

The Life of John Banks

by John Banks

John Banks' life exemplifies a faithful commitment to spreading the Gospel amidst great challenges and persecution.

Scripture: Psalm 23:4, Acts 20:24, Romans 8:18, 2 Corinthians 4:8, Philippians 4:13, 1 Peter 4:12

Topics: "Faithful Ministry", "Persecution And Suffering"

Description

John Banks, a faithful minister of Jesus Christ, shares his experiences of labor, travels, and sufferings in spreading the truth of God's Word. He recounts his journey through various counties, facing trials, imprisonment, and persecution for his faith. Despite challenges, he remains steadfast in his commitment to serve the Lord and spread the message of truth and salvation to many, experiencing the power and presence of God in his ministry.

Transcript

THE
LABORS, TRAVELS, AND SUFFERINGS
OF
THAT
FAITHFUL MINISTER OF JESUS CHRIST
JOHN BANKS
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THE EDITOR'S FOREWORD

It pleased God to reveal his most precious truth to thousands of men and women in the 17th century through the ministry of George Fox. This most eminent man of God directed men and women everywhere to the light of Christ in their hearts so that they might find forgiveness of sins and deliverance from sins bondage and so be led thereby to a cleansing of their hearts from the old man of sin and the carnal mind by the baptism with the Holy Ghost. It was this baptism that brought unequaled spiritual power to the people of God called Quakers.

The Friends of Jesus Christ have from its beginning been strongly influenced by and felt fellowship with those early Quakers, recognizing that they are the quintessential example of what God can do for men and women that truly hunger and thirst after righteousness and holiness. And it is because of the spiritual benefit that we have received from their biographies that we have decided to reprint many of the most moving and instructive of them.

The volumes of this series are principally taken from the 14 volume set of the Friend's Library published from about 1837 to 1850 in Philadelphia by members of the Society of Friends. Needless to say, we owe more than we can express to the editors and compilers of that publication. In some cases we have merely extracted parts of Sewel's History of the Quakers, being the only place that we could find information about them.

We have taken much editorial liberty in the production of these volumes. We have been most free to modernize the grammar by the removal of the great profusion of commas and semicolons that were much in vogue in past times. We have also made the necessary changes so that we could shorten the very lengthy sentences much used in that period. Often the writers of the past would quote something but use the incorrect tense. In this case generally we have decided to merely remove the quotation marks without changing the tenses. And, finally, we took the liberty of changing all of the British spellings into the American forms since most of our readers will reside on the western side of the Atlantic.

All of this has been done for the sake of readability, feeling confident that the authors would approve of any changes that would make their writings easier for the ordinary person to read. But throughout it all a very special care, along with much prayer for the guidance of the blessed Holy Spirit, has been taken to always preserve not only the authors' intent but also the spirit of their writings. We believe that we have accomplished this satisfactorily.

It is my most fervent desire that these volumes will be a deserving memorial of these almost forgotten worthies who labored so assiduously for their great Savior Jesus Christ and for the propagation of his most blessed Truth. Above all it is hoped that these accounts of the powerful ministries of these men and women will bring glory and honor to him, even our Lord and Savior Jesus Christ, who raised them up as it were from death and endued them with such life and power that they were able to go forward victoriously under the banner of divine love under the most dire persecutions.

Farmington Falls, Maine

January 24, 2002

PREFACE Friendly Reader,

The labors of the servants of God ought always to be precious in the eyes of his people and for that reason the very fragments of their services are to be gathered up for edification. It is this which induces us to exhibit the following pages to public view, as well as the hope that it may please God to make them profitable to such as seriously peruse them.

We have always found the Lord ready to second the services of his worthies upon the spirits of their readers, not suffering that which is his own to go without a voucher in every conscience. I mean those divine truths which it has pleased him to reveal by his own blessed Spirit, without which no man can rightly perceive the things of God or be spiritually-minded, which is life and peace. This indeed is the only saving evidence of heavenly truths, which made that excellent apostle say, "We know that we are of God, and that the whole world lieth in wickedness."

In that day, true religion and undefiled before God and the Father consisted in visiting the fatherless and widows in their affliction and keeping unspotted from the world, not merely a godly tradition of what others have enjoyed, but the experimental enjoyment and knowledge thereof by the operation of the Divine power in their own hearts, which makes the inward Jew and accomplished Christian, whose praise is not of men but of God.

Such are Christians of Christ's making who can say with the apostle, "It is not we that live, but Christ that liveth in us," dying daily to self and rising up through faith in the Son of God to newness of life. Here formality bows to reality, memory to feeling, letter to spirit, and form to power; which brings to the regeneration, without which no man can inherit the kingdom of God, and by which he is enabled in every state to cry Abba, Father.

Thou wilt see a great deal of this in the following author's writings and that he rightly began with a just distinction between true wisdom and the fame of wisdom, what was of God and taught by God, and what was of man and taught by man--which last at best is but a sandy foundation for religion to be built upon, or rather the faith and hope of man in reference to religion and salvation by it.

Oh! that none who make profession of the dispensation of the Spirit may build beside the work of Jesus Christ in their own souls in reference to his prophetic, priestly, and kingly offices. For God his Father gave him as a tried stone, elect and precious, to build by and upon, in which great and glorious truth we do most humbly beseech the Almighty, who is the God of the spirits of all flesh, the Father of lights and spirits, to ground and establish all his visited and convinced ones, that so they may grow up unto a holy house and building to the Lord. So shall purity, peace, and charity abound in the house and sanctuary which he hath pitched and not man.

As to this worthy man, the author of the following treatises, I may say that his memorial is blessed, having known him above forty-four years. He was a heavenly minister of experimental religion, of a sound judgment and pious practice, valiant for truth upon the earth, and ready to serve all in the love and peace of the Gospel. He was among the first in Cumberland who received the glad tidings of it and then readily gave up, with other brethren, to declare unto others what God had done for their souls.

Thus I first met him, and as I received his testimony through its savor of life, so I was kindly encouraged by him in the belief of the blessed doctrine of the light, spirit, grace, and truth of Christ in the inward parts, reproving, instructing, reforming, and redeeming those souls from the evil of the world, who were obedient thereunto. He was a means of strength to my soul in the early days of my conviction, together with his dear and faithful brother and fellow-traveler, John Wilkinson of Cumberland, formerly a very zealous and able Independent minister.

Before I take my leave of thee, reader, let me advise thee to hold thy religion in the Spirit, whether thou prayest, praisest, or ministerest to others. Go forth in the ability that God giveth thee. Presume not to awaken thy beloved before his time. Be not thine own in thy performances, but the Lord's, and thou shalt not hold the truth in unrighteousness, as too many do, but according to the oracle of God, who will never leave nor forsake them who will take counsel of him, which that all God's people may do, is, and hath long been, the earnest desire and fervent supplication of their and thy faithful friend in the Lord Jesus Christ,

William Penn

London, the 23rd of the Twelfth month, 1711.

TESTIMONIES CONCERNING JOHN BANKS

John Whiting's Testimony Concerning John Banks

Since it pleased the Lord in his infinite love to cause his day to dawn and his truth to break forth in this nation of England, even in an acceptable time, when many were seeking the Lord and wandering like sheep without a shepherd upon the barren mountains of lifeless profession, seeking rest but finding none, many messengers have been raised up and sent forth to publish the glad tidings of the Gospel and to turn people from darkness to light, that they might find rest to their souls. Many of them, especially of the first rank, are fallen asleep. Among these our dear friend John Banks, the author of the following papers, was early raised and sent forth with the word of life and was a faithful laborer in his day, who gave up himself for the spreading of truth, spending and being spent in the service of the Gospel for gathering people to the knowledge of the truth, in which he was made an effectual instrument to many in this and other nations, particularly Scotland and Ireland.

Since the Lord was pleased to give me the knowledge of his truth, to which my education by religious parents was a good help, I always loved its messengers for its sake, as I did the author of the ensuing papers for his sound and savory testimony, which ministered grace to the hearers. He divided the word aright, according to their several states and conditions, of which he had a good discerning and could speak a word in season accordingly; like a good scribe instructed unto the kingdom of heaven, who bringeth forth of his treasure things new and old. He was also one that ruled well, not only his own family, but in the church of God.

I knew him above thirty years, from his coming into the county of Somerset in the year 1677, and could then, though but a young man, set my seal to the truth of his ministry and witnessed the efficacy of it. It was with demonstration of the Spirit and power, he being endued from on high to preach the everlasting Gospel of life and salvation. I have often been comforted in meetings with him, especially about the time of his coming to settle in the county of Somerset.

One of the last duties we owe to the memory of such who have labored among us in word and doctrine, and for their works' sake have been worthy of double honor, is to publish their memoirs, as occasion offers, after their decease, in which, I confess, I have often been comforted, as commemorating the worthy and noble acts of the Lord done by them, and his goodness, mercies, and providences in preserving them, and carrying them over all opposition of men of perverse minds, and the persecutions and sufferings which have attended them for their testimony, and which have not been few in these latter days. This has always been the lot of truth and its witnesses, and was the lot of the author of this book.

The following journal and collection of his writings were sent to me by him in his lifetime with a desire that I and J. Field should take the care of publishing them after his decease, which we have carefully done. I have been comforted in reading them, by the sound, solid, serious matter contained in them, which I doubt not will have a witness in the consciences of all who read them in the fear of God. In them, he being dead yet speaketh, whose memorial still lives and will live among the faithful in a lively remembrance of him.

I truly loved him for his sincerity and uprightness, being a faithful man to the testimony of Truth, and concerned for good order in the church of Christ against disorderly walkers, and to keep things clean in Monthly and Quarterly Meetings from all that would defile or break the love and unity. When he grew weak in body so that he could not travel as in time past, though he got to several meetings beyond expectation but a little while before his death, yet his care for the church was not lessened, that all things might be kept well.

And at last having served his generation according to the will of God, he fell asleep and died in the faith and full assurance of a blessed immortality and eternal life. He laid down his head in peace with the Lord, in a good old age and full of days, aged about seventy-four, and is entered into the fruition and reward of his labors, and his works follow him.

John Whiting

London, the 12th of the Twelfth month, 1711.

A TESTIMONY FROM FRIENDS OF PARDSHAW MONTHLY MEETING IN CUMBERLAND

He was one upon whom the Lord poured forth of his Holy Spirit and gave a large gift thereof to serve him. The Lord's love is universal to all. He would have none to perish, but that all should come to the knowledge of the truth and be saved. And for that end he gives gifts to men to make them instrumental in his hand to bring the sons of men to have faith in his only Son the Lord Jesus Christ, "who is the true light which lighteth every man that cometh into the world."

Our dear friend was early called into the work of the ministry and was faithful to improve his gift; and the Lord made him useful in his hand, and many are the seals of his ministry who yet remain in this county, who are witnesses of the power that was effectually with him to the convincing of many. He was a faithful minister of the everlasting Gospel and given up to preach it freely and to labor faithfully in the work thereof. He went through great hardships and traveled much both by sea and land in Ireland, Scotland, and in this nation, and most of all in this county where he labored night and day for the gathering of people to God and for the settling of those who were gathered.

He was one of good discernment and was often opened by the Spirit of Truth to speak to peoples' states and had an answer from God's witness in their hearts, so that many were convinced by him. He was

instrumental to gather several meetings in this county, being an incessant laborer in the Lord's work, both in body and mind, rising up early and lying down late, and freely given up to spend and be spent. We sincerely desire that we who had the benefit of his labor may be kept in true fear and walk worthy of all of the Lord's mercies, to his glory, and our salvation.

His ministry was powerful and piercing, ministering judgment upon the transgressor, yet filled with consolation to the sincere hearted, so that he was both beloved and feared by many. His memory lives amongst the righteous and we doubt not but he is entered into rest. It was not only given him to believe, but to suffer for the testimony of God in which he was preserved firm and true, to the stripping of his goods by the Conventicle Act, public sale being made of what he had. Yet the Lord bore him up over all so that he was as one of the stakes of Zion that could not be moved.

He was afterwards in prison at Carlisle for his testimony. Yet he retained his integrity and stood faithful, and the Lord was with him and gave him courage still to stand firm in his testimony against tithes and the hireling priests, not only in word, but in deed and in truth. In the time of the Conventicle Act, he kept close to meetings so that the informers concluded that whoever were not, he would be there, insomuch that they ventured to inform against him whether they saw him or not and thereby laid a snare for themselves and swore he was preaching on Pardshaw Crag when he was gone in the service of the Gospel into Ireland and was taken prisoner in Wicklow. This was proved against them, and they were forced to fly the country, and both came to miserable ends.

He had great service at that time, for many were convinced of the truth at the meeting in which he was taken prisoner. We might say more on this subject; yet the bent of our minds is not to attribute anything to him or to any man, but to the Lord's power which raised him up and made him what he was, to his honor and the peace and benefit of the church, desiring that we who yet remain may keep in true fear and humility, following the Lord Jesus in the way of self-denial, that we may so run as to obtain the crown of immortal glory. "Be thou faithful unto death, and I will give thee a crown of life."

Signed by:

James Dickinson, Peter Fearon, John Burnyeat, William Harris, John Wilson, Jonathan Bowman, John Ribton, Peter Wilson, Thomas Tiffin, Christopher Fearon, Jonathan Bell, John Nicholson, Matthew Lowman, George Wilson.

Pardshaw Monthly Meeting, the 23rd of the Eighth month, 1711.

JOHN BOUSTED'S TESTIMONY

He was a faithful minister of Christ in this his glorious Gospel day after that long and dark night of apostasy which had spread itself over the nations, in which many were made drunk with the cup of fornication. After it had pleased the eternal, wise God to open his understanding and to let him see his own state and condition, and reveal his Son in him, he was made willing to give up freely to the heavenly and inward appearance of Christ Jesus, the hope of glory. And as he was obedient thereunto, he was intrusted with a large gift of the ministry, in which he grew and was made powerful in it, to the turning of many unto the right way of the Lord, who were convinced of the evil of their ways and turned unto Jesus Christ, their free teacher, and were made to bless the Lord on his behalf, that it should please the Lord to send him amongst them who had sat in darkness and under the region of the shadow of death. He was skillful in dividing of the word aright, having milk for babes and stronger meat for those of riper age.

I knew him well, and truly loved and honored him, for he was worthy of double honor, as one that ruled well in the church of Christ. As he was bold in asserting the truth, so he was valiant in suffering for it, both by imprisonment and in spoiling of his goods. When at liberty, he traveled much in divers parts of this nation, also in Ireland and Scotland, and in many places where it was my lot to follow him, I found of the fruits of his labors, both by the convincement of some and the settlement of others. For great was his labor in the love of Christ our Lord.

Although he was sharp in his rebukes to the unfaithful and to backsliders, yet in admonition he was gentle and courteous, God having given him the spirit of discerning and of a sound judgment. I speak these things to the honor of the hand that raised him up, with fervent and true desires to the Lord that he may raise up and send forth many more faithful laborers into his harvest. For the harvest is great, and the true laborers are but few.

John Bousted.

Aglionbye, the 25th of the Ninth month, 1711.

CHRISTOPHER STORY'S TESTIMONY

As the labors, travels, and exercises of our dear friend John Banks were great, both in doing and in suffering for the name of the Lord, I shall here give a relation of some part of them wherein I was present with him.

The first time I saw him was at a meeting at John Iveston's of Jerishtown in Cumberland in the latter end of the year 1672, or about the beginning of the year 1673, where there were many Friends and other people. It was a good meeting to the confirming of those who had lately received the truth in the love of it and the convincing others of the right way of the Lord.

The next meeting he had in our parts was at Edward Atkinson's of Masthorne. A great meeting it was and many received the truth in the love of it, and lived and died in it. Others were so reached that though they never took the profession of the truth upon themselves, yet they often manifested their love to truth and Friends to their dying day.

So effectually was the love of God manifested in that meeting that many tears were shed, by some for joy that the Gospel of glad tidings was so preached, and by others in a sense of godly sorrow for their misspent time. He had several meetings afterward nearer to the borders of Scotland and one at Parkrigg, in which several were convinced by him, and others being added, it is now become a settled meeting.

He was serviceable amongst us in word and doctrine, and very exemplary in life and conversation, so that I greatly loved him. He had also a share in government and the care of the churches was upon him, that they who professed the truth might walk answerably in their lives and conversations.

In the year 1679, our dear friend going to the Yearly Meeting at London for the county, and it being my lot to be his companion at that time, we met at Strickland in Westmoreland and visited some meetings in Yorkshire, Nottinghamshire, Leicestershire, Northamptonshire, and so to London. He had good service in most places, and much comfort and satisfaction I had in his company, he, whom I esteemed above many others, being a loving and a nursing father to me.

After we had stayed the time of the Yearly Meeting and he was clear of the meetings of the city, we went to a meeting at Windsor, and so to High Wycombe, Reading, Newbury, Marlborough, Calne, and Chippenham, and most of the meetings in those parts. It was a time of deep exercise to many faithful brethren who kept their habitations in the truth, for in most meetings of this part of the nation there was a rending, dividing spirit crept into the church, and many were made to say, "Alas, we know not which way to turn, or what will be the end."

I am a witness, with many more, some of whom are yet alive, of the deep exercise of spirit he went under from meeting to meeting for the Seed's sake, that the innocent might be preserved from hurt and the spirit of separation which would divide in Jacob and scatter in Israel might be fully manifested. Though his exercises were such night and day that his meat and sleep were almost taken from him, yet the Lord so strengthened him in his inward man that he was borne up in his spirit to confirm and build up the righteous in that most holy faith which works by love, and to proclaim woe and judgment upon the spirit that had led into separation. And though in several places, they who were most in the separation, followed him from meeting to meeting and bent their bows against him, waiting for an advantage, yet the Lord was pleased, for the honor of his own name, to preserve him by his power so that he came away to the churches' comfort and edification, and to his own peace.

After this, we came to Bristol and found faithful Friends under great exercise of spirit by reason of a contentious spirit that some there were gone into. We visited meetings thereabouts, and when our friend was clear and his service over, we came pretty direct for Cumberland.

As the labors and travels of this our dear friend were great for the truth's sake which he was called to bear witness to, so he was also valiant in suffering for it, as appeared in his imprisonment in Carlisle. It was my lot, with others of our meeting, to be committed to prison at that time for our peaceably meeting together to wait upon the Lord and to worship him in spirit and in truth. We found our dear friends, John Banks and Thomas Hall, separated from the rest of Friends who were prisoners and put into a dark place, called the citadel, among the felons, something like a dungeon, where they could not see to work in a dark day without candlelight, and for no other cause, but for preaching and praying in the time of Friends' meeting to wait upon the Lord in the place where they were confined. His persecutors hoped that by their being absent the meetings of Friends would be silent and give less occasion of disturbance to priests and others who took occasion against his preaching.

The first meeting we had amongst the Friends in prison, Andrew Graham and I appearing in public, the jailer was much disturbed and took us away from the rest of Friends and being afraid of the priests and others, he was at a stand what to do, for there was no room for any more beds among the felons. The bed whereon our dear friend lay was next to the sink where the filth was discharged, which made it the more noisome. But the Lord's power carried them over all, and in a few days I obtained liberty of the jailer to go with the turnkey, and found the Friends, through the Lord's goodness, easy and well. The turnkey returning, I stayed to bear them company till evening.

When the turnkey came again, he told John Banks that he and his companion might go to the rest of Friends, if they pleased, for it would avail nothing to keep them there, as there were now other preachers. John Banks replied that the jailer brought them thither without any just cause, and he should fetch them back again and cause what they had to be carried along with them, which he did before he slept.

Being now together in one place, we kept our meetings, First-day and week days, and the place of our confinement being near the upper end of Castle street and not far from the great cathedral, so called, it often happened that at the time when people came from their worship on the First-days, John was preaching and his voice would reach to the door of the great house. The people frequently would either go softly or stand a little, for at that time no meeting of Friends was kept in the city. And at this the priests were much disturbed and threatened the jailer so much that he left this place at the year's end and hired another house.

Our friend John Banks, being a good example in all things, labored diligently with his hands, being a glover and fell monger by trade, and with much sitting during that cold winter, in which the great frost continued so long, he thereby grew infirm. We were sixteen in one room and had the privilege of but one little fire. And mostly four or five ancient people had the benefit of it. But at last we all obtained our liberty, mostly by King James's proclamation, and came forth free and clear men, for which the Lord shall have the praise.

I could say more, but knowing that there are many faithful brethren and sisters who had a perfect knowledge of him and of his integrity from the time of his conviction to the day of his death, and of his many labors and exercises both at home and abroad, I am the more easy to conclude, being an eye and ear witness of what I have here written.

Christopher Story

JOURNAL OF JOHN BANKS

I came of honest parents. My father's name was William and my mother's name Emma. I was their only child, born in Sunderland, in the parish of Issell in the county of Cumberland. My father having no real estate of his own he took land to farm and by trade he was a felt monger and glover.

In some years after, he removed within the compass of Pardshaw meeting where both my parents received the truth some time after me, and lived and died in it, according to their measures. To this meeting I belonged above forty years.

Though my parents had not much of this world's riches, yet according to their ability and the manner of the country, they brought me up well and in good order and were careful to restrain me from such evils as children and youth are apt to run into, especially my dear mother, she being a zealous woman. Their care therein for my good had a good effect on me, and so will it have, we may hope, on all who perform their duty as they ought to their children. If not, they will, it is feared, be found guilty in the day of account.

I was put to school when I was seven years of age and kept there until I was fourteen; in which time I learned both English and Latin and could write well. When I was fourteen years of age, my father put me to teach school one year at Dissington and after that at Mosser Chapel near Pardshaw where I read the Scriptures to people who came there on the first-day of the week, and the homily, as it is called, and also sung psalms and prayed. I had no liking to the practice, but my father, with other people, persuaded me to it.

For this service my wages from the people was to be twelve pence a year from every house of those who came there to hear me, and a fleece of wool and my table free, besides twelve pence a quarter for every scholar I had, being twenty-four. This chapel is called a chapel of ease, the parish steeple-house being

some miles off. Amongst the rest of the people who were indifferent where they went for worship came one John Fletcher, a great scholar, but a drunken man. And he called me aside one day, and said that I read very well for a youth but I did not pray in form, as others used to do, and that he would teach me how to pray and send it to me in a letter, which he did.

When it came, I went out of the chapel and read it. And when I had done, I was convinced of the evil thereof by the light of the Lord Jesus, which immediately opened to me the words of the apostle Paul concerning the Gospel he had to preach, that he had it not from man, neither was he taught it, but by the revelation of Jesus Christ. In answer to which it rose in me, "But thou hast this prayer from man, and art taught it by man, and he one of the worst of many." So the dread of the Lord fell upon me, with which I was struck to my very heart, and I said in myself, "I shall never pray on this wise."

It opened in me, "Go to the meeting of the people in scorn called Quakers, for they are the people of God." And so I did the next First-day after, which was at Pardshaw. This being before the end of the year when I was to receive wages of the people for such service as I did, I could take none of them, being convinced of the evil thereof, nor did I ever read any more at the chapel.

When about sixteen years of age, in the tenth month, 1654, it pleased the Lord to reach to my heart and conscience by his pure living Spirit in the blessed appearance thereof in and through Jesus Christ whereby I received the knowledge of God and the way of his blessed truth, by myself alone in the field, before I ever heard any one called a Quaker preach and before I was at any of their meetings. But the First-day that I went to one, which was at Pardshaw, as aforesaid, the Lord's power so seized upon me in the meeting that I was made to cry out in the bitterness of my soul in a true sight and sense of my sins, which appeared exceeding sinful. And the same day, as I was going to an evening meeting of God's people, scornfully called Quakers, by the way I was smitten to the ground with the weight of God's judgment for sin and iniquity which fell heavy upon me, and I was taken up by two Friends.

Oh ! the godly sorrow that took hold of me that night in the meeting so that I thought in myself every one's condition was better than mine. A Friend who was touched with a sense of my condition and greatly pitied me was made willing to read a paper in the meeting, which was so suitable to my condition that it helped me a little and gave some ease to my spirit. I was now very much bowed down and perplexed, my sins being set in order before me. And the time I had spent in wildness and wantonness, out of the fear of God, in vanity, sport, and pastime, came into my view and remembrance. The book of my conscience was opened, for I was by nature wild and wanton. And though there were good desires stirring in me many times, and something that judged me and reprov'd me and often strove with me to restrain me from evil, yet not being sensible what it was, I had got over it.

I was like those who make merry over the witness of God, even the witness and testimony of his Holy Spirit, in and through Jesus Christ his Son, made known in God's great love to the sons and daughters of men. This was that, whereby the Lord many times strove with me, until at last he prevailed upon me. So that I may say, as a true witness for God and the sufficiency of his power and quickening Spirit, I did not only come to be convinced by the living appearance of the Lord Jesus of the vanity, sin, and wickedness which the world lies in, and that I was partaker thereof, but by taking heed thereto, through watchfulness and fear, I came to be sensible of the work thereof in my heart, in order to subdue and bring down the wild nature in me, and to wash and cleanse me from sin and corruption, that I might be changed and converted.

But before I came to witness this work effected, oh the days and nights of godly sorrow and spiritual pain I traveled through for some years! The exercise I was under bore so hard, both upon my body and mind, that I left off the practice of teaching school, which, although good and lawful, yet was not agreeable to me in my condition then. I put myself to learn my father's trade, with something of husbandry, which I followed with diligence and lived with my parents, who some time after, came to receive the truth, which was great rejoicing to my soul.

As I traveled under the ministration of condemnation and judgment for sin and transgression, great was the warfare I had with the enemy of my soul, who, through his subtlety, sought to betray me from the simplicity of the truth and to persuade me to despair, as though there was no mercy for me. Yet in some small measure I knew that the Lord had showed mercy to me, which he mixed with judgment, for my sins past. But the experience I had gained in the travail of my soul, and the faith begotten of God in my heart, strengthened me to withstand the enemy and his subtle reasonings. I overcame the wicked one through a diligent waiting in the light and keeping close to the power of God, waiting upon him in silence among his people, in which exercise my soul delighted.

Oh! the comfort and divine consolation we were made partakers of in those days. And in the inward sense and feeling of the Lord's power and presence with us, we enjoyed one another, and were near and dear one unto another. But it was through various trials and deep exercises, with fear and trembling, that thus we were made partakers. Blessed and happy are they who know what the truth has cost them and hold it in righteousness.

Waiting diligently in the light and keeping close to the power of God which is therein received, I came to experience the work thereof in my heart in order to effect my freedom from bondage, which by degrees went on and prospered in me, and so I gained ground more and more against the enemy of my soul through faith in the power of God, without which no victory is obtained. My prosperity in the truth I always found was by being faithful to the Lord in what he manifested, though but in small things, unfaithfulness in which is the cause of loss and hurt to many in their growth in the truth.

After I had passed through great tribulation, weeping and mourning in woods and solitary places alone, where I often desired to be, I came to more settlement in my spirit and peace began to spring in my soul where trouble and sorrow had been. Then at times I would be ready to think that I should not again meet with such combats and besetments by the enemy of my soul as I had passed through. But the more I grew in experience of the dealings of the Lord with me, so much the more did the enemy transform himself. And as he could not prevail by his former presentations, so in his subtlety he would invent new ones.

Thus I came clearly to see that it was not safe for me to sit down satisfied with what I had passed through, or the victory I had already obtained, but I had to travel on in faith and patience, and watch diligently in the light of Jesus Christ, where the true power is still received. For notwithstanding the many deliverances, and strength, and victory, I had experienced, the Lord, according to the greatness of his wisdom, was pleased to make me sensible of my own weakness, and that there was no strength to stand nor place of safety for me to abide in, but in his power and under a sense thereof, I was humbled, bowed, and laid low. Wherefore I took up a godly resolution in his fear, "I will rely upon the sufficiency of thy power, O Lord, for ever."

About six years after I had received the truth, through great exercise and godly sorrow, I came to be settled in the power of God and made weighty in my spirit thereby. And I had some openings from the

Spirit of Truth in silent waiting upon the Lord, which tended to minister comfort and satisfaction to my soul in a renewed experience of the dealings of the Lord with me. And the Lord opened my mouth with a testimony in the fresh spring of life that I was to give forth to his children and people.

Oh! then a great combat I had through reasoning that I was but a child and others were more fit and able to speak than I. But the Lord by his power brought me into willingness, and with fear and trembling I spoke in our blessed meetings.

At one time as I was sitting in silence waiting upon the Lord in a meeting of Friends upon Pardshaw Crag, a weighty exercise fell upon my spirit, and it opened in me that I must go to the steeple-house at Cockermouth, which was hard for me to give up to. But the Lord by his power made me shake and tremble, and by it I was made willing to go. But when I had given up to go, I would have known what I was to do there, which was the cause that for a little time I was shut up within myself and was in some measure darkened so that I cried unto the Lord, that if it was his will I should go, I would give up. And being made sensible it was, I went in faith and quietness of mind and spirit.

As I was going, it appeared to me as if the priest had been before me and it opened in me to say to him, "If thou be a minister of Christ, stand to prove thy practice. And if it be the same as the apostles and ministers of Christ in doctrine and practice, I will own thee. But if not, I am sent of God this day to testify against thee."

And so soon as I entered the place where the hireling priest George Larcum was preaching, he cried out, "There is one come into the church like a madman with his hat on his head. Churchwardens, put him out!" For he could not preach after I came into the steeple-house. So they put me forth, as he bid them. This was in Cromwell's time, and not long after the government was changed and he himself turned out of the place. Some time after I was put forth, I was moved of the Lord to go in again, and had strength given me to stay until the priest had done, but his preaching was burdensome and confused.

Then, with the words aforesaid, I opened my mouth in the fear of God, which made the hireling go out with all the haste he could at a contrary door than he used to do, and the people were in a great uproar, some to beat me and some to save me from being beat. When they had haled me out of the house, I was enabled by the power of God to declare the truth amongst the people and to manifest the deceiver they followed. And having obeyed the requirings of the Lord, I came away in sweet peace and spiritual comfort in my heart.

At a certain time, being at a meeting of Friends upon the Howhill near Coldbecke in Cumberland, George Fletcher of Hutton Hall, a justice of the peace, so called, came into the meeting in a rude manner, riding among Friends who were sitting upon the ground and trod with his horses feet upon a woman's gown. I was moved of the Lord to kneel down to prayer at the head of his horse, and as a wicked persecutor of God's people, he struck me bitterly over my head and face with his horse-whip. When he saw he could not move me, he called his man, being near by, to take me away, who came in great fury and took me by the hair of my head and drew me down the hill.

But I got upon my feet and said to his master, "Dost thou pretend to be a justice of peace and breakest the peace and disturbs, persecutes, and abuses God's peaceable people and sets on thy servant so to do?" He said that we should know he was a justice of peace before he had done with us. Could no place serve us to meet in but under his nose? Yet it was at a great distance from his dwelling, upon the common.

He committed me and three more to the common jail at Carlisle, it being at the time when that act was in force, which imposed a penalty of five pounds for the first offence, ten pounds for the second, and for the third, banishment. By his warrant he caused one cow and a horse worth six pounds ten shillings to be distrained of my father, with whom I lived, for my fine of five pounds, it being the first offence so adjudged by him, and he kept me in prison some weeks too.

George Martin, a wicked hard hearted man, being jailer, put us in the common jail, for several days and nights, without either bread or water because we could not satisfy his covetous desire by giving him eight pence a meal for our meat. So he threatened that when he put us in the common jail he would see how long we could live there without meat and he suffered none that he could hinder, neither would he allow any of our friends to bring us any bedding, not so much as a little straw. We had no place to lie on but the prison window, upon the cold stones, the wall being thick. There was room for one at a time. And when he saw that he could not prevail, notwithstanding his cruelty, he removed us from the common jail into a room in his own house, where he had several Friends prisoners for non-payment of tithes at the suit of the said George Fletcher.

The jailer was often cruel, wicked, and abusive in his behavior to Friends. But in a few years he was rewarded according to his doings, for he himself was cast into prison for debt, and so ended his days.

When the quarter sessions began at Carlisle, which was in about two weeks after our commitment, we were called and examined by one Philip Musgrove of the said city, called a justice. He was an old persecutor who, under a great pretense of love to us, said that if we would but conform and come to the church, they would show us all the favor they could. And when any one of us would have answered his questions or proposals, he would say that we must be silent, except we would conform, for we might not preach there.

He would tauntingly say, "When you are banished beyond the seas, then you may preach there." One of us replied, "We were not afraid to be banished beyond the seas." For we did believe, and had good cause so to do, that the Lord our God whom we worship and serve and who by his great power had preserved us all along until now on this side the sea would also preserve us on the other side, as we stood faithful in our testimony for him.

We were set at liberty that sessions, goods being taken for all our fines. But the sheriff for the county, Willfrid Lawson of Issel Hall, being there, said to the jailer, "If they will not pay fees, put them into the common jail again and keep them there until they rot." So the jailer put us into the common jail again, because we could not pay him fees, where was a Bedlam man and four with him for theft and two notorious thieves called Redhead and Wadelad, two moss troopers for stealing cattle, and a woman for murdering her child. Several of the relations and acquaintances of these were suffered to come to see them after the sessions was over, who gave them so much drink that most of them were basely drunk. And the prison being a very close nasty place, they did so abuse themselves and us with their filthiness that it was enough almost to stifle some of us.

On the morrow we let the jailer know how we were abused, whereupon he bid the turnkey bring us to the room where we were before, saying he scorned to keep us there for we were honest men, setting our religion aside. One of us answered, "If the tree be good, the fruit cannot be evil." So not long after we had been in his house, he gave us our liberty without paying fees. This was in the fifth month, 1663.

Here follow some letters I wrote whilst I was a prisoner at Carlisle:

Dear Father and Mother,

My duty is hereby remembered to you and my dear and tender love, both naturally and spiritually, doth hereby reach unto you both. And as you are faithful according to what the Lord hath made known unto you by his pure light, the Lord will preserve you.

Dear parents, as it is thus ordered that I am called to suffer for no other cause than worshiping God among his people, I desire you to be content and do not murmur or complain but live in love, quietness, and all unity with each other so that the blessing of the Lord may be upon you and prosper what you go about. For they that truly fear the Lord, shall want no good thing.

Let your faith stand here, dear hearts, and be patient and content in your minds and not too much concerned for me and my welfare. For I am persuaded, feeling the evidence of Truth in my heart, that I suffer not for evil-doing, but for obeying the requirings of the Lord, yea, for worshiping and serving him in spirit and in truth so that it is and shall be well with me as I keep faithful unto the end. Be not at all dejected, or cast down in mind concerning me: but rather rejoice with me, that the Lord hath not only counted us worthy to believe in his name, but also to suffer for the same.

Your obedient son,

John Banks

From the house of our friend, Mungo Bewly, one of the prisoners, (being five) where the constables are ready to take us away to prison in the city of Carlisle in Cumberland, the 8th day of the Fifth month, 1663.

Dear Father and Mother,

My dear and tender love, as a dutiful and obedient child, I do most dearly and tenderly remember to you. And if I should not write one word more to you, as to that, I do not question but that you believe and are sensible that my love is large and dear to you both for your good in all respects. And this I can say of a truth, that all I desire of you is that you would be patient and truly content, that you may come to say in truth, "The will of the Lord be done," both concerning you and me.

So, dear hearts, keep the faith, and hold fast the word of his patience, and in that suffer, as one with me, though you be at liberty. And give up freely unto the Lord, for what we have is his. And if he bless, who can curse? Blessed, praised, and magnified be his holy name for evermore.

Your dutiful son,

John Banks

A letter to Friends.

Dear Friends in the precious Truth, to whom my love in the same is beyond expressions, we are with our Friends at present who are in prison for tithes and are like to be retained after the sessions for fees even if we get our liberty then, all our fines being levied. But be it as the Lord sees good, we can truly say that he is near to support us, for his presence is even in the midst of us and we are at true peace with him in our suffering, and we are bound together with and in the bond of love, peace, and unity.

This, indeed, my heart rejoices to tell you, and I do believe you will be glad and rejoice with me, who am and do remain your brother and fellow-sufferer, who never knew the worth of a prison so much before, to my sweet peace and inward consolation, though I have yet tasted but a little thereof.

John Banks

From the prison-house in Carlisle, the 18th of the Fifth month, 1663.

Some time after this I had drawings in my spirit to visit the neighboring counties, as Westmoreland, Lancashire, and some parts of Yorkshire, several times before the Lord sent me forth into other countries. So when I was clear of those counties, I returned home to my parents and lived with them about a year more.

Upon the 26th day of the sixth month, 1664, I took a Friend by name Ann Littledale to wife in a public meeting of God's people in scorn called Quakers in a Friend's house in Pardshaw town before many witnesses, as having freedom and liberty in the Lord so to do, which as a blessing and mercy I received from his hand, wherefore I am bound in duty to give him the praise and to return him the honor and glory, who lives for ever.

About four years after I was married, the Lord called me forth to travel in the work of the ministry, and I was made willing to leave all in answer to his requirings to go into the south and west of England. Yea, I was made willing to leave my dear wife and sweet child, though near and dear unto me, and went forth in the power and Spirit of the Lord Jesus. Our friend John Wilkinson and I traveled together in the Lord's work and service (this was Cumberland John Wilkinson). We took our journey in the second month, 1668, and traveled into Yorkshire and visited many meetings in divers places, where we had good service for the Lord and his truth.

A letter to my wife, written upon my journey towards the west and south of England, follows:

Dear Wife,

Thou art dear unto me, together with our little one, in the nearness of that pure Spirit by which the Lord hath joined us together as one heart and mind. From a sense of his pure love felt to abound in my heart, I dearly salute thee, and do hereby let thee know that I am very well at present, both in body and spirit, for which I can do no less than bless and praise the holy name and great power of the Lord for ever, who hath thus far preserved me in my journey in true peace and comfort; whereby it is confirmed unto me that I am in my place and that the work and service I have to perform is for the Lord and the furtherance of his blessed truth. Blessed be that day in which I was made sensible of the same, that the Lord should count me worthy to do any service for him.

Wherefore, my dear, be thou encouraged to trust in the Lord more and more, and put thy confidence in him in all things, who is able to do whatsoever he pleaseth and seemeth good in his sight. For he can make all things work together for good to them who truly love and fear him, and are concerned for the prosperity of his blessed truth, though we must expect to meet with various exercises in the way to come to be made partakers thereof.

The desire of many people hereaway is after the Lord and they flock to our meetings like doves to the windows when they hear of any that have the way of truth to declare. We have had a meeting every day this week, and shall have one tomorrow, if the Lord will.

Remember my love and due respect to my parents and let them know that I am well every way, and to Friends without respect of persons, as they inquire of me.

Thy dear and loving husband, according to my measure of the truth received.

John Banks

Written near Bradford, in Yorkshire, the 14th of the Third month, 1668.

From Yorkshire we traveled into Nottinghamshire, Leicestershire, and Warwickshire, where we had many blessed meetings, and where I wrote the following letter to my wife.

Dear Wife,

Unto whom I am truly united in the pure love and unity of the Spirit of Truth, wherein the Lord hath made us truly one, do I dearly salute thee, and let thee know that I am well in all respects, blessed and praised be the Lord our God for evermore.

In my heart I reach forth a hand unto thee. Give me thine, and let us go along together in the work and service of the Lord that so we may be a strength and encouragement to each other to go on in faithfulness, and finish a faithful testimony for the Lord in what he requires of us, in doing or suffering, and giving up whatever we have or enjoy in this world.

My dear heart, give all up freely, as to the Lord our God, to be ordered and disposed of by him, who is wise and wonderful in counsel and to be admired of all them who truly love and fear him, and wait for his glorious appearance of light and life. Take no thought nor care for me but in the Lord, who hath a care and tender regard unto us, and all his people, as our hearts are kept near to him.

We came this day to see our dear friend William Dewsbury, and intend to travel through the county in visiting of the seed of God, towards Bristol, and then as the Lord may order us.

So with the remembrance of my duty to my parents, and my love to Friends, as though named, I remain thy dear and loving husband,

John Banks

Warwick, the 4th of the Fourth month, 1668.

From Warwickshire we traveled into Gloucestershire, and so to Bristol, where the Lord made our service acceptable to Friends and other people. And we traveled through Somersetshire, from whence I wrote the following letter to my wife.

Dear Wife,

In that love which still endureth and increaseth in my heart to thee do I feel thee, and the further I am separated from thee, the nearer thou art unto me, even in that which length of time or distance of place shall never be able to wear out or bring to decay. Feel the reach of my love in thy heart, and be thou broken and tendered in the sense thereof, even of the heart-breaking love of God in which my heart abounds in love to thee with breathings to God that we may be kept living to him, through all our various exercises, that so we may daily learn with the blessed and wise apostle, in all conditions to be content,

and that patience may have its perfect work in us. For patience gains experience, and experience hope that never makes ashamed, but anchors the soul both sure and steadfast unto God.

My dear, give me freely up to the will and disposing of Him into whose hand I am freely given up, both soul and body. Keep near the Lord at all times, and pray for me in spirit so that I may be preserved faithful to the Lord, to finish a good testimony for him, and that I may not return to thee until his time, that so we may enjoy each other in the Lord and be made partakers of his blessings upon us and ours, and all we take in hand, without which it will not prosper. For it is in vain to strive against the Lord, before whom all nations are but as the drop of a bucket. If he bless, none can curse, blessed and praised be his holy name for evermore. Amen.

By this, thou and the rest of my family and friends may understand that I am pretty well in health at present, through the goodness of the Lord, though I have been under weakness of body at times since I wrote my last from Warwick. But the Lord by his power strengthens me many times far beyond what can be expected, considering my own weakness. I have faith to believe, and that upon good ground, that whatsoever the Lord is pleased to exercise me in, or call me to, he will give me strength to perform and go through, and nothing shall be able to hinder it. I am truly content, whatsoever the Lord may suffer to come upon me, because hitherto he hath kept and preserved me, to his praise and glory, and to my sweet peace and comfort; endless praises to Him who lives for ever!

Remember my dear and tender love, as also my duty and tender regard, to my parents, for they are very near and dear to me, with my love also to Friends, neighbors, and relations, as if named. My companion and fellow-laborer in the Gospel desires to have his love remembered to thee.

And so I bid thee farewell. The Lord keep and preserve thee, with all his people, faithful in this trying day, which possibly may have the effect to try the faith of many.

John Banks

Puddimoor-Milton in Somersetshire, the 28th of the Fourth month, 1668.

Postscript

The truth of our God prospers and gaineth a good report in these parts and many other places where we have traveled and many are coming in to partake thereof. For people in many places are weary of the hireling priests and dead formal worship of the world, and their assemblies grow thin. The Lord, by the all-sufficiency of his power, hath made our service effectual unto many, both Friends and other people, and very full and peaceable meetings we have had in several counties and shires, wherefore we cannot but return the praise, honor, and glory unto Him whose the work and power are, and count nothing too hard for us, so that we may bear a faithful testimony for Him, to the good of souls so that he over all may be glorified, and that we may feel true peace with Him in the end for our reward. J. B.

My wife's letter to me.

Dear Husband,

After long expectation to hear from thee, I have, before the writing hereof, received two letters whereby I was much satisfied and refreshed. But in thy last from Somersetshire I observe that thou hast been under weakness of body for some time. At the first hearing of this I was sad in my spirit, but considering the

greatness and sufficiency of the Lord's love and power, in whom is our strength, I rest satisfied, hoping that all things will work for good in the end.

Dear husband, I have been and am brought very low in body by a strong fever, but am well in mind, blessed be the Lord therefor. It was one month last fifth-day since the sickness took me, and in about two weeks time I received some strength, but became worse again, and am very weak. I greatly desire this may come safe to thy hand, that thou mayest understand how it is with me and that, in the wisdom of God, thou mayest consider what may tend most for the glory of God in this matter.

I can truly say, in a sense of the Lord's love and truth, according to my measure, whether ever I see thy face again or no, I desire nothing more than that the will of the Lord may be done in all things, whether in life or death, to whose care and fatherly protection I commit and commend thee and dearly salute thee, with love to thy companion, J W, and bid thee farewell, and am thy dear and loving wife,

Ann Banks

Whinfell-Hall in Cumberland, the 19th of the Fifth month, 1668.

From hence we traveled westward through part of Devonshire and into Dorsetshire, Hampshire, Wiltshire, and so up to London. The Lord was with us and Friends were greatly refreshed and comforted with us, and we with them.

Great openness and tenderness there was in those days among Friends, and many other people where we came, and the witness of God was soon reached. We had very large and full meetings in most places where we traveled, and many were convinced and are yet alive, standing witnesses for God.

At London, I wrote to my wife as follows:

Dear Wife,

Thine I have received, whereby I understand the great weakness thou hast been in, which hath been a near trial and great exercise to me. But when I consider the large love of God to thee in preserving thee in faith to believe in him, and patience and true contentedness to give up unto him, under thy great weakness, it hath eased my burden and lessened my exercise.

Wait daily to feel the Lord to be thy strength in the time of thy greatest weakness. Rely wholly upon him, trust in him, believe in him, and he will never fail thee. He can be more to thee than a husband, and to thy child than her father. Mayest thou know thy portion increased in Him and thy inheritance to be enlarged, that thou mayest dwell in the borders of his sanctuary, in the sight of his glorious Son for evermore. And mayest thou feel thy faith to increase, and thy patience and contentedness to remain in him, by the sufficiency of whose power, safety and preservation is known. As we abide in Him, whether we live or die, we are the Lord's, and it shall be well with us for evermore, world without end. And it is no matter what we suffer or undergo in this life if that be attained unto.

Remember my dear and tender love, and also my duty, to my parents, for still I find myself bound to be tender over them and to do what in me lies for them, under the consideration of what they have done for me. With the salutation of my true love to thyself, in the remembrance of our little one, and my love to Friends and relations and neighbors, I remain thy loving husband,

John Banks

And now Peter Fearon, my apprentice, mark and take good notice what I say to thee. Lay it to heart and consider well now in my absence. My true and unfeigned love is to thee, and I desire thy prosperity and welfare in all which is good, both inwardly and outwardly, but first of all and chiefly in that which appertains to the salvation of thy soul, the way whereof the Lord in his love hath in some measure made manifest unto thee.

Therefore be watchful to walk in it, that is to say, take heed to the light of Christ Jesus in thee, the measure of the Spirit of Truth, which will lead thee into all truth and out of all deceit, as thou dost obey and follow the same. Whatever this pure light in thee maketh manifest to be evil and reproveth thee for, depart thou from it. If it be that which no eye can see, nor no one knows of, yet thou must forsake it. Wait and watch daily against it in the light that makes it manifest and thou wilt receive power to cast it off and depart from it.

The light, which is Christ Jesus, the way, the truth, and the life, teacheth to be sober and lowly-minded, our words to be few and savory, gentle and easy to be entreated, not to be high-minded, but fear the living God continually. This keeps the heart clean. And as it is abode in, low and humble in self-denial, and willing to take up and bear the daily cross, and as this takes place in the heart, such thereby come to depart from iniquity.

All things that are reprov'd are made manifest by the light, and whatsoever makes manifest is light. And that which the light makes manifest to be sin and evil, in word or action, thou must forsake and deny thyself in, for this is the will and mind of the Lord, by his blessed Spirit. And he that knoweth his master's will and doeth it not, according to the Scriptures of truth, must he be beaten with many stripes.

As to things appertaining to thy work and service, be patient and content, and go quietly about thy business in the fear of God. And say not in thyself that I will think thou hast not done enough, for it is far from me so to think. Only my desire is, if thou do ever so little, be careful to do it well. But, above all things, be truly willing and obedient unto thy mistress, for whatsoever thou doest to her, I take it as done to myself. And mind to carry thyself in love and to be a good example in my family, that so you may all live in love and unity together, in which the Lord preserve you all.

Thy loving master,

J. B.

From Whitechapel in London, the 3rd day of the Sixth month, 1668.

We traveled in the work and service of the Lord from London, through those counties before named, again to Bristol where we were greatly comforted in the Lord in truth's prosperity with other of the brethren we met with there, where I wrote the following letter to my wife.

Dear Wife,

I received thine at Bristol, which was cause of great refreshment and satisfaction unto me because of thy recovery from thy sickness, which I should be glad to know doth continue. I cannot give thee a certain account of my return home at present. The day this letter was written in Bristol, we set our faces towards our own country, having been to the end of our journey at this time for anything we know. But how long we

may be in coming home I know not, for great is the work which the Lord hath to do, and is doing, and the laborers are not many, considering the greatness thereof. Blessed are they that are faithful therein, though ever so little, for if they continue unto the end, they shall not lose their reward.

Greatly doth the truth of our God prosper and increase, to the encouragement of the faithful, and many are they who have a good desire to know the way thereof in most places wherever we have come. Meetings are very large, peaceable, and quiet almost everywhere, and a great calm there now is. What will be the end thereof, the Lord knoweth.

We have had a sweet and precious time all along in our journey, blessed be the Lord for the same, who hath been pleased to bless our weak endeavors for the good of his people and our great comfort and satisfaction in him.

I am thy dear and loving husband,

John Banks

Bristol, the Seventh month, 1668.

We traveled through the nation homeward, and at the end of six months from the time of our going forth, we got well there with sheaves in our bosoms for our faithfulness in our Lord and Master's work which we had freely and faithfully performed through the ability of his power. And we were very careful to give way one to the other in our testimony that so we might be preserved in unity and fellowship together, as we were to the end of our journey, everlasting praises, honor, and glory be given unto the Lord alone, for he is eternally worthy! The length of this journey was twelve hundred and sixty-eight miles.

I do not intend nor desire to make a great volume or to give a full account of my journeys in England, Scotland, and Ireland, but in as much brevity as I can, I want to notice what may be most material.

I have traveled and gone over sea between England, Scotland, and Ireland, twelve times, and often not without great difficulty and danger of life by many tempestuous storms. Yet I was never at any time above two nights together at sea, insomuch that when I have taken shipping at Whitehaven, the seamen would be very desirous who should have me in their vessel, saying that I was the happiest man that ever they carried over sea, for they always got well along when th

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