The Friend's library

by

William Evans
Thomas Evans

Originally published in 1849 by:
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OF

MEMBERS OF THE RELIGIOUS SOCIETY OF FRIENDS.

EDITED BY WILLIAM EVANS AND THOMAS EVANS.

VOL. XIII.

CONTAINING

AN ACCOUNT OF RICHARD DAVIES.
LIFE OF MARY ALEXANDER.
MEMOIRS OF DAVID HALL.
MEMOIRS OF SAMUEL CROMPTON.
LETTER OF ELIZABETH WEBB TO A. W. DOERM.
MEMOIRS OF EVAN EVANS.
LIFE OF MARGARET LUCAS.
MEMOIRS, EPISTLES, &c., OF JOHN CROOK.
JOURNAL OF RICHARD JORDAN.
ACCOUNT OF ISAAC SHARPLES.
LIFE OF JOHN POVERHILL.
ACCOUNT OF JOHN SPALDING.
MEMOIRS OF ABEL THOMAS.

PHILADELPHIA:
PRINTED BY JOSEPH RAKESTRAW,
FOR THE EDITORS.
1849.
INDEX TO VOL. XIII.

A

Alexander, Mary, account of, 50; appearance in the ministry, 50; visit to families at Woottonbridge and Jewell, 34; visit to Wales, 60;price E. Coffin to his ministry, 60; visit to Surrey, Somerset, &c. 71; to Scotland, 77; to London, &c. 96; her last journey, 90; decease, 91.

B

Baptism, Water, 29, 292, 404.

Brown, Joseph, sufferings in prison for testimony against tubes, 90.

Bohn, A. W., Letter to, by E. Welch, 165; his reply, 175.

Boren, Evan, memoir of, 174.

Baptism, serious, 292.

Bread and wine, 403.

C

Crisp, Samuel, memoir of, 149; letter of, 152; vindication of Quakers, 156; on Divine worship, ministry, &c. 193.

Crook, John, life of, 352; conviction, 211; operation of the Spirit of Truth in his heart, 212; how he came by his ministry, 215; ejection to those under suffering, 216; to his Friends in Bedfordshire, 225; do. for unity, 226; to the children of the Lord, 230; narrative of his trial at the Old Bailey, 230; glad tidings proclaimed, 246; account of John Shams, 240; reasons why the Quakers do not frequent the national worship, 250; Address during the plague in London, 253; Truth's progress described, 263; ejection to the young convinced, 263; to all who profess the Light of Christ Jesus, 266; Principles of Truth set forth, 295; Epistle for unity, 295; Exhortation to stand fast in the ancient Truth, 296; The designs of Christianity, 266; Advice to his children, 296.

D

Davies, Richard, Journal of, 1; conviction, 3; persecuted for using the plain language, 6; first imprisoned, 7; holds a meeting with a few others, 9; goes to London, 10; marries and settles in Wales, 16; remarks on John Penn's separation, 24, 28; visit to England and Wales, 25; gets G. Fox discharged from Worcester prison, 34; discourse with Bishop Lloyd, 27, 39, 43, 44; his exercises with the Separatists, 40, 41; testimonies concerning, 41.

F

Faith, the true, set forth, 279-90.

Fothergill, John, Journal of, 306; call to the ministry, 297; visit to Scotland, 300; to Ireland, 300; first visit to America, 352; epistle to Richmond monthly meeting, 367; to New England, 369; marriage, 373; visit to South West counties of England, 373; death of his wife, 275; second visit to America, 377; ejection to friends in York, 384, 387; goes to Berkshire, 393; ejection to Dover meeting, 403; do. to Antigone, &c. 402; visit to Ireland, 403; religious services in England and Wales, 411; third visit to America, 417; ejection to Friends in Maryland, 420; visit to Ireland again, 425; illness and death, 435; testimony concerning him, 437; a faithful warning by him, 430; address to friends, 441.

Fothergill, Margaret, account of, 275.

G

Gray, Isaac, account of his trial, 345.

H

Hall, David, memoir of, 98; appearance in the ministry, 95; preaching in the streets of Skipton, 98; visit to Surrey, Hampshire, &c. 97; general ejection to friends, 101; ejection to York Quarterly Meeting, 103; a call to those deceased from the Society, 105; a call to Quarterly and Monthly meetings in Great Britain, 107; advice to ministers, parents and children, 117; ejection to friends, 119; widows and orphans, 121; fruits of early pury, 139; on the duty of attending religious meetings, 132; ejection to Kansareaborough monthly meeting, 140.

Hall, John, some account of, 94, 95.

J

John, sp. John, 29, 30.

Judson, Richard, Journal of, 302; call to the ministry, 364; objection to keeping slaves, 93; visit to Northern and Eastern States, 293; concern to visit Europe, 309; sets out from
INDEX

iv.

home, 209; goes into Ireland, 314; visit on the continent, 319; testimony to the divinity of Christ and against stolen, 325; perilous voyage from Rochelle, 327; embarks for America, 334; reaches home, 337; removes to Hartford, in Connecticut, 380; settles at Newton, 382; remarks on the fall of man, 383; illness and death, 344 to 349.

L

Lucas, Margaret, account of, 179; lifeless ceremonies, 154; convinced of Friends' principles, 154; sufferings from her sect, 190, 192, 195; marriage, 197; call to the ministry, 198.

M

Ministry and prayer, 281.

P

Perkins, James, address to professors, 18.
Parrot, John, remarks on his separation, 24, 26.
Proprietary dominion of Christ, 277.
Prayer, 281, 458.
Perfection, 459.

R

Resurrection of just and unjust, 275.

8

Scriptures, Holy, not the Word of God, 4; owed and believed in, 270.
Spalding, John, account of, 446; remarks on singing, 449; reasons against observing feast, 449; on public illuminations, 451; queries to Christians, 456; reasons for leaving the Episcopal society, 459.
Sharpe's, Isaac, some account of, 399.
Smith, John, some account of, 399.
Sanctification and justification, 279.
Supper, Lord's, 280.

T

Tuff, Joshua, some account of, 198; testimony to Christ, 277.
Thomas, Abel, memoir of, 470; address to Governor and Council of N. Jersey, 472; account of his journey in the Southern states 474, 475, 476, 477; letter to his wife from N. York, 481; deceased in Philadelphia, 481; account of his decease, 485.

W

Worship, Divine, 279-90.
Webb, Elizabeth, letter to A. Brown, 163; account of her confinement, 165; prospect of visiting America, 171.
I was born in the year 1635, in the town of Welshpool, in Montgomeryshire, in North Wales, of honest parents, that had a small estate there. I was brought up in a little learning, and in the religion and discipline of the church of England. When I came to be about twelve or thirteen years of age, the Lord put his fear in my heart, that I came to a consideration, if I should die what would become of my soul, if I lived after the way that some of my companions did; and it came into my heart to leave them. I was inclined to go and hear sermons, and followed the best of those sort of people, that I did believe feared the Lord, which I then thought were the Independent people; especially one Vavasor Powell, who was a very zealous man in his day and time. He took much pains and labour to gather a people into that persuasion, and many were gathered in these parts to that way: and I followed them from one parish to another, and from one meeting to another, writing their sermons, and in time I came to repeat them to the people. And there, being exercised in the historical part of the scriptures, I could speak and talk of them, so that those people came to speak well of me, and this did not a little puff me up; so that I was not so serious, as I should have been, to get eternal life by Christ Jesus, who is the life himself, who said to the Jews, John v. 36, 40, "Search, or ye search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me: and ye will not come to me, that ye might have life."

We were diligent in searching the scriptures, which was good in its place; but the main matter and substance of pure religion, is the enjoyment of eternal life to the soul from Christ.

Vot. XIII.—No. 1.
us, that I was gone out of conceit with myself, and our formal religion; there being something in me that reproved me for my vanity. When I awoke from my prayers, being sometimes in a weighty ponderous condition, I saw that there was something that gave me no true peace nor comfort inwardly to my soul, because there remained a secret pride and self-exaltation in most of that of our formal performances.

In this state and condition I knew not what to do; when neither writing, repeating sermons, reading of the scriptures, and other good books, and sometimes expounding them to the best of my understanding, afforded me any comfort. I was at a loss, and knew not what way to take, that I might have peace and comfort in my performances. Hitherto I knew not the Holy Spirit of the Lord, as I ought to have done, to be my leader and guide into all things that were necessary to my eternal salvation.

Upon a certain time we had a meeting at Hugh Davies's, a tenant of Charles Lloyd's, of Dolobran, where one of our Independent teachers, who was a great scriptureman, was preaching, and I was with him; and in his sermon he said, "The time would come that there would be no need of the scriptures, any more than another book;" at which I very much stumbled; and after the meeting I asked him, when would that time be? He said, when the Lord would make a new covenant with his people, as it is said in Jeremiah, xxxi, 33, 34, "I will make a new covenant with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." It seems that he knew not that day come then, though he was a great preacher. I thought it would then be a happy day, when God would be the teacher of his people himself; that we need not teach every man his neighbour, or his brother, saying, "Know the Lord," but that we should all know him, from the least unto the greatest. This day we knew not then, for all our preaching and long prayers; though the Lord did then begin true hungerings and thirstings in our souls after him. We had great love and zeal, and desired the knowledge of the truth, as it is in Jesus. Sometimes I have said, this was but like Jacob's dream, when he awoke and said, "Surely the Lord is in this place, and I know it not." And indeed we knew not the Lord, as we ought to have done; namely, by his light, grace, and spirit shining in our hearts, to give us the light of the knowledge of the Son of God, which knowledge keeps a man meek and humble. So are not puffed up in a vain mind, to seek after those things that are too high for them, as too many are climbing up that way, which is not the way to God the Father; the way to the Father is the way of holiness and purity, and humility, without which no man shall see the Lord nor enjoy his presence and comfort.

About this time, being in the year 1656, our ministers told us, that there was a sort of people come up in the north, called Quakers, that were a people of a strange posture and principles: saying, that it was the last days and times that Christ spoke of in the xixth of Matthew, "Many shall come in my name, and deceive many, yea, for shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect." This sort of people called Quakers, were much preached against; they told us they were the false prophets, etc. that they denied the scriptures, and all ordinances, and also denied the very Christ that bought them. They were represented to us to be such a dangerous sort of people, that we were afraid of any who had the name of a Quaker, lest we should be deceived by them. Hitherto they had not been in these parts of the country, neither did we know what were the principles held by themselves; but only such as were reported, though falsely, such as by our preachers and others; which kept us in blindness, and from making further inquiry, and in "trying all things, and holding fast that which is good," according to the apostle's advice, 1 Thess. v. 21.

Now about the year 1657, there came a poor man in a mean habit to my master's house, named Morgan Evans, of South Wales: he had met with the people called Quakers in his travels, and was convinced of the truth. This poor man discoursed with my master about the principles of truth, and I being in the shop about my calling, my mistress came and said, Why do you not go out to help your master? for there is a Quaker at the door that hath put him to silence. I hearing this, and took my bible under my arm, and put on what courage I could to dispute with that poor man, but he proved too hard for us all; when I went to them, they were upon the words "Thee and Thee;" but I very peremptorily asked him, what command he had to speak "Thee and Thee;" for I did acknowledge to him, that it was the language of God to Adam, and the language of the scripture; but, said I, that is not enough for us now in this day, we must have a command for it. To which he answered, "Hold fast the form of sound words, which
thou hast heard of me," I asked him. Whether that was scripture; he asked me, whether I would deny it; I told him, he was to prove it. Then he took the bible out of my hand, and he turned to 2 Tim. i. 13, which he read, and told me, that hold fast there, was a command; I knew very well, both the scripture and the command: but to prove him further, I de-
sired him to read a little more of that chapter; both backward and forward, which he freely did, and asked me, Why do I require that of him? I told him, that we heard the Quakers denied the scripture, and that they would not read them. He said there were many false re-
ports of them. And truly when he read the scripture so readily, I concluded in myself, that what was reported of them was not true; and he saw that he had reached to the witness of God in me. Then he exorted me to take heed to that light that shined in my heart, and did show me my vain thoughts, and reproved me in secret for every idle word and action; saying, That was the true light, which lighteth every man that cometh into the world; and in that light, I should see more light, and that would open the scriptures to me, and that I should receive a measure of the same spirit that gave them forth. Further he told me, it was the more sure word of prophecy, unto which I did well if I took heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. i. 19.

And he spoke much of the inward work, and the operation of God's Holy Spirit upon the soul, recommending me to the "Grace of God, that bringeth salvation,—teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Tit. ii. 11, 12. And so he departed from our house, and I set him a little along on his way.

Now when I came back from him, the con-
ideration of his words took that hold on me, that I could not go from under them; and the more I waited in that light that he recommend-
ed to me, the more my former peace, and that in which I formerly took comfort, was broken; and herein I came to see, that our former build-
ing could not stand, for we built upon that which the apostle called "wood, hay, and stubble." Here I came to a loss of all my former know-
l边; and my former performances proved but a sandy foundation. Then I did, with much humility and poverty of spirit, beg of Almighty God, that I might build upon that rock, that the true church of Christ was built upon, that the gates of hell might not prevail against me.

And I left all the Quakers; yet where to go outwardly for advice and counsel I knew not; for I saw that my former teachers were upon

a sandy foundation. So I desired that the God of Abraham, Isaac, and Jacob, would be my Teacher and Instructor; for I believed that the prophecy of the prophets would be fulfilled, and that the Lord would make a new covenant with his people now, as he did promise by the mouth of the prophet Jeremiah, xxxi. 31—34.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they broke, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their in-
ward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them, unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." These and the like precious promises I was made willing to take hold of, and waited for the fulfillment of them in myself, and of that which Christ said to the Jews, John vi. 45: "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." He that cometh unto Christ Jesus the Light, that lighteth every man that cometh into the world, though their sins and their ini-
citutions be great, they shall in no wise be cast out. And it is said, "and all thy children shall be taught of the Lord, and great shall be the peace of thy children," Isaiah lv. 13.

When I came to know a little of the teachings of the Lord, I took my leave of all my former formal teachers, and many times went to the woods and other by-places, where none might see me, to wait upon the Lord, where I was much broken, and tended by the power of God. And though I did begin to see a little of myself, and something of the goodness of God, yet still I was afraid of being deceived. For I had read and heard that Satan himself is transformed into an angel of light," 2 Cor. xi. 14. And lost this man should be as the same apostle said, in verse 13, "For such are false apostles, deceitful workers, transforming them-
selves into the apostles of Christ," I desired of the Lord that I might see this poor man once again, for I knew not whether he may be called a Friend; and it pleased God that he came again that way, and I desired of my master and mistress to give him lodging, and
that he might be with me, to which they consented. Then I quitted of him their way of worship, and concerning those two great ordinances, so called, that we so much relied upon, viz. the Bread and Wine, and Baptism, and the Scriptures, to know what was their judgment of them, to which he gave me some satisfaction. In the morning I parted with him, and to the best of my knowledge, I saw him no more for several years after.

In all this time I still kept my retirement in the wood, or some other private place; and there in my waiting, I desired of the Lord, that I might be further satisfied by himself, as to those things: first, Whether the scriptures were the word of God, as it was said and preached unto us they were, and the way to life and salvation? Then the first chapter of John came under my serious consideration in my meditation, which said, "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not." I considered that the Word was in the beginning with God the Father, and that no part of the scriptures were written until Moses, who understood was the first writer of those scriptures we have; the apostle tells us here, that "the law was given by Moses, but grace and truth came by Jesus Christ." In this word there was life: Paul tells us, that "the letter killeth, but the spirit giveth life." Now this life is the light of men, and the Word was before the scriptures were written. By this we may see the Word of God is Christ Jesus, that was with the Father before the world began; "without him was not anything made that was made." The history that Moses gives us, is said to be written about 3000 years after the creation of the world, therefore the scriptures cannot properly be the Word of God.

I, with many more, was under that mistake that the Jews are in, who thought they might have eternal life in the scriptures; Christ said, John xvi. 29, "Search (or ye search) the scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come to me that ye might have life." As he is the life, so he is the way to the Father; "I am the way, and the truth, and the life: no man cometh unto the Father but by me," John xvi. 6. As for the scriptures, I was a great lover, and a great reader of them, and took great pleasure in searching of them, thinking that would make me wise unto salvation, as Paul said to Timothy, "And that from a child thou hast known the scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus," 2 Tim. iii. 15. This main thing was wanting, the true and saving faith, which is the gift of God. "It is by grace we are saved through faith, not of ourselves, it is the gift of God," Eph. ii. 8. So it is the grace of God that brings salvation, and not the bare historical knowledge of the scriptures. Too many take a great deal of pride in a literal knowledge of them; some for their gain and profit; others take pleasure in them, by wresting them to vindicate their false and erroneous opinions, that gender strife and contention, and take little or no notice of that most holy, and lovely spirit of life that gave them forth, for they are of no private interpretation; "but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 20, 21.

Men may have a great literal knowledge of the scriptures, and yet remain in error, because they know them not, as they ought to do, nor the power that was in the holy men that gave them forth; so I may say, as Christ said to the Jews, "Ye do err, not knowing the scriptures, nor the power of God," Matt. xxiii. 29. So that which gives the true knowledge of God, and a right understanding of the scriptures, is the power of God; and I may say with the apostle, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ," 2 Cor. iv. 6. And as men and women come to mind this light, that is, the Spirit of God, and to obey it, they shall come to the covenant, as the same apostle says, "For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the scriptures, might have hope," Rom. xv. 4.

And being under a serious consideration of what I read in the scriptures, believing the Spirit of the Lord to be the interpreter thereof; those great mysteries that were hid from ages and generations, and are hid now in this our age from many, are come to be revealed by the Spirit of God, and if they would have comfort in reading the scriptures, they must wait in that measure of the spirit, which God hath given them, which is the only key that opens them to the understanding of those who are truly conscientious in the reading of them. Though I read them formerly, as many do now, without a true sense and a due consideration, yet now I can bless God for them, and have a great comfort in the reading of them; they being no more as a sealed book unto me, and many more, who wait for the assistance of God's holy Spirit, in all their duties and performances that the Lord requires of them, for without him we
know that we can do nothing that is pleasing unto him: though formerly we ran, in our own will and folly, to preach and pray, not having such a due regard to the leading and moving of the Spirit of the Lord; yet, I bless God, it is not so now. Many times, when I did arise from my knees in a formal way of prayer, a reproof was very near me, "Who required this at thy hands? It is spake of thy own kindling." I was afraid that I should "lie down in amendment" as was said to some by the Lord, in Isaiah i. 11. But as to this end, I shall briefly conclude, though much more might be said to the honour of the holy scriptures; but this is my desire, that they who read them, may come to that which will give them a right understanding thereof: "For there is a spirit in man, and the inspiration of the Almighty giveth them understanding," Job xxxii. 6.

Then, as concerning water baptism, which I had under consideration, though I was no admirer of it, being not of the persuasion of re-baptizing. Those that were Independents, were not so much at first for re-baptizing; but afterward it prevailed more among them in those parts, where one Henry Jeeway came here-away's. And about that time it was, that I came from among them.

I had much reasoning, and various consultations in my mind concerning this, and the bread and wine. And when I was satisfied as to these several concerns, I thought I might rest there, and keep my old customs and fashion, and language; but that would not do, as God showed me the customs of the nation were vain, and our language not according to the language of God's people, recorded in the scriptures of truth. So I made a conscientious search into this matter also:—where I found the great Creator of heaven and earth, who by the word of his power made all things therein, created man in his own image, "made him male and female creaste him. And God blessed them, and gave them dominion over all things that he had creaste on earth; and Adam gave names to them. And God took him, and put him in the garden of Eden, to dress it and to keep it. And the Lord commanded the man, saying, Of every tree of the garden thou mayest eat," Gen. ii. 14,15, 16. This is the first Plan to man, that I read of in the scripture; and the great Creator said, "Every thing that he had made was very good," Gen. i. 31, and his language to man was very good and pure. Then again, when Adam transgressed the law and commandment of God, the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked," Gen. iii. 9, 10. Here was the language of God to man, and the language of man to God. And in the searching of the scriptures, I found that all the holy men of God used that language, and Christ taught his disciples to pray in that language; "Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." Mat. vi. And withal, I knew a little grammar, and how that it was improper to say was [yea] to one another, instead of te [tú]. And though the learned in our nation spoke it, yet I thought Christians should not use it, but should take the Spirit of God, according to the scripture, to be their rule, and not to follow the confused language of the heathens; for the Lord, by the mouth of his prophet, commanded his people, "Learn not the way of the heathen,—for the customs of the people are vain," Jer. x. 23. I also believed, that the Lord would return to his people a pure language in these days, as was promised in the days of old concerning Israel: then, when they returned to the Lord, he would bring them out of their captivity: "For them, saith the Lord, will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent." Zeph. iii. 9.

Thus I was conscientiously concerned to speak the pure language of thee and thou to every one, without respect of persons, which was a great cross to me. Though it seems to some but as a week and a day, yet when the Lord lays the necessity of speaking the truth to all, in that language that God and all his servants used, it could not be a greater weight than many light airy people think it is. The sayings of Christ came to my mind, when he said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," Luke ix. 23. He doth not say he should do it, but let him do it, imperatively; which was a command, viz.: "That we should deny ourselves and follow him," see also Mat. xvi. 24. And moreover it is said, "He that taketh not his cross, and followeth after me, is not worthy of me." Mat. x. 38.

This necessity being laid upon me, I spoke to my master in that dialect: he was not offended at it, because he was convinced of the truth of it, and that it ought to be spoken to every one; but when I gave it to my mistress, she took a stick and gave me such a blow upon my bare head, that made it swell and sore for a considerable time; she was so disturbed at it, that she swore she would kill me, though she would have hanged for me: the enemy had so possessed her, that she was quite out of order; though beforetime she very seldom, if ever, gave me an angry word. But I considered that the enmity was between the two seeds, and that
which was born after the flesh, did persecute him that is born after the spirit." I being well satisfied of the truth in myself, remembered Christ's words, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it." Mat. x. 37, 38.

The Almighty God put it into my heart to consider the cost, and that through tribulation I was to enter the kingdom of heaven; and I was faithful in this testimony that I had to bear. I was much encouraged to go on in that strait and narrow way, that God showed me I was to walk in. I also considered the saying of Christ, "Whosoever doeth not bear his cross, and come after me, cannot be my disciple." Again, "Which of you intendeth to build a tower, stitheth not down at first, and considereth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, but was not able to finish." Luke xiv. 27—30.

This consideration was weighty with me, lest I should begin to take up the cross, and to walk in this way, and should not be able to hold out to the end; first, because of the temptation of Satan, the lust of the flesh, and the sinful customs and fashions of this world, which were very prevalent; and the weight and burden that lay upon me was great, having none in the country to be an help to me in the time of my exercises, but the Lord alone, that hath promised to be with his people in all their troubles and exercises, and that he would not leave them nor forsake them. I was very ready and willing to take hold of his promises; and my prayers unto him were, That he would enable me to go through all things that he required. I was sensible, that without the assistance of his holy Spirit, I could not perform that service which he required of me.

I was now first called a Quaker, because I said to a single person aye and nay, and kept on my hat, and did not go after the customs and fashions of the world, that other professors lived and walked in. Though some of them would complain of their formalities, and were weary of the fashions of the world; yet they did not take up their cross, and leave them.

The rage of my mistress was not yet abated, though she had nothing against me, but not conforming to the corrupt language and vain customs of the world; for I laboured to keep a conscience void of offence, both towards God and men; I did my work and service honestly and justly, not with eye-service, as men-pleasers, but in singleness of heart, as the servant of Christ, doing the will of God from the heart," Ephes. vi. 6, and ver. 8. "Knowing that whatsoever good thing any man doth, the same shall be received of the Lord, whether he be bond or free."  

In thus doing, I had great comfort from the Lord, and did receive from him living satisfaction and encouragement to go on in my way; remembering that scripture that saith, "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger," Job xvii. 9. I might also say with Job, "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold: my foot hath held his steps; his way have I kept, and not declined; neither have I gone back from the commandment of his lips: I have esteemed the words of his mouth more than my necessary food," Job xxii. 10—12. The Lord kept me, and his people, very mock and low in our minds, in a self-denying spirit. We waited for the living word, that came with a living voice, from him that speaks from heaven to us by his spirit; so that he gave us to discern between the voice of wisdom, and the voice of the strange woman, which is the voice of the flesh, and the last thereof; and the living voice is the voice of Christ in us the hope of glory; which voice we esteemed more than our necessary food. For obeying this voice, we came to be mocked and derided; and they spoke all manner of evil against us, and hated us for his name's sake," Matt. x. 22. I remembered what Christ hath told us in Luke xiv. 13. "They shall lay their hands on you, and persecute you, delivering you up to synagogues, and into prisons, being brought before kings and rulers for his name's sake: and it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist," Luke xiv. 13—15.

These and the like affections I was to meet with, if I truly and faithfully followed the Lord Jesus Christ; therefore I laboured to put on the whole armour of light, that I might be able to withstand the fiery darts of the wicked one, who sought to weaken my faith, and to persuade me of the hardness, strictness, and narrowness of the way, that I should not be able to hold out to the end, seeing there was not any in this country to help and assist me; but the fiery darts of the enemy that I felt, came more by his servants than otherwise. Very prevalent he was in this poor mulatto woman, my mistress, who was persuaded by him to kill me, and shed innocent blood; and one time, when she thought it a fit opportunity to execute her will and cruelty, she fell into a great rage, and I was freely given up to die.
that hour by her; but the Lord was pleased to accept of my free-will offering, and I may say with the apostle, "that I accounted not my life dear to myself, that I might finish my course with joy." And the Lord alone appeared to my deliverance, and made her more moderate, the rest of my servitude, it being somewhat less than two years; and after I went away, the Lord visited her with a sharp fit of sickness, in which time she spoke to her husband and them that were with her, that she thought she should not die till she had asked me for forgiveness, and desired them to send for me if it were at London; and so they did. I could freely forgive her, for that I had done long since, and I prayed to my heavenly Father, that he might forgive her also. I went to her, and it pleased God to touch her with a sense of his love, and lengthened her days, she confessing oftentimes the wrong she had done to an honest careful young man, as she said I had been, who minded her husband's inward and outward good, more than they did themselves. It pleased God to order it so, that she had a visit from me, before she went out of this world, and very comfortable and acceptable it was to her; and in a little time she ended her days in peace, and was buried in Friends' burying-place near Delgelle in Merionethshire.

About this time, 1657, it was the great talk of the country that I was become a Quaker. My parents were much concerned about me. I was informed that the priest of Welshpool, W. Longford, went to them and told them, that I was gone distracted, and that they should see for some aged men to come to me and restore me to my senses. I had not been yet with my father nor mother, but waited for freedom and clearness in myself; and then I went to see them, and in my way I visited an old friend, a Dutch professor, and had a little opportunity to speak to him of the things of God, and his goodness to me, and a young man, called David Davies, was then convinced of the truth: this was on a seventh-day, in the afternoon; and when I was clear then, I went to Welshpool to my parents. It was a trouble to them, to see that I did not, as formerly, go down upon my knees to ask their blessing, and bow to them, and take off my hat. My father soon turned his back upon me. I had heard of his displeasure, and that he had said, he would leave me nothing; saying to my relations, that they thought to have had comfort of me, but now they expected none, but that I would go up and down the country, crying Repent! Repent! Now if my father should have cast me off upon such an account, I was well persuaded it was for Christ's and the gospel's sake. I remembered David's condition, when he said, ʻHide not thy face far from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation; when my father and my mother forsake me, then the Lord will take me up; teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.ʻ

Psalm xxxvi. 8—11.

At length my mother came tenderly to me, and took a view of me, looking on my face, and she saw that I was her child, and that I was not, as they said, bewitched or transformed into some other likeness; which was reported of Quakers then, and that they bewitched people to their religion, &c. Thus they deceived them and many others, with such strange stories, and we were accounted, with the apostle, deceivers, yet true. And when I discourse with her out of the scriptures, her heart was much troubled and affected with the goodness of God towards me; she went to see for my father, and when she found him, said unto him, Be of good comfort, our son is not as was reported of him, we hope to have comfort of him yet.

But when my father came to his house, he spoke not much to me that night. The next day, being the first day of the week, when I heard the bells ring, it came upon me to go to the steeple-house, to visit that priest that had told my father, I was gone distracted, &c.; and when he was at his worship, I went to our own seat to my father; there was no common-prayer read them to the people, as part of their worship in those days. Then I sat still till he had done, and when he had done what he had to say, I stood up and told him, That he might do well to stay, and make good the same doctrine that he had preached that day, if he could; and if I was distracted, as he reported, that he might labour to restore me to my right senses again. But I see no reason either why I was taken away to prison, with the young man before mentioned, that came to see for me, and found me in the steeple-house, so both of us were taken; there were prisoners that night, in which time many far and near came to see us, expecting that we were some deformed creatures. God gave me a seasonable exhortation to them to fear the Lord, and indeed to cry, ʻRepent, repent, for the kingdom of heaven was at hand!ʻ letting them know, ʻthat we were God's workmanship, created anew in Christ Jesus, with much more to that effect. I spoke to them from the scriptures, which was much to their satisfaction, and we praised God, that kept us in his fear and counsel. We were committed to prison on that law, made in Oliver's days, that none were to speak to the priest or preacher, neither at their worship, nor coming and going. The next morning we were had before the chief magistrate of
the town of Welshpool, and after some discourse with him, it seemed good to him to discharge me, for he could find nothing justly to accuse us of, except concerning the law of our God.

So we went to our homes, the young man to his father's, and to my master's; he suffered much violence by his father, in regard that he could not conform himself to that dry, dead, and formal praying that his father used; his father rose from off his knees when he was at prayer, and took a staff, and did violently beat his son, and against natural affection he took a lock and chain, and chained him out of doors in a cold frosty night. Thus our sufferings began to increase, for the testimony of our conscience towards God; but blessed be the name of the Lord, who preserved his people that trusted in him, saith my soul.

A little after this I came to hear that some of the people that were called Quakers, were at Shrewsbury, in the county of Salop, being distant from the place of my studies about eighteen miles; I waited for an opportunity to go to see them, and the way of their worship, for as yet I had not seen any of them, but that one poor man before mentioned. When the time called Christmas came, my master's work being something over for a while, I got leave to go so far. I went first to the house of John Millington, where many Friends resorted, and they of the town came to see me in great love and tenderness, and much brokenness of heart was among us, though but few words. We waited to feel the Lord among us, in all our converse together. When the first-day of the week came, we went to a meeting at W. Page's, at the Wild Cop, where we had a silent meeting, and though it was silent from words, yet the word of the Lord was among us. It was a hammer and a fire; it was sharper than any two-edged sword, it pierced through our inward parts, it melted and brought us into tears, that there was scarcely a dry eye among us; the Lord's blessed power overshadowed our meeting, and I could have said, that God alone was master of that assembly. The next day as I was preparing for home, having had a considerable time with Friends there, and being much comforted with the goodness of God, and unsigned love of the brethren, we heard that John ap John was come to town, and a meeting was prepared to have a meeting there. I said that meeting, where I heard the first Friend that was called a Quaker, preach in a meeting, and when I heard him, I thought he spoke as one having authority, and not as the Scribes, his words were so sound and piercing.

After this meeting at Shrewsbury, I came home to my master's house, where I was under many considerations, and especially that of Christ's words, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it doth give light unto all them that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Mat. v. 14-16.

I was sensible that God had opened my understanding and lighted my candle, and given me a sense and feeling of my own state and condition, how that I had been in darkness, and under the region and shadow of death; and God having showed mercy and kindness unto me, in calling me from this great darkness to the marvellous light of his dear Son Christ Jesus, who is "the light of the world, that enlighteneth every man that cometh into the world;" I was made willing not to hide my candle, so it were under a bushel, or to hide my talent in the earth; but in the love of God, I was made willing to let that light, which he pleased by his grace to enlighten me within, shine before men, that they might come "to glorify their Father, which is in heaven." Mat. v. 16.

The next public service that the Lord required of me, was to go and give my testimony for him, and to warn a company of people to think of their latter end, who were met to dance and to play, at what they called a merry night, not far from my master's house. When I came within the room where they were dancing, the fiddler ceased playing, and I declare the word of the Lord among them. That which was chiefly before me was that of Job: "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in mirth, and in a moment go down to the grave," Job xxxi. 11-15.

When I had discharged the word of the Lord upon me, I parted in love and peace from them, and they thanked me for my good exhortation, and some of them came to see me home.

About this time, 1668, I heard of one that was called a Quaker, who was come from Ireland to Llangruing, a town in the county of Montgomery, and in the love of God I went upon the first-day of the week to visit him, where we had a comfortable refreshing meeting together, and the Lord's presence was with us, though we were strangers to one another, as to the outward, yet we had fellowship and unity one with another in the inward life of righteousness; his name was Roger Pritchard. He carried not long there, but went back again to Ireland; but though it was said, he came to those parts with an intention to stay here, and to bear his testimony for God in this dark corner of North Wales; but he not being faithful to God, who sent him here, as he was going back he
suffered great losses by sea, and lost his good
condition also, and turned back to the vanities
of the world, which was a great sorrow and ex-
ercise to me; but the Lord visited him again,
as may be seen hereafter. Thus I was left
alone again.

I continued, as the Lord made way for me,
to visit those in whom I found any inclination
to the things that were good, and there was one
William Davies convinced of the truth with
me. I was also made willing to visit the Inde-
pendent meeting, and those people that I for-
merly belonged to, that were separate people,
gathered together chiefly by Vavaso Powell, be-
fore mentioned, a zealous man in his day. But
when truth broke forth in this country, I being
the first that came to receive it in these parts,
did separate myself from them, in love to that
blessed truth that I received, and it became my
true teacher. So Vavaso Powell proved angry,
and preached much against the Quakers, their
way and principles; I hearing this, came to a
place called Cloghicuscohen, near Welch-pool,
to their meeting, expecting to find him there;
but he was not there. John Griffith, a jus-
tice of the peace in those days, was preaching
there. When I came in among them, they
seemed uneasy; and when I had an opportu-
nity, I bore a testimony for God, and his Son
Christ Jesus, his way, truth, and people, which
they preached against. When I had done a
what I had to say, he went on again; and
when I found something more upon my spirit
to declare among them, this John Griffiths
commanded to take me away, and a near re-
late of mine, that owned the house, took me
in his arms, and led me out of the house
through the field, and through a gate that open-
ed to the ocean, and shut the gate after me.
There I sat under an ash tree, weeping and
mourning to see the blindness, darkness, and
hardness of heart, pride and haughtiness, that
were come over a people who once were loving,
kind, and humble in spirit. As I sat weightily
under a serious consideration, what and when
would be the end of these formalities and hard-
ness of heart, I prayed to the Lord for them.
And the word of the Lord came to me, That
though they put me out of their house, yet in
time they would come to own truth, and that
house should be a meeting-place for Friends,
Of this a further account may be seen hereaf-
ter. So I went away, well satisfied of the love
and goodness of God to me that day, in giving
me comfort and consolation, for my heart of
sorrow and affliction, that I met with a little
before; and I remembered the saying of the
apostle, Heb. xii. 11, "Now no chastening for
the present seemeth to be joyous, but grievous;
nevertheless, afterward it yieldeth the peaceable
fruit of righteousness, unto them which are ex-
ercised thereby."

After this, I still waited to know the will and
counsel of God, and that he might direct me in
my way and order my steps in this my spiritual
travel; for I had none to look unto but to him
alone, who was all-sufficient to carry on the
work which he had begun, though often by weak,
poor, mean, and contemptible instruments in the
eyes of the world. Well might I say with the
apostle, "But God hath chosen the foolish
things of the world, to confound the wise; and
God hath chosen the weak things of the world,
to confound the things which are mighty; and
base things of the world, and things which are
despised, hath God chosen, yea, and things
which are not, to bring to naught things that
are," 1 Cor. i. 27, 28.

About this time I went to visit some young
men, my former companions in profession of
religion; two or three of them were convinced,
and received the Truth. When we were come
to the number of four, it was with me, that we
ought to meet together in the name of the Lords;
for I remembered the promise of Christ, who
said, "Where two or three are gathered to-
together in my name, there am I in the midst
of them," Mat. xviii. 20.

So we all agreed to meet together, but none
of us had a house of his own to meet in. We
determined therefore to meet upon a hill in a
common, as near as we could for the conveni-
cency of each other, we living some miles dis-
tant one from another. There we met in si-
ence, to the wonder of the country. When the
rain and weather began upon us, that was on
one side of the hill, we went to the other side.
We were not free to go into any of the neighbours'
iccli-
sures, for they were so blind, and igno-
rant, that they looked upon us as witches, and
ground away from us, some crossing them-
together, and said, "o 1 2
selves with their hands about their foreheads
and faces.

Thus we continued for some time, till two of
them left me; one of them was put apprentic-
e 2
beggiled the woman in Paradise, hath beggiled thee; thou wilt not be able to stand. And while we were yet discussing, I saw my master coming, who was also convinced, but was not faithful to that good spirit that convinced him of the truth, and showed him what he ought to do, but did it not; yet he continued loving to friends, and frequented their meetings to his latter end. As I looked back, I saw him coming towards us, with two women following him, the one was his wife, my cruel mistress, the other was his sister; they both had staves in their hands, and when they came unto us, the sister began to beat her brother, my master and my mistress set a beating of William Davies. So his trial came very quickly, and William Davies came no sooner to meet me, nor any other friends, for many years; yet he afterwards came among friends, and continued with them to the end of his days, and was buried among them. It so happened that I had never a blow among them, and if I had received any, I had learned of Christ Jesus, my Lord and master, to suffer patiently for his name's sake, and not to depart from him, though my trials, temptations and afflictions were not a few; so that I may say with the apostle, "But none of those things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Acts xx. 24. 2 Cor. iv. 17. Mut. x. 27, 28, 30.

These young men going away thus, I was left alone again, but still I kept waiting upon the Lord, to know his will and good pleasure concerning me; and when the time of my appearance was over, I found freedom to go to London, to visit friends there, which was in the year 1656; and finding many good and living friends there, I settled to my trade, being a felt maker, and I was very well satisfied, that I could go to meetings, and follow my business. When any thing would come into my mind of my native country, barren and unsubstantial with friends and truth, I endeavored to shut it out, and to keep where I was, and I did what I could; but all my fastenings and reasonings would not do, I was disinclined to the Lord, and trouble and sorrow and judgment from the Lord came upon me, for not obeying his command, to go to my own country, to stand a witness for him there. In this my disinclination, I continued till I lost his presence, and he smote me with trouble within and pain in my bones, that I could not work nor labor. In this time friends of London were very kind and careful of me, and would freely have administered unto me, but I was not willing to accept of any thing from them, so long as I had of my own. My pain of body and spirit increased upon me, till at last I was forced to bow to the will of the great God, who was too strong for me; and reason

[1656]

An Account of Richard Davies.
she arose, and declamed before me, and the other Friend who had begun doubts and reasons in her mind. That in the name and power of God she consented to be my wife, and to go along with me, whether the Lord should order us; and I said, in the fear of the Lord, I receive you as the gift of God to me. So I rested satisfied in the will of God, for a further consideration.

Under a weighty consideration, which way to take each other in marriage, we concluded to lay our proceedings before our elders, and especially our ancient friend George Fox; (people in those days were married by a priest, or before a justice) and I told George Fox, we thought to take each other in a public meeting; so he desired the Lord to be with us. And when we saw our clearness in the Lord, we went to the Small meeting in Tower Street, London, in the morning; and in the afternoon to Horselydown, Southwark: and in that meeting, being the 28th of the fourth month, 1659, in the presence of God, and that assembly, we took each other to be man and wife.

God alone knew our innocence and integrity in going together. It was not for gold nor silver, nor any outward thing: but to be serviceable to him in our age and generation, and to stand witnesses for him and his blessed truth, where he should send us. I might say with Tobiah, "Thou maddest Adam, and gavest him Eve his wife, for a helper and a stay; of them came mankind." Thus hast said, It is not good that man should be alone, let us make an aid like himself." Tobit viii, 6.

Soon after, in the Lord's time, we made what haste we could to come to the country, where we believed the Lord would have us be; and we said, O Lord, if thou wilt go with us in our way, and give us bread to eat, and ratment to put on, then, O Lord, thou shalt be our God; and the Lord was with us in all our journey, and gave unto us his sweet and comfortable presence.

Soon after we came to Welch-Pool, those professors, who had been and were in great power, began to be faint-hearted, because of the report of bringing in king Charles the second; which in a little time was accomplished, and those that were in great pomp, were brought to prison themselves. And I was had before the first justices that were made in those parts by the authority of king Charles the second, in the year 1660, notwithstanding I was a prisoner to the magistrates of the town. When I went up before them, many of the people of the town followed me, to see what would become of me, and to what prison they would send me, or what punishment they would inflict upon me. But the Lord was with me, and I feared not man, whose breath is in his nostrils, but the living God, whom I desired to obey in all things. When I was come into the room, it being in the night, the high sheriff, colonet Mostyn, and the justices stood as people in amaze, to see me come with my hat on my head amongst them, and spoke not one word to me for some time. In a little while, I asked them, whether they sent for me there; they said they did. One of the justices asked me, where I had that new way, and strange religion. I answered him, It was the good old way that the prophets and servants of God lived and walked in; and that way I had found, and desired to walk in it all my days. That justice was prevailed, and said, I think the man is mad: I think we must have him whipt; though I answered them according to scripture, yet they were ignorant of it. They demanded of me to take the oath of allegiance and supremacy; I told them, that my Lord and Master Christ Jesus, and his apostle James, commanded me not to swear at all. They had a priest with them, who took upon him to question me. The first thing he asked me was, Which is first, reason or scripture; I told him, reason was before scripture; God made man a reasonable creature in his own image: and the first part of the scriptures now extant, was written by Moses: the apostle tells us, "That the law came by Moses, but grace and truth came by Jesus Christ." I further told them, "that holy men of God gave them forth as they were moved by the Holy Ghost." As to that, they seemed to be satisfied. But the priest put some ensnaring questions to me; and when I perceived it, I asked the justices what that man was; whether he was a justice of the peace or not: and whether he was not a priest; they said, they looked upon him to be a fitter man than themselves, to come with me about religion. I told them, I thought he was as the high-priest among the Jews, who put ensnaring questions to Christ, when he was brought before them, to seek to make him an offender; and turned myself to the justices, and desired them to take notice of that man, who laid those ensnaring questions, to seek to make me an offender. Then the priest left me, and the justices asked me, seeing I would not take the oaths, whether I would give bail; and said, they would take my father's bail for my good behaviour. I told them, my cause was just, and I was innocent, and would give them no bail, for truth binds me to my good behaviour. Then the high-sheriff, a very fair man, told me, I was a strange man, and of a strange persuasion, to come with my hat upon my head amongst them, and would not take the oaths nor give bail. You know, said he, that Paul said to Festus, Noble Festus. I told him, that Paul had tried Festus, but I had not as yet tried him; and it might be, that I
might speak of him, Noble Sheriff. Upon this they were most of them very pleasant. He asked me, whom I did know there; there were several justices my relations present, who very well knew me, but I made mention of none of them; but told them, I knew the chief magis-
trate of the town, Charles Jones, whose prisoner I was. Then they called for him, and asked him, whether he knew me; he said he did, very well, for I was born and bred in the town among them, and was a very honest young man all along; but, said he, what devil he hath now, I know not. They asked him, whether I was his prisoner; he said I was. Then, said the justices, take him again to your custody.

As I was going out of the room, I told them, that I brought a good hat on my head there, but was going away without it, for some of the bearers had conveyed it away, but the jus-
tices made diligent search about it; so it was brought me again, and put upon my head, and they parted with me very friendly, and the town magistrate took me a little from them, and bid me go home to my wife and family. Many of the inhabitants of the town accompany-
ed me home, praising God in their way for my deliverance, for several things were threat-
exted against me; but, blessed be God, truth was over all, and had dominion: and the wit-
ess of God was reached in many of them, and the high-sheriff continued loving and kind to Friends, and ready to serve them in what he could all his life-time, as also was his deputy-
sheriff, and several other of the justices.

About the third month, 1660, many of these persons, captains, lieutenants, and soldiers, that were in arms in Oliver's and Richard Cromwell's days, were put in prison in the town of Montgomery. My wife and I did foresee, that I should be sent there to them, though I was a soldier, nor bear any arms for either side. And in a little time came a troop of horses for me, to bring me to prison. My reasons offered to give bail for me, but it was not accepted. So I went to acquaint my wife of it, and to make myself ready to go with them. One of the soldiers came up after me, with a pistol and asked sword, and my wife raising herself up, and sitting in bed, being confined but three days before with her first child, she said, Dear husband be faithful to God, whatever becomes of me. The soldier seeing her, retreated back. So I went down to the troop of horses, standing in the street before my house. There was among them one bad man, who ran away in my father's debt, that threatened to compel me to follow his horse's heels on foot many miles. But by this time several of the aldermen, and others of the town, were gathered together in the street, who desired this man, and others of the troop, to let me alone for that time, and they would en-
gage, body for body, that I should be in prison next morning; but they could not prevail. At length some of the aldermen fell into a rage, and bid them muzzle me if they durst; and bid me go to my house, which I was not willing to do, for great fear came upon me, lest there should be a quarrel among them concern-
ing my going or staying. But one or two of the aldermen, being more considerate than the rest, desired their presence till the captain might be spoken with, who was then in town. He soon granted that I should stay at home that night, and be in Montgomery prison next morn-
ing, and was angry at that bad man for his in-
civility towards the aldermen that interceded for me; for the captain knew I was a peace-
able man, and never concerned myself in fight-
ing for one side or other. When the troop had their orders, they went on their way; and I praised God, in the multitude of his mercies, that there was no blood shed that day; for many of the young men of the town, with the aldermen, were gathered together with clubs and staves, saying, What, should a town's born child be so abused by such a bad fellow as that was, before mentioned? My heart often trem-
bled within me, lest anything should fall amiss in this tumult; and I desired them often, before they went to the captain, that I might go along with them towards my prison.

So that night I staid at home, and next morn-
ing took my journey towards my prison at Montgomery. I avoided the house of my uncle, a justice of the peace in this county, near my way, and brother-in-law to this case, lest he should stop me from going to pri-
son. So I went there myself alone, and told the marshal, John Mason, that I was come a prisoner; and he took me up to an upper par-
et for my lodging, but I had the house, as well as other prisoners, there being many Presbyterians, Independents, and Baptists, who were formerly my friends, and knew my stand-
ance; but now they appeared very strange, and would not discourse with me. I consid-
ered the reason, and was informed, that these old formal church-members or professors had agreed among themselves that they would not discourse with me, nor receive any books from me, lest the most serious inward Christians amongst them should turn Quakers. But in a little time their orders and covenants were broken, and I was moved to go to their meet-
ing, sometimes having little to say among them, but a sigh or a groan, and a travail in my spi-
ti for them, which did often put them out of order in their preaching and praying: and as the Lord would order it, I spoke a few words among them. A Baptist was convinced there, and came to meet with me in my room.
AN ACCOUNT OF RICHARD DAVIES.

Cadwalaader Edwards was also convicted, and came up with us to meet in the prison; and then discourses and disputations between them and me. I wrote a few lines to send home to my wife, but knew not by whom to send it, for it was very hard to send any papers out of prison: the marshal, or jailer, would examine and search such as came in, or went out, for letters. An old friend, an acquaintance of mine, came to visit her friends and brethren the professors in prison, whom I desired to carry that letter to my wife, as she went through our town of Welch-pool, to her house; she was afraid to meddle with it, partly for fear of the jailer, and also lest she should offend her brethren there. I desired her not to be afraid, for I would read it to her first, and the jailer might see it if he pleased; and after I had read it to her, she was tenderly affected, turned to her brethren again, and said, surely these people will never come to us, but we must go to them. Some time after, through much trouble and affliction, she came to receive the truth, to live in it, and obey it; her name was Margaret Bowen, wife of John Bow- en of Collyns, and mother to Peter Bowen, in Martin-le-Grand, London.

In a little time my service was over among those professors in prison, and the Lord made way for my enlargement. In about two weeks I came away, and left the rest of the prisoners there, where they continued a considerable time. I was well satisfied with the goodness of God, that I found his presence, life, and power with me; a present help in the time of need, which kept me low and humble, that I durst not rejoice that spirits were made subject; but rather rejoice, that I found my portion written in the book of heaven. I came home in great love and peace to my wife and family, and many of my loving neighbours rejoiced to see me.

I continued about my calling and business, and ministered unto God to know his mind and will concerning me. In this time I heard of an honest old woman, who had received the truth some seven years before at Montgomery, her name was Ann Harlow, wife of Thomas Ha- man; my wife and I went to visit her. About the year 1661, I went to a meeting at Edgmont near Wen, in Shropshire. Here our friend William Gibson and I were taken prisoners, with about twenty-five or twenty-six men, and sent to Shrewsbury. We found the temper of the jailer to be very cruel. He threatened us with a great deal of hardship, if we did not eat of his meat, drink of his drink, and lie on his beds, and give him what he demanded. We told him, we were the king's prisoners, and demanded a free prison, and straw to lie upon; but he in a rage denied us that, and put us in a little room, where there was scarce place for us to lie down. When night came, sleep came upon us, we being weary by travelling so many miles on foot, but we were made willing and able to suffer all things; so that night we lay upon the straw, and it was pleasant unto us, being warm weather, and about the time of hay-harvest. The next morning we were very fresh and well, praying God for his mercy and goodness to us, when the jailer came to us, and asked, how we liked our lodging, and how we slept; we told him, we slept in peace of conscience and quietness of mind, for we suffered for conscience-sake towards God, and durst not break the command of Christ and the apostle, who commanded us not to swear at all. For our supposed transgressions was not only for meeting together, but for refusing the oaths of allegiance and supremacy. The jailer being a very passionate inconsiderate man, would go out in the morning from his own house, and not come back till night, and then returned so drunken, that he could hardly speak or stand. The next night when we went to lie down, the room was so little we could not all sit at once. The next morning we complained to the jailer, that there was not enough of room for us all to lie down, and desired him to let us have a little straw, but it would not be granted us. By this time the Friends of the town had liberty to come to visit us, and to bring us in some provision; and when the door was opened for us to go into another room, there being a bedstead with cords in that room, William Gibson and I lay upon the cords, and next morning we found, that the print of the cords was not only in our clothes, but in our skin also, so that it had been easier for us to have lain upon the boards, as we did before. By this time having well observed the jailer's humour and temper, I began to be uneasy in myself to let him alone; so I watched him in the morning upon his first rising, when he came to the court before the prison door, and began to discourse with him about the prisoners that lay in such hardships, I told him, they were honest men, and most of them masters of families, and had good beds to lie upon at home, but now they were content for Christ's sake and the gospel's sake, to suffer that hardship, I desired him to let them have liberty to go to their friends in town at night, and to come there in the morning; and if he would not be pleased to grant them a little straw, then to let them lie in their own beds: which he slowly denied, calling them a company of rogues and knaves, and such like terms. He asked me, what made me pleased for them? I told him, they were my friends. He answered, Why your friends? You are no Quakers, are you? I said, I am called a Quaker. He an-
swore, You do not look like a Quaker; and he looked me in the face, and on my hands and body. I desired him not to disgrace me so, as to tell me I was no Quaker. Then he asked me, where I lived; I told him, when I was at home, I lived at Welch-pool, and my family was there. But said he, where are you now? I asked him, whether he did not know I was a prisoner with my friends; and he asked me, whether I did lie upon the boards with them; I told him I did. He said, he was sorry for it; but went away in anger, being much discontented in himself. I did not see him till next morning, at which time I went to him again, and discoursed friendly with him; he said, he enquired about me in town, and I might take the liberty of the town. I acknowledg'd his kindness; but told him, it would be no comfort to me, to have the liberty of the town, and leave my friends and brethren there. He said, then I might stay there with them. So I did not see him till the next morning and then I went to him again. He was so cross and ill-conditioned, he would not suffer any other friend to speak to him. William Gib-son did so judge him for his wickedness, that he kept him close in a room by himself. After five or six nights lying on the boards, I pre- vailed with him, that Friends might have the liberty of the town in the night, and be there in the morning. So the next day he began to be more friendly to us. After some days, I desired Mr. John Millington to come with me to the jailer's house, to see whether we could have leave to go home till the next assis- tance; but it was not then granted; but he told me, if I pleased I might go home till then. I told him, he might as freely let them go as me, for most of them lived in the county, and I lived out of the county; but no more could we have time of him. I was uneasy in my- self, seeing I had got a place in him, to let him alone, and press for my friends further lib- erty. A little time afterwards, by serious argu- ments, as it was harvest time, and hard for their wives, or some of their families, to come with weekly necessities for them, I, with my friend John Millington, prevailed with him to let them go, and he took our words for our appearance at the next assistance.

Through the goodness of God, we all re- turned together to Shrewsbury, to our pri- son, before the assistance, and found a great alteration in the jailer; he was very low and meereful. He had lost a prisoner, a malefactor, and was to be tried for his life for his escape. He was very loving and kind to us, and let Friends go themselves to Bridgnorth, about fourteen miles, where the assistance were then held; and he de- sired me to stay with him in his affliction, and not be much from him. He said his life was at stake, and if God and the judge would show him any mercy, it was upon our Friends' ac- count, and not for any desert that were in himself: for he confessed he had been too se- vere to us; but notwithstanding, said he, you are merciful men, and can forgive wrongs and injuries.

When we came to Bridgnorth, we were put in a large spacious room in the house of cor- rection, to be there in the day time, that we might be all together, and ready when called for; but we had liberty of going in and out for lodging, and what necessaries we wanted; no keeper being over us, but what we set ourselves to look to the door, and that too many Friends might not be out at once, and those were not to stay out too long. We saw it was convenient, that Friends should go out by two and two, to walk the streets; for it was a strange thing to people to hear of Quakers. Once it fell to my lot to be at the door, though the door was always open, that such who would, might come and see us—with several of whom we had reasons and disputes about the way of truth and righteousness; there came one, who ap- peared something like a gentleman, and asked me, whether he might see the Quakers; I de- sired him to walk up along with me, and he should see them. When I had brought him up to the room where Friends were walking, I told him, those were they. He answered, these be Christians like ourselves, but where are the Quakers? I told him, those were they, and were called Quakers. He asked me, whether I was one of them; I told him, I was one so called. I had an opportunity to declare to him the way of truth, and that the name of Qua- ker was given to us in scorn and derision; and he departed very friendly. Some people were so blind and dark in those days, that they looked upon us to be some strange sect and not like other men and women. They would gather much about us in the towns, and we had good opportunities to speak of the things of God to them. But I was pretty much with the jailer, waiting when his trial would be; and when it came, I went with him, and stood somewhat near him, which he was very glad of. The jury cleared him, but found guilty of a wild escape; which was gilded to him, and satisfaction to us. And when the assistance was near at an end, the judge returned us to one justice Holland, except Wil- liam Gibson, to whom the judge put it, whether he would go home, if he were discharged: but he could not make the judge such a promise as he required, so he was committed again to the same prison; but we were freely and kindly discharged, having had good service in that town, and the Lord was with us, and brought us safe home, to the comfort of our families.
and ourselves; and we have cause to bless and praise the name of the Lord, for even, for all his mercies and goodness to us all along, in the time of our afflictions and persecutions. We could say, Surely God is good to Israel, and unto all them that draw nigh unto him with an upright heart.

In the year 1662, a further concern came upon me about meetings in this country. One that was convinced in the prison of Montgomery, when I was there, viz., Cadwalader Edwards, who lived near Dolobran, promised me that we should have his house to keep a meeting in. I went to know whether he would perform his promise, which he readily granted; and I appointed the day and time with him, which he gave notice of to his neighbours thereabout. I being desirous of a friend to accompany me to the meeting, depended upon the Lord, that he would provide a suitable companion to go with me. And my wife going to Oswestry, I told her of the meeting, and desired her to speak to Friends there of it, that if there was any public Friend there, he might come home along with her.

There happened to be Richard Moor, of Salop, a worthy and fruitful labourer in the gospel, who came along with her to our house in Welch-Pool. This was in the ninth month, 1662. A day or two after, we went to the meeting, where came in Charles Lloyd, of Dolobran, who was formerly in commission of the peace; I saw he was in election to be high-sheriff of that county, and also several of his well-meaning neighbours, some of them were properly belonging to the same people that I formerly belonged to. The Lord was not wanting, but afforded unto us his good presence; life and power came from him, that reached to the hearts and understandings of most of the people then present, who gave testimony to the truth, life, and power of God, that appeared with us that time; and in the love and life of truth, we parted.

The next morning we went to visit Charles Lloyd, of Dolobran, who tenderly received us, and several that were at the meeting, came thence that day; where we had a sweet, contemplated, refreshing time, in the presence of the Lord; as it is said, “In his presence is fulness of joy, and at his right hand there are pleasures for evermore.”

The report of this meeting went through the country, some saying, that most of that side of the country were turned Quakers. Whereupon divers were sent for, before Edward Lord Herbert, Baron of Cherbury, to a place where he then lived, called Llyswain, about three miles from Dolobran. After some discourse with them, he sent them to Welch-Pool to prison, for refusing to take the oath of allegiance and supremacy, which they refused, because they could not swear at all; they being about six sent together, viz., Charles Lloyd, Hugh David, Richard David, Cadwalader Edwards, Anne Lawrence, Sarah Wilson, &c., where they were continued very close prisoners.

In a little time were added prisoners to them, William Lewis, and Margaret his wife, who were owners of the house at Chiddescococh, before-mentioned, where I was moved to go, about the year 1667, to a meeting of the friends, afterwards the place of my abode. This William Lewis, my near relation, was he that led me out of the house to the common, and shut the gate against me, as before related. And thus the word of the Lord was fulfilled, that came to me then. That those people should own and receive truth, and that house should be a meeting-house for us, which it now is, and hath been these forty years.

The oath of allegiance and supremacy being tendered to them, they could not take it for conscience-sake; swearing at all being forbidden by Christ and his apostle James; so they were sent to prison, and continued prisoners there. Edward Evans also, an honest and substantial man, was committed to prison for the same supposed offence, who was convinced some time before; I having had some weighty discourse with him about the things of God. He told me, when he was in prison with Vavasor Powell, with many more of their brethren in Pool jail, that Vavasor and several of his townspeople, who were prisoners in his house that opened to the street, saw me and my dear with pass by, and said, Behold Zacharias and his father; it was said of them, that they walked in all the commandments of God blameless. This Edward Evans, and some others of the prisoners, looking out through the window, saw us two called Quakers, that he and others a little before had preached severely against. They looked upon it, that the Lord had forced him to give that testimony of us, and several of them. Edward Evans said, were convinced by that testimony of his concerning us; and in some time after came to live in obedience to the truth, and suffered for it.

These prisoners were kept very close; some of them were substantial freeholders, who were put in a dirty nasty place, being a low room; and the fellows and other malefactors, they had her head over head, their fists often falling upon them. Charles Lloyd, who was a little before in commission of the peace, was put in a little smoky room, and did lie upon a little straw himself for a considerable time; and at length his tender wife Elizabeth, that was of a considerable family, daughter of Sampson Lott, near Pembroke in South Wales, was made willing to lie upon straw with her dear and tender
husband. And thus they both, with the rest of Friends, did rather "choose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

I said at home with them for some time, keeping our meetings in peace; but at length the jailer had strict charge to keep me from among them, alleging, that I strengthened them in their way and principles; and when the jailer kept me out, I went to a neighbour's back yard, having leave of him, to see them and speak with them.

The sufferings of Friends being now very great, and still increasing, they sent the following paper to the quarter-sessions held at Montgomery.

To the Justices and Magistrates of this County of Montgomery.

"Forswear as it is not unknown to you, that we, who by the scourges of this world, that know not God, are called Quakers, are detained and kept close prisoners, only for the testimony of a good conscience towards God and man, our friends not being suffer'd to visit us, though drunkards, liars, thieves and robbers, are not ddherr'd of their friends' admittance to them. This unheard of cruelty, were enough itself to establish us in our ways, if they were never so erroneous, as you say. This we are persuaded in our hearts, that never did Christ, nor any of his apostles, use this, or any other way of cruelty, or persecution, to convince any of their errors, but contrariwise, by sound doctrine, and good conversation, and 'doing unto others, as they would they should do unto them,' for that was the rule that Christ left to true Christians.

"Now consider, in the solemnness of your hearts and spirits, that if you were in our condition, would not you desire your enlargement? And seeing it is the king's clemency, in a declaration bearing dater the 26th day of December, 1662, wherein he says, he is glad to lay hold on this occasion, to re-establish and renew unto all his subjects concerned in those premises, indulgence of a true tenderness of conscience. This assurance and confirmation of his promise made at Breda, upon the word of a king, viz:

"We do declare all liberty to tender conscience, and that no man shall be disregarded, or called in question for differences of opinions in matters of religion. And moreover he saith, in the same declaration, as for what concerns the penalties upon those, who living peaceably, do not conform thenceunto through scruple and tenderness of misguided consciences, but sedulously and without scandal, perform their duties in their own way.'

We understand by these words, viz., that it is his fatherly care, to publish this his declaration, to stop and prevent all other acts, according to former acts made against liberty of tender consciences. And we hope that you will be as favourable to us, your neighbours, seeing power is committed to your hands, as the king, being chief magistrate, is unto his subjects. These things have we seen fit and convenient to lay before you, that you may understand we are not ignorant of the king's clemency towards us. And we, whose names are written, do wait the fulfilling and performing this one other word more of a king, by you who profess yourselves to be his obedient and loyal subjects; notwithstanding all which former words and promises of the king, the supreme magistrate, we have been persecuted more by you, his inferior magistrates in this county, than in many other counties. And further, that you may be left without excuse for that, if you do persecute us, it is without any cause from us, or any order from the supreme magistrate, the king of England. If you do justice herein, the Lord will bless you; if not, sin will lie at your door.

"Those from your friends, that desire the good and welfare of your souls and bodies, that have received the spirit of meekness, that can pray for them that persecute us, and spiritually use us, who in patience and long-suffering are content to submit to the will of God, who renders to every man according to the deeds done in the flesh."

Humphrey Wilson, William Lewis, Richard Davies, Sarah Wilson, Edward Evans, Margaret Lewis, Charles Lloyd, Catherine Evans, Hose Davis, Anne Lawrence.

The foregoing paper was sent to the magistrates at their quarter-sessions held at Montgomery, the 8th day of the eleventh month, 1662.

A copy of it also was sent to the chief justice at Ludlow by the jailer, together with another paper directed to the same.

A little time after this I went to Penlyd, near Bala, in Merionethshire, to visit some Friends and tender professers there, who received me kindly, and there I settled a meeting among them, in the power of God, and from thence I came home, where I said but a little while, to visit these prisoners. Soon after I went to the house of Owen Lewis, at Tyddysarn Garreg, near Dolgelle, in Merionethshire, a man that had been in commission of the peace in Oliver's day, and was newly come from prison from Bala, who received me kindly; he was first convinced by Thomas Briggs. From thence I went to Robert Owen's of Dolmores, near Dolgelle, who had also been a justice of
peace, and a commander in Oliver’s time. He received me and my testimony; as did also Owen Humphreys of Llwyngwril, near the seaside in the said county, who was a justice of the peace in Oliver’s days, and his father, and his brothers, Samuel and John Humphreys. These, with many more there, received the truth in the love of it, and continued faithful, servicable men in their country, kept meetings in their houses, and many were gathered to the Lord among the rocks and mountains in those parts; this was in the year 1662. After this journey, the Lord brought me safe home to my wife and family, to the comfort of Friends, and one another in the Lord.

Not long after this, Thomas Lloyd, brother to Charles Lloyd, of Dolobran, hearing his brother was in prison, came from Oxford to visit him, having been a student there several years, as also his brother Charles had been before him; they told me that the great sufferings of Friends, in that city of Oxford, by the magistrates, and by the wild and ungodly scholars, did work much upon them; and they had some secret love for Friends then. So when Thomas Lloyd came home, being some time with Friends in prison, and elsewhere, the Lord opened his understanding by his light, life, and power, and he received the truth and was obedient to it, took up his daily cross, and followed Jesus, came to be his disciple, was taught by him, and went no more to Oxford for learning; and I may say with David, “The Lord made him wiser than all his former teachers.” He said pretty much at home, and with his eldest brother Charles Lloyd, and in these parts.

The jailer of Welch-Pool was very cruel to Friends, and continued them in that nasty hole behind the jail. Till Edward Evans fell sick, by reason of the dampness and unhealthiness of the room, and died; and the jailer would not suffer us to have his body to be buried, except we would pay the coroner, and so clear him, as if he had no hand in his death; but at last his relations prevailed without a coroner’s inquest, and they took and buried him on a hill, on the backside of the steeple-house in Welch-Pool; and it happened, as they were digging the grave, they found some bones of a man, and upon inquiry in some old records, it was said, there was an old judge buried there; and the name of that place is called ever since, Judge’s Hill. We had got no burying-place of our own then, but were about having one.

Thomas Lloyd and I not being prisoners now, though except us two, most that were then convinced were prisoners; the report of such who were turned Quakers being spread abroad, they were sent for before a magistrate, and the oath of allegiance and supremacy was rendered both to men and women; and they for conscience-sake refusing it, were sent to prison in order to be imprisoned.

My friend Thomas Lloyd and I were moved to go and visit most of the justices that had a hand in committing Friends to prison; we began at the forthest justice towards Machynlleth, and came down to Edward, Lord Herbert, Baron of Cherbury, at Llyswen aforesaid, who had committed Charles Lloyd, and several other Friends; we understood on the way, that he was at a bowling-green, and several with him, near a place called the Cann Office, near the highway side, and not far from Llyswen, where we beheld them bowling. We considered with each other, which way to take, there being a peevish priest, the said lord’s chaplain with them; so I asked Thomas Lloyd, whether he would engage the priest in discourse, or go to the said lord; which he chose, and got into the green leisurely towards him, where most of them knew Thomas; but he went not in their complimenting posture. He said there but a little while, and they broke up their game, and while he discourseed with the Lord Her- bert I discovered a little with the priest. Lord Herbert coming towards the priest and me, he said to the priest, Mr. Jones, what have you got there? He answered, A Quaker, and haberdasher of hats, that live in Welch-Pool. Oh said Lord Herbert, I thought he was such as one, he keeps his hat so fast upon the block. Then he intendment and preparing to come down a great steep ditch, I step down to lend him my hand to help him; another priest would have stepped between me and him, but Lord Her- bert refused the priest’s help; and stopping a little, said to the priest, Here is a brother that stands by will say, The Lord leads the blind, and both will fall into the ditch. The priest was so drunk, that he could not stand by himself. This lord being a very big fat man, took my help to come down, so we went along with him towards his own house at Llyswen, laying the sufferings of our Friends before him, and that their sufferings were for their conscience-sake towards God. He passed for their enlargement, but we heard that he sent private instructions, and they had more liberty. The jailer had an empty house at the end of the town, and there he let Friends go, which was a very convenient place near the fields, without any keeper over them, and they had the liberty of the town, and to go where they pleased, except to their own houses.

So Charles Lloyd took a house in town for him and his family to live in; and we kept our meetings in that house of the jailer’s aforesaid, for several years. Most of Friends by this time being under a pressure, many Friends came from several places to visit them, and
those that were convinced towards Machynlleth, William Evans, and several others of that end of the county, who were formerly Independents, were sent here to prison upon the same account, refusing to take the oath of allegiance and supremacy. Peter Price also, a worthy man of Radnorshire, was sent to this prison; he had been in commission of the peace in Oliver's days; he, with several others with him, were committed by the justices of the county, to the house of correction in Welch-Pool, for three months, as vagrants, because they came out of their own county Radnorshire, adjoining to this county of Montgomeryshire, where they remained the three months; but they had the liberty of the town, and to go to the meetings with the rest of the prisoners. Other Friends, that lived in and about the town, met with them in prison, and considerable meetings we had in that house.

A little after this, Thomas Ellis, called a deacon in the Independent congregation, was convinced; a man of great esteem among them, and so he was also afterwards amongst us. He came to my house to visit the prisoners, his former fellow church members, and showed me a letter that came to him from their minister, Yvarose Powell, lamenting the deplorable condition and danger they were in at that time; saying, that the Christians were in great danger to be split between two rocks, viz: the World and Q. (meaning the Quakers) but the worst, said he is Q. But the Lord had opened Thomas Ellis's understanding, and given him a sight of their decay and formalities. Some years before the Lord did break in among them, to the convincing of many of them; for Thomas told me, that there came two women Friends among them, in the time of their breaking of their head, (I suppose it was before I came from London) and when they had the motion of truth upon them, they opened their mouths in the name of the Lord, in much fear and humility; so that the Independent Elders stood still and gave the women leave to speak what they had to say to the people; then the professors went on again with their business, and after some time the Friends spoke again; and then they commanded them to be taken away, but no one was very ready to do it. Then their minister, Yvarose Powell, called—Brother Ellis, take them away. Thomas Ellis told me, that he remembered Christ was not hasty in passing sentence upon the women, that the Jews brought him before him in the case of adultery; but he stopped down, and wrote with his finger upon the ground, as though he heard them not. So Thomas Ellis told me he was not willing to take them away, till they had fully cleared themselves of what was upon them to deliver amongst them; but at last they called to him again, and bid him take them away. Then he rose from among the company and went to them, and desired them to go with him to the next room, for he had something to say to them, and the Friends went readily with him; then he told them on this wise: Friends, you see how we are met together here; we are the Prodigals, who was spending his portion, and we have a little yet unspent; and when we have spent all, we must return to our heavenly Father, and come to you and your way. The Friends went away well satisfied, I have made much inquiry who these Friends were, and from whence they came, but could not certainly learn who they were. As for our Friend Thomas Ellis, the Lord blessed him, and poured his Spirit upon him, and gave him part of the ministry, and he became a faithful labourer and serviceable men among us; and at length he was made a prisoner here at Welch-Pool.

About the year 1663, our Friend James Parke came from the north, hearing that some of his acquaintances and fellow church members owned truth; he came to give them a visit in the love of God, and also to visit those Independents he formerly walked among that were not convinced; and he left a paper with me to deliver to them, which was this:

A Lamentation and Warning from the Lord God, in the love of Christ Jesus, unto all the professors in North Wales, especially those about Wrexham in Denbighshire, and Welch-Pool in Montgomeryshire, which have known, and walked with, in a fellowship and worship, till the Lord awakened me out of sleep, and opened in me an ear to hear his voice, which cried, Come out from amongst them, and be thou separate; touch no unclean thing; and I will receive thee. —Psalm

Hear and lend an ear, O ye professors of Wrexham and Welch-Pool, and all the places and towns adjacent thereunto, who have been called churches of Christ, and members of his body, and followers of the Lamb. I am come in my Father's name to visit you, and in bowels of his love, in this the day of your calamity and adversity have I visited many of you, in obedience to his command, who sent me in his name and fear into these parts, chiefly for your sakes at this time, that you might hear, and come to fear him, whose voice hath shaken the earth, and removed it out of its place. He is making the keepers of the house to tremble, and he hath bound the strong man in many, that was armed, and formerly kept the house; then all was at peace; but a stronger than he
is risen, and manifest in the hearts of thousands, even Christ Jesus, the light of the world, who enlightens every one that cometh into the world, that all in him and through him, might believe. He is dividing the spoil, and spoiling principalities and powers; and they whose eyes come to see him the Lord of Hosts, come to be undone. When Moses saw the appearance of the Lord, he did exceedingly fear and quake. It was he that made Habakkuk tremble, and his lips to quiver. And whosoever comes to know Christ, must know him through death, be baptized into his death, and suffer with him, before they come to live and reign with him. They must repent of all their wickedness, and turn from it, before they can come to be assured of rest and peace. Let none think God will wink at their wickedness, as he did in the times of ignorance; for now he is leaving all without excuse, and calling every man to repent. The light is risen, that manifests sin and hypocrisy in them that hold truth in unrighteousness; it is not the name of being called church-members, will serve any of your turns.

O ye professors of all sorts, from the highest to the lowest, from the richest to the poorest! I am moved of the Lord God to warn you, that while you have time and space, you may be redeemed out of all evil; and that you might come out from amongst evil-doers, and so be saved from the wrath and destruction that will overtake the workers of iniquity, who repent not of their evil deeds, to give God the glory; and with the whirlwind of his wrath, he will visit you in his sore displeasure. O ye professors of Christ, and the apostles' words! who are not come to his life, not to be of the same mind that he was of, who endured the contradiction of sinners, and was made perfect through suffering; whom the apostles bore testimony to, and suffered for; being of the same mind, they did not shrink nor bow, nor let go their testimony, when persecution arose because of the word; but they overcame by the blood of the Lamb, and by the word of his testimony, which they held; and they loved not their lives unto death. Are you all so blind, that you cannot see yourselves to be out of the light and image of Christ, and out of their practices, who followed him, and confessed him, and did not deny him before men; neither did they change their religion, as the powers of the earth changed. For whatsoever the powers of the earth consternated, or discomfitted, they mastered not, who were of the true church that is in God, the Father of our Lord Jesus Christ, the pillar and ground of truth; but that which God made manifest to be his will, that they did; and though they were charged, by the powers that were then, to speak no more in his name, yet they spoke in his name, and did not deny his name.

"Dare you say, that you are saints, and of this church of Christ, and yet live in the breach of his commandments, who said, 'Swear not at all, as some more eminent in esteem amongst you have done, and have taught others to do? Dost not the land mourn because of swearing? Are not such like the scribes and Pharisees, who would not enter into the kingdom of heaven themselves, nor suffer them that would to enter in? Are not such now shutting up the kingdom of heaven against men? And must not the wars from the Lord be pronounced against them? Yes, assuredly, and will overtake them; pain shall suddenly come upon them, as on a travailing woman, and they shall not escape it. The Lord is come to deliver his people out of the teeth of these devourers, who with good words and fair speeches have deceived the hearts of some more simple and honest amongst you, and made merchandise of them, by promising you peace, while you are in your wicked ways and works; which the true prophets and apostles of old, whom the Lord sent, could not do; neither can they, who are of the same descent, royal seed, and offering now; they know, there is no peace to be spoken to any, while they are in their wicked ways, drinking up iniquity as the ox drinker water. Oh! my heart is broken within me, and I cannot but take up a lamentation for you, who have been esteemed beautiful, and the glory of many that have been called churches, to see you carried away captive, by the prince of the power of the air, to be led captive in the children of disobedience; and that you should be yet lying under the bondage of corruption and in sin, the wages whereof is death; out of the glorious liberty of the sons of God; and that death which the apostles subjected you to, the power of the enemy; and you are taken captive by him at his will, laden with sins, and led away with divers lusts; that the sly women spoken of in the scriptures of truth, that were ever learning, and never able to come to the knowledge of the truth, but resisted; and so err in your minds, not knowing the scriptures, nor the power of God, though you talk of them. If you knew the scriptures, and the power of God, which brings into the hand of the saints, you would witness the ability the saints in former times had, and now the saints of the Most High have, to stand over the powers of darkness, hell and death; then you would come to that which cannot be shaken, nor the gates of hell prevail against. But have not the powers of darkness prevailed against you, overcome you, and made you bow to their will, and to their laws, that will bind the conscience, and hinder its full liberty?
Oh! consider seriously, and weigh in the coolness of your spirits, and in the fear of the Lord, what you have done; whether you have not received the beast's mark, either in your forehead or in your hands: have you not stained in the day of adversity? Have you not let go the profession of your faith, and wavered in your minds? Have you not licked up your old errors again? Are you not slothful in the filth of iniquity, and in your fleshly minds, walking in sensuality and in the carnal mind, which is enmity against God? Is it not death to be carnally minded? Are they not in death that are in the carnal mind? It is not strange to me, if I find such an enmity; because I expect no other from natural men, who perceive not the things of the spirit. You have rejected the chief corner-stone, which is laid in Zion for a foundation, and have not believed in the Light of the world, who is become the Head-stone in God's building and husbandry, and of the church that is pure, without spot or wrinkle, which is in God, the Father, of our Lord Jesus Christ, the pillar and ground of Truth. This is the city sought out, not forsaken. This is the habitation of God through the spirit, the stones whereof are laid with fair colours, the foundation of sepulchres, and all the borders of pleasant stones. Such being redeemed out of sin, and from under the bondage of corruption, cannot plead for it, as some, looked upon amongst you more other than others, and would endeavor to make you believe, that the prophet Isaiah was always a man of unclean lips; but that was before he was unsealed, and while the wax was upon him. Ah, bruiseth that spirit that would imagine that our God should make use of a man to do so much for his name and honour, as Isaiah did, and yet continue a man of unclean lips. This is to say, that Isaiah's iniquity was taken away, and his sins purged out. Such manifest themselves to be ignorant of Christ's death and manifestations, which is to take away sin, and in him is no sin. All that come to believe in his light, and to walk in it, have fellowship one with another, and the blood of Jesus Christ cleanseth them from all sin. Such come by him to be made free from sin, and serve him righteousness; not of sin; for sin and iniquity come to be done away; and then God beholdeth no iniquity in Jacob, nor transgression in Israel; and to such is given the tongue of the learned, to speak a word in due season to the weary. Such come to know the pure language, which the Lord promised to turn to his people. Such set a watch before their mouths, and have a bridle for their tongue. Now saith the prophet for uncleanliness, because the prophet said, he was a man of unclean lips, before he was touched with the lively coal, and before his iniquity was done away, and his sins purged out; and assuredly one day you shall all know that this is a false cover, too narrow to cover yourselves with, who break the commands of Christ, and teach others so to do; and that put your hands to the plough, and look back; so that you are not fit for the kingdom of heaven. You are filled with your own ways, wicked devices, and false, and to cover yourselves with; but all your false coverings will prove too narrow, and your beds of ease, and false rest, which you think to stretch yourselves upon, too short; and no rest or peace there shall you have, but you shall all yet to further tried, and your folly be made more manifest; and all the false covers, that all professors out of the life and power of God have been covered with, shall be plucked off; yes, all that are covered, and not with the Spirit of the Lord. The wise is to them who are adding sin to sin, and are not come to cleanness of heart, or cleanness of lips; and as long as you are in the uncleanness, and the best of you, as a briar plucking it, blush for shame! Relinquish the title of church-membership, till you come to tread in the steps of Christ, and obey him; for his servants ye are to whom ye obey. Declare yourselves no longer with the name of Christians only, but come to the nature, to witness the first old nature and birth slaine, and brought under; which you all must do, before ever you come to know the new nature, or birth, that is of the Spirit: For the which is born of the flesh, is flesh; and that which is born of the spirit, that is spirit. If any man be in Christ, he is a new creature; old things are passed away, and all things are become new. The church of Christ is made up of living stones, squared and hewed into order, complete together, made a spiritual household, purged, washed, and made white and the filth of the flesh done away. Such come to be vessels of honour, fit for the Master's use; mower of the heavenly treasure into the earthen vessel, and out of the abundance of the treasury of the heart, bring forth good things. With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. So every one come to him that searcheth the heart, trieth the reins, and will reward every one according to their works, or deeds done in the body, whether they be good or evil; for the Lord God will be no longer mocked; such as you sow you must reap; he will no longer bear your half and blind service, and dead worships, out of the life and power of God. Your hypocrisy and dissimulation is seen by the spirit of Truth, that leads and guides into all Truth, which you shall one day know is now striving with you, as it did with them before the flood;
yet shall not always strive with men. It saith, who requirest these things at your hands? And do you think God is pleased, or will now be served with the dry, dead, and airy service and worship? I tell you: the light of the glorious gospel is manifested, and the pearl of great price is found, and many have sold, and parted with all which was most dear to them, and which they most delighted in, to buy it; and they who come to believe in Christ Jesus, the Light, the Way, the Truth, the Life, and to walk in the light, they stumble not, nor stagger at the promises; but come to have life in themselves, and their minds, words, and actions, are seasoned. They are the salt of the earth, a city set on a hill, that cannot be hid; and their lights shine so before men, that they who are not wilfully blind, may see their good works, and godly conversation coupled with fear; and they that walk in the light, as he is in the light, have fellowship one with another, and the blood of Christ they witness, cleansing them from all sin. So if ever you come to know God aright, you must turn to the light that reproves you for evil, for the reproof of instruction is the way to light; and they that hate that which reproves them for their evil deeds, and sets their sins in order before them, abide in the chambers of death, and know not rest, life, and peace for their souls. Now as you come to the light, and wait in the light which comes from Christ, all your sins will be set in order before you, and it will show you all that ever you did. And as you shall one day know, to your own misery, if you continue rejecting him. This is he in whom we believe, and of whom the prophets and apostles bare witness, whose name is better than every name, unto which every tongue confess; and every tongue that would rise up in judgment against him, shall be condemned, and shall fall before him. 

Therefore beware, and take heed what you do; repent of all your evil deeds, of all your hard speeches which you have uttered against him, and his glorious appearance in his sons and daughters, in this the day of his power, wherein he hath made many willing to follow him wheresoever he goeth, even through many tribulations, who have washed their robes in the blood of the Lamb: when you deny him, and will follow him no farther than it will make with your peace in the world, and enjoyment of your pleasures, and keep the friendship and favour of the world, which none ever did, but who were adulterated from the life of God, and turned against the pure spirit of God in themselves; and this shall you know.

So whether you will hear or forbear, in this I shall have peace. My reward is with God, in that I have discharged my duty, and warned you before your day be quite over, before the Lord leave off stretching forth his hand, who knows and searches the hearts of all men, who knows my love towards you all, and to that which is pure of him, which never consented to sin, in all your consciences; even to that, and nothing else, can I, or desire I to be made manifest. I believe there is a seed to be brought forth from amongst you, which must be gathered into the true fold of everlasting rest and peace; for which seed's sake I travailed night and day, waiting for its redemption and restoration, who am your friend, who seeks not yours but you: that you might come to know in this your day, the things that concern your everlasting peace, comfort, and true settlement, upon that rock that cannot be shaken, nor the gates of hell ever prevail against, before they be hidden from your eyes. Knowing the terror of the Lord, and the wrath that is to be revealed from heaven against all that hold the Truth in unrighteousness; and having obtained mercy from the Lord, and in his name, the strong tower, hid myself, I cannot but persuade all to come into the same; and being in a deep sense of the loving kindness of the Lord, and what he hath done for my soul, since I walked with you, and was sentenced one of you, too large here to relate; neither indeed am I able to demonstrate the loving kindness of the Lord, in the visitation of his pure love, in turning one from darkness, which I must confess all the time I was with you, I walked in, into his marvellous light, and from the power of Satan, unto God. He has made me to feel and witness his power, wherein, through his good will towards me, I have found the ability to perform such to be the good that when I was amongst you I desired to do; and likewise to resist the evil which I have to do. This is the Lord's own doings, and it is marvellous in my eyes; and I desire never to forget the Lord's great love to me, and powerful effectual working in me, to will and to do of his own good pleasure. I desire not to eat my morsel alone; but that all may come to repent, and see how good the Lord is. Great and marvellous are his works, just and true are all his ways; he waits to be gracious, and there is no want to them that fear the Lord. He never forsakes, nor doth withhold any good thing from them that walk uprightly.

So Friends, while you have time, print it, and put not the day of your escape from you, for the Lord is not slack concerning his promise, as some men count slackness: but his long suffering is not for any to perish, but that all shall come to repent. Now is the day that every man's works must be tried, and every man's faith and love to God will be tried. Now is the day that many great professors make shipwreck of their faith, and of a good
AN ACCOUNT OF RICHARD DAVIES.

22

Conscience, and some that formerly seemed somewhat tender and honest amongst you, are grown seditious and brutish, and their understandings darkened, through the ignorance that is in them. The god of this world hath blinded the eyes of many great professors, by keeping them from the light, by which they might see their ways, and the works which they are doing out of the light, in the blindness which hath happened to them; but if you would come to the light, which is pure, of God in you, then would ye receive power to perform the acceptable will and requirements of the Lord; which that you may come to know and do, is the desire of your friend, that seeks not yours but you; and desires your everlasting peace and happiness, who formerly was known, and esteemed of, as a brother amongst you, by the name of James Parker."

Wrexham, the 9th of the last month, 1662.

Several Friends, both from the North and South of England, were drawn to visit these Friends in prison, and many sweet and comfortable epistles were written to them.

There was a great concurrence in the year 1662, in those two counties, viz., Montgomeryshire, and Merionethshire; and as meetings increased, several Friends came into Welshpool, where our meeting was kept in that house that was their prison. The magistrates and priests were discontented, some saying, that there came as many to the meeting, as went to their worship at the quaker church, as they called it.

So the magistrates were resolved to come and break up our meeting, and one day they came, viz., Thomas Corbet, a counsellor and a justice of peace in this county, together with the two bailiffs of the town, the sergeants at arms and under-officers. When they came into the meeting I was at prayer, and they were undeniably civil till I had concluded, and then began to take our names. When they had done, my wife called to justice Corbet, and told him, they had not taken the names of all that were at the meeting; he asked her, who was unspoken; and she put her child towards him, about a quarter old. He said, that was under age. She answered, we are all as innocent from plotting, contradicting, or thinking any harm to any man, as this little child; which made much this Thomas Corbet, and several others present. They committed me to one servant's house; and Thomas Lloyd, brother to Charles Lloyd and Samuel Lloyd, (one to Samuel Lloyd of Dudson, in the county of Salop, eldest brother to John and David Lloyd of London, and Edward Lloyd of Bratol) to the other servant's house. When the servant, whose house I was committed to, was come from the steeple-house, he turned me out, and bid me go home, I should not stay there. So I went first to see my friends the old prisoners, who were kept, for a little time, more close, and we were not suffered to go to them; they were very glad to see me, and I was refreshed also to see them, though we could not go to one another. In a little time I went to see the other two prisoners that were at the other servant's house, and the servant let them come home with me. On second-day following it came into my mind, that the magistrates would try us with an offer, to pass by that which they called a transgression, upon condition that we would go to the steeple-house to their worship the next first-day following; which I told to Friends.

On third-day following, justice Corbet, and the two bailiffs that had committed us to prison, sent for us before them. So we went, Thomas Lloyd, Samuel Lloyd, and myself. After some discourse with them, they proposed to us, that if we would go to church and hear divine service, as they called it, we should be discharged. I told them, when I was last there, they turned me out of their church, and if I should make any promise to go there, it may be they would do the like by me again. Justice Corbet said, he would engage I should not be turned out. Then I told him, I knew nothing to the contrary, but that I would come there. Justice Corbet seemed to be satisfied; but one of the bailiffs said, Mr. Corbet, do you think that the old Quaker will come to church, except it be to disturb our minister? Corbet asked me again, Whether I would disturb and calumniate? I told him, if God should put something in my heart to speak to the people, I hope they would not impose upon me to hold my peace. He said, God forbid they should do so! Then I told him, I hoped I should perform what I had promised to do; and so they discharged us. Now none was under an engagement to go to the steeple-house but myself, and the report was, that about the old Quaker would go to the church.

When first-day came, and the bells began to ring, the other two Friends, viz., Thomas Lloyd, and Samuel Lloyd, came to me and said, We think we must go with thee to the steeple-house. When the people went to the steeple-house, I took my bible under my arm, and went to justice Corbet's house, (that was but a few doors from my house) to let him see that I was going, and asked him, Whether he was coming? He said, He was not disposed to come that day, but he would send his man to see that we should not be affronted. So the two Friends and I went to my own pew, that was opposite to the pulpit. There was but the curate to read the common prayer, and their service to them that morning; there was a great multitude of people; some said, there were some that had
not been at their church several years before. So nothing was laid upon us to speak to the people, till he had done. Then I stood up, and said to the people, I suppose you are not ignorant of the cause of our coming here this day, which was thus: the magistrates of the town came to our meeting, and they found us upon our knees praying to Almighty God. They were civil while we were at prayer, and when we had done, they took our names and committed us three to prison; most of the rest that were at the meeting were prisoners before. And the magistrates told us, if we would come to church, we should be discharged; and now you see we are come according to their desire. But I find that your priest is not here, and now I would have you to inform him, that I say

1. If he prove this to be the true church of Christ;
2. And that he is a true minister of Christ;
3. And that his maintenance is a gospel maintenance;
4. And this worship of yours to be the true worship of God;
Then we will be of your religion, and come again to you.
But if he prove not this, then we must conclude,
1. Your church to be a false church;
2. And he to be no true minister of Christ;
3. That his maintenance is no gospel maintenance;
4. That your worship is not the true worship of God.

All the people were very civil and orderly, and treated me a considerable while in the steeple-house. When I had done, Thomas Lloyd spoke a few very sensible words to the people. And the people said, if Mr. Langford (which was the priest's name) will not prove us to be the true church of Christ, and our worship to be the true worship, then we will pay him no more tithes, for what Richard Davies said he proved out of the bible; for you see, he had the bible in his hand all the while. So for that time we parted.

When the bell rang again for them to go to their evening service, it lay upon me to go there again, and the aforesaid Friends went along with me; where the old high priest was, who made a long sermon, till we were all uneasy; but I desired the Friends to bear all things patiently. When the priest had done, he was going away; but I stopped up in my seat, and desired him to stay, for I had something to say to him; which was the same as aforesaid; when he heard my queries, and what I had to say, he turned his back and went away and gave us no answer. Then I said, Behold the hinting forth because he is an hinting. Some of the people said, and some went with him, but all dissatisfied, that he would not prove them to be the true church of Christ, &c. I had a good opportunity to speak to the people more at large in the grave yard; the Lord's presence, life and power was with us, blessed be the name of the Lord for ever, who doth not forsake his people that trust in him.

When we came home, justice Corbet sent for us again to him. He met us in his court, and said he was sorry that Mr. Langford was so uncivil, that he did not answer our queries, which he thought were very reasonable. In a little time, many of the neighbours were gathered together in the street, and in his court; we had a good opportunity to reason with him, and to open to the people, and declare to them the way and means to obtain the kingdom of heaven; and he was so moderate, that one of the neighbours said to him, Mr. Corbet, we think you will be a Quaker too. His answer was, I wish I were a Quaker in my life and conversation. Towards the end of our discourses, he desired me to give him my queries in writing, that Mr. Langford might answer them; for, said he, it may be he was not prepared to answer you then, but he may answer them in writing. I told him that was but a private way of answering; but if he was not prepared then, I told him we would give him the meeting next first-day at the steeple-house, or in the town-hall upon a market-day. He said, it was very fair.

Counsellor Corbet was very friendly and loving to us, and did no more persecute us to his dying day; but did us all the good he could in all the courts of judicature where he was concerned.

As for this priest, William Langford, many Friends were moved to go to him in the steeple-house in the time of his service, to declare to him and the people, what they had to say from the Lord: and when the magistrates had committed some of them to prison on that account, when their service was over, this priest hath got them to be released.

Some time after this, he sent the clerk of the parish to me for Easter-reckonings. I asked the clerk, whether his master did expect any thing of me, that had nothing from him; and bid him tell his master, I would come to reckon with him by and by. So the clerk went his way. And in a little time I made myself ready. When I went to him, there were a pretty many people with him. I told him, his clerk had been with me from him, for that which he called Easter-reckonings, and I was come to reckon with him, if he could make it appear that I owed him any thing. I would pay him, and I expected the same from him. He said, I owed him for several years for the alms-covenant. I asked him, what he meant by the word sacrament, for I found no such word
in the scripture; he said, It meant the bread and wine which was used in the church. I told him, I received none of him, and therefore not liable to pay. He answered again, Why then you might come to church and receive it. I told him, I did not believe that church was the true church of Christ: and I did not believe he was a true minister of Christ, commissioned by him to break the bread, and give it to the people: much less to sell it, or take money for it of the people; for I did not read in all the scripture, that the true ministers of Christ did take money of the people for that bread they delivered unto them. He said then, That the labourer was worthy of his hire; and under the law it was said, “Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” I told him, he trothed out no corn for me; and though he was an hireling, yet I never hired him.

The people coming thick to pay him for the bread and wine, I asked him, how in conscience he could take so much money for so little bread and wine; it being, I suppose, about ten pence for man and wife. I asked him, what scripture he had for it; and desired him to prove his practice by scripture. He asked me, What scripture I had to eat rummer. I told him, I had scripture to eat it. Paul said to Timothy, “For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer,” 1 Tim. iv. 4, 5. His communicants who were present, were much displeased that he had no better answer and proof for his practice. So I desired the people to take notice, that he could not make it appear by scripture, that I owed anything; but I told them, he owed me some money, and I desired him to pay it me, which he did. So we parted merrily. We have a saying, That even, or even reckonings make long friends. He was very friendly afterwards, and never sent me more for Easter reckonings. And as for the tithe, in time of harvest, he charged his servants to take from me no more than their due, nor so much, I was informed he should say. He knew not why he should take any thing from me, seeing I had nothing from him. He lived here among us many years a good neighbour; and though in the time of great persecution, yet he had no hand in persecuting any of us.

We have cause to bless the Lord, who carried us through all our services and exercises, in the time of our weakness; and though we were little and low in our own eyes, the Lord did not leave us: blessed be his holy name for ever.

About the year 1663 or 1664, I went to London, and found some there separated from that love and unity, which I formerly saw them; joining in that spirit with John Perrot, who was newly come from prison at Rome to London, as it was said, with much seeming humility and lowliness of mind. A considerable company joined together with him, where they had me among them for a little time. The tendency of that spirit was to speak evil of friends that bore the burden and heat of the day, and to cry out against friends as dead and formal. They expected a more glorious dispensation, than had been yet known among friends; and they kept on their hate in time of prayer. I was but a little while among them, till a veil of darkness came over me, and under that veil, I came to have a light esteem for my dear and ancient friend George Fox, and some others, who had been near and dear to me. But it pleased the Lord to read that veil of darkness, and cause the light of his countenance to shine again upon me; whereby I came to see the doleful place I was led into, by a spirit that tended to nothing else but self-exaltation, and (under a pretence of humility and self-denial) break of that unity, love, and fellowship, that formerly we had together, and the good esteem we had one of another in the Lord. Children we are of one Father, esteeming one another above ourselves in the Lord. There was no jar or contention among us then, but all dwelt together in love and unity, and in the fellowship of that blessed gospel of peace, life and salvation.

At my return home from London, I was soon taken to the same prison with my friends in Welsh-POOL; and a little before I came among them to prison, the under-sheriff, that he had in his fold a flock of sheep, and that he was wresting to get in one ram among the sheep, but could not get him in; but when I came to prison, he said to my friend Charles Lloyd, Now I have got the old ram in the sheep. But the jilter turned me out that night to my wife and family; and though I had the name of a prisoner, and was esteemed as the rest of my friends and brethren were for several years, yet I was not kept close prisoner.

This was a time when most travelling friends were taken up prisoners, and though I was a prisoner, yet it lay upon me to get liberty to go and visit friends, in several counties of England and Wales. So I followed my good guide, that showed me what to do. I went to the jailer, and told him, I had an occasion to go out a little while, and I could not go without acquainting him of it, because I was his prisoner. He said, I warrant you will go to preach some where or other, and then you will be taken to prison; and what shall I do then, said he. I told him, that if I was taken prisoner, I would send to him where I was, and he might send
for me if he pleased; so he bid me have a care of myself.

At a little time, in the love of God, I took my leave here of my friends and family, and committed myself to the protection of the Almighty. I went to Shrewbury, and so to Worcester-shire, where I had good service for the Lord; so to Tewksbury, where I was never before. An ancient woman Friend followed my horse, and before I had put up at the inn, she was with me, and very cordially said, She had a sense upon her, that I was one of her heavenly Father’s children. I went in and refreshed me a little, and asked her, whether she thought I might have a meeting with Friends that evening. She readily said, She would acquaint Friends of it. And after she had gone a little way out of the inn, she returned again, and desired to know my name, that she might acquaint Friends of it. I was straightened in myself to give her my name, though I knew not the cause then; but I desired her to go in the name of the Lord, and if I came in the name of the Lord, they would receive me. So she went, and came again, and told me, I might have a meeting, which was appointed to be at Bussa Smith’s; and a blessed heavenly meeting we had, and the Lord gave us our expected end. There were several professors at the meeting. Some came to me next morning, and discourse with me about the things of God.

So I went through Gloucestershire, where I had good meetings, and so to Bristol. When I was clear of Bristol, the Lord directed me, and preserved me so far in my journey, I set forward towards Pembroke-shire. I travelled without any companion but the Lord alone, who was with me all along in my journey; he was my Helper and preserver. So I came to the house of our friend Lewis Davies, who gladly received me in the Lord. Staying there some time, they lent me a horse to go to a meeting at Redstone, and I left my own horse behind. Thinking he might rest for some days after my hard riding. When I came to the meeting, the meeting was out of doors, there being no house, that I knew of, that could contain the multitude of people. When we came to the meeting, Meredith Edwards, whom Friends judged unfit to preach the gospel, had the opportunity to speak to the people till they were weary of him, and those that were sensible were burdened by him; after some time there stood up a friend and silenced him. I sat as a stranger among them. The Lord was with us, his presence was our comfort and satisfaction; and after some time I had an opportunity to open to the people those things that belong to their eternal salvation; and having concluded the meeting in prayer, this man

Meredith Edwards, aforesaid, stood up again and preached to the people, and I turned my back and came away. The Friends, with most part of the people, followed me. As I was coming out, a friend came and told me, there were two soldiers, (I understood afterwards they were the two sons of a priest) that had brought my horse there some miles. When I saw my horse, I drew nigh to them, and asked them, who brought my horse there; they asked me whether I was the man that came to visit Bristol; I said I was; then, said they, you are the man we look for. I asked them, by what authority they came, or what warrant they had; and they showed me their swords and pistols. I told them, such warrants highwaymen had. Then I asked them, how they durst venture so, among such a company; they said, they knew we were peaceable men, and would not resist; otherwise they would have brought greater force. I told Friends, we were not bound to obey them, and desired Friends to part, and leave only two or three with me; but Friends’ love was so great to me, that they kept mostly in a body about me. So I desired the Friend to take my saddle and bridle, that was upon the Friend’s horse, and I rode to the meeting on, and put them upon my own horse; so I got upon my horse, and bid them lay their hands off my horse, for I feared not their swords nor pistols; but if they had a warrant from any justice of peace, or lawful magistrate within the county, I would obey it. Then they let my horse go, and I turned a little aside, and saw them lay hold of the other men, Meredith Edwards; I could not call a friend, because he was not guided by a right spirit; and I turned myself to them again, and told them, that if any justice of the peace, or lawful magistrate within the county, had any thing to say to me that came from Bristol, they must hear of me at the house of William Bateman, in Haverfordwest. I told them my business would require some stay in the county, so they let us go pretty friendly, and I had several brave meetings in Haverfordwest, and other places in the county.

The last I had was at Pontchicam among the Welch; there being notice of a Welchman coming to keep a meeting in those parts, many came to that meeting, and good service I had for the Lord, his truth being declar’d in their own language to them. We had the meeting out of doors, and stood with my back towards the wall of Thomas Simon’s house. I was young and strong, and my voice was heard to the steeples-house, and most of them came out to hear me; and very few came out with the priest when he had done. When the priest saw such a multitude, he was moved to passion, and would have had the constable take me
AN ACCOUNT OF RICHARD DAVIES. [1668.

down. It was reported some said to the priest, they would not take me down, for I preached Christ and the gospel to them, and they would have him come and hear of me himself. I was informed, that the priest's wife and two of his daughters were at the meeting, and were very loving and tender, and came to be convinced of the truth. The Lord was not wanting to us: his life, power, and good presence was with us, and that meeting was the last I had in Pembroke-shire at that time. The Friends of that county were very loving and careful of Friends that came from far to visit them. They dwelt in love and unity among themselves. My service was weighty upon me, being myself only without a companion; the Lord alone, that knew the integrity of my heart, was my comfort, support, and exceeding great reward. As for M. Edwards, the two men before mentioned took him before a justice; the justice would have been moderate to him, and would have showed him kindness, but he, by his ungoverned temper, provoked the justice to passion, so that he committed him to the house of correction as a vagrant for three months, to the great trouble of Friends.

I was informed that the justices and magistrates of that county, were generally very moderate the hardest times of persecution. From Pembrokeshire I took my leave of Friends in Pembroke-shire, and came pretty directly home, blessed be the name of the Lord, to the comfort of my wife and family, and those Friends that were prisoners; and the jailer was well satisfied that I came to my prison, without further trouble to him. Several were taken prisoners, at those meetings I was at, but the Lord preserved and delivered me, blessed his holy name for ever.

I was but a little time at home, ere John Whitehouse, a follower of John Perrot, came, and had a meeting at my house at Welch-Pool. I happened not to be at the beginning of the meeting, but came before it was concluded, and found he had sown an evil seed, and that some of our Friends had received it; who soon after joined with that corrupt spirit, which led them to a light esteem of their brethren, which was a great exercise to many honest Friends, and especially to my wife and me; and we were ready to say, hath the Lord sent us here, to be instruments for the gathering of a people in this country, and hath he suffered the enemy to scatter them in their imaginations. But some time after, the Lord satisfied me, that those who were simple-hearted among them, should be restored again into a more settled condition than they had formerly known; and I believed in the word of the Lord. And in time the Lord broke in among them, and opened the understandings of some of them, and they began to reason among themselves, and saw that they were in darkness; so that most of them were restored again into their first love, and lived and died faithful to Truth, except Cadwalader Edwards, who continued in stubbornness and hardness of heart, and endeavored to hurt such who were simple-hearted. I was moved to give forth a paper against him and all his vain imaginations. The following paper was likewise sent to him from Friends:

"We whose names are here under-written, are those that thou hast been seeking to instigate thy corrupt principles into; and also are those that testify against that seducing spirit that thou art gone into: and most of us do know the terror and judgment of the Lord, for receiving that spirit; and we do exhort all, that they touch not, nor taste of it, lest they be separated from the Lord and his people, and so come under the judgment of the Lord, as we have done; and we have all seen the hurtful effects of that spirit, and in the fear of the Lord we do deny the same, and them that be joined to it.

"Charles Lloyd, Richard Evans, Owen Jones, Evan Davies, John Perrot, Watkin David, William Lewis, Evan Thomas, Richard Davies, Thomas Hammon, Elizabeth Lloyd, Tace Davies, Ann Lawrence, Katherine Jones, Rhili Jones, Katherine Evans, Anne Hall, Sarah Wilson."

1668. This being read in our monthly meeting for worship, the Lord was pleased to afford us his sweet presence, and his power melted, tendered and mollified our hearts, and caused us to praise the Lord, for his great goodness and mercy to us, in bringing us out of that darkness that came over us, by giving heed unto the seducing spirit of John Perrot, John Whitehouse, and Cadwalader Edwards. And now the Lord having restored us again, we did praise his holy name for the same; and Friends were careful afterwards of receiving any spirit that might tend to the breach of love and unity among us. Many other Friends brought in their testimonies against that spirit; amongst the rest, one came from Thomas Ellis, who had been particularly warned by me, in the fear of the Lord, not to touch or meddle with the spirit, though it came with much seeming humility, lest he should suffer thereby; which he did, to his great sorrow, as he set out in his paper, and said, This have I suffered for my mongrel moderation: but blessed be the Lord, he was speedily restored again to his former love and integrity, to the great comfort of himself and brethren.

As to John Perrot, John Whitehouse, and
Owen and the Edwards family, they turned their backs upon God and his truth, and followed the devices of their own hearts and imaginations.

About this time, there being a meeting of Friends gathered at Aberystwith, in Cardiganshire, most of them were sent to prison to Cardigan, and our friend Thomas Ellis, was taken prisoner with them. Having the sufferings of those young convinced Friends under consideration, I found much love in my heart towards them, even so as to go to the magistrate of the county, to offer myself a prisoner instead of my friend and brother Thomas Ellis, and some others, that they might go home to visit their families. I acquainted my wife of my exercise, which came pretty close to her; but she likewise in love, after a little consideration, gave me up for that service. So in a few days I took my journey, and went first to Thomas Ellis's house, to visit his wife and family, before I went further, his house being about twenty-four miles from Welch-Pool, and not far out of my way towards Cardiganshire. There I very unexpectedly met Thomas Ellis himself at home; he told me they were all discharged out of prison. Thus I saw it was the good will and pleasure of my heavenly Father to accept of my free-will offering instead of the dead; and my friend Thomas Ellis and his wife were sensible of my love and kindness to them therein.

And now my service being further for Pembroke, Thomas Ellis was willing to accompany me in my journey, and we went to Aberystwith, to visit those Friends there, where we had a pretty large meeting the first day in the meeting-house, and there came one Thomas Price, brother to Sir Richard Price, of Ogogordan, who talked of all prisoners, and commended us to the town prison. That evening we had a meeting in the house where we were prisoners. Most of the town's people, some of them persons of account, were at that meeting that evening. I declared the word of the Lord to them in Welsh, and showed them the way to the kingdom of heaven. A sweet comfortable meeting we had, and great satisfaction it was to them that were there.

That night a weighty consideration came upon me, about those young convinced Friends that were so lately discharged of their imprisonment, because they were like to go so quickly to prison again. So I asked counsel of the Lord, what we might do for, and in behalf of, those young and tender Friends; and being under great exercise in my spirit, externally praying to God, that he might make some way for their enlargement that time, it came in my mind to write to the chief magistrate, Sir Richard Price, and give him an account of my journey so far, and that my friend Thomas Ellis and myself according to Pembroke, and resting with our friends, and having a meeting with them that day, were taken prisoners by his brother Thomas Price; and if it was his pleasure to send us to prison to Cardigan, that he would be so kind as to leave his neighbours at home, and accept of my friend Thomas Ellis and me, as prisoners instead of them all. To this effect I wrote to him, and sent it next morning; but he sent me no answer. But the high-counsel came to us, and told us, we must all prepare to go to Cardigan town, where the county jail was kept. So Friends freely and heartily prepared themselves to go. When the time of our going was come, they tenderly taking their leaves of their wives, children, and neighbours, (for some of their neighbours came a little way to see them out of town,) the constable stopped, and bid all go home, except Thomas Ellis and me; for it seemed the high-counsel had private orders not to go with them, but to do as I desired in my letter. Thus the Lord did try those tender Friends, and also deliver them.

The constable had instructions to bring us to the quarter-sessions, then held at Llandovery, and not to Cardigan. When we came there, the justices being upon the bench, we were had before them; some of them were formerly acquainted with Thomas Ellis, he having been in authority, and according to his place, some sharp against offenders. The justices were very moderate to him; but the clerk of the peace was very porish and forward. I asked the justices, whether that man that questioned my friend, was a justice of the peace; then they answered me, he was not. Then I told them, we were not bound to answer him; but if they would give me leave, I would give them a just account of my business in that county, and upon what account we were sent there before them; and they desired me to speak on. I told them I was at my own house, with my wife and family, in Welch-Pool, in Montgomeryshire, and hearing that my friend Thomas Ellis, and other of my friends, were in prison in this county of Cardigan, for a considerable time, it was with me to come to the magistrates of this county, to offer myself a prisoner, that my friend Thomas Ellis, and the rest of them, might go for a little while to visit their families; in order thereto, I came as far as my friend Thomas Ellis's house, where I found him at home with his wife and family; and they being discharged of their imprisonment, I had a further concern upon me to go to Pembroke; my friend Thomas
Ellis, not being willing I should go alone, accompanied me. We came to Aberystwith, to rest there the first day of the week, and had a meeting with our friends, as were taken prisoners, and sent here to you, and now desire to know your pleasure. The justices answered, it was great love indeed, that caused me to come to offer myself a prisoner upon such an account; and they were sorry that Sir Richard Price gave us that trouble to send us there; and so they discharged us. And the court being silent, I had an opportunity to declare the word of the Lord among them. Very still and attentive they were, as if I had been in a meeting. I commended their great moderation, and in the love of God we parted with them. The deputy-sheriff, and the high-constable that brought us there, came out of the court and treated us very civilly, and would have bestowed on us the best that the town could afford, but we were sparing of taking any thing of them. I was informed, that the deputy-sheriff and the high-constable were convinced, and very loving to Friends all along. I know not of any that were imprisoned in that county afterwards. The Lord was with us, and he had a regard to the integrity of our hearts, and he alone pleased our cause, and was with us in our services.

Then we took horse and left the town, and went towards Pembroke-shire, till we came to Cardigan, about twenty-four miles. We met with some hardship on the way, having little or no refreshment till we came here, where we had very good entertainment for ourselves and horses, and from thence we had a Friend for our guide toward Pembroke-shire in Pembroke-shire, but we were benighted, and it rained; our guide lost his way, and we wandered up and down among the past or turf-pits, and other dangerous places, but the Lord preserved us out of them all. At length we came to Pembroke, but it being dark, we did not know the house where our friend, that we intended to go to, lived, but I spoke to our guide to see where the steeple-house was, and be brought to it; then I told them, the Friend's house was opposite to it, if I remembered when I had a meeting there, my back was against the wall of the house, and my face towards the steeple-house door. So we went forwards and found the house. I desired T. Ellis to call and tell them, that there were some Friends who had lost their way, and desired to have lodging there that night. They being in bed, answered, they thought that no good Friends were out at that time of night. T. Ellis reasoned a little with them, but still they were not willing to rise and let us in. At last I called to the Friend, whose name was Thomas Simmons, and to his wife, and desired them to rise and let us come in. He asked me who was there? I told him in Welsh, Richard Davies was there; What, said he, Richard Davies of Welch-Pool? I told them, I was the man. They upon the tender-loving Friends hastily came down and let us into their house, and we were satisfied in the love of God. This was the first journey that Thomas Ellis made to Pembroke-shire since he was convinced.

Hence we went to Haverfordwest, and so through all the meetings in that county, till we came to Ponthcysll again and had a meeting there, where there came many Friends both Welsh and English, so that the house could not contain us, and we had the meeting out of doors in the street, and I declared the word of the Lord to them, both in Welsh and English.

As we came to Pembroke-shire, we went to a Baptist's house, and the woman of the house being loving and tender, promised we should have a meeting among the Baptists there. We also appointed a meeting at Newcastle, in Carmarthenshire: Penrhyn Mynagro, James Lewis, and several other Friends accompanied us to the meeting at Newcastle. The magistrates of the town were very civil, and several of them came to the meeting. The weight and service of the meeting lay chiefly upon me; for though our friend T. Ellis was reckoned a deacon, and an eminent preacher among the Independents, yet his mouth was but very little as yet opened by way of testimony among Friends. He was an understanding man in the things of God, and was not happy to offer his voice in a very weighty concern on him. As I was declaring to the people in the Welsh language, I stood opposite to a great window that opened to the street, and there was an evil-minded man in the street, that had a long bowing-piece, who put the mouth of it through the window and swore, that if I would speak another word, I was a dead man. But blessed be God, I was kept in that which was above the fear of man, and the Lord kept me in dominion over all. There were two women sitting in the window, and the mouth of the gun came between them both; one of them seeing the gun, turned her back upon it, and said in Welch, when the man threatened as before, I will die myself first. And there was one in the meeting went to this man, and took the gun away from him, and that wicked man came into the meeting, and was pretty quiet there; the Lord's good presence was with us, and a good meeting we had; and I may say, They that trust in the Lord, are as Mount Zion, that cannot be moved. And as it was said of old, As the hills were round about Jerusalem, so is the Lord round about his people, to be a present help to them in every needful time. Here Pembroke-shire Friends and we parted, and it being somewhat late, the meeting having
AN ACCOUNT OF RICHARD DAVIES.

1663.

We travelled all night over some delightful hills, intending to be at the Baptist meeting the next day, which we had appointed, as before mentioned. It was by computation about twenty-four miles. In this time we had little refreshment for ourselves or horses; but when we came there we had no meeting. The woman of the house said, that the magistrates had heard of it, and charged them, they should have no meeting there. So the slyish fear of men came over them. The woman seemed to be sorrowful, and would have given us some victuals, but I told her, we did not travel so hard, to come there for her meat and drink, but in the love of God, for the good of their souls.

So here my friend and companion, Thomas Ellis and I parted; he went homewards, and I went that night to William ap Pugh's house, a poor friend, who had a considerable company of small children. I lay on a little straw, upon a hurdle of rods. When the morning appeared, I took a bit of cake and a cup of clean water, and William ap Pugh and I took our journey towards Radnorshire, which was about twenty miles, mostly over great hills: and when I came there, I staid a little while among friends. Afterwards I hastened home to my family, and when I came there, Margaret Bowen brought my girl to me, and said, here is a child the Lord hath given thee; she had been sick near unto death. When I was under my exercise in Pembroke-shire, one told me, my child was dead, and my wife not like to recover; which were sad news to me; and I turned a little aside from friends, and the Lord satisfied me, that neither my wife nor child was dead. When I came home they told me, my child had been as it were raised from death to life, blessed be the Lord that restored her, and preserved my family, and we were comforted in the Lord.

After this journey I staid a considerable time at home with my family and friends, our meetings were pretty much supplied with friends, especially from the north of England; though we were prisoners, yet we had our liberty to go to meetings abroad. We had a considerably large meeting at Clodion, the place of my abode, near Welch-Pool; there were at our meeting John ap John, and James Adamson, a north country Friend; but the magistrates of Pool, being in the limits of their corporation, came and broke up our meeting and took us prisoners. We old prisoners went to the county prison, and the rest to the corporation prison. I took my friend John ap John by the hand, and told him he must come to prison with me; for several of us went together, and when the hurry was over with them, they let us, who were old prisoners, go to prison alone. Then I discharged our friend John ap John, and told him, he should be my prisoner no longer. He staid a little while with us, and then went homewards. The jailer was friendly to us, and after a while I went to the magistrate, and got them all released that night, except James Adamson. The magistrates of the county gave strict charge, that if any north-country Quakers came that way, they should be secured; and I had a great care upon me, to get them discharged as soon as might be; for I knew there was a great concern upon them, for the churches of Christ wherever God sent them. So when I saw a convenient time, I went to the servant of the town, and asked him by what authority he kept my friend there a prisoner; and whether he had a commitment upon him: he told me No. Then I desired him to let him come with me, and I would answer for him; so the Friend came to my house, and Friends and I concluded together, to let him go to Shrewsbury, which was about twelve miles from Welch-pool; and I desired him to stay there till he should hear from me.

The assizes being there a few days after, the chief magistrate of Pool went, and I went also. And as my friend James Adamson and I were walking under the hall at Shrewsbury, we met the magistrate of Welch-Pool, to whom James was a prisoner. He seemed a little angry because I sent the prisoner away, and asked me, How I could answer it; for said he, we sent to the lord Herbert of Cherbury, for a commitment upon him. I told him, they had kept him too long without a commitment, which they could not legally answer. Now he knew not that the prisoner was with me, so I asked him after some discourse, what he would give me for a sight of the prisoner; he considered, and asked me, whether the man that was with me was not his prisoner? I told him he was, for I knew he was then out of his liberty. So he said to the Friend, Your friend hath done you and me a kindness; and I see, if then there had been any occasion you would have come back again; so he parted very friendly with us.

In these times the oath of allegiance and supremacy was tendered to most Friends that came into the county, if they were taken, and such were committed to prison; for not taking it, ill the next assizes, and then recommitted; and then there was little hope of their being released from their imprisonment; and it came to be a saying, that when any Quakers were taken prisoners in Montgomeryshire, there would be no end to their imprisonment.

About the year 1669, my ancient, well-beloved, and dear companion, John ap John, and I, took our journey for South Wales, to visit our friends and brethren in those parts. We went first into Radnorshire, where we had several
good meetings. We gave timely notice beforehand, where we appointed the meetings, and several Friends and other people came from Herefordshire to meet us at the lower end of the county of Radnor, where we had a sweet living meeting, and the power of the Lord tendered the hearts of many. We declared the word of the Lord both in Welsh and English. My friend John ap John was very sound and intelligible in the Welsh language. He deserved the right hand of fellowship, for he was my elder, and the first Friend that I heard declare in a meeting in the English tongue; and though he was not perfect in that language, yet he had the tongue of the learned, to such who were spiritual. When that meeting was ended in Radnorshire, we both withdrew a little aside from Friends, being bowed before the Lord, in a sense of his goodness amongst us. After a little while I turned my face towards the Friends, and saw a man coming towards me with much brokenness and tears; and when he came to me, he took me in his arms and held me there. I was very tender of him, though I knew him not. He asked me, whether I did not know him; I told him I did not; though I said, I could remember something of him. He said, he had cause to remember me. When I looked upon him again, I asked him, whether he was not Roger Prichard; he said, he was the man that had gone astray. And I was glad, yes, very glad, that the lost sheep was found, and that he came to know the true Shepherd and his voice in himself; and he followed him, and went not astray again, as he did before. He accompanied us to several meetings in that county, and in Monmouthshire. As we were parting with him, John ap John told him, he had come far out of his way with us. He answered, we had put him in his right way, and he hoped he should keep in it.

We went through Monmouthshire and Glamorganshire, visiting Friends. We had a good meeting at Usk, and at Swansea in Glamorganshire; where we met with some French Brethren. We could understand something of their language. We found they were passionate among themselves.

From thence we passed to Carmarthenshire. We had a meeting at Cardiff, and lodged at John Mapley's; his wife Elizabeth was a nursing mother to Friends in the beginning. At Cardiff, John ap John suffered great persecution, and in other parts of that country, before I was convinced. I supposed he might be prisoner there in 1653, or 1654.

We went thence towards Pembroke-shire, where we had several good meetings, and the Lord was with us. Then we came homewards; and before we parted with Roger Prichard, we appointed a meeting at his house, which was in Aneley-Wootton. The Lord helped us on in our journey, and we came there according to the time appointed, and a large, sweet, comfortable meeting we had: I know not that any meeting had been there before. I appointed another meeting to be there; and in a few weeks after my return home, I went accordingly. The concern of that part of the county of Herefordshire was much upon me, and I was often there; and when the people of that village saw me come, they would say one to another, Come, let us go to Mr. Prichard's, for we shall have prayers there to-night; and the house hath been soon near full of people. A comfortable time we used to have together, and many were gathered to the Lord in those parts. As for Roger Prichard, the Lord blessed him in his basket and in his store, and his heart and house were open to Friends, and he built a fine meeting-house at his own charge, and also gave a burying-place, and settled both upon Friends for that service, and lived and died in love and favour with God, in unity with his brethren. "Say to the righteous, It shall go well with them." About this time I was pretty much at home, and the enemy and adversary of the growth and prosperity of Truth in those parts, stirred up an informer against us, one John David, alias Pugh, a weaver, a tenant to the justice. We had our meeting in an upper room in the prison, and the said informer dwelt below, once as he was coming by my farm where my cattle were, he said to some of my neighbours, Those cattle are all mine. They asked him, how they were his; for he knew his neighbours had preached three times this day, and that by the laws there is sixty pounds on the preacher for the same. By that means he was turned to horse, and rode along the town, that I was like to be undone. My neighbours secured the goods of mine, and one of the aldermen, a relation of mine, came kindly to me, and asked me, whether I had a mind to ruin my wife and family; could I not leave my preaching, when I knew the laws were so severe against us? I told him, I could not, when the Lord required it of me. I desired him to let the informer alone, and let him take his courses. He said, he would not; but, said he, I will tell thee what I will do: I will take him along with me to Severn-side, and slit my knife very sharp, and I will cut off one of the rogue's ears; and if ever he informs against thee again, I will cut off the other. I earnestly desired him to let it alone; but his neighbours were so enraged against him, that I was afraid they would have done him some mischief.

This informer was a weaver by trade, and the neighbours took their work away from him, so that his children went soon after a begging.
many of the town telling them, their father had got a new rich trade in hand, and that they never gave them any thing. So the poor children suffered very much; but my will did not withhold her hand of charity from them. One time I had my boots on, ready to go out; the jailer, this informer’s landlord, seeing him come up the street towards my house, I being in the street, he said to the informer, Mr. In- former, you see Richard Davies is going out to preach somewhere to-day, I advise you to look diligently after your business, and find him out. If you will not inform against him, I will inform against you. You have got a good trade in hand, and if you do this great service for the king, you must needs have either Delobris, or Coedowrid, for your pains. The one was the mansion-house, and the other the joiner-house that belonged to my friend Charles Lloyd, and his ancestors. Thus the jailer perced him, and the poor informer trav- eelled great part of that day, from one Friend’s house to another, to see for me, till he came to Delobris, where we were met upon church affaires. As we were coming from the meeting, I met him at the door, and discoursed a little with him. He told us, that he was going for a warrant against us to Edward lord Herbert. I felt the power of God was over him, and Truth reign’d among us. He went to the said lord, and desired a warrant against the Quakers. Lord Herbert asked him, What did the Quakers do? he said they preached. He gos- ped him, where did they preach? He told him, they preached at his house, which was their prison. Lord Herbert answered, Let them preach as long as they will, what have I to say to them? But the informer told him, they met at Cloddiochon. He asked him, whether those were not prisoners; he answered they were. Then said lord Herbert, What do they do at Cloddiochon? Do they preach there? He said, No; their way was to sit down, and look the one another. He answered, Thou art but a fool; the Quakers are a loving peo- ple; they went to visit their children, and to eat bread and cheese with them. So lord Herbert took his case, and went from him with his gentleman to walk in his park. The informer followed them, and spoke again to him, and said, Will you be pleased to grant me a warrant against the Quakers? He asked him, who sent him there for a warrant? He said, D. Davies. This was the priest of Welch Pool, a quiet man, and no persecutor. Lord Herbert asked him again, whether he had a letter from him; the informer said, No; he thought his word might be sufficient to get a warrant against the Quakers. Upon this, lord Herbert, with indignation, it was thought, would have spoiled him, had not his gentleman inter- posed. He said to him, Is it not sufficient to put my peaceable neighbours in prison? Must I give a warrant to make such a rogue as this rich, by ruining them and their families? so the informer returned home; and as I was going by his house, he desired me to walk in for he had something to say to me. I went in with him, and he said to me, I am sorry I did you so much wrong, for I intended much evil against you. I was put on to be an informer, which proved to be mine and my child’s ruin; for my neighbours took their work from me, and when my children went to their doors, they would scarcely give them any thing to re- lieve them. And now I desire you to pray to God to forgive me; and I pray you to forgive me also; for I think most of our bishops are Papists, and there is no trust to be put in them. I desired him to have a care what he said, and not lay the fault there: for it was the enemy, the adversary, the devil that begot that crusteous mind in him, against his peaceable neighbours. I desired the Lord to forgive him; and as for me and my friends, we would forgive him; and I desired him to go his way, and to do so no more. So he never informed against us af- terwards. Thus the Lord helped and preserved us through great hardships and difficulties. There was nothing taken from us at this time, upon this informer’s account. About the year 1675, we heard there was a severe persecution by order of the lord Marcher, especially in Penylla, near Beul; in which time our meetings did increase, and many people came to us. A concern lay upon my friend Charles Lloyd and me to visit those meetings, where we had a meeting on the first-day of the week at Cadwalader Thomas’s called Wen-Bwr. There were abundance of people, more than the house could hold. Two informers came in, and staid all the meeting-time; and after Charles Lloyd and I had cleared ourselves by way of testimony, the people’s understandings were very much opened in the things of God, and the way to his kingdom, [which was preached] in the Welch language, in which I concluded the meeting, the Lord owning us with his great power and presence to our great comfort, and the satisfaction of the auditory. The two in- formers knelted upon their knees with us, while I was at prayer, and one of them, called Robert Evans, did exceedingly tremble; and when I had concluded the meeting, the said Robert Evans took a paper out of his pocket, and stood before us with much trembling and shaking, and could say nothing to us, but a warrant, a warrant, a warrant. Friends stood quiet in the possession of that life and power that God had blessed them withal that day, and we said
nothing to him, nor be to us, which was almost an amazement to the spectators; for he was a spiritful active man, that had done much spoil upon Friends in those parts. At last I asked him, what he had there; he told me, he had a warrant. I desired him to let us see it; he was not willing we should see it; but said, if we would come a little farther on our way, we should see it. We told Friends, we were not bound to follow him, and desired Friends to depart to their own habitation. But our loving tender-hearted Friends would not part with us. Charles Lloyd and I had a great mind to see what the honor of the warrant was, and who the justices were that did sign it. So we went along with him to the house where he said we should see it; but the men of the house not being within, he was still beth we should see it. We told him, he should have it safe again, and at last he let us see it: and we saw that colonel Price of Rhiswyl, and colonel Salisbury of Rag, had granted it. We went that night to John Thomas's in Liethgwyn, and were concerned to go and visit these justices. In the first place we went to see whether we could speak with Price of Rhiswyl, to lay the sufferings of Friends, that were his neighbours and tenants, before him, for many of them were his tenants; but we could not see him, though we heard he was at home; some told us he was: but when we came there, they perceived we were those people called Quakers, by our habit and language, and he being conscious to himself what he had done, and what spoil was made upon Friends' goods, would not admit us to speak with him. We desired one of his servants to acquaint him, that we had come a great way to visit our sufferings in that country; and my friend Charles Lloyd bid him tell him who we was; for it seems he was his relation, and old school-fellow. From thence we went to John ap John's at Wreatham in Denbighshire, and visited Friends there; and then came home to our families, where we found all things well; and the Lord was with us in our journey.

A few time after this it lay upon me to go and visit Friends in London. I went to see the lef Povey and his lady who dwelt then at London, they were my particular friends; and acquaint- ed them with the sufferings of our Friends in Merioneth, by informers upon the late act. They asked me, Which way they might be helpful to Friends; I told them, if they would be good enough to go a few lines from their brother the duke of Beaufort, then lord-president of Wales, to colonel Price of Rhiswyl, I did not question but that would moderate them very much: for the said colonel was not in the main a persecutor, but was put on by some pernicious clergyman, so called. In a little time they got his letter for me, with his own seal thereon, but not sealed up; the tenor of it was thus: Sir, I have stopped the complaint of his Majesty's subjects, called Quakers, from coming before the council-board, concerning the severe prosecution of the penal laws against them. So what I had this letter, I made what haste I could down into the country, and gave it to a friend; and relation of colonel Price's, who delivered it into his own hand. It had good effect; the Lord was pleased thereby to stop the rage and ruin that was intended against Friends in that county. The justices of the peace called the informer to an account for what he had done to, and taken from Friends, but he could not make up his account. The moderate justices followed him so close, in behalf of the king, that he was near ruined and undone thereby. So it pleased God that himself fell into the snare and evil that he intended against his neighbours.

Some time afterwards, one Price, priest of Llanwarne, in Merionethshire, was severe against Friends for lites, and some Friends came down to me to Welsh-Pool with an account thereof. I considered his proceeding upon a quo warranto from the exchequer, and caused an attorney to appear for the Friends, and he, in a few terms, brought me a writ of charges against the priest. When I had it, I was in a great strait what to do with it; for I knew if the priest was taken upon it, it would draw Friends to us. I sent for some of these Friends to be at our quarterly-meeting at Dolbryan, which they belonged to. I told them what my judgment was in the matter; and that though there was a writ of costs obtained, I would not admit us to speak with him. We desired one of his servants to acquaint him, that we had come a great way to visit our sufferings in that country; and my friend, Charles Lloyd bid him tell him who we was; for it seems he was his relation, and old school- fellow. From thence we went to John ap John's at Wreatham in Denbighshire, and visited Friends there; and then came home to our families, where we found all things well; and the Lord was with us in our journey.
was informed that he was a sober man, and not
given to persecution; but soon after he had his
commission, he appeared to be a great persecu-
tor, not only of our Friends, but of other dis-
senters also.

The said David Maurice, upon the 7th day of
the first month, called March, 1674-5, came
into a meeting at Cloddicochon, with about
fourteen or fifteen persons, most of them armed,
where a small number of our Friends were
waiting in silence upon the Lord. He request-
ing us to depart, our friend Thomas Lloyd
requested of him a quarter of an hour's time be-
fore we being dispersed, which he readily
granted, and he with his followers sat amongst
us. Thomas Lloyd uttered a few words by way
of defining the true religion, and what the true
worship was; all which David Maurice ap-
proved of as sound, and according to the doc-
trine of the church of England; yet notwithstanding, he fined T. Lloyd twenty pounds, for
preaching, though he was no magistrate of the
corporation, and he fined the house twenty
pounds, and five shillings a-piece for the hear-
ers. And on the 16th of the fourth month,
1675, he caused to be driven from Thomas
Lloyd four cows and a mare, all worth about
sixteen pounds, by two of his servants, one of
them being his clerk, and the other his tenant,
and no officer of the corporation, nor of the
parish, nor of that allotment of the hundred,
in place with them. These were baking near the
grange two hours before day, and drove away
the cattle before sun-rise, and they were
brought out of the county into his own domain.
The same day, about the dawning thereof,
the said drivers, by a warrant from the said
David Maurice, rudely broke through a neigh-
bour's fields, to the grounds of Thomas Lewis,
of Cloddicochon, and drove from him six
contains, two cows, and two heifers; alleging for
his offence, that the said Thomas Lewis suffer-
ed a meeting to be at his house, though the said
David Maurice was at that meeting himself, and
not only allowed of it at the time, but approved
what was spoken there.

About the same time Charles Lloyd, of Dol-
bren, had ten young beasts taken from him by
James Jones of Groeng, an attorney at law,
who was that year overseer of the poor of the
parish of Mydwl, together with the petty con-
stable, &c. upon a warrant from the said David
Maurice, the only informer and busy justice
upon this miserable act in our borders, for
preaching at Cloddicochon, within the liberties
of Welshpool, the 14th of the first month,
1674-5. though the said Charles Lloyd was
not at that place that day, nor many days be-
fore or after, at any meeting. David Jones of
Brynyn, for being a bearer at the said meet-
ing at Cloddicochon, had a brass pan for his
own proper fines, taken from him, and one cow
for the pretended inability of others convicted,
on a warrant from the said David Maurice,
of Pen-y-bont. But nothing was taken from
me, though my family was at the meeting, and
I lived within the limits of the corporation.

I being at this time in London, and my ser-
vice there pretty much in the time of the said
hard persecution, my dear friend Charles
Lloyd sent me up a full and large account of the suf-
ferrings of Friends there, by this wicked informer
David Maurice; and when I had read and
considered them, I was under a great considera-
tion, what way to take to prevent the further
intended mischief of this man; and I laid their
innocent and faithful sufferings in secret before
the great God of heaven, who hath the hearts of
all men in his hand, and may order them as
seemeth good to him.

After this, when the time of the quarter-ses-
tions was come, the clerk of the peace told the
court, he had received the new commission;
which being read, and this David Maurice being
then present, and finding himself left out, he
fell into a great rage and passion.

In a little time the said David Maurice went
to London, and was put into commission again;
but being made high-sheriff of the county this
year, he could not act as a justice of the peace;
and he fell into a great rage, for the said office
was likely to be chargeable to him. So that
year we had peace and quietness; and when his
sheriffship was over, he went to be a
broom, called Llynoweith, near his own house at
Pen-y-bont, and it was supposed his horse
threw him, and he was carried down into the
river Tannat a considerable way, and there
miserably perished. Thus the Lord helped us
through all our afflictions and troubles; and we
see that they that trust in the Lord shall not be
confounded, but are as Morn Sion shall be
removed; and as the hills are round about
Jerusalem, so is the Lord round about his peo-
ple; blessed and praised be his holy name for
ever and evermore with my soul.

In the latter end of the year 1674, I went to
visit my ancient dear friend George Fox, who
was a prisoner in Worcestershire; I passed
through Herefordshire, and had some meetings
there. I said with my friend George Fox for
some time. He told me how he was taken pri-
soner, and that he was indicted for refusing
the oath of allegiance; that he had been twice re-
moved by babes corpus to London: that he
had his trial there, and no error being found in
his indictment, he was returned back again
his prison at Worcester. As he was opening
his case to me, I thought there might be suffi-
cient errors found in his indictment to get him dis-
charged. I told him of a counsellor, Thomas
Cochet, a friend of mine, then in London, who

Vox. XIII. No. 1.
AN ACCOUNT OF RICHARD DAVIES.

was very excellent in finding out errors; so after some consideration, he sent next post for an honest corpse, which came down in a little time, and the sheriff was served with it; so we set forward, George Fox went in the coach with the sheriff and clerk of the peace of Worcester, and I rode on my horse along with the coach, and no other Friend with us.

We came to London the 8th of the twelfth month, and when we came there, several Friends much admired that he should be removed up again; for he was something private in the matter. He desired the Friends, who had the management of the business before, to let me have a copy of the record, which was pretty difficult to be had; for several thought it was to little or no purpose; but George Fox was not satisfied till I had it. I had acquainted counsellor Corbet of the whole case, as far as I could understand it, before I could see a copy of the record; and about the tenth hour in the night, William Mead came with me to counsel- lor Corbet with it. When he had read it, he said, There were several material errors in it; which put William Mead to a consideration how that could be; and he desired the counsel- lor to show him one error. The counsel- lor showed him several errors. William Mead seemed to wonder that such great errors could not have been found out by other counsel.

The next morning, being the 11th of the month, we went to court, where some of the counsellors moved first on George Fox's behalf; and they were pretty close upon some things, but they knew not of any errors in the indictment. All this while counsel Corbet was silent. Counsellor Walcott was against George Fox, and hearing lest they should find some errors in the indictment, he moved, that the oath should be tendered again to George Fox. Upon which counsel Corbet stood up and moved, that there was no imprisonment in case of prevarication. Whereupon the chief justice Hall said, Mr. Corbet, you should have come sooner, at the beginning of the term, with that plea. He answered, We could not get a copy of the return, and of the indictment. The judge replied, You should have told us, and we would have forced them to have made a return sooner. Then said judge Wild, Mr. Corbet, you go upon general terms; and if it be so as you say, we have committed many errors at the Old Bailey, and in other courts. Corbet was positive, that by law they could not imprison upon a prevarication. The judge said, There is a summons in the statute. You, said Corbet, but a summons is not imprisonment; for summons is in order to a trial. Well, said the judge, we must have time to look in our books, and consult the statutes; so the hearing was put off till the next day. As we were going out of Westminster hall, some Friends were much troubled, that the Welsh counsel- lor should stand such a plea, contrary to the opinion of the judges, and all the counsellors; and some of them said, they thought George Fox would have been discharged, if the counsel- lor had not put in that plea. But honest George Fox said, he had a fine trial, and was cheerful in his spirit. I de- sired Friends to have a little patience, for I thought the Welsh counsel- lor would stand upon his own legs. So I went to the hall again, and stayed for counsel Corbet till the court was up; and when I found him, I told him, he had started that which many thought he could not make good; and if so, it would be a reflection upon me, and the Welsh counsel- lor, as they called him. He desired me to bring him the evening another copy of the record, besides what he had. So I got one; and went with it to him; and he wrote the margin something in French, and gave it me again, and desired me to go with it to Thomas Rudyard, who was an attorney in London, for George Fox, and desired him to deliver it that night to judge Hall, and he would take the other himself to judge Wild; and then he thought there would be little discourse of that matter more: and so it happened.

For the next day they chose rather to let that plea fall, and begin with the errors of the indictment; and when they came to be opened, they were so many and so gross, that the judges were all of opinion the imprisonment was void, and that George Fox ought to have his liberty. Upon which proclamation was made, that if any had anything to say against George Fox, let them come forth and they shall be heard, otherwise he is discharged. And so he was set at liberty. Counselor Corbet, who pleaded this cause, got great fame by it; for many of the lawyers told him, he had brought that to light, which had not been known before; and to the not imprisoning upon a prevarication. And after the trial, a judge said to him, You have attained a great deal of honour by pleading George Fox's case in so court.

As we were coming out of the court, I had an opportunity to speak to some of London, and to blame them for their unbelief; because they could not believe that any good could come from that plea. I was then of a mind, and still am, that the head of the Lord was in it, more than the wit and cunning of man; for that trial put an end to all the prevarications in the nation. Our friends, in this county of Monmouth, were most of us under a sentence of prevarication for many years. Our friend Charles Lloyd was not suffered to use his own house for several years, although it was but five miles from Welch-Pool, where he was kept a prisoner.
And as for myself, I had the name of being a prisoner on the same account for about seven years, but was not kept close prisoner in all that time, but had my freedom and liberty to be at London, and in other places of the nation, as my service was, and as the Lord made way for me. In this time I visited friends pretty much in their sufferings.

So, "good is the Lord, and good is his word, and worthy is he to be praised by all that know him, from henceforth and for ever." 1677. Some years after this trial of George Fox at London, counsellor Walcott, who was a counsellor against him, was made judge of three counties in North Wales, viz. Merionetheir, Carnarvonshire, and Anglesey. He began his circuit in Bala, in Merionetheir. He caused several friends to be brought before him, and tendered them the oath of allegiance and supremacy. He did not intend to proceed against them by processure, but said, The refusal of those oaths was high treason, and he would proceed against them upon that statute for their lives the next sessions; threatening that the men should be hanged, and the women burned. He was a wicked, hard-hearted man, and intended much mischief to Friends, if the Lord had not prevented him. So friends of that county acquainted him here of the whole proceedings in that affair. It being the time that the parliament was sitting, friends concluded, that our friend Thomas Lloyd should go up to London immediately, and we desired him to advise with counsellor Corbet, what to do in the matter, who was then in London. When counsellor Corbet heard of the business, he was much concerned, for he was very well acquainted with the case. He said, By that way they might try us all, if Popery came up again; for they have, said he, the writ De Heretico Commedendo in which was executed in queen Mary's days, for the burning of heretics, which was not repeated to this day. So counsellor Corbet and Thomas Lloyd went to the parliament-house, and acquainted several parliament-men of it, and that session it was repealed; and judge Walcott was spoken to in London, and our friends were no further prosecuted, but had their liberty, and, blessed be the Lord, friends had great peace and quietness in that county for a considerable time afterwards. In a few years judge Walcott died, so there was an end of that persecutor.

In the year 1677, our friend John Burnesett came to give us a visit in Wales, and had a meeting at Machynlleth, in Montgomeryshire, where he spoke to the informer, Oliver Maurice, of Dinwiddon, in Merionetheir, and caused a disturbance, and went afterwards to William Pugh, of Mаша, near Machynlleth, a justice of the peace for that county; he was one of them that had his commission when David Maurice was turned out, as before related, who granted him a warrant; and himself, together with his bailiff and a constable, meeting John Burnesett and Thomas Ellis upon the road, stopped them, and seized their horses, with their saddles and bridles, so that they were constrained to travel on foot. John Burnesett's mare died within an hour and a half after seizure, and Thomas Ellis's horse died in the former's hands in half a year's time; in which time also a distemper infected most of his cattle, whereby he suffered very great loss: the said justice likewise fined several other friends at the same time, though they lived in another county. Thomas Ellis dispatched a messenger to me at Welch-POOL, being about twenty-two miles. The next day the lord Powis being at horse at his castle of Powis, I went to him, and acquainted him thereof, and he was very sorry. I desired of him, that he would grant me that favour to make use of his name, that he had heard such and such things concerning the before-mentioned justice. Not only so, said he, but let Mr. Edmund Hough (this was a neighbouring justice, and no persecutor) write to him and tell him, that I am angry with him for such proceedings. So I went to my friend, that other justice, and got him to write a few lines to the said William Pugh. He wrote officially to him, and I sent it away by night; by which means the rest of the fines were stopped. But John Burnesett's mare was dead as related.

Some time after, there was in this county of Montgomeryshire, one Hughes, a priest, in the parish of Horrante, where lived a friend, an honest man, whose name was John Wacker, who could not pay tithe for conscience sake. This priest brought several actions against him out of the county court for that tithe; the sheriff's bailiffs drove away several of his cattle, for judgment had out of the county court. Our friend being well acquainted with the deputy-sheriff, acquainted him of the errors of the proceedings in the county court; and ordered the bailiffs to return the friend his cattle again; so the priest was in a great fume that he lost all that charge. After that, he ordered the friend to be sued at Ludlow court, which was for the marches of Wales. This court was a great yoke and bondage to Friends in this dominion; for all answers were to be given upon oath in that court, which Friends could not do for conscience sake. This priest followed the friend with one contempt after another, till it came to a sort of rebellion. We let him go as far as he could go, till the friend was ready to be taken; our attorney gave us an account of it, and I desired the friend to go to a friend's house in Shropshire, which was out of
the jurisdiction of that court, and stay there till
he should hear from me. I went to London to
John Lloyd, brother to Charles Lloyd of Dol-
bran, who belonged to the chancery-office, and
he sent me down a prohibition, and I sent to
serve the priest and his attorney with it. The
priest fell into a very great rage, and his attor-
ney came to him for seven pounds charge that
he laid out for him, but the priest would not pay
him; the attorney sued him, and got judgment
against him, so that the poor priest could not
go to perform his wonted service for some time.
Soon after which the priest died, and I know
not whether the attorney had one penny of his
money; and that Friend was never troubled
after an account of that suit.

Our friend Charles Lloyd, of Dolbran, was
sued for tithe at the great assizes held for this
county of Montgomery, by the earl of Castle-
mair, improprietor, and Bandle Davies, vicar
of Myvold, the parish that our friend Charles
Lloyd lived in; we were satisfied it was a court
of record, and they might sue for treble damage
for not paying tithe; so we concluded to go with
a copy of their declaration to counselour Corbet,
who lived then at Welch-pool, and when he
read it he said he would demur to it. I asked
him whether he could demur in case of tithe?
He said, he would maintain a demurrer to that
declaration. So when the court sat, he ac-
quainted the judge, that he would demur to that
declaration. The judge said, Demurrer in
the case of tithe? Yes, in this case, said he. The
judge asked him, whether he would demur spe-
cial or general? Corbet said, when we join in
demurrer you may know. So they joined in
demurrer; and when it came to be urged, he showed his case of demurrer. So the judge and
the court were convinced of the error, and they paid cost, and ended the declara-
tion, and the next assizes they obtained judg-
ment upon Nahid dict. So Charles Lloyd's
cattle were driven for treble damage; but the
priest was so perplexed, and put to charge and
trouble, that I do not know he ever sued any
Priest for tithe again.

After this I went to London to the yearly
meeting, and continued there some time, in
and about the city, and so came leisurely down
through several meetings, visiting Friends. A
while after I came home, Thomas Ellis and
James Halliday came to our town; I told James
it was well done of him to give us a visit in
these parts of Wales. They said, they came
to visit us against their wills. I asked them,
whether they were prisoners; they said, they
were: and soon after came other Friends with
them. I took them along with me to my house
to refresh themselves. They told me, James
Halliday came from London to South Wales,
tending to take shipping there for Ireland, to
be at the half-year's meeting; but the wind
prevailing contrary, he was necessitated to come
for North Wales to Holyhead, and having a
meeting in this county near Llandudno, they
were taken prisoners and fined by Lewis Glynn,
Justice of the Peace, and sent here. I was
very much concerned for James Halliday, that
he should be stopped in these parts, and him-
dered of his service. So the next morning about
two of the clock, I took horse and went to this
Justice's father-in-law, Justice Devereux, and
found him at a village three miles from Welch-
pool. He asked me, what was the matter; I
told him, that his son-in-law Glynn had com-
mitted some of our Friends to prison to Welch-
pool, and fined them also; and I told him, I
thought by the law, that no man was to suffer
twice for the same supposed transgression. He
gave his son-in-law hard language, and desired
me to see some way to get them off. I went
to a neighbouring justice, and got James Hal-
iday a discharge, and brought it with me that
morning; so we hastened him away with a
guide towards Holyhead, and I was informed
he had a good and quick passage, and got to
place for the half-year's meeting in Ireland, as he
intended.

For Thomas Ellis and the rest of the Friends,
the justice took our words, that they should be
forthcoming at the next quarter sessions, at
which time Charles Lloyd and myself attended
the court, and went to the clerk of the peace,
and desired him to call our Friends first, which
he did. The Friends being all at the bar, no pro-
spectior appearing against them, (justice Glynn
being not then come to town), they were soon
discharged, without demurrer, and then after
Friends had refreshed themselves in town,
they went homewards, some of them towards
Radnorshire, and those that went towards
Llandudno, met justice Glynn, who had commit-
ted them, going towards the quarter sessions.
He spoke to them, and they told him they were
discharged. He seemed not to be sorry for it,
for he was not a persecutor in the bottom, but
was put on by a pewish, proud, informing priest,
and I know not that ever he did the like again.
I went to London to the yearly meeting in
1681. Persecution was very severe upon
Friends in the city, and elsewhere in these
parts; at which meeting it lay upon my mind
to move for a yearly meeting in Wales, and
after some consideration about it, it was left to
Friends in Wales to appoint their first yearly
meeting, as in the wisdom of God they should
see most, at their half-year's meeting, held at
Swansea, the 26th of the seventh month. An
account of which my friend Thomas Ellis sent
me to London, as follows: