Minister, Captain and Shepherd.

29th.—Accompanied the corpse of A. Barcroft to Dublin; it was a large funeral, and at the grave a lowness of the life and virtue of gospel power attended, in which state I durst not move to offer anything, though some view of Scripture openings and passages appeared to me; the people seemed uneasy that nothing

*Said to have been the granddaughter of Joseph Pike.
was offered, though the true qualification was wanting; I felt easy and resigned afterwards.

Eighth month 14th.—I was at our weekly meeting, in which I had to speak of the apostle’s comparison respecting the branches that were broken off from the good olive-tree, and of those that were grafted in; towards the one, goodness, and towards the other, severity—setting forth the goodness to those who keep their places, and His justice on them that keep not their places; and the necessity of being not high-minded, but to stand in a state of fear, by which we live in the true faith and continue to partake of the Lord’s table.

28th.—This day attending [to outward matters] with pain and poverty. Went to see my sick cousin Jackson, with whom I had much sympathy; but [divine] aid being withhold I was incapable to help her or afford her any instrumental comfort.

27th.—This day was at cousin J.’s, about an hour after his wife’s decease, and it was a scene of exercise and trouble to behold him and his four children deprived of their valuable friend and helper, a woman that promised well to be of service in our Zion; but all-wise Providence knows when and how to remove his creatures,—who to call away, and who to reserve for a state of toil and trouble! My spirit was much united to him in the flowing of Life’s circulation, which was often her experience to feel, and I seldom went to visit her but methought I felt an increase of spiritual strength, a stronger knitting of the bond of fellowship, a pleasure resulting from Christian friendship; and I am persuaded she witnessed an increase and growth in knowledge of the revealing virtue of Christ Jesus our Lord, and I believe her spirit lives amongst the redeemed and ransomed, to partake of eternal life!

29th.—Attended the funeral, which was large, my mind was calm and quiet, and way opened to bear testimony to the excellency of the Seed, what it would do for us if attended to, the bruizer of the serpent, the quickener of life, the slayer of the evil seed.—came home afterwards with the sorrowful husband.

Ninth month 7th.—First-day of the week, was at our meeting. It was a season of deep travail, yet gradually I experienced the gentle risings of the power and virtue of Truth, and I had to speak to that saying recorded in Scripture, “Watch in the watch-tower, eat, drink, arise ye princes and anoint the shield!” Truth arose to such a degree, that it made way and entered the hearts of several there, bowing them down and enabling them to offer the sacrifices of a broken and contrite spirit. It was a season of favour on account of the people, for which the praise is to be ascribed to the invisible operation of that unction that comes by Jesus Christ, through the mercy of God the Father, to whom let thanksgiving and renown be forever dedicated!

CHAPTER VII

Visits parts of England and Wales.

[Soon after his second marriage, Samuel Neale settled in Cork; and having for some time had a prospect of visiting some parts of England and Wales, he previously obtained the concurrence of his friends, and left home in the ninth month, 1760. He visited the meetings of Friends generally, in South Wales, the city of Bristol, and the West of England, and returned home in the second month, 1761. Of which journey he writes thus:] “In this visit the Lord was pleased signally to bless with his presence, support with his power, and refresh with his heavenly goodness: for which he is worthy to have the praise of all ascribed to him, who lives Omnipotent and Omniperfect, for ever and ever. Amen.”

1761, Fourth month 4th.—This day was at the quarterly meeting of ministers at Cork, in which I had something close to offer to ministers and elders, and to inform them of the necessity there was to keep our vineyards clean ere we took the oversight of others.

5th.—First-day of the week, the meeting was very large, several Friends attended from other meetings. I felt a pretty strong testimony to rest on my mind, which through the ability received I dropped, and it seemed to have a place: several encouraging hints were uttered to excite to a steady perseverance and keeping covenant, as the Lord keeps his covenant with his people; it was to me a satisfactory season. In the afternoon I was likewise concerned, which seemed to have a place, and to be in a degree of the authority of Truth, without which I find I cannot get forward; no art or part of the creature will do, except aided by the power of the Lord it is pleasure to give.

Twelfth month 6th.—This night was awakened out of my sleep in so remarkable a manner, as to make me apprehend that something trying was to succeed: and on the 7th, as I sat in meeting, I had some prospects, though at a distance, that dipped me exceedingly, and bowed my spirit.

1762, Second month 20th.—My mind for some time back has been poor, barren, and empty, our assemblies mostly appearing as a field of exercising conflict, which increases apprehension of danger and a swelling from a proper attention to the operation of the good Spirit within; but at times a desire arises for preservation and protection in this day of conflict, and that everything shooting from the tree
of nature and of self may be cut off, burnt up, and the garden of the heart kept clean.

Sixth month 6th.—This day about temporal affairs; had some friends at dinner, and in the evening was low in mind, but mercifully felt that which turns the eye to look towards sure Help, and makes the ear attentive to listen to the utterance of the voice of instruction.

Seventh month 12th.—Our province meeting at Youghall, in which divine favour was extended, and both the meeting for worship and that for discipline ended satisfactorily. There was a visit appointed to be performed to the families of Friends, in which my name was entered; and to forward the work I was loath to refuse; the same evening we proceeded on it, joined by Joseph Oxley from England. We laboured according to ability we received, and returned home in a degree of sustaining peace.

20th.—Our week-day meeting, in which J. Oxley was pertinently concerned; I dined with him, and felt an attracting draft of uniting love to draw me to accompany him to Limerick, which I gave up to, and we set out accordingly the next day; after attending their week-day and first-day meetings there, I took an affectionate leave of my worthy friend J. Oxley, who seems an agreeable sweet-spirited Friend, and returned home on the 26th.

Eighth month 3rd.—Some instructive openings at meeting respecting working whilst it is day, and being the Lord’s workmen, moving in his service: after meeting heard of a proposition of Samuel Pothergill’s respecting a visit to this nation, to the quarterly and monthly meetings, to move in it the beginning of next month. I felt some exercise about it and unity with it, with some searching of heart.

9th.—Our visit meeting, which was poor and inwardly low; the business went on in a dry barren way, barren conversation and prudential striving to evade what might be profitable though more expensive to the meeting, in giving the instrument for the instruction and education of the youth; who seem growing fast into rawness and insensibility with respect to the life and virtue of religion. It is a day of trial; formality seems to thicken: and a resting in a profession to be the religion of too, too, many!

10th.—Our week-day meeting, where Ann Summerland had a sweet season in testimony and also supplication; the current [of life] seemed to run during her ministry, but when that ceased there was a stoppage, which affected the spirits of the travelers, through a sluggish idle habit prevailing in meetings of worship, of depending on, and looking too much at others.

Ninth month 22nd.—Went to Youghall, to meet some Friends from England appointed by their yearly meeting, on a visit to the monthly and province meetings in this nation, and was at a meeting there the next day, which was satisfactory and reaching; but that for discipline was searching; the state of that meeting being much spoken to in answering the queries of the yearly meeting in London, of 1755.

26th.—First-day at Cork, a day to be remembered for the excellency and dignity that was over the meeting, both in worship and discipline; few states but what were spoken to, and evident it was that a heavenly visitation spread over the assembly;—may it be humbly received!

27th.—This morning we set out for Limerick, and had a meeting at Mallow, in the assembly room, which tended to the information and enlightening of the judgments of the people, and to the propagation and spreading of the knowledge of the principle of Truth, I hope to the honour of the great Master; the people were solid and attentive.

Tenth month 26th.—We concluded the visits to the meetings, in which the heavenly Hand was eminently made bare, and the [divine] voice evidently and intelligibly extended, to help and instruct all classes in the church and family of our God; and I trust the sacred instruction that issued from the Fountain, through the sanctified channels the Lord of mercy prepared and directed towards this nation, will be blessed; and the impression stamped in legible characters that it was the Lord’s work, so as to be read of many: and O! that it may become marvellous in our eyes; that we may arise in vigilance, strength, and devotedness to the Lord’s work, and live and die in his favour. The above visit to the monthly meetings was performed with great expedition and no time lost, neither did a preventing hurry obstruct seemingly the service the Friends were on; nor was a stone left unturned that might open the judgment and inform the understandings of the people with respect to the eight queries answered by the several monthly meetings. We also attended the National meeting at Dublin, in the eleventh month, which was a memorable season; the beauty, comeliness, and excellency of Truth were evident, and over all opposite spirits, and the honour, praise and glory of all was ascribed to the Lord God and the Lamb, that lives and reigns, and rules for ever and evermore.

Eleventh month 5th.—I left Dublin and set forward to our quarterly meeting at Waterford, where an ample reward was administered from the Heavenly presence, for all I had passed through in this journey, as to bodily and spiritual trials and hardships, much to my refreshment and rejoicing; magnified be that Hand, which helps in the day of trial! I returned home on the 24th, where I found my dear
wife and family well, an additional bond to future faithfulness, in which I desire to be strengthened!

25th.—Pretty easy and quiet, looking back at past stepplings; feel poverty near at the door, in which state and condition, if it is administered as my portion, I desire to be humbly resigned, and in it to be kept awake, vigilant and watchful.

Twelfth month 3rd.—Sixth-day, our meeting-day; was easy and quiet in spirit, in a constant travail in the meeting; towards the latter part there was light and peace, and the spirit of prayer and supplication overspread my mind, and formed itself into language, though unuttered.

17th.—Our meeting-day; it was a season of coldness and exercise; towards the latter end the sweetness of Truth operated in our minds, and a remnant was consoled in the comfortable influence of divine love.

24th.—This day was at a comfortable good opportunity in our meeting; the opening was respecting communing with the Great Master, renewing our intimacy with him, wrestling for this communion, and giving it place before every other consideration,—not losing the benefit of this communion by holding a conversation with other intimates in a natural sense, which as they rob the Great Master of his proper regard, become idols, and then we are left; our Beloved withdraws himself, and retires from our inquiry: but as we prefer Him and live to Him, He becomes our friend in storms and tempests, and a covert from rains.

26th.—First-day; was assisted to worship in brokenness of spirit, and to bear testimony for the Great Master, both in the fore and afternoon.

1763, First month 19th.—Was at the weekly meeting at Ross, and at their men’s meeting; in both of which favour flowed, and a good degree of utterance was granted to speak with clearness; I laboured faithfully with them and departed in peace: it was the first time of some present sitting in meetings for discipline, the design of instituting such meetings was spoken to, and the authority of them was pointed out, I hope it may rest with weight upon some there.

20th.—Returned home, found my mind pretty easy. I pondered the wise king’s saying, that “all is vanity;” that after we have gratified ourselves with every rational and religious enjoyment, it is only worth living [for] to stand in our lot at the end of days,—a glorious one will be the reward of our obedience and duty; for which may the grace of our Lord Jesus Christ and strengthen us, that our abode at last may be with the blessed and re-deemed, that death may be swallowed up of victory!

28th.—Our weekly meeting, in which I was refreshed by the prevalence of a concern for the youth, which I had to express; it was respecting the parable of the merchant seeking goodly pearls, who, when he had found one of great price, went and sold all, that he might purchase it. Felt a desire that our youth might become young merchants, and might seek early that which will abide with them, the kingdom of heaven first; and then every thing necessary will be added.

Second month 2nd and 3rd.—At intervals easy and quiet in spirit,—read some fruitful experiences, which softened my mind and brought a solemnity over it. Eyed at times a concern that for some time of length has rested with me, respecting a visit to the province of Ulster, which I purpose to proceed in ere long, if strength is added to my strength: I am in some degree sensible of the weight of this concern in this low degenerate day; but all-sufficient is that [Power] which I humbly hope to look to and lean on.

9th.—Left home on my visit to the province of Ulster, and on the 13th came to Ballitore; set off from thence on the 14th, accompanied by my dear friend Abraham Shackleton, and got to ——’s, where the well of refreshment was felt to overflow and stream forth to much consolation; the season to me was very encouraging and reviving, strengthening for the journey, which I looked upon as a forerunner of exercise and probation, and so it proved, though the cup was graciously mingled with the blessing of spiritual support in the hour of deepest proving: magnified be the arm of everlasting strength, that is underneath to help, when humbly felt after.

21st.—Was at Ballyhagan meeting, where I laboured amongst them a considerable time; methought it had no great entrance, yet my mind was in great peace and quietness. Dined at a Friend’s house, where we had a sweet refreshing season, to the reaching and tendering of the youth; my companion was sweetly concerned, which opened the door of heavenly succour amongst us, to magnify and adore the Arm of eternal power, that doth all things in wisdom unfathomable.

Third month 13th.—Was at both meetings in Dublin: in the forenoon had, from much weakness, an increase of strength to utter what my mind was exercised with. Warned the brethren to take heed lest there was in any of them an evil heart of unbelief in departing from the living God; and to beware how they put opinion for faith, or substituted it as a standard to live under, as the flesh loved lib-