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WHEREIN IS PLAINLY DISCOVERED THE  
REAL ORIGIN OF THE

**PEOPLE CALLED QUAKERS,**

AND WHAT A QUAKER OUGHT TO BE, AS,  
ALSO, THE

**UNBELIEF, UNGODLINESS, AND FOLLY**

OF ALL THOSE WHO PROFESS TO BELIEVE IN GOD,  
AND YET DO NOT FEAR TO SIN AGAINST HIM,  
OR DO NOT STRIVE WITH ALL THEIR MIGHT TO MAKE  
SINNERS TREMBLE BEFORE HIM.

BY GEO. R.



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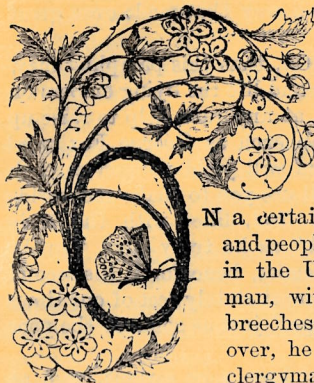


## MAKING PRIEST AND PEOPLE SHAKE!



WHATEVER WOULD THEY SAY IF THE ARMY DID THIS?

## GEORGE FOX.



IN a certain Fast Day in 1652, as the clergyman, and people were singing, just before the sermon, in the Ulverstone Parish Church, a strange man, with long hair, and wearing leather breeches, walked in. The moment singing was over, he stood up on a seat and asked the clergyman if he might speak.

It was not unusual, in those days, when everybody was discussing what to believe, and how to worship God, for anyone to be allowed to speak after the sermon; but the clergyman gave way at once, in this case, and the stranger began by saying, "He is not a Jew that is one outward; neither is that circumcision that is outward; but he is a Jew that is one inward; and that is circumcision which is of the heart." He went on to show that it was no use talking about religion, unless they had it and enjoyed it. A judge's wife who was present rose from her seat to listen to this strange doctrine, and, being cut to the heart, soon sat down, crying bitterly, and saying to the Lord:—

*"We are all thieves—we are all thieves—we have taken the Scriptures in words, and know nothing of them in ourselves."*

The lady could not tell what was afterwards said, so deeply was she troubled; but, as the speaker went on, lashing the consciences of parson and people, a magistrate who was present sent the churchwarden to stop him. This dignitary, however, though he laid his hand on the man several times to pull him down, took it off again, and let him alone.

Such was the work of the first English Quaker, as described by Margaret Fell, then a judge's wife.

What a contrast between all this and what we find described as a Friend to-day! Can it be possible that the quiet, reserved gentlemen, whose meetings are now noted for nothing so much as for their silence, are followers of the men who stood up in national



churches, in grave-yards, in market-places, and spoke, hour after hour, denouncing every form of sin in a way that made even great men quake with fear?

Alas! how are the mighty fallen! Oh, that this pamphlet may, by God's blessing, arouse to a new fire and life the dying embers on the old hearthstones of Quakerdom, or, at any rate, help to raise up a new race of Friends to God and man such as George Fox was! Soldiers of The Salvation Army, if you will yield yourselves each one to God as George Fox did, God will use you to shake the world; for this man was truly a prophet of God, filled with the Holy Ghost and with faith, "who travelled," as he truly says, "in the motion of God's power." We will dismiss, henceforth, his second name, for this man—the founder of the most stately sect of our times—was known in his own day as "George," just as some of the poor Salvationists are known to-day.

From his very childhood George had been very serious, and, at eleven, he was, as he says, kept pure and faithful to God inwardly, and to man outwardly. He stuck to yea and nay, and used the word "Verily" a good deal when he became apprentice, so that everybody said, "If George says 'Verily,' there is no altering him."

"When boys and rude people would laugh at me," he says, "I let them alone, and went my way; but people, generally, had a love to me for my innocency and honesty." Well they might, for his master, a grazier and cattle dealer, prospered with his good lad, and broke when he lost him.

When he was about nineteen years old, a cousin, who professed religion, met him at a fair, and, along with another professor, invited George to go in and have a glass. He consented, not being then a teetotaler, and hoping for religious talk; but, when they got into the inn, the two precious church members began drinking healths, and said the one who stopped first should pay all.

"If it be so I will leave you," said George, and laying down a fourpenny piece he walked out, disgusted with such professors. He went home when business was done, and instead of going to bed, had

#### His First Night of Prayer,

walking up and down, and crying to God, who said to him,

"Thou seest how young people go together into vanity, and old people into the earth. Thou must forsake all, both young and old, and keep out of all, and be a stranger to all."

God called him just as He called the Apostles, and calls people to-day to leave all and follow Him. Let us do it! Let "rude people" laugh!

"Then, at the command of God, on the 9th day of the 7th month, 1643, I left my relations, and broke off all familiarity with old and young."

"I went to many a priest (he calls all ministers priests) for comfort, but found no comfort from them."

He says that the Baptists were "tender" (that is to say, they were feeling about their souls, were thoroughly in earnest) and struggling for light, like himself; but they could not help him, because they were generally in the dark, just as he was, about the way of salvation. George wanted to know he was saved, and to get completely free from sin, and no one could tell him how or where to get what he wanted.

One old minister advised him to take to tobacco and sing psalms. Another minister he went to took him into his garden to talk matters over, and as they walked down the narrow pathway, George happened to tread on the border, "at which the man was in a rage, as if his house had been on fire." Another priest wanted to give him some medicine, and bleed him; but his body was so dried up with the sorrow he felt for sin, that

**They could get no blood out of him,**

though they tried both arms and head.

"Then as I was walking in a field on a First Day (Sunday) morning, the Lord opened to me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ." "At another time it was opened to me that God who made the world did not dwell in temples made with hands." He had truly had a sickener of looking for light in church buildings, or amongst mere professionals.

"During all this time I was never joined in profession of religion with any, but gave myself up to the Lord, having forsaken all evil company, and taken leave of father and mother and all other relations, and travelled up and down as a stranger in the earth, which way the Lord inclined my heart; taking a chamber to myself in the town where I came, and tarrying sometimes a month, more or less in a place; for I durst not stay long in any place, being afraid both of professor and profane, lest, being a tender young man I should be hurt by conversing much with either. For which reason I kept myself much as a stranger, seeking heavenly wisdom and getting



knowledge from the Lord; and was brought off from outward things, to rely wholly on the Lord alone."

"Now after I had received that opening from the Lord, that 'to be bred at Oxford or Cambridge was not sufficient to fit a man to be a minister of Christ,' I regarded the priests less, and looked more after the Dissenting people. Among them I saw was some tenderness; and many of them came afterwards to be convinced, for they had some openings. But as I had forsaken the priests, so I left the separate preachers also, and those esteemed the most experienced people; for I saw that there was none among them all that could speak to my condition. When all my hopes in them and in all men, were gone, so that I had nothing outwardly to help me, nor could I tell what to do; then, O! then I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition;' and when I heard it, my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory; for all are concluded under sin, and shut up in unbelief, as I had been, that Jesus Christ might have the pre-eminence, who enlightens, and gives grace, and faith, and power. Thus when God doth work, who shall hinder it? and this I knew experimentally."

Not content with merely having his sins forgiven, George was determined to have all that was contrary to God's mind and will taken away from him, and he soon found, as all who go straight to God and not to man on the subject do find, that what was evil in life sprang from evil things within—"the natures of those things that were hurtful without were in the minds and hearts of wicked men, as the natures of dogs, swine, vipers, Sodom, Egypt, Pharoah, Cain, Ishmael, Esau, &c." Seeing clearly that all these hateful dispositions were represented in the natural heart, he gave neither God nor himself rest till they were all gone out of him, and thus he was fitted to guide others into the way of perfect peace and love.

In his day, as in ours, there was a

#### Prevalent delusion about "the Word."

Nothing was made clearer to him than the uselessness of the mere words of the Bible to people who had not the Spirit which inspired the words to explain them. He called the churches "steeple-houses," rather than seem to favour the idolatrous notion that some special sanctity attached to a building. And he says:

"As I was walking by the steeple-house, in Mansfield, the Lord said unto me, 'That which people trample upon, must be thy food.'

And as the Lord spoke he opened it to me, that people and professors trampled upon the life, even the life of Christ; they fed upon words, and fed one another with words; but they trampled upon the life; trampled underfoot the blood of the Son of God, which blood was my life, and lived in their airy notions, talking of Him." So thorough was his knowledge of and ability to quote the words of Scripture, that it was said, "If the Bible were lost, it will be found in George's head."

Like us, George always held the Holy Scriptures in the highest reverence, founding upon them every exhortation, and studying them most closely. But he showed the people that mere study of the letter itself could bring nobody life, and unless they ate the flesh of the Son of God and drank His blood they would be damned.

It is remarkable how very unlike human scheming was the beginning of his work.

#### His first great stroke

was made in prayer.

"After this I went again to Mansfield, where was a great meeting of professors and people; here I was moved to pray; and the Lord's power was so great, that the house seemed to be shaken."

Then he began to go from place to place preaching repentance, and speaking boldly in all sorts of circumstances and companies for the Lord.

"Moreover, I was moved to go to several courts and steeple-houses at Mansfield, and other places, to warn them to leave off oppression and oaths, and to turn from deceit to the Lord, and do justly. Particularly at Mansfield, after I had been at a court there, I was moved to go and speak to one of the most wicked men in the country, one who was a common drunkard, a noted whore-master, and a rhyme-maker; and I reproved him in the dread of the mighty God, for his evil courses. When I had done speaking, and left him, he came after me, and told me, that he was so smitten when I spoke to him, that he had scarcely any strength left in him. So this man was convinced, and turned from his wickedness, and remained an honest, sober man, to the astonishment of the people who had known him before. Thus the work of the Lord went forward, and many were turned from the darkness to the light, within the compass of these three years, 1646, 1647, and 1648. Divers meetings of Friends, in several places, were then gathered to God's teaching, by His light, Spirit, and power; for the Lord's power broke forth more and more wonderfully."



"Now was I come up in Spirit through the flaming sword, into the paradise of God. All things were new; and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, and innocency, and righteousness, being renewed into the image of God by Christ Jesus. But I was immediately taken up in Spirit, to see into another or more stedfast state than Adam's innocency, even into a state in Christ Jesus, that should never fall. And the Lord showed me that such as were faithful to him, in the power and light of Christ, should come up into that state in which Adam was before he fell."

"Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared; but as people come into subjection to the Spirit of God, and grow up in the image and power of the Almighty, they may receive the Word of Wisdom, that opens all things, and come to know the hidden unity in the Eternal Being."

"I was sent to turn People from Darkness to the Light, that they might receive Christ Jesus; for, to as many as should receive him in his light, I saw that he would give power to become the sons of God; which I had obtained by receiving Christ. And I was to bring people off from all the world's religions, which are vain; that they might know the pure religion, might visit the fatherless, the widows, and the strangers, and keep themselves from the spots of the world! then there would not be so many beggars, the sight of whom often grieved my heart, as it denoted so much hard-heartedness amongst them that professed the name of Christ. I was to bring them off from all the world's fellowships, and prayings, and singings, which stood in forms without power; that their fellowship might be in the Holy Ghost, and in the Eternal Spirit of God; that they might pray in the Holy Ghost, and SING in the Spirit, and with the grace that comes by Jesus; making melody in their hearts to the Lord."

The common idea that Friends condemned singing is only another token of the terrible loss of spiritual life and power that came as they grew in money wealth. George and his Friends were simply opposed, as we are, to the mere machine singing of jaws, without the Spirit. When they were "merry" in the Lord, they sang aloud, just as we do.

"Now as I went towards Nottingham on a First-day in the morning, with Friends to a meeting there, when I came on the top of a hill in sight of the town, I espied the great steeple-house; and the Lord said unto me, 'thou must go cry against yonder great

idol, and against the worshippers therein.' I said nothing of this to the Friends that were with me, but went on with them to the meeting, where the mighty power of the Lord was amongst us; in which I left Friends sitting in the meeting, and I went away to the steeple-house. When I came there, all the people looked like fallow-ground, [and the priest, (like a great lump of earth) stood in his pulpit above. He took for his text these words of Peter, 'We have also a more sure Word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.' And he told the people that this was the Scriptures, by which they were to try all doctrines, religions, and opinions. Now the Lord's power was so mighty upon me, and so strong in me, that I could not hold, but was made to cry out and say, 'O no, it is not the Scriptures;' and I told them what it was, namely, the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgments were to be tried; for it led into all truth, and so gave the knowledge of all truth. The Jews had the Scriptures, and yet resisted the Holy Ghost, and rejected Christ, the bright morning-star. They persecuted Christ and His apostles, and took upon them to try their doctrines by the Scriptures, but erred in judgment, and did not try them aright, because they tried without the Holy Ghost. As I spoke thus amongst them, the officers came and took me away,

And put me into a nasty, stinking prison;

the smell whereof got so into my nose and throat, that it very much annoyed me.

"But that day the Lord's power sounded so in their ears, that they were amazed at the voice; and could not get it out of their ears for some time after, they were so reached by the Lord's power in the steeple-house. At night they took me before the mayor, aldermen, and sheriffs of the town; and when I was brought before them, the mayor was in a peevish, fretful temper, but the Lord's power allayed him. They examined me at large; and I told them how the Lord had moved me to come. After some discourse between them and me, they sent me back to prison again; but some time after the head sheriff, whose name was John Reckless, sent for me to his house. When I came in, his wife met me in the hall, and said, 'Salvation is come to our house.' She took me by the hand, and was much wrought upon by the power of the Lord God; and her husband, and children, and servants were much changed, for the power of the Lord wrought upon them. I lodged



at the sheriff's, and great meetings we had in his house. Some persons of considerable condition in the world came to them, and the Lord's power appeared eminently amongst them. This sheriff sent for the other sheriff, and for a woman they had had dealings with in the way of trade; and he told her before the other sheriff, that they had wronged her in their dealings with her (for the other sheriff and he were partners), and that they ought to make her restitution. This he spoke cheerfully; but the other sheriff denied it; and the woman said she knew nothing about it. But the friendly sheriff said it was so, and that the other knew it well enough; and having discovered the matter, and acknowledged the wrong done by them, he made restitution to the woman, and exhorted the other sheriff to do the like. The Lord's power was with this friendly sheriff, and wrought a mighty change in him, and great openings he had. The next market-day, as he was walking with me in the chamber, in his slippers, he said, 'I must go into the market, and preach repentance to people;' and accordingly he went into the market, and into several streets, and preached repentance to the people. Several others also in the town were moved to speak to the mayor and magistrates, and to the people, exhorting them to repent. Hereupon the magistrates grew very angry, and sent for me from the sheriff's house, and committed me to the common prison. When the assizes came on, there was one moved to come and offer up himself for me, body for body; yea, life also: but when I should have been brought before the judge, the sheriff's man being somewhat long in fetching me to the sessions-house, the judge was risen before I came. At which I understood the judge was somewhat offended, and said, 'he would have admonished the youth, if he had been brought before him;' for I was then imprisoned by the name of a youth. So I was returned to prison again, and put into the common jail. The Lord's power was great among Friends; but the people began to be very rude; wherefore the governor of the castle sent down soldiers, and dispersed them; and after that they were quiet. But both priest and people were astonished at the wonderful power that broke forth; and several of the priests were made tender, and some did confess to the power of the Lord."

For Friends, scrupulously careful as to neatness and cleanliness, to be thrust in amongst a crowd of the vilest men and women, and to spend months in the same filthy den, under the tyranny of a wolf-like keeper, must have been, outwardly speaking, just hell upon earth.



"WHILE HE STRUCK ME, I WAS MADE TO SING IN THE LORD'S POWER."—(See page 16.)



"Now, after I was released from Nottingham jail, where I had been kept prisoner some time, I travelled as before, in the work of the Lord. Coming to Mansfield-Woodhouse, there was a distracted woman under a doctor's hand, with her hair loose about her ears. He was about to bleed her, she being first bound, and many people being about her, holding her by violence; but he could get no blood from her. I desired them to unbind her, and let her alone, for they could not touch the spirit in her, by which she was tormented. So they unbound her; and I was moved to speak to her, and in the name of the Lord to bid her be quiet and still; and she was so. The Lord's power settled her mind, and she mended; and afterwards she received the truth, and continued in it to her death. The Lord's name was honoured, to whom the glory of all his works belongs. Many great and wonderful things were wrought by the heavenly power in those days; for the Lord made bare his omnipotent arm, and manifested his power to the astonishment of many, by the healing virtue whereof many have been delivered from great infirmities, and the devils were made subject through his name; of which particular instances might be given, beyond what this unbelieving age is able to receive or bear.

"Now while I was at Mansfield-Woodhouse, I was moved to go to the steeple-house there, and declare the truth to the priest and people; but the people fell upon me in great rage, struck me down, and almost stifled and smothered me; and I was cruelly beaten and bruised by them with their hands, Bibles, and sticks. Then they haled me out, though I was hardly able to stand, and put me into the stocks, where I sat some hours; and they brought dog-whips and horse-whips, threatening to whip me. After some time they had me before the magistrate, at a knight's house, where were many great persons, who, seeing how evilly I had been used, after much threatening, set me at liberty; but

The rude people stoned me out of the town,

for preaching the word of life to them. I was scarcely able to move or stand by reason of the ill-usage I had received; yet with considerable effort I got about a mile from the town, and then I met with some people who gave me something to comfort me, because I was inwardly bruised; but the Lord's power soon healed me again. That day some people were convinced of the Lord's truth, and turned to his teaching, at which I rejoiced."

"From Coventry I went to Atherstone: and it being their lecture-day, I was moved to go to their chapel to speak to the priests and people. They were generally pretty quiet; only some few raged, and would have had my relations to have me bound. I declared largely to them, how that God was come to teach his people himself, and to bring them off from all their man-made teachers to hear His Son. Some were convinced there.

"Then I went to Market-Bosworth, and there was a lecture there also. He that preached that day was Nathaniel Stevens, who was priest of the town where I was born. He raged much when I spoke to him and the people, and told them I was mad. He had said before, to one Colonel Purfoy, that there was never such a plant bred in England; and he bid the people not to hear me. So the people, being stirred up by this deceitful priest, fell upon us, and stoned us out of the town; yet they did not do us much hurt.

Howbeit, some people were made loving that day, and others were confirmed, seeing the rage of both priests and professors; and some cried out, that the priest durst not stand to prove his ministry.

"As I travelled through markets, fairs, and divers places, I saw death and darkness in all people, where the power of the Lord God had not shaken them. As I was passing on in Leicestershire, I came to Twy-Cross, where there were excise-men. I was moved of the Lord to go to them, and warn them to take heed of oppressing the poor; and people were much affected with it. There was in that town a great man, that had long laid sick, and was given up by the physicians; and some Friends in the town desired me to go to see him. I went up to him in his chamber, and spoke the word of life to him, and was moved to pray by him; and the Lord was entreated, and restored him to health. But when I was come down stairs, into a lower room, and was speaking to the servants, and to some people that were there, a serving-man of his came raving out of another room, with a naked rapier in his hand, and set it just to my side. I looked steadfastly on him, and said, 'Alack for thee, poor creature! what wilt thou do with thy carnal weapon: it is no more to me, than a straw.' The standers-by were much troubled, and he went away in a rage, and full of wrath. But when the news of it came to his master, he turned him out of his service. Thus the Lord's power preserved me, and raised up the weak man, who afterwards was very loving to Friends; and when I came to that town again, both he and his wife came to see me.

"After this I was moved to go into Derbyshire, where the mighty



power of God was among Friends. And I went to Chesterfield, where one Britland was priest. He saw beyond the common sort of priests, for he had been partly convinced, and had spoken much of Truth, before he was priest there; but when the priest of that town died, he got the parsonage, and choked himself with it. I was moved to speak to him and the people in the great love of God, that they might come off from all men's teaching unto God's teaching; and he was not able to gainsay. But they had me before the Mayor, and threatened to send me, with some others, to the House of Correction; and kept us in custody till it was late in the night. Then

The officers, with the watchmen, put us out of town, leaving us to shift as we could. So I bent my course towards Derby, having a friend or two with me. In our way we met with many professors; and at Kidsey-Park many were convinced.

"Then coming to Derby, I lay at a doctor's house, whose wife was convinced; and so were several more in the town. As I was walking in my chamber, the steeple-house bell rung, and it struck at my life at the very hearing of it; so I asked the woman of the house what the bell rung for? She said there was to be a great lecture there that day, and many officers of the army, and priests, and preachers were to be there, and a colonel, that was a preacher. Then was I moved of the Lord to go up to them; and when they had done I spoke to them what the Lord commanded me, and they were pretty quiet. But there came an officer and took me by the hand, and said I must go before the magistrates, and the other two that were with me. It was about the first hour after noon that we came before them. They asked me, Why we came thither? I said, 'God moved us so to do;' and I told them, 'God dwells not in temples made with hands.' I told them also, 'All their preaching, baptism, and sacrifices, would never sanctify them; and bid them look unto Christ in them, and not unto men; for it is Christ that sanctifies. Then they ran into many words; but I told them they were not to dispute of God and Christ, but to obey Him. The power of God thundered amongst them, and they flew like chaff before it. They put me in and out of the room often, hurrying me backward and forward; for they were from the first hour till the ninth at night in examining me. Sometimes they would tell me, in a deriding manner, that I was taken up in raptures. At last they asked me, Whether I was sanctified? I answered, 'Yes; for I was in the paradise of God.' Then they asked me, If I had no sin? I answered, 'Christ, my

Saviour, has taken away my sin, and in Him there is no sin.' They asked, How we knew that Christ did abide in us? I said, 'By His Spirit, that He hath given us.' They temptingly asked, If any of us were Christ? I answered, 'Nay, we were nothing, Christ is all.' They said, If a man steal, is it no sin? I answered, 'All unrighteousness is sin.' So when they had wearied themselves in examining me, they committed me and one other man to the House of Correction in Derby for six months, as blasphemers.

*"Now did the priests in their pulpits bestir themselves to preach up sin for term of life; and much of their work was to plead for it, so that people said never was the like heard."*

Well they might say so! Ministers of the Saviour proving that He cannot save! But, alas! there has been a great deal like it heard since! Much of the work of many a Christian teacher of to-day is to show that Christ has no intention of saving His people from their sins during the term of their natural life! The Son, so far from making free, leaves imprisoned "for term of life," as George superbly puts it, all his followers!!!

But George was no willing prisoner either to the Devil or man. Throughout all their agonies and sufferings the Friends, weak and unresisting as they were, sweetly resting in God's arms even amidst the indescribable horrors of the prisons of their day, never showed any want of spirit; but kept their oppressors under a most galling and sustained fire of reproof for their injustice and tyranny.

All their time in prison was spent by Friends either in useful labour amongst others there, or in pouring out written exhortations to all classes of the people. We cannot afford space in the present pamphlet to give any idea of what imprisonment in those days amounted to. We shall reserve the story of heroism in prison for Jesus to another writing. But we must give just one example of the sort of thing Friends endured and of the way in which they bore it. It is again George, this time in Carlisle Gaol, and he says:

"The judges were resolved not to suffer me to be brought before them; but reviling and scoffing at me behind my back, left me to the magistrates of the town; giving them what encouragement they could to exercise their cruelty upon me. Whereupon (though I had been kept up so close in the jailer's house that Friends were not suffered to visit me, and Colonel Benson and Justice Pearson were denied to see me), yet the next day, after the judges were gone out of town, an order was sent to the jailer to put me down into the dungeon among the moss-troopers, thieves, and murderers, which



### I bled exceedingly in the steeple-house.

Then the people cried, 'Let us have him out of the Church;' and when they had got me out, they beat me exceedingly, and threw me down and over a hedge; and afterwards they dragged me through a house into the street, stoning and beating me as they drew me along, so that I was besmeared all over with blood and dirt. They got my hat from me, which I never obtained again. Yet when I was got upon my legs again, I declared to them the word of life, and showed them the fruits of their teacher, and how they dishonoured Christianity. After a while I got into the meeting again amongst Friends, and the priest and people coming by the house, I went forth with Friends into the yard, and there I spoke to the priest and people. The priest scoffed at us and called us Quakers; but the Lord's power was so over them, and the word of life was declared in such authority and dread to them, that the priest began trembling himself, and one of the people said, 'Look how the priest trembles and shakes, he is turned a Quaker also.'"

One is almost startled to find, two hundred years ago, a Salvation Army at work with experiences very like those of the Army of to-day. George's great meetings were out of doors—not so much out of a desire to get at the people, who were ready enough to crowd any building to hear Friends; but because he was sent to turn them from buildings and priests to serve the living God.

### Great Street Meetings.

"On the market-day I went to Lancaster, and spoke through the market in the dreadful power of God, declaring the day of the Lord to the people, and crying out against all their deceitful merchandise. I preached righteousness and truth unto them, which they should all follow after, and walk and live in, directing them how and where they might find and receive the Spirit of God to guide them thereinto. After I had cleared myself in the market, I went to my lodging, whither several people came, and many were convinced, who have stood faithful to the truth.

"On the First-day following, in the forenoon, I had a great meeting in the street at Lancaster, amongst the soldiers and people, unto whom I declared the word of life and the everlasting truth. I opened unto them that all the traditions they had lived in, and all their worships and religions, and the professions they made of the Scriptures, were good for nothing while they lived out of the life and power which they were in who gave forth the Scriptures. I directed



"STONING AND BEATING ME AS THEY DREW ME ALONG, SO THAT I WAS BESMEARED ALL OVER WITH BLOOD AND DIRT."



them to the light of Christ, the heavenly Man, and to the Spirit of God in their own hearts, that they might come to be acquainted with God and with Christ, receive him for their teacher, and know his kingdom set up in them.

"After this I returned into Westmoreland, and spoke through Kendal on a market day. So dreadful was the power of God upon me, that people flew like chaff before me into their houses. I warned them of the mighty day of the Lord, and exhorted them to hearken to the voice of God in their own hearts, who was now come to teach His people Himself. When some opposed, many others took my part, insomuch that at last some of the people fell to fighting about me; but I went and spoke to them, and they parted again. Several were convinced."

Nothing was more striking in these great open air demonstrations than that for a long time the preacher would sometimes keep the people staring whilst

#### He sat silently waiting on the Lord.

It was necessary that they should be taught not even to depend on his words; but to look straight to God for light. Happily the people of his day had both leisure and disposition to wait till he did speak. In our hurrying times we fear sinners would not wait so long.

"I passed on to another town, where there was another great meeting, the old priest before mentioned going with me; and there came professors of several sorts to it. I sat on a haystack, and spoke nothing for some hours; for I was to famish them from words. The professors would ever and anon be speaking to the old priest and asking when I would begin, and when I would speak. He bade them wait, and told them that the people waited upon Christ a long while before he spoke. At last I was moved of the Lord to speak, and they were struck by the Lord's power; the word of life reached to them, and there was a general conviction amongst them.

"We passed into Wales through Montgomeryshire, and so into Radnorsire, where there was a meeting like a leagner, for multitudes. I walked a little aside whilst the people were gathering, and there came to me John-ap-John, a Welshman, whom I desired to go to the people; and if he had anything upon him from the Lord to them, he might speak to them in Welsh, and thereby gather them more together. Then came Morgan Watkins to me, who was then become loving to Friends, and said, 'the people lie like a leagner, and the gentry of the country are come in.'" I bid him go up also and

leave me, for I had a great travail upon me for salvation of people. When they were well gathered, I went into the meeting and stood upon a chair about three hours. I stood a while before I began to speak; after some time I felt the power of the Lord over the whole assembly, and his everlasting life and truth shone over all. The Scriptures were opened to them, and their objections answered. They were directed to the light of Christ, the heavenly man; that by it they might all see their sins, and Christ Jesus to be their Saviour, their Redeemer, their Mediator, and come to feed on him, the bread of life from heaven. Many were turned to the Lord Jesus, and his free teaching that day; and all were bowed down under the power of God; so that though the multitude was so great, that many sat on horseback to hear, there was no opposition. A priest who sat with his wife on horseback, heard attentively, and made no objection."

#### Stopping a Disturber's Mouth.

At Bristol the Friends had enormous crowds every Sunday.

"There was at Bristol a rude Baptist, named Paul Gwin, who had before made great disturbance in our meetings, being encouraged and set on by the Mayor, who, it was reported, would sometimes give him his dinner to encourage him. Such multitudes of rude people he gathered after him, that it was thought there had been sometimes ten thousand people at our meeting in the orchard. As I was going into the orchard, the people told me that Paul Gwin, the rude jangling Baptist, was going to the meeting. 'I bid them never heed, it was nothing to me who went to it.'" When I was come into the orchard, I stood upon the stone that Friends stood upon when they spoke; and I was moved of the Lord to put off my hat, and to stand a pretty while, and let the people look at me, for some thousands of people were there. While I thus stood silent, this rude Baptist began to find fault with my hair; but I said nothing to him. Then he ran on into words; and at last, 'Ye wise men of Bristol,' said he, 'I strange at you, that you will stand here, and hear a man speak and affirm that which he cannot make good.' Then the Lord opened my mouth (for as yet I had not spoken a word), and I asked the people, 'whether they ever heard me speak or ever saw me before;' and I bid them 'take notice what kind of man this was amongst them that should so impudently say, that I spoke and affirmed that which I could not make good; and yet neither he nor they had ever heard me or seen me before. Therefore that was a lying, envious, malicious spirit that spoke in him



and it was of the Devil, and not of God. I charged him in the dread and power of the Lord to be silent: and the mighty power of God came over him, and all his company. Then a glorious, peaceable meeting we had, and the word of life was divided amongst them, and they were turned from darkness to the light,—to Jesus their Saviour."

"For many hours did I declare the word of life amongst them in the eternal power of God, that by him they might come up into the beginning, and be reconciled to him. And having turned them to the Spirit of God in themselves, that would lead into all truth, I was moved to pray in the mighty power of God; and the Lord's power came over all. When I had done, this fellow began to babble again; and John Audland was moved to bid him repent, and fear God. So his own people and followers being ashamed of him, he passed away, and never came again to disturb the meeting. The meeting broke up quietly, and the Lord's power and glory shone over all: a blessed day it was, and the Lord had the praise. After a while this Paul Gwin went beyond the seas; many years after I met with him again at Barbadoes," where "he came into the meeting, and asked me, 'How I spelt Cain? and whether I had the same spirit as the apostles had?' I told him, 'Yes.' And he bade the judge take notice of it. I told him, 'He that had not a measure of the same Holy Ghost as the apostles had, was possessed with an unclean spirit.' And then he went his way."

Out of these vast assemblages of people Friends gathered everywhere little companies of saints, who, in the face of the most violent opposition and the most terrible punishments man could inflict, persisted in the boldest testimony for Jesus. We can form little idea in these quiet days of the state of things that surrounded George and his friends. They went about with the prospect of beating, stoning, imprisonment, fine, or transportation continually before their eyes. At one time there were

**More than 4,500 Friends in Prison,**

of whom no less than

**245 died in Gaol.**

Was another such martyr host ever raised? Just fancy what must have been the character of the fight, when it was thought proper by the authorities to strip female ministers to the waist and lash them through English towns in that condition till the blood ran down their backs!

Of course there is no doubt that Friends suffered largely on

account of their adherence to what may seem to us small things, and of their less prudent than faithful dealing with powerful sinners. But, let those condemn who will, I dare not question the conduct of such devoted servants of God as these. Depend upon it, the men who would allow themselves to be robbed with impunity rather than give evidence on oath were not mere stubborn self-willed fanatics. They preferred God's will to anything on earth.

They "Thou'd" and "Thee'd" everybody, and kept their hats on even before judges who hated them, rather than seek men's honour by adopting the courtly signs of man-worship and flattery, such as the taking off of hats and the use of "you" to single persons, which had just been introduced from the Continental courts. Surely nothing but the wisdom of God devised a plan by which you could not speak to anybody without "thou"-ing into them that you belonged to Jesus Christ.

We may be inclined to doubt whether much of the time spent in opposing the "priests," denouncing the faults of the churches, and so on, would not have been spent more usefully in preaching Christ crucified to the common people. But it is no light matter to sit in judgment on a man like George. We pity the stupidity of anyone who fails to see that all the marks of a true Apostle of God are found in the man, and, if so, it is not for us now to say whether he did or did not deliver just the very messages God sent by him and nothing else. God's kingdom never runs short of wise men (*say, rather, cowardly fools*), who can tell how to keep out of all sorts of trouble, as they suppose. But heroes like the Friends of George's day are dreadfully scarce. Let us be sure of doing the heroism for God! Let other people go about to find out how to play Mr. Worldly-Wise-Man.

The Society has been as completely caricatured in our day with regard to its outward arrangements as with regard to its spirit and work. George organised the Friends into "monthly meetings" of men and women, who kept the closest possible watch on the life and conduct of every member of the Society. Fancy having every soldier's character laid open to discussion by the rest *once a month!* and all the light of a lot of real shining lights brought to bear upon it! Well might the Friends of George's day be a martyr host! Had the rigour of early discipline been kept up the Society would never have been swamped by the continuance in its ranks of unsaved persons who have a full membership and voice in affairs just because their parents are Friends. These



would have been driven either into submission to God or separation from the Society, which would have been unendurable for any but the most thorough-going soldiers. But, alas for committees! The charge confided to a monthly meeting was never likely to be faithfully performed, because, just as any degree of worldliness crept in, so the tone of the monthly meeting, which ought to have condemned it, would sink, and when there was no longer the resolute General George to go everywhere, pressing all the forces forward, there was soon a common halting, and retreat and rout.

After only four years of his ministrations George describes 60 ministers as having gone forth, leaving their all, to travel through the land and seek and save the lost. This number increased from time to time, and soon missionaries went to all parts of the world,

#### Not one of them receiving any salary

or payment whatsoever beyond the supply of their real needs.

It has commonly been supposed that the Friends were entirely irregular in all their movements and labours, and, being "moved by the Spirit" to do this or that, has been supposed to put away all idea of plan and system. Not so! There is abundant evidence that George Fox had under him an army, led by able officers, and carrying on a warfare, perhaps quite as systematic, allowing for the limitations that persecution put upon them, and certainly as lively and violent as ours. True each one travelled, spoke, acted under a continual reliance upon the Lord's own counsel and guidance; but there was arrangement as to all this. George was consulted, yielded to, in fact, obeyed, by the vast majority. When he was absent from business meetings, matters were often put aside, marked "Left for G.F." An arrangement for the supply of horses for Friends going to the meetings for many miles around London every Sunday, and many other facts, prove that they had a system so complete—so military, in fact, that they did not need to write all down, and so help their enemies to information.

It was common at one time for the speaker to be taken into custody, and for another to take his place and speak till he too had to go to gaol, and so on, till all the adults were gone, and then some lad would dare to follow up the line. Ah, the Spirit did move them in those days and no mistake!

"At this time many mouths were opened in our meetings to declare the goodness of the Lord," says George, "and some that were young and tender in the truth would sometimes utter a few

words in thanksgiving and praises to God. That no disorder might arise in our meetings, I was moved to write an epistle to Friends by way of advice in the matter." He tells them "Such as are tender, if they should be moved to babble forth a few words and speak in the Seed and Lamb's power, suffer and bear that—that is the tender." George's epistles had the force of our General Orders.

May all our Officers always carry out these ideas! So let our Little Soldiers speak at all possible times, provided always that nobody either old or young be allowed to speak, unless they are "tender," that is, feeling themselves in God's presence and speaking in the Seed and Lamb's power!

#### Lively, Powerful Meetings.

They had lively Friends' meetings in those days! Of course women were on a perfect equality with men, as to speaking, for the Holy Ghost makes no unfair distinction.

They sang, too, in those days, not so much by anyone's arrangement as by an irrepressible outburst of joy. George must often have sung before he found it so easy to do so in prison.

No wonder that under such a system the Spirit moved the ungodly as wonderfully as even the Friends themselves! The power of God often proved more than a match for all comers. "On the market day," says George, during one visit to Carlisle, "I went up into the market to the market-cross. Now the magistrates had both threatened and sent their serjeants; and the magistrates' wives had said that if I came there they would pluck the hair off my head, and that the serjeants should take me up. Nevertheless I obeyed the Lord God, and went upon the cross, and there declared unto them, 'that the day of the Lord was coming upon all their deceitful ways and doings, and deceitful merchandise; and that they should put away all cozening and cheating, and keep to yea and nay, and speak the truth one to another; so the truth and the power of God was set over them.' After I had declared the word of life to the people, the throng being so great that the serjeants could not get to me, nor the magistrates' wives come at me, I passed away quietly. Many people and soldiers came to me, and some Baptists, that were bitter contenders; amongst whom one of their deacons, being an envious man, and finding the Lord's power was over them, cried out for very anger. Whereupon I set my eyes upon him, and spoke sharply to him in the power of the Lord; and he cried, 'Do not pierce me so with thy eyes; keep thy eyes off me.'

"On the First-day following I went into the steeple-house; and



after the priest had done, I preached the truth to the people, and declared the word of life amongst them. The priest got away, and the magistrates desired me to go out of the steeple-house. But I still declared the way of the Lord unto them, and told them, 'I came to speak the word of life and salvation from the Lord amongst them.' The power of the Lord was dreadful amongst them in the steeple-house, so that the people trembled and shook; and they thought the steeple-house shook; and some of them feared it would fall down on their heads. The magistrates' wives were in a rage, and strove mightily to be at me; but the soldiers and friendly people stood thick about me. At length the rude people of the city rose, and came with staves and stones into the steeple-house, crying 'Down with these round-headed rogues'; and they threw stones. Whereupon the governor sent a file or two of musketeers into the steeple-house, to appease the tumult, and commanded all the other soldiers out. So those soldiers took me by the hand in a friendly manner, and said they would have me along with them. When we came forth into the street, the city was in an uproar, and the governor came down; and some of those soldiers were put in prison for standing by me, and for me, against the town's-people. A lieutenant, that had been convinced, came and brought me to his house, where there was a Baptists' meeting, and thither came Friends also, and we had a very quiet meeting; they heard the word of life gladly, and many received it."

#### Trying to Stop It All.

Still more wonderful was the way in which persecution was sometimes made the very means of increasing the speed with which the truth was sent forward. George being imprisoned at Launceston, many Friends from all parts of the country came to see him, and he says:—

"Now in Cornwall, Devonshire, Dorsetshire, and Somersetshire, truth began to spread mightily, and many were turned to Christ Jesus and his free teaching: for many Friends that came to visit us, were drawn forth to declare the truth in those countries; which made the priests and professors rage, and they stirred up the magistrates to ensnare Friends. They placed watches in the streets and highways, on pretence of taking up all suspicious persons; under which colour they stopped and took up the Friends that travelled in and through those countries, coming to visit us in prison; which they did, that they might not pass up and down in the Lord's service. But that by which they thought to stop the truth, was the

means of spreading it so much the more; for then Friends were frequently moved to speak to one constable and to the other officer, and to the justices they were brought before; and this caused the truth to spread the more amongst them in all their parishes. And when Friends got among the watches, it would be a fortnight or three weeks before they could get out of them again; for no sooner had one constable taken them and carried them before the justices, and they had discharged them, than another would take them up, and carry them before other justices; which put the country to much needless trouble and charges."

Of course it was only by means of heroes of the very highest type that God could so have wrought amidst such circumstances. But the boldness of these men of God knew no bounds. Says George:—

"Now were great threatenings given forth in Cumberland, that if ever I came there again, they would take away my life. When I heard it, I was drawn to go into Cumberland, and went to Miles Wemington's, in the same parish, from which those threatenings came; but they had not power to touch me.

"About this time Anthony Pearson was convinced, who had been an opposer of Friends. He came over to Swarthmore; and I being then at Colonel West's, they sent for me. Colonel West said, 'Go George, for it may be of great service to the man.' So I went, and the Lord's power reached him."

At other times the Lord was pleased not merely to let His servants escape unhurt, but to show His anger against the enemy in a terrible way. Space will only allow us to mention one of the judgments that fell upon some of their persecutors:—

#### A Persecutor's Awful End.

"Then I came again to Thomas Taylor's, within three miles of Halifax, where was a meeting of about two hundred people; amongst which were many rude people, and divers butchers, several of whom had bound themselves with an oath before they came out, that they would kill me (as I was told); one of those butchers had been accused of killing a man and a woman. They came in a very rude manner, and made a great disturbance in the meeting. The meeting being in a field, Thomas Taylor stood up, and said unto them, 'If you will be civil, you may stay, but if not, I charge you to be gone from off my ground.' But they were the worse, and said they would make it like a common; and they yelled, and made a noise,



as if they had been at a bear-baiting. They thrust Friends up and down; and Friends being peaceable, the Lord's power came over them. Several times they thrust me off from the place I stood on, by the crowding of the people together against me; but still I was moved of the Lord to stand up again, as I was thrust down. At last I was moved of the Lord to say unto them, 'if they would discourse of the things of God, let them come up to me one by one; and if they had anything to say or to object, I would answer them all, one after another'; but they were all silent, and had nothing to say. And then the Lord's power came so over them all, and answered the witness of God in them, that they were bound by the power of God; and a glorious, powerful meeting we had, and his power went over all, and the minds of the people were turned by the Spirit of God in them to God, and to Christ their teacher. The powerful word of Christ was largely declared that day; and in the life and power of God we broke up our meeting; and that rude company went their way to Halifax. The people asked them, why they did not kill me, according to the oath they had sworn; and they maliciously answered, that I had so bewitched them, that they could not do it. Thus was the devil chained at that time. Friends told me, that they used to come at other times, and be very rude; and sometimes break their stools and seats, and make frightful work amongst them; but the Lord's power had now bound them. Shortly after this, the butcher, that had been accused of killing a man and a woman before, and who was one of them that had then bound himself by an oath to kill me, killed another man, and was sent to York jail. Another of those rude butchers, who had also sworn to kill me, having accustomed himself to thrust his tongue out of his mouth, in derision of Friends, when they passed by him, had it so swollen out of his mouth, that he could never draw it in again, but died so."

More pleasant a great deal is it to read how the old apostolic power was shown in

#### The Healing of the Sick.

We can only find room for one or two instances. At Cossel, "amongst others, came a woman, and brought her daughter, for me to see how well she was; putting me in mind, 'that when I was there before, she had brought her to me, much troubled with the disease called the king's evil, and had then desired me to pray for her'; which I did, and she grew well upon it, praised be the Lord!"

The limits of our space will not allow us to dwell on many of the

other striking facts of this most wonderful life. The continual hardships, and trials, and victories of the restless wanderer, now riding with Cromwell through the streets of London to obtain justice for Friends, now voyaging to the West Indies and America or to Holland, to encourage, regulate, and reinforce Friends there, would have filled ten times our pages well.

In 1669 he married Margaret Fell, whose husband, the judge, had been dead for 11 years. The Fell mansion at Swarthmore had been to a great extent the headquarters of the Friends for many years, and Mrs. Fell had been, no doubt, very much of a helper to George all along. After their marriage they seem to have given themselves to the work as diligently as ever, spending scarcely any more time in one another's company than before.

#### Marriage under Difficulties.

Ten days after marriage the wife returns to Swarthmore, and George goes on with his usual travels. The wife, however, was almost immediately seized and imprisoned for nearly a year. At length, however, George got her out, and sent her a letter by the same messenger who carried the discharge notice that he was about to visit America, and wished her to come to London to say good-bye.

His journey occupied the next two years. Upon his return he had planned to take his wife with him in a journey through the Midlands. But he was seized and imprisoned in Worcester gaol, where he remained for some six months, and became so ill that he would doubtless have died had not his wife herself managed to get at King Charles, and so got him out. He then spent some two years at their home, Swarthmore. After this he visited Friends in Holland and Germany for most of a year. After this he spent more time in and about London, where the extreme persecution seemed to require his presence. Wherever there was likely to be any disturbance there George was "moved to go," and generally where he went all was peace.

At this time many of the meeting houses were closed by the authorities, and Friends prevented from entering them. They were thus compelled to hold their meetings entirely out of doors. So that in his old age George was found toiling on amidst difficulties that might well have staggered a younger heart.

When brought down to the very verge of the grave by illness and weakness, he was to be seen moving about from place to place in a hackney-coach, to visit others more sick or in need than himself. The close of his glorious career drew nigh, and God allowed him





MOVING ABOUT TO VISIT OTHERS WHEN BROUGHT DOWN TO THE VERY VERGE OF THE GRAVE HIMSELF.

the privilege to work almost to the very end. For the last fortnight he was "almost daily with Friends at meetings."

Hearing of the fearful persecution now raging in Ireland, where Friends were not merely imprisoned and abused in every possible way, but fined or otherwise robbed of £100,000 worth of property in the one year, 1689, he was moved to write them an epistle, in which he says:—"It is good for all His children to be given up to the Lord with their mind and soul, and hearts, and spirits, who is a faithful keeper that neither slumbers nor sleeps; but is able to preserve and keep you and save to the uttermost; and none can hurt so much as a hair of your heads, except He suffer it to try you.

"So all of you live and walk in Christ Jesus, that nothing may be between you and God but Christ, in whom ye have salvation, life, rest, and peace with God."

"The day after he had written the foregoing epistle to Friends in Ireland, he went to the meeting at Gracechurch Street, which was large, being the First-day of the week; and the Lord enabled him to preach the truth fully and effectually, opening many deep and weighty things with power and clearness. After which having prayed, and the meeting being ended, he went to Henry Goldney's, in White-Hart Court, near the meeting-house; and some Friends going with him there, he told them 'he thought he felt the cold strike to his heart, as he came out of the meeting; yet,' he added, 'I am glad I was here: now I am clear—I am fully clear.' As soon as the Friends withdrew, he lay down upon a bed (as he sometimes used to do through weariness after meeting), but soon rose again; and in a little time lay down again, complaining still of cold. And his strength sensibly decaying, he was soon obliged to go into bed; where he lay in much contentment and peace, and very sensible to the last. And as, in the whole course of his life, his spirit, in the universal love of God, was bent upon the exalting of truth and righteousness, and the making known the way thereof to the nations and people afar off; so now, in the time of his outward weakness, his mind was intent upon, and (as it were) wholly taken up with that; and some particular Friends he sent for, to whom he expressed his mind and desire for the spreading of Friends' books, and truth thereby in the world. Divers Friends came to visit him in his illness; to some of whom he said, 'All is well; the Seed of God reigns over all, and over death itself. And though,' said he, 'I am weak in body, yet the power of God is over all, and the Seed reigns



over all disorderly spirits.' Thus lying in a heavenly frame of mind, his spirit wholly exercised towards the Lord, he grew weaker and weaker in his natural strength; and on the third day of the week, between nine and ten in the evening, he quietly departed this life in peace, and sweetly fell asleep in the Lord."

Soldiers, do you not wish to be as "fully clear" when it comes to the last? Oh, then, let "the Seed of God reign over all" in you. Let the Holy Spirit of Jesus purify and transform you, so that you may leave all, as this man did, and live and die to save men. So only can you enjoy and spread this new life which enabled men in the midst of the very extremest sufferings to enjoy perfect peace.

Soldiers! filled with the glorious memories of this man's triumphs, and trusting in the God who led him forward, through blood and shame and slander, to eternal victory—Forward!

Many of George's statements regarding himself and his work may be complained of as boastful and self-confident, just as the poverty-stricken victims of spiritual famine always grumble at the positive statements of people who have got a salvation worth boasting about. But Soldiers, who can dare to say that you walk with God, and enjoy His smile, you will be able to understand all this; and I cannot better conclude this sketch than by repeating to you words addressed to the troops in 1669:—

"Sound, sound abroad ye faithful servants of the Lord, and witness in His Name, ye prophets of the Highest and angels of the Lord! Sound your trumpets all abroad, ye angels of the Lord, sons and daughters, prophets of the Highest, that all who are dead and asleep in their graves, who have been long dreaming and slumbering, may be awakened and hear the voice of the Lamb!"

Oh, thou dead, thou guilty one, unpardoned, and slipping into Hell fire, while thine eyes look upon these lines,

**AWAKE! AWAKE!! AWAKE!!!**

and call upon God, before thou be damned for ever; for he that calleth on the Name of the Lord shall be

**SAVED!**

R.

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JOHN WESLEY THE METHODIST. id.  
ALL ABOUT THE SALVATION ARMY. id.

All Army Publications may be obtained from Headquarters, 101, Queen Victoria-st., London, E.C., the Captains of The Army, by order of any Bookseller, and at all Railway Book Stalls.



## In 1681,

The Friends held many open-air meetings.

They gave themselves up to the Holy Ghost, who made men, women, and children speak out boldly against sin.

Their speaking made sinners quake, so they were called "Quakers" and "Disturbers of the peace."

They were yelled at, pushed, beaten, and stoned through the streets.

Very many of them were put in prison. They went and sang and praised God there.

They kept on loving everybody just the same, and were Friends to all.

They showed, by their uniform and their talk, who they were, and what country they belonged to.

Their ministers gave up their lives freely, and received no salary.

They were made a blessing to vast multitudes who got no good from anyone else.

They taught and enjoyed a state of perfect deliverance from sin, which others denied and abused them for.

The Lord led them safely through every difficulty to Heaven.

Of those who refused the call of God, sent them by the Friends, some repented and were saved—the rest went to Hell.

## In 1881,

The Salvation Army held over 100,000 open-air meetings.

They gave themselves up to the Holy Ghost, who constrained over 12,000 men, women, and children to speak indoors and out, boldly against sin.

Their speaking made sinners shake, so they were called "Disturbers of the peace."

They were yelled at, pushed, beaten, and stoned through the streets.

Some say we ought all to be locked up. We are ready to go and sing in prison.

We will keep on loving everybody, and be Friends to all, even publicans.

We will show, by our uniform and our talk, who we are, and that we are going to Heaven.

Our 445 Officers have no guaranteed salary, and are ready to go "Anywhere with Jesus."

We are admitted to have got, at our 231 Stations, audiences of the sort who go to no ordinary places of worship.

We teach and enjoy the same blessed state, and our weekly Holiness Meetings are the means of thousands attaining it weekly.

The Lord has led The Salvation Army since, from our ~~beginning~~ beginning in 1865, it has grown to its present proportions, and He will lead us to the end.

If you have until now refused the call God has sent you by the Army or by this Book, get saved before to-night.