

THE LIFE OF
MARY DUDLEY

INCLUDING AN ACCOUNT OF HER RELIGIOUS ENGAGEMENTS
AND EXTRACTS FROM HER LETTERS

COMPILED BY HER DAUGHTER
ELIZABETH DUDLEY

“She being dead yet speaks.”—Heb 11:4.

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INTRODUCTION

As it is declared that “the memory of the just is blessed,” and “the righteous shall be in everlasting remembrance,” it seems to be the duty of those who possess the requisite materials, to select and bring forward such particulars, respecting the lives and characters of pious and devoted individuals, as may tend to instruct and encourage survivors, and exalt the power of divine grace.

My beloved mother did not keep a regular journal; yet when absent from home she mostly transmitted copious details of her engagements and sometimes made memoranda to which she often mentioned her intention of adding; but frequent attacks of illness, and the occurrence of trying circumstances, combined to frustrate her purpose; so that when not actively engaged in the service of her Lord and Master, the leisure she possessed was seldom accompanied by sufficient ability for much writing. In the following pages, however, her own language has been

generally adhered to, although in making extracts some trifling verbal alterations were found necessary; but great care has been taken to preserve the true sense and import where any small variation seemed expedient.

The prosecution of this interesting employment has been attended with a consciousness of inability to do justice to the valuable documents committed to my trust, and the character of my departed parent; both of which are capable of being made extensively useful, had the office of editor been filled by one more competent to perform its duties.

The work is now submitted to the public, with an earnest desire, that one who spent so large a proportion of a lengthened life in seeking to promote the highest interests of her fellow-creatures, may, though dead, continue to speak instructively to the hearts and understandings of those who are alike called to glory and virtue.

Elizabeth Dudley

Peckham, Eleventh month, 1824.

CHAPTER I

From her birth to the time of her joining the Religious Society of Friends, in 1773.

Mary Dudley was the daughter of Joseph and Mary Stokes, and born in the city of Bristol, the 8th of the sixth month, 1750. Being of a delicate constitution, she was, during infancy and childhood, subject to frequent and severe indispositions; yet she was early sent to school, and has often mentioned as a proof of serious thoughtfulness, her love of reading the Holy Scriptures, and that her partiality for the Prophecies of Isaiah was such, as to make her governess repeatedly inquire whether she had not yet got through that book? Being of quick parts, and possessing facility in acquiring knowledge, she made rapid progress in learning; and as she advanced to youth, the vanity which is inherent in the human mind was much fed by the admiration of her relations and acquaintance; yet, even at this early period, she was at times sensible of the humbling visitation of divine love; and in expressing her solicitude for young people, she has often been heard to say, how highly she should have valued the privilege of Christian counsel and sympathy, under those convictions which were at times counteracted on one hand by incitements to worldly pleasure, and on the other by ridicule for wishing to appear better than her contemporaries; nor were these efforts untried on the part of those whose duty it was to act very differently.

The following are her own observations: "I am drawn to commemorate the gracious dealings of

a merciful Father and Creator in early visiting my mind, which though ignorant of the nature of deep religious feelings, was certainly often impressed with them in the morning of my day; though, from a remarkably lively disposition, I did not yield to that awful fear, at seasons felt, which preserving from the snares of death would have led into a conformity to the divine will. Being educated in great strictness by my parents, respecting the observance and ceremonies of the worship they professed, (that of the Establishment,) I was a constant attendant upon them from childhood, though with this, allowed to enter into most of the amusements of the world, to which my natural disposition greatly inclined; while in the midst of dissipation I often felt a dissatisfaction, and my mind was visited with something so awful that I appeared to others very grave, and have frequently been laughed at for it. I was fond of reading, and found much pleasure in yielding to it; which, with a turn for poetry, and the intimate acquaintance of several sensible, seriously inclined persons, occupied much of my time from seventeen to eighteen years of age. These circumstances, together with the death of my beloved grandmother, gave a shock to that vanity, in the gratification of which she had much contributed to support me; and a disappointment in an affectionate attachment terminated the attraction to visible objects, so that my mind was like a blank, waiting to be filled up, and prepared for the more extensive reception of the precious visitation, which, early in the twentieth year of my life, was sweetly vouchsafed; so that all that was within me bowed in deep prostration, and yielded to the superior power of heavenly love.

My mind being in the prepared state above described, it would be unsafe to date this change from the particular period of my attending the Methodist meetings; though in doing so I certainly felt more of divine impressions than at any previous season, and particularly when under the ministry of one of their preachers, who seemed commissioned with a message to my mind. I continued to hear him, with many others; attended all the means, as they are called, and was often sweetly affected and comforted; yet even at such times there was something within me craving the purity of an inward, spiritual life—and seeing that without holiness no man could see the Lord, as I did believe was attainable, how did my whole soul breathe for this knowledge to be revealed, and in the depth of silence, struggle that I might rightly seek and experience it. I went into various places of worship among the Dissenters, and was at one time greatly taken with the Baptists; but still found a lack, a vacuum unfilled with that good I was thirsting after. Not from conviction, but partly from persuasion, and something in me yielding to the way I thought might easily settle me, I joined the Methodist Society, and also continued constantly to attend the established worship, that of my education; but in the several ceremonies of this, and the different meetings of the other, such as classes, bands, etc. I felt unsatisfied, and often, while others were engaged in attention to the preaching and singing, has my spirit in solemn silence communed with the “Lord my strength,” so that I scarcely knew what

was passing around me, and even felt disturbed from this inward attraction, when obliged to draw to that spot where the outward elements were prepared for the congregation.”

“Oh! how did I then feel the heavenly mystery, and sweetly partake of the bread of life, so that all forms and shadows fled away, and became no longer of use or efficacy to a mind feeding spiritually on the substance. During these feelings and consequent shakings from all visible things, I often went into Friends’ meetings, and there, especially in silence, did my spirit feed, as it also did in deep awful retiredness, when no eye saw me; but when, by this powerful attraction, hours have passed away, so that my body seemed to do with a very small portion of rest or sleep. I felt like a child clinging to its parent's breast; and in this state covenant was made, which to this hour, I humbly trust has not been forgotten.”

Her totally withdrawing herself from those scenes of amusement in which she had dissipated much precious time, brought upon her the ridicule of her young companions, and even the censure of many who were much older though less thoughtful than she was, and the expectation of her again returning to worldly pleasures, was frequently evinced; while both flattery and entreaty were made use of, to counteract that seriousness of demeanor which was deemed so unnecessary at the age of nineteen. The change which she felt it her duty to make, by leaving off ornaments, and wearing such attire as was consistent with her views of Christian simplicity, being very mortifying to some of her nearest connections, she suffered considerably on this account. The peace, however, with which her mind was favored, more than counterbalanced these trials; and strength being mercifully proportioned to the occasion, she was enabled to persevere in the path of obedience, and has frequently been heard to say, that her company soon became as undesirable to her former gay associates, as theirs was to her; while her society and example proved the means of solid advantage to some of her contemporaries, who continued or sought her acquaintance. At this period she frequently recorded her feelings in metrical composition; and the two following pieces are selected, as instructively describing her state of mind.

Written on Her Twentieth Birthday

*Did angels' love or seraphs' glowing fire
My bosom warm, or my glad breast inspire,
With what loud praises would I pierce the skies,
What tuneful incense from my lips should rise.
Yet though my powers with no such ardor glow,
The feeble strains of thankful love may flow;
My languid numbers shall a tribute bring,*

*And humble praise awake the silent string,
 While nineteen years their varied seasons rolled,
 How chained this captive heart in winter's cold;
 Unawed by threatenings and uncharmed by love,
 It still refused the quickening draft to prove.
 Vain the return of every annual day,
 Its call still slighted or neglected lay;
 In vain it told me that it gave me birth,
 For still it found and left me slave to earth.
 Immersed in shades of interwoven night,
 In Nature's dismal chaos, void of light,
 Thus lay enwrapped my powers, till mercy spoke,
 And through the gloom a ray obedient broke.
 Amazing grace! through this I still survive,
 And boundless love has bid the rebel live;
 Bids me, for once, with joy behold the day
 That brought to light this animated clay.
 Since Mercy deigns to smile,—hail welcome morn!
 Forever solemnized be your return;
 On you let pure devotion ever rise,
 And breathe to heaven unsullied sacrifice.*

A Hymn, Written in the Twenty-First Year of Her Age

*How shall I tune a trembling lay. How touch the softened string?
 Fain would I heavenly love display, The God of mercy sing.
 I would,—but Oh! how faint each power, How far too high the theme;
 Come, blessed Spirit, aid restore. And raise the languid flame!
 What wondrous grace! What boundless love! What soft compassion this,
 That calls my rebel heart to prove A never-fading bliss!
 Long have I sought the pleasing sound,—But sought, alas! in vain
 Explored in Pleasure's mazy ground, In Nature's desert plain.
 What grace that I am not consumed. Not hurled to endless night;*

*Mercy has all her pow'r assumed, And yields a cheering light.
'Tis Mercy bids me seek the Lord; 'Tis Mercy bids me fly;
'Tis Mercy speaks the balmy word, 'Repent, your God is nigh.
'Tis Mercy fills my trembling heart With agonizing pain,
With keen distress and poignant smart, Nor heave these sighs in vain.
The tears that now in torrents flow. This Mercy will repress;
Remove the load, a pardon show, And speak a healing peace.
Then let me humbly wait the hour, The hour of sweet release;
Incessant, saving grace implore, Incessant, pant for peace.
At your blessed feet, my Lord and King, Resigned let me lie,
Till the glad peals of triumph ring. And Faith behold You nigh.
Then shall the stammerer's tongue proclaim The goodness of the Lord;
In grateful strains rehearse His fame, In hymns His love record.
I'll warble to each listening ear The feeble song of praise;
My sweet employ while traveling here. To lisp Redeeming Grace!*

She was much esteemed by John Wesley, and other distinguished characters in the Methodist connection, and was frequently urged to become what is called a class leader; but she freely confessed to him, and other members of the society, that her views were not perfectly accordant with their tenets, and she uniformly refrained from taking any active part amongst them. Her exercises of mind, under the gradual discoveries of the divine will concerning her, being in degree unfolded in some letters to a dear and intimate friend, it is thought the following extracts will be acceptable to the reader.

May 10th, 1771—"I have nothing, my dear friend, to tell you, but of mercies—nothing but unbounded love should be my theme. The Lord is indeed gracious, and has lately given me to feel it. Oh! what sweet calls, what gentle admonitions has He indulged me with. The feeble structure of clay is impaired—but, glory to my God, my soul feels the invigorating influence of his grace; in some moments of retirement lately, it has been ready to burst its barrier, and I have earnestly longed to be with my Beloved, nor can I think it will be long first. Glorious prospect! Oh! my friend, if our next meeting should be around the throne! While I write, my heart feels unutterable desires. Pray for me, that the work of grace may be completed in my soul. I believe it will—I feel I lack every thing, and am fully confident Jesus will supply all that is lacking. In the eyes of some, this might appear as the wild excursion of enthusiasm; to my friend it will wear a different aspect, and I trust, engage her in my behalf at the throne of grace. This,

however, we are certain of, there is no danger from anything that leads to God, and an impression, whether real or imaginary, of our nearness to death, cannot but give a solemnity to the mind.”

November 5th, 1771—“Do not you, do not I, feel the need of just such an all-sufficient Redeemer, as the compassionate Jesus? Blessed be his name, we cannot, we would not do without Him, as our Prophet, Priest, and King. Here our poverty is indeed our greatest riches: we are content, yes, we rejoice, that our whole dependance is on, and our entire support derived from Him in whom all fullness dwells; as having nothing and yet possessing all things. Christ is indeed eyes to the blind, ears to the deaf, feet to the lame, yes, all the sinner needs.”

“For my own part, I feel I am all weakness and helplessness, having every thing to learn, but find the Lord Jesus to be that rock whereunto I may always resort. I long to be more closely united to Him who has so graciously condescended, and mercifully delivered me. Oh! that my one desire, aim, and intention, may be to live to His glory.”

“To be in the will of Him who does all things well, is blessed: may we bow continually to his easy sway. Oh! what happiness should we find resulting from the desire that He might choose for us. Surely infinite love joins with infinite wisdom, and wills our peace. May our language then be ever this—‘Melt down our will and let it flow And take the mould divine.’ “Consider the Apostle and High Priest of our profession, Jesus Christ, who for the joy that was set before Him endured the cross. Oh! my friend, let us press toward the mark, this glorious mark of conformity to our divine Lord and Master. Does nature, that principle which cries spare me, oppose, and strongly resist the operation of that power which lays the axe to the root of the tree, and forbids self-indulgence? yet, let us in the strength communicated, obey that command, “follow me,” and will not every act of self-denial we are enabled to perform, weaken the power of our enemies, and encourage us to persevere in the glorious combat? Verily it will, and also meet a present recompense of reward from condescending grace. Come, then, my beloved friend, gird up the loins of your mind, be sober, and watch unto prayer; the Bridegroom comes, go you forth to meet him; meet Him, by adverting to him in your own heart, where he waits to speak in righteousness, mighty to save.”

“Oh! for that attentive listening to His secret voice, which one felt who said, ‘Be still, Oh my soul! speak, Oh my Love!’ I had almost said, Hail celestial silence, sacred source of heavenly safety, sweetest spring of solid peace.”

“I know not of any path besides that is truly safe,—it is an impregnable fortress. ‘I will watch to see what he will say unto me,’ was the determination of an ancient servant of the Most High: may my friend go and do likewise, and may the God of all grace enable His weakest worm to

follow every solemn injunction, and obey the dictates of His spirit. Pray that I may ever keep an attentive watch, lest I should be surprised in an hour I expect not.”

“I have frequently wished for an opportunity of addressing you through this channel, but in vain, till the present moment, and with more than usual pleasure I embrace it; but what can I say? Not rich and increased with goods, but poor and needy, where is my spring of help? Even in Him who is the Alpha and Omega; if in matchless condescension He deigns to communicate, as His is the power, to Him also may the glory be ever ascribed! I suppose my friend expects an interpretation of what has been lately hinted, with regard to the approbation I feel of the Quakers’ mode of worship: on this point I have little to say, yet with the most unreserved freedom will I speak to that friend, whom I wish to know the inmost recesses of my heart. I need not tell you how exceedingly different my natural disposition is from the love of solitude, whether internal or external. Prone to activity, and fond of dissipation, I pursued the attraction, till a more powerful and all conquering one allured me.”

“Since I have known anything of the peace which is from above, retirement has been pleasant, though a principle of acting was yet alive; this was encouraged by my connection with the Methodists, who I need not tell you are in the active class. Having premised how opposed to my own, I think I may conclude, that the Spirit of God has now produced a cessation of self-working within me, and by emptying as from vessel to vessel, is showing me I have every thing to learn, and that by lying in His forming hand, the temple will be raised to his own glory; this leads me into the inward path of abstraction from those things I once thought essential, and to the confirmation of these feelings the ministry of the Friends has much contributed; the small still voice has whispered unutterable things to His unworthy dust in their assemblies, and given tokens of his approbation to my meeting with them. Adored be his condescending love!”

“Hitherto then has the Lord brought me, and who has been His counsellor? Verily his own unerring wisdom: the future, with the past, is His; ignorance itself am I. I have no light, but as he diffuses it, and He has graciously promised that His followers shall not walk in darkness, but shall have the light of life; they shall be taught of God. Is this Divine Teacher my friend? May I be all attention to Him who has given me the desire to be instructed by Him. To this guiding, my much loved friend, I leave my cause; I feel it my privilege to wait upon God. I know not that it is my duty to be joined with this part of the flock, though my mind strongly unites with them: my path must be more illumined before I presume to take a step so important. I want not a name, need I tell you so? it is the nature of that Christianity which is life and spirit, that can alone administer real peace to mine and to every soul. Permit me then, my friend, to meet with, and love those who are the subject of your fears—your friendly, tender fears—and think not that I shall ever realize these, unless plainly directed thereto. My ever dear friend will, I doubt

not, bear me on her heart before the throne of grace, where I trust our united language will forever be—’ Father, your will be done.’”

Many others of her religious acquaintance also testified their uneasiness at her evident attraction to the Society of Friends; and John Wesley wrote to her in very strong terms of disapprobation. The following letter to him closed her correspondence with this highly esteemed friend, who afterwards continued to treat her with affectionate regard, and to speak of her in terms of respect.

Letter to John Wesley, July 29, 1772.

My very dear and worthy friend:

For once I can say, the receipt of a letter from you has given me inexpressible pain; I am therefore constrained to address you in this manner, before we personally meet, as I fear my spirits would not enable me so freely to speak, as to write the undisguised feelings of my heart. I believe the apprehension of my valuable friend and father, arises from a tender affection for an unworthy worm; of the sincerity of which he has only added a fresh and convincing proof whether I may give weight to, or dissipate your fears, the most unreserved declaration of my sentiments will determine. Your reviving in my remembrance, the many favors I have received from the liberal hand of mercy, since my connection with our dear friends, is kindly proper; I think I have some sensibility of the love of God towards me in this respect, and esteem that memorable hour when I heard the gospel trumpet among them, the happiest of my life. Yes, my dearest sir, my heart burns while I recollect the attraction of heavenly grace! the many, the innumerable mercies since then received, I desire with thankfulness to acknowledge; and which, unless the spirit is separated from the gracious Author, cannot be forgotten. ‘Beware of striking into new paths,’ says my revered friend. Much, very much, should I fear exploring any of myself, or taking one step in so important a point, without the direction of Him, who is emphatically called, ‘Wonderful! Counsellor!’ To His praise be it spoken. He has given me the desire to be guided by Him; and I humbly hope, in obedience to this Holy Teacher, I have at some seasons lately attended the Quakers’ meeting, but not at the time of our own worship, except Sunday evenings, when, with truth I say, the excessive warmth of the room was too much for me to bear. I am obliged to testify, the Lord has clothed his word delivered there with divine power, for which the heart of my dear father will rejoice, since ‘Names, and sects, and parties fall, And you, O Christ, are all in all!’ With regard to silent meetings, I apprehend their authority may be known

by the power they are attended with. I have not been at such, yet in my own experience find the unutterable prayer to be the most profitable, and am led much into what is so beautifully expressed in one of our hymns.

The speechless awe that dares not move, And all the silent heaven of love!' I long to be more internally devoted to that God, who alone is worshipped in spirit and in truth; and find, in order to keep up a spiritual communion, there must be a deep, inward, silent attention, to the secret intimations of divine love, for which my inmost soul aspires to Him, who has promised to fulfill the desire of them that seek him; and is this, my dear sir, 'stepping out of the way?' Surely it cannot, while I find a peace that passes all understanding. Can this lead me to think slightly of my old teachers? Oh! could my heart be opened to my friend, he would see far other characters impressed.

Will this teach me to neglect my meetings? I esteem them great privileges where, not custom, but a sincere desire for God's glory is our principle of action. What further can I say to my honored friend, after disclosing so much of that heart which holds him in most affectionate and respectful love. I can only add the request, that he would join me in that emphatic prayer to the God of all grace, 'Your will be done;' to which an attention and obedience will, I trust, divinely influence his very unworthy, but gratefully affectionate,

Mary Stokes

After this she gradually withdrew from the Methodist Society, and became increasingly sensible that it was her religious duty to profess with Friends, which she was strengthened openly to acknowledge in language and demeanor, about the middle of the year 1773. This important event, and the deep exercises by which it was preceded, are thus stated in my dear mother's own narrative:

"The active zeal of the people I loved, and had joined, now appeared to me irreconcilable with that self-abasement, and utter inability to move without holy help, which I experienced. I had nothing but poverty and weakness to tell of; and when from the force of example, I did speak,¹ my little strength was rather diminished than increased. Indeed, I found little but in quietude and inward attention, and when centered here, I had all things, because I possessed the good itself. Thus was my mind drawn from all creatures, without the help of any, to the Creator and source of light and life, who, to finish His own work, saw fit to deprive me of my health; this happened in the year 1773, about the time of my dear father's death, on whom I closely attended through a lingering illness, wherein he said to me, 'O Polly! I had rather see you as

¹ This alludes to the practice of disclosing individual experience in class meetings of the Methodist Society.

you are than on a throne.’ I believe he died in peace. My complaints threatened my life, being consumptive, but I felt no way anxious respecting the termination. I was weaned from all creatures, but felt, beyond all doubt, that if life was prolonged, were there no Quaker on earth, I must be one in principle and practice; but being determined if the work was of God, He himself should effect it, I read not any book of their writing. Being utterly unable to go from home, I attended no place of worship, and conversed with very few, except my beloved and most intimate friend, Rebecca Scudamore,² and even to her were my lips sealed respecting the path pointed out to me; but after hesitating and shrinking many weeks from using the plain language, wherein the cross was too great to be resignedly borne, she told me her fixed belief, that I ought to use it, and that my disobedience caused her great suffering, or to that effect: I then told her, I was convinced of its being required, but, that if giving my natural life would be accepted, I was ready to yield the sacrifice.”

“My health grew worse, and every act of transgression increased my bodily weakness; until feeling all was at stake, in the very anguish of my spirit I yielded; and addressing my beloved and hitherto affectionate mother, in the language of conviction, my sufferings grew extreme through her opposition; but never may my soul forget the precious influence then extended.”

“The very climate I breathed in was sweet, all was tranquil and serene, and the evidence of heavenly approbation beyond expression clear; so that this temporary suffering from mistaken zeal, seemed light, comparatively; and indeed all was more than compensated by future kindness, when light shone about that dear parent's dwelling. My health mended, I soon got to meetings, and though ignorant of the way Friends had been led, or some peculiar testimonies they held, the day of vision clearly unfolded them one after another, so that obedience in one matter loosened the seal to another opening, until I found, as face answered face in a glass, so did the experience of enlightened minds answer one to the other. I here remember the strong impression I received of the lack of rectitude and spirituality, respecting the payment of tithes or priest's demands; feeling great pain in only handing, at my mother's request, a piece of money, which was her property, to some collectors for this purpose: so delicate and swift is the pure witness against even touching that which defiles.”

Her relations left no means untried to dissuade her from a profession which involved so much self denial, and seemed, in their view, to frustrate every prospect of worldly advantage; and her mother considering her change as the effect of temptation, was in hopes the interference of the minister of the parish would prove helpful, and accordingly promoted their having an interview; but this did not produce any alteration, neither was it very satisfactory to either party. The

2 This friend was a member of the Church of England, and highly esteemed, as a woman of distinguished piety and deep spiritual experience. A short account of her life was printed at Bristol about thirty years ago.

clergyman very strongly censured her for having taken so important a step without first consulting him, to which she replied, that not feeling at liberty to confer with flesh and blood, even by consulting her own inclinations, she dared not seek any human counsel, and was endeavoring to act in simple obedience to the discoveries of divine light in her own soul.

Upon leaving her, he presented a book, which he enjoined her to read, but upon looking at the title “A Preservative from Quakerism,” she pleasantly observed, “It is too late, you should have brought me a restorative.” In the midst of this opposition, she was much encouraged by the sympathy and Christian advice of Elizabeth Johnson, a conspicuous and valuable member of the Methodist society. This friend had frequently visited her during her illness, and once when she was thought near her end, after spending a considerable time in silence by the bed side, solemnly addressed her in the following language: “I do not believe that your Heavenly Father is about to take you out of the world, but I believe you are called to make a different profession; you are not led as the Methodists are, but are designed to become a Quaker.” This, though very striking and of an encouraging tendency, did not produce any acknowledgment of what was then passing in the conflicted mind of the invalid, who, however, continued to derive comfort from the visits of this valuable acquaintance; and has often mentioned the sweet and strengthening influence of which she was at times sensible, when no words passed between them, as well as the tender and maternal interest which she afterwards manifested, when the view she had expressed was realized, by her young friend publicly avowing religious sentiments different from her own.

CHAPTER II

Conflicts respecting her call to the Ministry—Marriage and Removal into Ireland, From 1773 to 1786.

The state of her mind at this important period, will be best set forth by a further extract from the memoir already alluded to:

“I now kept constantly to the meetings of Friends, and began to feel a settlement of mind in real peace, which my tossed state for several years had caused me only transiently to possess; or, at least, not in the degree of which I now partook; not that all the work seemed requisite to commence anew, for assuredly Christ had been raised in my heart, though until now, the government was not wholly on His shoulders; but by this unreserved surrender to His pure guidance, the mystery of godliness was beginning to open in increasing light and power, and that spirituality which had been discovered was now in a measure possessed.”

“The view I had been affected with on my first conviction, now cleared, and appeared so near being realized, that my mind, almost without interruption, dwelt under so awful a covering, that even all conversation impressed me with fear, and I was held in deep inward attention for, and to, the revealings of life. In religious meetings I was for some time frequently affected even to trembling, when matter would present to my mind, as though I must deliver it, though seldom more than a very little; notwithstanding the love I felt was so universal, that I wanted all to be reached unto, but for this family, the Society of Friends, among whom I had tasted the soul-sustaining bread; Oh! how did I long for them and their good.”

“About this season, from a settled conviction of rectitude, I applied to be received into membership; and thought I might, when this privilege was granted, feel more strength should this solemn requiring be continued; but though my way was made so easy, that one visit only was ever paid me on this account. Friends being quite satisfied in their minds respecting the work begun in me; yet while the previous deliberation in the meeting took place, the fire of the Lord so burned in my heart, that I dared not but speak with my tongue. For several meeting days I hesitated, not from willful disobedience, but awful fear to move in so great a work, and felt consequent poverty, though not severe condemnation; but one day, about the eleventh month, I think, in the year 1773, sitting with Friends in their meeting-house in the Friars, Bristol, (I had once in a little country meeting moved before, but never here where the cross was great indeed,) my spirit bowed in awful reverence before the God of my life, and a few words so settled, that I could not any way shake them from me. I sat and trembled exceedingly, and desired to be excused, till a valuable friend from America, Robert Willis, then on a religious visit to that city, stood up, and spoke so encouragingly to my state, that when he closed I stood on my feet, and the words impressing my mind, seemed to run through me as a passive vessel; he almost instantly kneeled down, and supplicated for the preservation of the little ones, saying, ‘You have brought to the birth and given strength to bring forth,’ etc.”

“I could not stand while he was thus engaged, being as though my whole frame was shaken through the power of truth. When meeting closed I got as quickly as I could out of it, and walked a back way home, with such a covering of sweet peace, that I felt the evidence indisputably clear, that if I were then called out of time, an everlasting inheritance was sure: the whole creation wore the aspect of serenity, and the Creator of all things was my friend. Oh! on my return home and retiring to my chamber, how sweetly precious did the language, addressed to the holy patriarch in an instance of obedience, feel to my spirit, and it was indeed sealed by divine power, ‘Because you have been faithful in this thing, in blessing I will bless you,’ etc., etc. None of my family knew of this matter, and I strove to appear cheerful, which indeed I could in the sweet feeling of life; but so awful was the consideration of what was thus begun, that solemnity was also my garment, and I wished to be hid from the sight of every one. My

body being very weak, the exercise and agitation greatly affected me, and I was that night taken alarmingly ill, but in a few days recovered, and got again to meetings.”

“Friends manifested great tenderness towards me, and though not frequently, I sometimes said a few words in the same simplicity I first moved, and once or twice ventured on my knees; after which exercises, I mean all of this nature, I felt quiet and easy, but never partook in the like degree as before recited of divine consolation.”

Here it may not be unseasonable to remark, that her dedication was made the means of reconciling her offended mother, to the change which had so exceedingly tried her. This dear parent being accidentally at a meeting where her daughter spoke, was greatly affected by the circumstance, and calling upon an intimate acquaintance afterwards, expressed her regret at having ever opposed her, adding, that she was then convinced it must be the work of God, as from the knowledge she had of her daughter's disposition, she was well aware it must have cost her close suffering to undergo the exposure she had witnessed that evening. The fruit of this conviction became immediately apparent, so that although no direct allusion was ever made to the subject, the return of maternal tenderness and love was a sufficient, and very grateful evidence to one, who had deeply lamented the necessity of giving pain to a parent, by acknowledging the superior duty she owed to her heavenly Father.

In her own memoranda she then writes: “My acquaintance now increased amongst Friends, and I had frequent opportunities of hearing the observations of some very wise and experienced persons, respecting ministry. Though great was the encouragement given me by many, as well residents in the same place, as strangers, a disposition always prevalent in me, especially on religious subjects, now took the lead, and I fell into great reasoning respecting my call to, and preparation for, so great a work. I imagined if I had longer abode in the furnace of refinement it had been better, and sometimes thought I was wholly mistaken; that perhaps the first, or all the little offerings, were acceptable as proofs of the surrender of my will; but, the ministry I was not designed for, the woe had not been sufficiently felt, etc., etc. Oh I it would be difficult for me to mention, nor might it be safe, what my spirit was by these reasonings plunged into, inso-much that at last life itself was bitter, and a coincidence of outward circumstances added to my inward pressures, so that I fainted in my sighing, and found little or no rest. Meeting after meeting I refused to move at the word of holy command, which hereby became less intelligible, and my understanding gradually darkened through rebellion, so that I said with Jonah, ‘It is better for me to die than to live.’ Frequently, before going to meeting, has my spirit felt the interceding language, ‘Leave me not altogether, but, if this thing be required of me, again reveal your power, and I will yield obedience; and such has been the condescension of the Lord that I have been repeatedly so favored; but presuming to say, this is not a motion strong or clear

enough, I cannot move in doubt or uncertainty, my covenant was not kept, and I again incurred divine displeasure, and in a manner only comprehended by experience, knew the poverty of withholding more than was fitting. I at last became almost insensible to any clear call or manifestation of duty; yet when deprived of my health, and not expected by others to recover, I was favored with inward quiet, and perhaps might have obtained mercy, had I then been taken; but He, whose goodness and ways are unfathomable, saw fit to raise from the bed of languishing; and soon after, in the year 1777, I entered into the married state, and removed to settle in Ireland.”

“It was now about four years since I had first opened my mouth in the ministry, and perhaps three years since the reasoning of my mind had kept me from a state of obedience, in which time I had removed from Bristol to Frenchay, where I was married, at which place of residence I never recollect appearing in any meeting, and seldom in any private sitting; often concluding, that, if any gift had ever been entrusted, it was now quite removed, and I must endeavor in some other form to be a vessel, if that could be, of use. I well remember, as I had nearly centered in this state, and in more than distress, even wretchedness at times, a language saluted the ear of my soul, which I then knew not was in Scripture, but on searching found it. ‘The gifts and callings of God are without repentance:’ then my strong hold of settling in that state was broken up, and I was humbled in grateful acknowledgment that I might still be restored. Being in the situation above described, I was recommended to the meeting which I had now removed to, only as a member of Society, which was done in a very affectionate manner; though in the certificate from Bristol to Frenchay, my appearances in the ministry had been mentioned. Soon after settling in Clonmel, I was, however, introduced into the Meeting of Ministers and Elders, and also made an overseer, in which station I sometimes made remarks in private sittings and meetings for discipline; hoping thereby to obtain relief; but alas! every effort in this line failed to procure me ease of spirit, and instead of becoming more weaned from visible things, these attractions revived feelings which I had before known to be in subjection, and every act of disobedience strengthened the enemy of my soul's happiness in his efforts to keep me in bondage. When sitting in religious meetings, I was often sensible of the revival of exercise; and undoubtedly felt a sufficient degree of strength to have gone forth, had I been willing to use it; but the old plea, more clearness, more power, prevented my accepting the often-offered deliverance; and at last the intimation became so low, the command so doubtful, that it seemed as though I might either move, or be still, as I liked, and I even have rejoiced after meeting, in an ungodly sort, that I had been kept from the temptation of speaking in the Lord's name.”

“The concern of sensible minds on my account now became frequent, and several were led into near and tender sympathy with me, and travailed for my deliverance; but I now had no hope of

ever again experiencing this; and often was I brought apparently to the borders of the grave, by trying attacks of illness; so that I may describe my situation as being often miserable, though the sackcloth was worn more within than without; and I appeared to men not to fast, when my soul lacked even a crumb of sustaining bread. Thus I went on, as nearly as my recollection serves, for about seven years, after my first yielding to the reasonings before described; and indeed just before being brought out of this 'horrible pit,' I think the extremity never was so great, insomuch that I fainted in my spirit, and all hope was cut off, my language being, 'I shall die in the pit.' In this state I attended a Province or Quarterly Meeting, in Cork, and after sitting two meetings for worship on First-day, in, I fear, willful rebellion to the gentle intimations of duty, I went to Samuel Neale's, in a trying situation of mind and body, and his conduct towards me was like a tender father, saying, 'The gift in you must be stirred up.'

I got little rest that night, and next morning went in extreme distress to meeting, where I had not sat long before a serenity long withheld covered my mind, and I thought I intelligibly heard a language uttered, which exactly suited my own state; but it so hung about me, as at my first appearance, though not anything like the same clear command to express it, that being lifted above all reasonings, before I was aware I stood on my feet with it, and oh! the rest I again felt, the precious holy quiet! unequal in degree to what was first my portion; but as though I was altogether a changed creature, so that to me there was no condemnation. Here was indeed a recompense even for years of suffering, but with this alloy, that I had long deprived myself of the precious privilege, by yielding to those reasonings which held me in a state of painful captivity. One might naturally suppose, that after obtaining so great mercy, and feeling the precious effects of deliverance, great care would be taken, lest the fetters should again be felt; but though in some sort this was the case, my dedication seemed only partial, and frequent relapses into lack of faith again involved in distress and uncertainty, so that the relief at seasons obtained, was broken in upon. And sometimes as delivering only a part of the commission obstructed the return of peace, it might have been easy for me to conclude all wrong; so at other times great serenity was my covering, and the honest discharge of duty was rewarded with the incomes of life."

"Having a disposition naturally prone to affectionate attachment, I now began, in the addition of children, to feel my heart in danger of so centering in these gifts, as to fall short of occupying in the manner designed, with the gift received; and though at seasons I was brought in the secret of my heart to make an entire surrender to the work I saw that I was called to, yet when any little opening presented, how did I shrink from the demanded sacrifice, and crave to be excused in this thing; so that an enlargement was not witnessed for some years, though I several times took journeys, and experienced holy help to be extended."

CHAPTER III

Visit to Friends at Limerick; and Journey into Leinster Province. 1786 to end of 1787.

The first religious engagement, of which she has left any account, was a visit to the families of Friends in Limerick, accompanied by her dear friend Margaret Grubb, of which service she writes as follows:

“We arrived, through the protecting care of a kind Providence, in safety, on Seventh-day, the 2nd of the Ninth month, 1786, and met with a kind reception at T. M.'s. My spirits were sensibly sunk at not meeting my dear friend E. H., whom I had expected to join in the visit, but in a degree of hope that the great Master would aid with a little help and supply every need, we concluded to begin after meeting. In this season truth seemed at a low ebb, and the language of my poor spirit was, what came I here for? Yet with a remaining view or prospect of what had been before me; though almost afraid, from the painful feeling of things, how we might get through: but although we commenced the service, poor and stripped, we were favored with a little supply of strength.”

“Third-day, the 5th, sat a laborious, heavy meeting, truth exceedingly low, and the life sensibly oppressed: many men absent, and very few of those who were gathered, seemed digging for the rising of the spring.”

“Sixth-day, the 8th—went again to meeting, where after a hard, laborious travail of spirit, the command seemed clear to sound the call formerly uttered: ‘Wash you, make you clean,’ etc. Help was graciously administered, yet life felt low, and I thought there was very little room in the minds of the people. We had two family sittings afterwards; and thus ended the arduous labor, whereunto I humbly trust the great and good Master led, and though it has been a very exercising time, the Lord has been near, enabling his poor little ones to discharge what appeared his requiring, in which a degree of peace is mercifully afforded, and it is to His name I would ascribe all the praise.”

In the spring of the next year, she felt her mind attracted to Friends of Leinster Province. The following is extracted from her own account of this journey, and its attendant exercises.

“14th of Third month, 1787, left my own habitation, in company with my dear friend S. Shackleton, and proceeded by easy stages to Mount-Mellick, where we were favored to arrive in safety the following day.”

“16th. Sat a low exercising meeting, which was silent, except a few sentences delivered by dear

Mary Ridgway, recommending a self-examination to know why the spring did not rise in our solemn assemblies. The women's meeting was also a low season, but attended with more liberty to labor a little in heart, and some openness in expressing something of the sense impressed on the mind; there seems few in this place under qualification to help in the discipline, and I thought, (though it seemed conducted very regularly as to the letter,) there lacked more of the spirit or life attending. I felt myself after meeting, low and poorly in mind and body; no light as to moving from hence, I therefore concluded to stay over first-day.”

“17th. Went to breakfast at J. G.'s, and had, afterwards, a little sitting, in much sweetness, with them and a few Friends not of the family; great nearness of sympathy with A. G., and much liberty in communicating what impressed the mind. Dear Richard Shackleton, who kindly met me here, was well engaged in recommending fervor of spirit, that there might be dedication to serve the Lord.”

“First-day. Sat a most laborious, hard meeting, no words uttered, nor any springing up of that well whose waters refresh the thirsty soul. The second meeting was low and silent, my mind under very close exercise, from the view, which now seemed confirmed, of sitting in the families here; the struggle on this subject was great, yet I got courage to throw it before my kind sympathizing friend R. Shackleton, who uniting with the concern, we began on the 19th.”

“Fifth-day, 22nd. Sat with the children in the Provincial school, which was a season of great favor and liberty; much opened in pure love to this hopeful plantation, which seems evidently to me to be under the cultivating hand of Divine power. We dismissed the children, and had afterwards a sitting with the masters and mistresses, which was also owned by continued solemnity, and great liberty in mentioning what was felt; and we parted in the renewings of best love.”

“First-day, 25th. Sat a very exercising meeting held in silence. Life exceedingly low. In the afternoon another trying meeting; dear Mary Ridgway, was beautifully engaged in speaking to various states, and had to address some in the very language which had been used in several families; this tended greatly to comfort and strengthen my poor mind; which amidst this arduous work, has been deeply plunged and discouraged.”

“Fourth-day, 28th. Sat another low, exercising, and silent meeting, though I believe it had been better for me to have spoken. Went that afternoon to Mountrath, and attended meeting there next day, which was a time of uncommon travail to my spirit; all seemed death and darkness; but through long waiting in silent baptism, I at length ventured on my feet with the language, ‘Arise and be baptized, and wash away your sins,’ etc.; great liberty followed, but very little entrance seemed in the minds of the people.”

“I felt at the conclusion of this meeting quite easy to proceed, so we set forward for Roscrea, and got safely and timely there, meeting a cordial reception from cousin Eleazer Dudley and his hospitable wife. Before leaving Mount-Mellick, I had expected that I might feel something about the families here, and soon after arriving was confirmed in the view of it, and got very low, desiring in the night season I might be rightly directed: but as it had arisen in the light, and there seemed enough to move in, we have concluded to begin this engagement today.”

“First-day, 1st of Fourth month. Sat two deeply exercising meetings; the sense weightily impressed my mind, that there would be no revival in this place, till individuals come under the washing, sanctifying power of Truth; to which, I think, in the renewed love of the gospel, they were intreated to attend.”

“After tea we had a solemn sitting in the family, long in silence, which was a profitable season; liberty was felt to invite the youth to abide much in stillness, to learn there, and also attend to the language, ‘The Master is come and calls for you;’ and, indeed. He does seem calling for that family to support His slighted testimonies. I have much hope of the dear children, if the chilling air that surrounds them does not blast their tender shootings.”

“I was thankful for feeling clear of Roscrea, a place of extreme suffering to my mind; yet, though things were so low, and very close doctrine was given to declare, I have seldom been more sensible of help, than in my little exercise in these family visits. The sympathy and accordant feeling of my valuable companion R. Shackleton, tended to strengthen me in the hope, that the light which deceives not, had manifested the right line to move in.”

“We got to Mount-Mellick third-day evening, and next day sat an exercising silent meeting there; afterwards a select one for this Monthly Meeting, which was silent also, except a few remarks by R. Shackleton, much to the purpose.”

“Sixth-day, Fourth month 6th. The Quarterly-Meeting of Ministers and Elders, was to me a low season, though dear E. Hatton and Martha Routh, seemed favored in delivering close testimonies. In an evening sitting, E. Hatton spoke in an encouraging line to the young people; and feeling a little matter moving on my mind respecting going down to the potter's house, etc., I ventured to follow him; holy help was near to open and enlarge beyond my first view—recommending to go down deep into Jordan for living stones, fit for memorials of the Lord's goodness and leadings.”

“These seasons are precious, they strengthen Christian fellowship. I thought this little renewal of mutual exercise, cemented and bound closer in the one bundle—there seems, notwithstanding the low state of things, a stirring of good; may it be attended to, and carefully cher-

ished, by all who feel it.”

“Seventh-day began the Quarterly Meeting, which was long, and life low. In the morning meeting on first-day my mind was much exercised, but desiring greater clearness,! refrained from moving. J. Williams was well engaged, and I rejoiced, as far as I was able, that the Great Master was preparing and causing new trumpets to sound in His name; this dear friend seems coming forth in gospel authority. E. Hatton, followed, and Martha Routh afterwards addressed different states; first the tried, apparently unfruitful branches under the purging hand, and then, the careless, worldly-minded professors; she closed in solemn supplication.”

“I left the meeting in heaviness, fearing all was wrong with me, and sorely tried for disobedience. After this I parted with my beloved husband, who came to attend the Quarterly-Meeting, and comforted me by bringing good accounts of our dear little flock. I was almost ready to conclude I should accompany him, but dared not do so.”

“Though very low and poorly, I went again to meeting at four o'clock, where He, whose mercy fails not, was pleased a little to cheer my drooping spirit: the command once more went forth, ‘Blow the trumpet in Zion,’ etc.; it seemed to me, as though this command had been obeyed, and the trumpet had given a certain sound; but few were prepared for the battle, the spiritual weapons having fallen as on the mountains of Gilboa—the shield of the mighty being vilely cast away; yet a little sympathy was felt with the wrestling seed, to whom this language was addressed; ‘Fear not, I am with you, be not dismayed, I am your God.’—Peace succeeded, and the meeting closed comfortably.”

“Second-day the 9th, a solemn cementing season at J. G.'s, after which we parted with some dear friends, under a renewed hope that each, in their different portions of labor, would be shielded by divine power: we had afterwards two family sittings, and dining at ‘s, a solemnity ensued; ‘The Master has need of him,’ struck my mind, with the remembrance that ‘the colt was tied;’ caution was freely administered, that neither the world, nor any hindering thing, might tie and confine from service, or coming forward, into usefulness. I felt great love to this young couple, and wish they may not be hurt by anything in this life.”

“My mind was rather peculiarly attracted towards a young woman who had come to the Quarterly Meeting, and getting her alone, a season followed worthy of being held in thankful remembrance, as one wherein the flowing of the Father's love was evident.—I felt deep travail that she might obey the call to come thoroughly out of every wrong thing, by submitting to the power of Truth: her mind was much tendered, the words seeming to have entrance, as into softened ground: may no presumptuous hand close the eye and ear which I do believe have been opened in this dear child, though in her appearance gay and trifling: I fear for her, lest some

fowls of the air hovering about her may pick up some of the precious seed.”

“Thus ended our exercising labor in this place, which is indeed a favored one, though too many seem like the ground which has been often watered, and brings forth briars and thorns; few comparatively, concerned for themselves, but depending on the labor of the poor oppressed servants; and I often thought while here, the day was advancing, when the people must be scattered every one to his own: a wrestling seed, however, seems preserved; a little Goshen as in Egypt.”

“Third-day, 10th, parted with our kind friends, I. and M. H., and set forward for Tullamore, where we arrived to dinner. Two Friends’ families only residing in the town, it felt easier to me to sit with them, separate!, than to appoint a meeting; after which service I felt quite released, and we left them; getting to Birr that night. Attended meeting there next day, in silence, and under a feeling of distress: several genteel people were present, to whom I was sensible of gospel love; but the members of our own little community seemed the objects of my travail, so far as I was able to travail. I thought if I could get them alone I should be more at liberty, we therefore concluded to sit with them in their families; which we did, and so ended the visit in this place, where darkness seemed indeed prevalent, and scarcely name or memorial for the Lord of Hosts to be found among them. I was glad to leave it, and after dinner we set off for Roscrea.”

“Seventh-day, the 14th, felt a stop in my mind to proceeding this day to Knockballymaher, where I purposed being on first-day: some uneasiness respecting home had been hovering about me for several days; I tried, however, to have my mind as much disengaged from all anxiety as I could, and desired to be singly turned to whatever point light most shone on.”

“We went in the afternoon to Dungar, and took tea with dear M. P., and her aunt A. P. On returning to our lodgings found W. N., just come from Clonmel; he informed me that the young woman who had the chief care of my children had taken the measles, and was removed out of the house. I sensibly felt this intelligence, and the struggle was not small to endeavor after, and attain, a degree of quietude, sufficient to discover the right path.”

“I went distressed to bed, I think honestly resigned, either to go forward or return home, as truth opened. I got but little sleep in the night, and Knockballymaher seemed uppermost in the morning, so I rose early, and roused my companions—we set out, and after a rough ride for nearly two hours, got to meeting soon after Friends were assembled.”

“Through the continuance of that mercy which never fails, all thoughts of home seemed dispersed, and I was helped to get a little to my own exercise—my lot through most of this

journey—that of being dipt into sympathy with the imprisoned seed. There seemed to be much business going forward in this meeting, but it was not the Lord's business—one seemed at his farm, another with his oxen, and almost all pleading excuse for not obeying the gracious invitation to the marriage—the ground of the hearts of many seemed never to have had the clods broken up by the holy plough, so the seed could not take root or spring up. With these feelings I was helped upon my feet, and enabled to deal honestly, as truth enlarged, in matter and manner—a few excited my sympathy, who knowing where to look for food, were concerned to wait for it—the faith of these was, I hope, a little strengthened to continue asking for daily bread.”

“This is a poor spot—the members of the meeting far scattered one from another as to places of residence, and I think such situations unfavorable to the right growth; though if all were careful to dwell near the life in themselves, no doubt the animating virtue would diffuse in their assemblies—instead of which, in many places it seems so oppressed that there is scarcely liberty to labor for its arising; it feels as though the hardness in many minds would stone those who are sent unto them.”

“Several Friends kindly asked me home with them after meeting, but I felt an inclination to go to a family who did not urge it, that of a widow Friend, so went on with them to dinner. After tea we got into stillness, which proved a season of profit to my mind—much instruction was afforded therein, and I thought not only for my own advantage, but that something flowed to the younger part of the company, of which number there were I think nine or ten; some of these felt to me evidently under the cultivating hand, and such as would become fruitful boughs, and their branches run over the wall, if they, like Joseph, abode by the well, whose waters nourish and make green. Some caution was administered not to get out of the valley, where the dew lies long, but to abide in humility and holy fear, that so sound and acceptable fruit might be brought forth. This family manifests that much religious care has been exercised in their education, they are plain, exemplary, and solid—a fine sight in this degenerate day.”

“After this visit I saw no way further, and, though the feeling of love was strong to other quarters, I was most satisfied to return home, believing the suspension for a while, might work increasing liberty at some other period if the weight continued; so on Second-day the 16th I set off for Clonmel, and was favored to find my dear husband and children in health; for which blessing, with that of merciful preservation through this journey, I desire humble gratitude may fill my heart to Him, who is indeed the Alpha and Omega of all that is good.”

CHAPTER IV

Journey to some parts of Holland, Germany and France—in company with Sarah Robert Grubb—1788.

The next religious engagement upon which my dear mother entered, was one of an extensive and deeply important nature: the prospect of this, and her preparation for entering upon the service, will be best described in her own words. Alluding to the year 1787, she says:

“About the fall of that year I was seized with an alarming illness, out of which few expected I should recover, nor did I myself when judging from bodily feelings. As to my mind, it was kept in such a state of deep poverty that I could form no settled judgment respecting anything, save that at some seasons, the evidence of having passed from death unto life, by the feeling of near unity with the brethren, consoled me.”

“During this probation, though apparently I was near the closing scene, there were moments when the love of the gospel so prevailed, that a willingness, and even desire to live was felt, so that I might by any means be thought worthy to suffer or do anything for the promotion of truth, and the good of others. These impressions were accompanied with a belief, that if I were raised up again, it would be for this purpose; and my heart was called, at a period when those about me expected my dissolution, to such a deep attention to the discoveries of light, that, as in a vision, though perfectly awake and sensible, I was carried to some distant parts, even to a people of a strange language; where gospel liberty was felt in ‘a remarkable manner: then the vision was again sealed, being for an appointed time, nor did I ever fully understand it, though from that period a solemn covering spread over my mind, till my ever dear and valuable sister Sarah R. Grubb laid before our monthly meeting her concern to visit some parts of France and Germany. The nearness of spirit I had with her, in her watchful attendance on me during the first of my illness, was surprising; and often, when no words passed, we mingled our sighs and tears, though she never gave me any hint of the exercise she was under, nor had I then any perception of being under preparation for any service in conjunction with her.”

“After she had obtained her certificates, we united in a little visit to a branch of our monthly meeting; and on returning I wished to hasten her departure, but found she felt no liberty to proceed, and said all concern was taken from her; but so closely queried of me respecting my feelings, that without saying much I wept, and thereby discovered what I was struggling against, or at least wished to conceal, believing it was impossible I ever could be resigned to such a movement.”

“From this time, the weight grew almost insupportable, so that sleep, appetite and strength,

nearly departed from me, and my dear husband queried—after watching unperceived by me—what can this be? He once mentioned France, but I requested him no more to do it, being affected to trembling, and I believe I could as readily have given up my natural life as made this surrender. Oh! great indeed was the struggle, until at length the precious grain of all-conquering faith proved victorious, and believing Him faithful who had promised, I ventured to move in this awful matter, and when the needful steps had been taken, left all and endeavored resignedly to follow my Great Master.”

She had seven children at this time, the youngest only ten weeks old, and her health was very delicate, so that the sacrifice was indeed great, but the merciful extension of proportionate assistance is thus acknowledged by herself:—

“In the course of the embassy, many and sore were my provings, and of a closely trying nature my conflicts, but the arm of all sustaining help was near, and I feel thankful that this cup has been drunk; for though mingled with deep and exercising sufferings, it has, I trust, tended to the further reduction of the creaturely will and choosing, and brought measurably into willingness to submit to the humiliating leadings of the holy hand.”

The following is extracted from her own account of this journey.

“Second month 27th, 1788: I parted with my beloved husband, and many dear friends, in Waterford, and in company with Robert and Sarah Grubb, went on board a vessel bound for Minehead, setting sail with a tolerably fair wind, but after being out all day, and getting several leagues out to sea, the wind changed, and the captain found it best to put back into harbor. Being very sick we concluded to go on shore about noon, landed at Passage, and spent a comfortable night at Brooklodge; embarked about ten next morning, were favored with a safe, though rather rough passage, to our destined port, and met a kind reception at our friend Hannah Davis's, where, after the inconvenience of sea-sickness, we were consoled by friendly attention.”

“We left Minehead on third-day, and arrived in London on fifth; I was affectionately received by my dear friends J. and M. Eliot, and retired to rest, under, I hope, a thankful sense of many unmerited mercies, with the additional one of hearing from my family that all were well.”

“Sixth-day, attended meeting at Grace Church street—a low time to my poor mind, which seems oppressed, and as it were in prison. Some prospect of moving forward opened this evening, in a conference with George Dillwyn, who seems bound to the awful service on the continent. It is pleasant to have the prospect of so strong a link to this chain. I am very low and poor, emphatically ‘going forth weeping!’—may the right seed be kept in dominion! Amidst

such qualified servants in this mission how little do I feel myself! Yet hope I have not entered presumptuously on the list—the cause, I know, is in the best hands, and if my venturing brings no dishonor to it, I hope to be thankful—further seems not now in my view.”

“The kindness of dear J. and M. E. is mixed with a feeling of friendly sympathy better felt than described, and I have not been without some apprehension that J. E. feels deeper on the occasion than mere unity with the concern of others; but he is reserved and cautious; and if it so prove, it will, to be sure, be pleasant.”

“First-day the 9th, was a day of peace and liberty to me, though one wherein there was rather a descending to the deeps than ascending to the heights. The morning meeting at Grace Church street was large, gay, and oppressive, but it is a favor to be allowed to visit the seed in prison, and a great one to feel a willingness so to do. My beloved Sarah Grubb was afresh anointed in both meetings, and I thought my small vessel contained a little more than what was properly my own; and, we read, the debt was first to be paid, before the residue of the oil was set apart to live on. The day closed comfortably in a little season of retirement at Richard Chester's.”

“Second-day the 10th, attended the morning meeting, and produced our certificates. Friends seemed disposed to enter thoroughly into the matter; near sympathy and unity were expressed, and a committee was appointed to draw up certificates for us, and one for George Dillwyn, who laid his concern before them. We had a conference this day with Adey Bellamy respecting our proposed journey.”

“Third-day, 11th, sat a quiet solid meeting at the Peel, held in silence, wherein a little renewal of faith was afforded, and cause for confidence in holy help. Last night confirmed me in a feeling sense of my short-sightedness.”

“The southern parts of France being all along the first object in my view, the way to get there the soonest, appeared desirable, and the passage from Dover to Calais that which effected this desire most speedily; but our beloved companion George Dillwyn feeling the passage to Holland most clear to his mind, I felt mine greatly tried, wishing if I had but ever so small a bit of ground to move on, it might be my own. I went to bed thus exercised, and endeavored to think only of Dover, but after a season of very close conflict, and I think honest travail for right direction, a serene sky seemed over this prospect of George Dillwyn's, and every other passage to France utterly closed, so I simply communicated my feelings this evening to my companions, and, thus far peace attends.”

“Our dear friend J. Eliot is, I believe, bound to the south, but has as yet made no movement in his monthly meeting. Adey Bellamy has laid his prospect before Friends, and it is likely will be

liberated by the time J. Eliot is, if he discloses his feelings at his next monthly meeting. Our having come here seems providential, as J. Eliot and Adey Bellamy understand the language well; and the hope of this seasonable assistance has tended to renew my faith, and patience, which I sometimes trust will hold out to the end.”

“Fourth-day, 12th. We attended Grace Church street monthly meeting, that for worship was low to my feelings, the one for discipline long and flat, much business agitated, and many pertinent remarks made; but life seemed oppressed, and human, more than divine wisdom uppermost.”

“Fifth-day, 13th. After being at meeting at Ratcliff, I accompanied George Dillwyn and wife to Jacob Bell's, to dinner; a solemnity covered my mind afterwards, under which it felt pleasant to have a pause, for seeking the renewed influence of the pure principle of life and love, and the season was graciously owned. Spent the evening at another friend's, I thought profitably, in free conversation.”

“First-day, 16th. Went to Horselydown meeting in the morning—a low time: Grace Church street in the afternoon, and at six in the evening a public meeting appointed by George Dillwyn, in which he was largely engaged. I again felt, in a painful manner, the consequence of withholding more than is fitting, yet trust willful disobedience was not the cause, but a fear of not feeling sufficient authority:—’ seek you great things?’ seems the query often put to my poor mind on such occasions, and though the injunction is added ‘seek them not,’ how slowly do I learn!”

“Second-day, 17th. Morning meeting, a time of favor through several instruments; our certificates were signed, I believe, by all present, and the meeting seemed to conclude under the uniting evidence of Christian fellowship; many dear friends expressing near sympathy with us, poor pilgrims, in our going forth, and George Dillwyn closing with solemn supplication for the continuance of gracious protection.”

“Third-day, 18th. We turned our backs on the great city, and got to Colchester to dinner; met a kind reception at our friend John Kendal's, and had there in the evening, the company of Thomas Corbyn and Thomas Hull, who returned with John Kendal from the service of visiting the meetings in that county. It was pleasant to us to see T. Corbyn before our embarkation, and he was kindly affectionate and sympathizing tons; dear Rebecca Jones also spent the night herein her return from Ipswich.”

“Fourth-day, was their meeting in course, which we attended, not knowing but we might afterwards proceed to Harwich; but our George Dillwyn found a cloud remaining on his tabernacle, at which I wondered not, as I had before told him I did believe he would not get away without a

meeting for the people: one was held that evening, and I think owned by gracious regard.”

“As no packets leave Harwich regularly, but on fourth and seventh days, our proceeding there seemed not desirable till near the time; we therefore rested at our comfortable lodgings fifth-day, and on sixth went to Manningtree, where a meeting had been appointed for ten o'clock; the house is small, and few Friends reside here, but it was pretty well filled with a solid, quiet company, and was to me the best meeting since my leaving home, a time of enlargement in true love and productive of peace. After dining at a Friend's in the town, we went on to Harwich, and had a meeting there at six in the evening; the house, a new small one, was soon filled with fashionably dressed people, and a considerable number were in the yard; they seemed rather unsettled in time of silence, but quiet when anything was offered: my beloved Sarah Grubb and George Dillwyn were afresh anointed with gospel oil, and I was comforted in beholding good work well done.”

“My poor mind is under discouragement from various causes; remarkable anxiety has attended me for several days about home, and faith is indeed low, though I thankfully remember having been enabled to surrender all I have to the disposal of unerring wisdom.”

“Seventh-day, 22nd. The wind contrary, and no prospect of sailing, I feel very low, and almost in danger of casting away hope, First-day, So ill that I could not get up till about noon; our company went to meeting, where, I think, only about seven attended. In the evening, a solemnity covered us, under which dear George Dillwyn revived the query put to the disciples, ‘when I sent you without purse or scrip, did you lack anything? and they said, nothing:’ again, they that have left all ‘shall receive a hundred fold now in this time, and in the world to come eternal life.’ This seemed so peculiarly applicable to my tried state, that while my soul was as though it refused comfort, I could not but taste a little renewal of hope. We just broke up when a summons to go on board was sent us.”

“There being but little wind, and that not quite fair, we had a tedious passage, but were favored to experience holy protection, and landed about eight o'clock on fourth-day evening, at Helvoetsluys, where we got to a clean inn, kept by two English women. While in the boat going on shore, a sweet calm covered my mind, accompanied by the fresh application of that gracious promise, ‘I will be to you mouth and wisdom;’ this, after the tossings I had been tried with for many days, tended to renew my confidence in divine sufficiency and goodness.”

“Fifth-day, 27th, Left Helvoet this morning in a carriage wagon, and travelled on a very deep road—often in danger of overturning—to the Briel; here we crossed a ferry about a mile over, went again by land to another ferry, and from there to Maasslandsluys. In this place we seemed as gazing stocks to the people, many following us, though all behaved civilly, and had they

understood our speech would probably have helped us. I felt what I think was the love of the gospel, my heart being so filled that I could have spoken to the people as I walked along the street, and while in the house where we stopped to get a little refreshment; but I felt what I was, and who I was with, and had not the courage to query whether we might not as well remain a while; therefore with the heaviest heart I ever remember feeling at leaving any place, we went on board a treckschuyt for Delft, from which we proceeded to Rotterdam, and there got to the house of an English woman that night.”

“I feel sensibly confirmed in the belief, that passing through Holland was the right way, for in coming through the towns to this place, there has been so much love prevalent, that it has felt to me as though we were not among strangers, though with a people of a strange speech; and that there were many who could be spoken to from something answering in their minds to what is felt by us, even without outward interpretation. A minister of the Calvinist church drank tea with us, this evening, and undertook to give notice of a meeting which is appointed for tomorrow.”

“Seventh-day, 29th. The meeting was held at ten o'clock; George Dillwyn and Sarah Grubb were strengthened to recommend inward waiting for the revelation of divine power, but there seemed little openness among the few assembled; several ministers of the Calvinistic church attended, and we took tea with one of them—many others were present, and a good deal of religious conversation took place, wherein an explanation was entered into of our principles and testimonies; George Dillwyn opening these clearly, and apparently to their satisfaction. I thought this was a season spent profitably, though as to my own feelings I am like one in prison; may I be helped to resign myself into His hands who has, I trust, sent me out on this journey; for while my conflicts seem rather to increase than lessen, and the exercise of my spirit almost weighs down the poor body, I do at times feel renewed confidence that I shall be preserved, and that those I have left will be taken care of.”

“First-day, 30th. A public meeting at four in the afternoon: it was very large, more coming than the house could hold; some liberty was felt by all of us in expressing what arose, but it was an exercising low time: a physician and his wife came to tea with us, and expressed satisfaction in our company, which we also felt in theirs, and parted from them in that love which throws down all distinctions of names in religion.”

“Second-day, 31st. After a solemn season with the only person we knew of here, who makes any profession with us, we set off in a treckschuyt, for Amsterdam, where we arrived the next evening, and met a kind reception, from John Vanderwerf. Fourth-day, attended the monthly meeting of the few Friends here, and light seeming to shine upon visiting these, in their own

houses, we entered upon the service, which was so owned by the prevalence of gospel liberty and love, that hard things were made comparatively easy. Sarah Grubb and I had never before spoken through an interpreter, which office John Vanderwerf junior filled agreeably, and our minds were bowed in thankfulness to the Lord, who manifests himself a present helper.”

“The situation of these few sheep, as it were in a wilderness country, calls for near sympathy, and it is a favor when not only this feeling is extended, but a willingness accompanies to let it run as it flows. It is about four years since they were first visited by George Dillwyn, Samuel Emlen, and John Kendal; that life which is the crown of all profession is certainly low; the seed seems in a wintry state, scarcely shooting above ground, yet we have thought it is under the care of Him who can nourish and bring it forth, if it be only allowed to lie under His cultivating hand, and not exposed too much to the chilling breath that surrounds. There are also some hidden, seeking minds in these parts—perhaps mixed with the various names to religion, and others who we find do not join with any denomination, but keep quietly among themselves, exemplary in their conduct, doing good, and communicating of their outward blessings; plain in their appearance and manner; one of these, after sitting in an opportunity where evident solemnity covered us, observed, that though we could not understand each other, there was ‘a feeling and unity within.’”

“First-day, 6th of Fourth month. We had two public meetings, one at half-past nine, the other at four. George Dillwyn and Sarah Grubb were favored to minister with gospel love and authority, I had fresh cause for confusion, and the acknowledgment that to me belongs shame; pain still attends the remembrance of my lack of dedication in these meetings.”

“Second-day morning. We had a little sitting among ourselves, desiring to feel our way from, or detention in this city, rightly ordered; we were afresh helped to believe, that, as the eye was kept single. He who had led forth would continue to preserve us. We went to tea with a family named Decknatel—a widow, her son, and two daughters; these were educated in the Anabaptist profession, her husband having been a preacher among this sect, but since his death they have not joined in communion with any particular people, but keep themselves select, except going sometimes to the Moravian worship. A sweet influence prevailed in the house, and a good deal of religious conversation occurred—John Vanderwerf being with us to interpret. They believe in the sufficiency of the spirit of Truth to lead into all truth, though they seem not fully to have entered into that rest where there is a ceasing from our own works, as they sing hymns sometimes, and have an instrument of music in their house. They were very desirous of understanding us, and our errand—it seemed strange to them for me to leave a husband and seven children, but feeling liberty to enter a little into the cause, and some particulars of my conviction, etc. as the remembrance arose with renewed thankfulness, they appeared not only fully

satisfied, but to comprehend the language. This conversation introduced to a solemn silence, in which they readily joined, and we had each to unite in the testimony that the salutation of 'peace unto it' belonged to this house: this memorable season closed in awful supplication, and we parted under a feeling of that pure love which throws down the narrow barriers of nominal distinction, and baptizes into the unity of the one Spirit."

"9th. At four o'clock this afternoon we had another public meeting, which was well attended as to numbers, but the people were unsettled in time of silence; the doctrine of Truth ran clearly, and a hope was raised that some felt a testimony to it in their own minds."

"10th. Left Amsterdam with John Vanderwerf jun., and Frederick Mentz, in a carriage boat, the usual way of traveling in this country; it is drawn along a canal by a horse, and consists of a small cabin, calculated to hold seven or eight, and a larger room which will contain about thirty people, with seats to accommodate all the passengers, and light sufficient to work by. We arrived at Utrecht between three and four o'clock, felt exercised respecting a meeting here, but not living enough by faith, and looking too much outward, discouragement prevailed."

"11th. Set off from Utrecht in a post wagon, and travelled over deep roads, through a woody country thickly inhabited, though the land is poor, and we found but indifferent lodging and entertainment until we reached Dusseldorf, on the evening of the 13th, where we got to a good inn."

"14th. Concluded to stay this day, to feel whether bound or dismissed from hence; in the forenoon called on Michael David Wetterboar, whom our friends Decknalel recommended us to see, we also drank tea with him, and found him an inward retired man, living pretty much alone, and not knowing that he has any companions in this large place, where superstition seems to reign. We had a season of solid retirement after tea, and some profitable conversation through R. G. in French."

"15th. Went off the direct course about eighteen miles to Elberfeld, expecting to find some seeking people. We were directed to a person named Smith, with whom we spent a little time; he speaks English and was civil, but seemed fearful of engaging to be our interpreter: he informed us there were some mystics in the town, who met together on first-days, but we found no way to get into their company. In the morning we walked out, George Dillwyn and I one way, and Robert and Sarah Grubb another, but though we called in at some houses, no way opened for a meeting, we therefore returned to Dusseldorf to tea. M. D. W. spent the evening with us, and we had a season of spiritual refreshment in the feeling of Christian liberty and love, under which we parted. "

“17th. Left Dusseldorf about half-past six, and got to Cologne to dinner—a dark place of popish superstition, crosses and images appearing almost every where in and about it: we all felt oppressed and glad to leave this place; reached Bonn, a smaller town, where similar idolatry prevailed: George Dillwyn, and R. G., walking out, saw the host, as it is called, carrying about, and the people kneeling to it.”

“18th. Rode through a beautiful valley of vineyards, and other plantations, bounded on one side with richly cultivated mountains, and on the other by the Rhine, on each side of which, towns and villages thickly appeared, also some monasteries and ruins, altogether forming as diversified and lovely a scene as I ever rode through; but in this day's journey I found nature unusually oppressed, so that it was hard to bear the motion, and my illness increased so much, that when I saw a town on the other side of the Rhine, not knowing it was our destination, I thought it looked a desirable resting place, and wished to get to it; when the driver turned the carriage that way, and it proved to be Nieuviéd, a place to which we had recommendations.³ Here we got to a comfortable inn, like a private lodging, kept by Moravians, who received us cordially, and we took up our quarters with them.”

“19th. I was very ill, so as to lie in bed all day, low in mind as well as in body; dear Sarah Grubb indisposed also, and we felt glad in this state to be in a quiet asylum.”

“20th. First-day, my complaints continuing I was not able to go out, my dear companions sat at my bed-side, where, in a season of quiet refreshment, we remembered with comfort that it was when the disciples walked together and were sad, that their great Master joined Himself to them.”

“21st. A day of distress every way, mostly in bed during the forenoon: after dinner went to see the Moravian establishment, the schools for girls and boys, etc., but so low that nothing seemed capable of cheering me; my faith and patience are so tried that I am often ready to fear the honor of the great name, and that excellent cause which, through every discouragement, is dear to my heart, may suffer by my engaging in this embassy. I feel myself so insufficient for the work, and even at seasons when holy help is near, qualified to do so little, that I am ready to query, for what am I sent? Yet I remember there are various vessels in a house, and it may sometimes seem proper to the Master to call for one of the smallest, to use as He pleases—to convey what He appoints; and if care be only taken to have this vessel kept clean, though it may not be often called for, or able to contain much, it may answer some little purpose, by

3 Copy of one of the Introductory Letters given by the family of Decknatel.—“My Dear Brother; I give this address by these Friends, whom they call Quakers, from England; perhaps they will call in their journey at Nieuviéd—though you cannot speak with them but by an interpreter, yet you may have an agreeable feeling and influence in silence, through the favor of the Lord, which you desire—I salute you with renewed affection.—J. D.”

having a place in the house; and help to fill up some corner, which a larger one could not so easily get into. I know that I sought not this, that I ventured not without feeling the weight of ‘Woe is unto me if I preach not the gospel’ where the holy finger is pleased to point: and the remembrance of these baptisms, with the renewal of frequent close conflicts, raise a hope through all, that though the sea may be permitted to swell, and the waves rise exceedingly high, the poor vessel will be preserved from becoming a wreck amidst the storms, and the little cargo be safely landed at last.”

“23rd. We called this morning on an old man, belonging to a sect who called themselves inspired—a little conversation through an interpreter proved rather satisfactory. At seven in the evening we went to sit with these people in their meeting, expecting from the account received of them, that they sat mostly in silence, but we found it far otherwise. They remained awhile still, with apparent solemnity, then all kneeled down, and used words as prayer, afterwards singing, then one of them read part of a chapter and expounded. We sat still until they had concluded, when a few words were, as well as the language admitted, conveyed to them. On the whole we were not sorry we obtained this acquaintance with their manner of worship, as others denominated them Quakers, and we were now able to unfold to them the difference between us. We have abundance to discourage us within and without, many fears, and no outward help but the comfort we find in being closely banded together; and beside the sufferings we are dipped into, no apparent prospect of these tending to gather many, if any, from the barren mountains; for let us feel as we may, we have, since leaving Utrecht, been unable to convey our meaning to the people in general, and appointed no meeting—what our passing through, and being as gazing stocks may do, must be left; it will, I trust, increase our humiliation, if no other good be done.”

“24th. In a little retirement this morning light seemed to shine on a public meeting here, the Menonists, agreeing to give the use of their house at 4 o'clock in the afternoon; a few of these, with some Moravians, and Inspirants, attended. Joseph Mortimer, a single brother from Yorkshire, kindly acted as interpreter for us. Feeling a little desire in my heart to call on a man whose countenance had struck me in the meeting, we went: on entering the house a salutation of love arose, and a memorable season ensued, which to me seemed like a brook by the way, consolatory after a season of great trial and drought—and we left Nieuwied with renewed feelings of that love which had nearly united us to many there.”

“We got to Wisbaden the evening of the 26th, and met with an Englishman who accompanied us to several bathing houses, this place being famous for an extraordinary boiling spring of a sulphureous nature, which is communicated by pipes to the different houses. From there we proceeded to Frankfort, a fine populous town, remarkable for the liberties it possesses, being

governed by its own magistrates, who are Lutherans; it is supposed to contain twenty thousand inhabitants, and among these three thousand Jews. No man pays more than five pounds a-year taxes, which commences on his declaring himself worth fifteen hundred pounds. This city being so privileged is a thriving one, and not obliged to take part in war, unless the empire be invaded.”

“Here we met one called a Pietist, with whom we had some religious conversation to our mutual comfort.”

“From Frankfort we pursued our journey through Fridburg, and some parts of Suabia, and being favored with delightful weather, and having little delay, we arrived at Basle the 3rd of the Fifth month.”

“4th. Had a little season of quiet retirement alone, and in the evening we went to see a person named Brenan, with whom Claude Gay lodged for three weeks—he and another old man lived retired—they are of the sect of Inspirants; several met us to tea, and religious conference ensuing, liberty was felt in recommending silent wailing for ability to worship. This sitting renewed that fellowship which is indeed the bond of the saints’ peace, and the harmony in service increased that cement, which is as precious ointment sending forth a sweet savor. We went to supper with Jean Christe, a Moravian to whom we were recommended from Nieuviéd; several of that sect were with us, and we had a satisfactory time of innocent cheerfulness and freedom.”

“5th, Sat as usual together in our chamber; my mind was under some exercise about a public meeting, but I felt fearful of mentioning it; our friend Christe came to tea with us: the symptoms of being measurably redeemed are obvious in this man; we all felt much love in our hearts towards him, and his seemed opened to us. J. Sulger, a Moravian, who understands English, kindly interprets for us; in him also the seed of life appears to shoot forth in grain which we hope is ripening. Oh! if these visited ones were but inward enough, how would their growth be forwarded!”

“6th. Went to tea with a large company of Moravians; some of their inquiries respecting women's preaching and the nature of our visit, were answered to apparent satisfaction, but our minds being drawn into silence we found it a close conflict to yield—the company were ready to hear, or talk, but the opposition in them to silence, and our nature pleading to be excused, brought on deep exercise. Our friend Sulger asked if he should desire them to be still; this was a relief to Sarah Grubb, and myself, and she was, after some time of stillness, engaged to explain the nature of true worship, and the necessity of waiting for preparation to perform it. They again began talking, to show their approbation of what had been said; but silence being

again requested, George Dillwyn followed with good authority, and I thought some of them then felt what true silence was, particularly our interpreter, to whom, as well as through him, I believe, the testimony flowed. I sat some time in close travail, desiring that the people might feel as well as hear, but found it a great trial to speak what seemed given me for them; at length love prevailed, and this memorable season, which closed in solemn prayer, was to me, one of the most relieving since I came on the continent.”

“We went to sup with the two dear old men, J. Christie accompanying us; it was a pleasant visit—peace evidently surrounding the dwelling: on parting I just remembered how Jacob was favored near the close of his life, and what worship he performed leaning on his staff; after reviving which, we left them in love.”

“7th. Our men Friends called on a few persons at a little distance from town, and in the evening we all went to J. C.'s, where after some time, silence was procured, several young people being present, to whom our minds were drawn in feeling of gospel solicitude, which we were enabled to evince; and although this season was a strange thing to, I believe, all, except ourselves, what was said seemed well taken, and we felt peace in having yielded to this manifestation of duty.”

“8th. On a little comparing our feelings this morning, we thought it best to appoint a meeting: many difficulties occurred, but at length our friends J. and H. Brennan agreed to give us a room in their house. It proved a deeply exercising season, though strength was mercifully afforded to express the feelings that were raised: but the opposition to this way of worship was, I believe, clearly felt to obstruct the stream from running as it otherwise might. Those called Inspirants have a great dislike to women's preaching, and our transgression in this respect, probably did not suit them; we however felt easy, and this little act of dedication tended to an increase of peace, and cleared the way for moving on.”

“9th. Parted with our dear friends at Basle under a sense of uniting love, and travelled through a beautiful country, richly diversified by nature and improved by art, to Geneva, where I was confined one day by illness at a poor inn: here we got an account of our friends J. Eliot and A. Bellamy having arrived at Lyons. Though I was still greatly indisposed, we set forward on the 16th, and travelled through almost incessant rain to Chalons, a little French village, where we were indifferently entertained and lodged at a very dirty inn. Next day we had a romantic ride between very high rocks and mountains—strong torrents of water pouring with wonderful rapidity, some not less than three hundred feet, with perpendicular and sloping falls—these emptying themselves into a lake below, and from there into the Rhone. This scene of grandeur was rendered awful by remarkably loud claps of thunder, and vivid flashes of lightning, which continued some hours, accompanied by heavy hail storms and rain. Through divine preserva-

tion we got to a tolerable inn to sleep, and were favored to reach Lyons the evening of the 18th; where the interview with our dear friends proved mutually comforting; and I had fresh cause for thankfulness in finding several letters from my beloved husband, conveying the intelligence of all being well. This, after suffering much from anxiety about home, was humbling to my heart. May I learn increasingly to commit all into the divine hand!”

“We proceeded from Lyons in a carriage boat down the Rhone, passing many towns and villages, on the banks of this rapid river; landed at Pont Esprit, and reached Nismes in the afternoon of the 22nd; from which we proceeded next day to Congenies,⁴ about three leagues distant.”

On the coach stopping at a little inn where we designed to alight, a large number of people surrounded us, some looking almost overcome with joy, others surprised, some smiling, but all behaving civilly. Our men Friends alighting in order to make arrangements for our reception, left us women in the coach; but such was the covering with which my mind was then favored, that being a spectacle to thousands would have seemed trifling to me; tears flowed, from a renewed sense of unmerited regard, and the extension of the love of the universal parent to His children, spread a serenity not easily set forth.”

We were desired to accompany some who joined us to a neighboring house, and the room we entered was soon tilled with persons, who, by every testimony we could comprehend, rejoiced in seeing us; though many expressed their feelings only by tears. They reluctantly consented for the first night, to our occupying three tolerably commodious bed-chambers at the house of a Protestant, (but not one professing as they do,) and we designed to engage these rooms, with another for a kitchen, and hire a servant to attend on us: but before we were dressed next morning, several of these affectionate poor women carried off our trunks, etc.; and on consulting together, we concluded it was best to yield to the wishes of those we came to visit, resigning the personal convenience we might enjoy, in being permitted to provide for ourselves. We therefore accepted apartments in two of their houses, and while these and their manner of cooking, are very different to what we have ever been accustomed to, the belief that we are herein right direction, smooths what would otherwise be hard to bear. Their love for our company is such that they seldom leave us alone, and seem to think they cannot do enough to make us comfortable.

“A few both of the men and women are sensible, intelligent persons, with whom, could we converse, some of us would be well pleased.”

4 Congenies is a small village in the department of the Garde, where, and in the several adjacent places, a number of persons reside, who profess nearly the same principles as those held by Friends in this country, although they are not yet recognized as members of our religious Society.

“We are well aware, that speaking only through an interpreter obstructs the stream of freedom, and yet I have thought that even this might have its use, by tending to prevent too much conversation, and thereby drawing their and our minds from that stale of watchfulness, wherein receiving suitable supplies, we may be qualified properly to administer in due season to their needs.”

“First-day, 25th. Their meeting this morning was attended by between eighty and ninety persons: soon after sitting down several of them appeared strangely agitated, and no less than five spoke one after another, partly in testimony and partly in supplication, all sitting except one man, who stood up and expressed a little in humility and tenderness.”

“We found that our safety was in getting to our own exercise, desiring, as ability was afforded, that the right seed might rise into dominion, and the imaginations of the creature be brought into subjection: and though it was evident, that but few of them were acquainted with that silence, wherein the willings and workings of nature are reduced, and the still small voice which succeeds the wind and the fire, intelligibly heard, yet we were comforted in observing much of this emotion subside, and the meeting was favored towards the conclusion, with a solemnity it lacked before; the people settling more into stillness, while testimony and prayer went forth through George Dillwyn”

“Thinking that sympathy with them in their different growths, and situations, was likely to be more fully known by a discriminating visit, we proposed after having our certificates read this evening, to sit with them in their families, which proposal they gladly accepted.”

“Sixth month 4th. Since the 20th ult. we have sat with twelve families in this village—one at Fontanes, six miles distant, two at Quisac, nine miles further, and one at Calvisson, one and a half-mile from hence; at this last mentioned place resides Louis Majolier, who has been our attentive companion in the family sittings, and at our lodging, since we first came; he is a sensible, intelligent young man, evidently under the tendering visitation of Truth, and humbly desirous of right instruction. As is often the case amongst the more privileged members of our religious Society, we have in many of these visits to struggle hard for the arising of life; some of those we sit with seeming unacquainted with the necessity of witnessing the dominion of that divine power, which is the crown of glory and diadem of beauty to the true Israel: but there are others, who, having measurably learned where to wait, we believe are a little strengthened by our sympathy with them, and receive with joy the communicated word. In some seasons this has had free course, many, like thirsty ground, drinking in the rain; so that the watered, and those who have been renewedly helped to water, have rejoiced together.”

“Their appearance, manner of behavior, etc., are certainly such as bear little resemblance to our

Society; but the honest simplicity there is among them, the apparent consciousness of their deficiencies, and tenderness of spirit, confirm our hope of a clearer prospect opening in due season. We have not felt it our business, to call their attention to the different branches of our Christian testimony; the little labor bestowed tending to centre them to that 'light which makes manifest,' and, by an obedience whereto, the gradual advances of the 'perfect day' is known; and we are greatly deceived if this day has not dawned upon many in this dark corner, though its brightness is yet intercepted by shades and clouds. Their meeting last first-day was different from the former, only one disturbing the quiet of it, and none of those agitations which were apparent in the preceding assembly. In the afternoon they held their Monthly Meeting, the business whereof is only the care of their poor, and oversight of each other's moral conduct; but our men Friends, who understand the language, observed that their method far exceeded their expectations. This season was also graciously regarded, and renewed help afforded for the service required. The company of J. E. and A. B., is truly pleasant, and their facility in speaking French helpful; they lodge at a Friend's named Marignan, and we at a widow Benezet's."

"5th. I rose very poorly this morning, but set off with my companions for Codognan, a place where about fifteen of the same profession with those here reside; and feeling easy to take them collectively, we had but one sitting with them, which was a season of openness in labor, though one of deep exercise, they being mostly outward in their views, and very restless: towards the close, however, some careless minds were, I hope, a little reached. We returned to Confnjies in the evening."

"6th. In a conference together this forenoon, we concluded to have the most weighty part of the people here together, and have a sitting with them; and after selecting some names for this purpose, at four in the afternoon sat with a family who came from the country."

"This was to me a season of instruction, under a feeling of the universal regard of Him who knows the various situations of His children, not respecting the persons of any. What was said to these poor people seemed to have entrance, and tended to our peace. At six o'clock we met as appointed with those selected; much freedom of speech was used, in pointing out to them some inconsistencies, and recommending to increasing watchfulness that being swift to hear, and slow to speak, they might be enabled to distinguish the Shepherd's voice and follow it, refusing to obey that of the stranger. I hope this was a profitable season to them and us."

"7th. We went about a league to sit with a few professors—rather a low time, though liberty was felt to express what arose; and we parted under humbling feelings, returning to Congenies to tea."

"8th. First-day, about ten o'clock, we met as usual: the assembly was soon covered with great

stillness, and evident solemnity, which I sincerely desired might not be lessened by me, though I believed it right to revive the language of David, ‘One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.’ I felt renewed help in communicating what arose, and the sense of good seemed to increase, while the stream of gospel ministry flowed through other instruments; and our spirits were bowed in awful reverence before Him, who had not sent us a warfare at our own cost, but graciously supplied every lack. They were afterwards recommended by Sarah Grubb, and myself, to be not only hearers, but doers of the law, and, like Mary, to ponder the sayings they had heard in their hearts, keeping up the watch.”

“I had previously mentioned to our company a view of having the younger and unmarried people assembled; and at the close of this meeting it was proposed to have them convened at four o'clock in the afternoon. At two, we sat with nine persons who came from a distance, to satisfaction; and at the time appointed met our young Friends, who made a considerable appearance as to numbers. The fore part of this sitting was heavy, but life gradually arose, and sweet liberty ensued: our belief being confirmed that there is, among this class, though in an unfavorable soil, a seed sown, which through individual faithfulness, would spread and become fruitful to the praise of the great husbandman. These were honestly cautioned against what might retard their growth, and earnest prayer was offered on their behalf. Some of us feeling desirous of having a meeting with the inhabitants of this place, the subject was solidly considered among ourselves, and notwithstanding apparent difficulties, we agreed to attempt it.”

“By the laws of the land no public meeting is allowed to any but the Catholics, Protestants meeting even here in the fields or private houses, and the dear people we are visiting sit in their assemblies with the outside door locked; and believing they had not yet attained sufficient strength to be exposed to much suffering, we have feared putting them out of their usual way; the proposal, however, of giving liberty to any of the neighbors who might incline to accept the invitation, was readily acceded to by them. At ten o'clock on the morning of the tenth, a considerable number of Protestants, and some Roman Catholics, assembled; they behaved with great quietness, and the meeting was mercifully owned by a feeling of liberty to labor, and a sense of that love which is universal, and would gather all under its blessed influence.”

“11th. We rose early, and after breakfast most of those we had visited in the village collecting in our apartment, a solemnity covered us, under which the same love which had attracted us to them flowed in a strong current, and the language of the apostle was revived, ‘Finally, brethren, farewell! Be of one mind, live in peace, and the God of love and peace shall be with you.’ We parted, with many tears on both sides, from these endeared people, for whom we had, in our different measures, travailed that Christ might be formed in them, and they be not only the

visited, but redeemed of the Lord. L. Majolier and F. Benezet accompanied us to a town called St. Giles, where we lodged at a comfortable house belonging to one of our Friends, and on the 12th had a meeting with such as resided in the place; next day I became alarmingly ill, and was not able to join my companions in sitting with some who came from the country.”

“14th. My illness so increased that towards noon I doubted my continuing long if not relieved. My dear Sarah Grubb was poorly also: what trials of faith and patience are permitted for the proving of some; no doubt in unerring wisdom!”

“15th. Though still much indisposed I was not easy to stay from meeting; therefore arose, and was made renewedly sensible, that when the creature is so reduced, as to know indeed that it can do nothing. He who is strength in weakness shows himself strong. I was helped to discharge myself honestly, to my own peace, and the meeting concluded in awful prayer and praise.”

“16th. We left St. Giles, and spent that night at Nismes; here we experienced fresh conflict with respect to the way of proceeding; next day, however, our difficulties seemed to lessen, and the prospect of going to Alencon opened with clearness. We had a solemn parting with dear L. M. who felt very near to us, and to whom the language ‘Be steadfast, immovable,’ etc., was addressed in the fresh flowing of gospel love.”

“We travelled from Nismes in a tedious manner, drawn by mules at the rate of about thirty miles a day, rising early, and late taking rest. The country abounds with vineyards, olive yards, fig and mulberry trees; pomegranates growing in the hedges like our white thorn, and the air in some places rendered fragrant by aromatic herbs, springing up spontaneously in rocky ground. There is but little pasture land in these parts; a rudeness in appearance, with the lack of neat fences, etc., render the country less beautiful than ours: the houses are dirty, and the people slovenly; they seem chiefly employed in making wine and raising silk-worms, which give them profitable produce. There was neither a cow nor a milch, goat in the village of Congenies.”

“We got to Lyons fatigued and poorly on the 21st: here I was again very ill, and mostly in bed, till second-day afternoon, when we set out in three voitures, and proceeded agreeably through a beautiful fertile country, richly improved, fine pasture and corn fields, and walnut trees frequently bounding each side of the road for miles together.”

“We arrived at Paris on the evening of the 29th, and left it again the 2nd of the seventh month, traveling post to Alencon; here our friend J. M. met us, and we went in his coach to Desvignes, his place of residence, about a league distant; we were kindly received by his wife, and being weak and weary, found this resting place comfortable.”

“6th. A solemn sitting with J. M., his wife, and little son, was graciously owned by divine regard, and sympathy renewedly felt with the hidden seed in a state of proving, as in the winter. In a little conference among ourselves, afterwards George Dillwyn avowed his prospect of going to Guernsey; the idea of parting felt trying, but the belief that it is individual faithfulness which constitutes Christian harmony, tended to produce resignation.”

“8th. With a savor of good, covering all our minds, we took leave of this family; and at Alencon under somewhat of solemn sadness, parted with our endeared companions George and Sarah Dillwyn and J. M. going with them to Guernsey, and the remainder of our little band proceeding towards Dieppe, where we arrived the afternoon of the 10th. We were called up at four o'clock next morning, got on board the Princess Royal packet about six, and through the extension of continued goodness, were favored with a fine, though rather tedious passage of twenty-three hours, landing at Brighthelmstone on seventh-day morning. We went on that afternoon to East Grinstead, and from there twenty miles, on first-day morning, to Croydon; attended meeting there, and reached London to tea. In this great city our five-fold cord untwisted, Robert and Sarah Grubb going to R. Chester's, A. B. to his own house, and J. E. and I to Bartholomew-close; where the company of dear M. E. and her children was a real consolation to my poor mind, feeling this hospitable mansion as a second home.”

“14th. Attended the Quarterly Meeting for London and Middlesex, which was large and favored. We feel, I trust, humbly thankful at being once more indulged with seeing many near and dear friends, whose affectionate reception of us, seems a cordial to our spirits after our various exercises. We attended many different meetings in the city, and on the 21st returned to the Morning Meeting the certificates received therefrom, and gave a little account of our movements in this arduous service, of which a record was made on their books. After this I was confined for nearly a week, by illness, having struggled for several days with symptoms of inflammation on the lungs, but yielding to the advice of my friends to consult a doctor, his prescriptions have so far succeeded, that, through abundant goodness, I am now, (on the 28th,) considerably better, though sensible of having a weak chest, and being still hoarse.”

“29th. Left London and got to Brentford to tea, where at the peaceful dwelling of our valuable friend T. Finch, we spent a pleasant, and, I trust, profitable evening. We attended meetings at Uxbridge and Amersham, on fourth and fifth-days, and on the evening of the latter had one at High Wycomb, which was large, and I think satisfactory. Some private opportunities in this place were graciously owned by heavenly regard: how do the preservation and growth of the dear young people among us, excite earnest solicitude and breathing of spirit.”

“Eighth month 2nd. We reached Burford this forenoon, and went to the house of our friend

Thomas Huntley, with whose scholars, sixty in number, we had a season of retirement, which was mercifully favored by the overshadowing of good. We proceeded to Cirencester, and remained over their forenoon meeting on first-day, which was deeply exercising to our minds, the pure life feeling in a state of imprisonment: but in a little sitting after dinner, at a Friend's house, where several were present, we felt some hope that this short tarrance might not prove altogether in vain. Having had a prospect of that little stripped spot, Painswick, we felt easy to leave Cirencester afternoon meeting, and go there to one appointed for seven o'clock in the evening. A large number of Methodists and others, attended, and I trust no harm was done to the precious cause. We were affectionately entertained at the house of our friend Davis. Next day we called on the few families of Friends residing there, and after several seasons of liberty and favor, went on second-day afternoon from there to Gloucester.”

“4th. This morning we breakfasted with the only Friends residing here, and in a time of quiet afterwards, were enabled to discharge our minds towards the family. We proceeded to Monmouth, and from there to Pontypool, where we had an appointed meeting on fifth-day.”

My dear mother's account ends here, but there is reason to believe that she and her companions attended meetings at Swansea and Haverfordwest in their way to Milford, from which they sailed to Waterford, and she was favored to reach her own habitation in safety about the middle of the eighth month, worn indeed in body, but with a relieved and thankful mind; and in alluding to her late engagement, she writes as follows:

“Under various deep exercises during this journey, the language ‘Why did you doubt!’ has been so legibly inscribed on my heart, that I often think none has greater cause to depend on the Arm of everlasting help than I have; and the confirming evidence of a peace passing every enjoyment, has been as a stay in the midst of conflict, an anchor’ in times of storm; nor do I ever remember feeling a more abiding sense of this heavenly treasure, than during my residence with that dear little flock at Congenies, towards whom the current of gospel love still sweetly flows.”

CHAPTER V

Family visit in Cork—Journey to Ulster Province—and Public Meetings in some parts of Munsler. From Twelfth month 1788, to Third month 1792.

In the twelfth month, 1788, being at her own quarterly meeting, held in Cork, my dear mother felt a pressure of mind to unite with Sarah Robert Grubb and Elizabeth Tuke, in a visit to the

families belonging to that monthly meeting, but her affectionate attraction to home, induced her to attempt returning, without an avowal of the concern she was under. Her conflicts on this account, and some particulars of the arduous engagement, are stated in letters to her husband, and the following extracts seem calculated to prove both instructive and encouraging to some, who may be able to trace their own feelings in the experience here described.

“Cork, twelfth month, 15th, 1788.

It has turned out as I believe you expected it would, and I am once more in this place; after you left me I determined to proceed for meeting you under our own roof this night, and even set out for that purpose. On entering the carriage, I instantly felt darkness cover my mind, still I went on, but I never remember being quite so much distressed—rebellion—rebellion, sounded through my heart, and I grew so ill, that I dared not proceed; so turned about and had a comparatively lightsome journey here, my body and mind feeling gradually relieved. We reached E. Hatton's to dinner, but the conflict I had sustained made me require a little rest, so that I did not get outwardly banded in this service till the evening, when a harmonious exercise and labor were afforded, as a comforting evidence of rectitude so far—perhaps a few sittings may relieve my poor mind; you know how gladly I shall embrace the dawning of release.

You will readily believe that our dwellings are not in the heights, though I trust we are sometimes so helped to ascend the Lord's holy mountain, as experimentally to know there is nothing there that can hurt or destroy; it seems a time when rather the invitations than threatenings of the gospel are to be proclaimed, and I think there does seem an open door for communication, though it be sometimes sad, because of the things which have happened. I am far from being satisfied with myself, but I am truly so with my fellow laborers, and with my return to this city, even though bonds and afflictions await us in it. Why should we not suffer when the seed suffers? Where else would be our unity with this seed, which lies in a state of captivity? There are now about twenty-nine families got through, and I trust it may be humbly and gratefully acknowledged, that hitherto the Lord has helped.

I may honestly confess that I am still bound to this arduous work, and through divine mercy we are not only sustained, but have a little trust at seasons, that ‘the labor is not in vain.’ Some sittings have been graciously owned, but I know not any so much so, with the sensible gathering of that manna which falls from the heavenly treasury, as one this morning in the dwelling of that prince in Israel, Samuel Neale, whose outward man is visibly decaying, while the inward man is renewed day by day. The spring seemed to

open on our sitting down, and the waters gradually rose as from the ankles, till the refreshing consolation truly gladdened the Lord's heritage, that in us which could own His planting, and by His renewed watering, glorify him. It was truly encouraging and strengthening to hear this father in the church declare, that he had not flinched from whatever had been required of him, but had done it with all his might, and that, through divine mercy, he now found support in the midst of infirmities, 'therefore,' he added, 'be faithful, follow the Lord fully, and give up to every manifestation of His will.' We received a note declining an intended visit. I confess such a repulse made me exceedingly low, having had a particular feeling towards this family, but I believe it safest to look from it; perhaps even this offer of ourselves may recur, and not be useless, though we see it not; we could do no more than seek an interview, and love still prevails towards them.

Yesterday was the three weeks' meeting here, which we attended, visiting our brethren also; hope no harm was done. I am afraid of no one but myself, and I desire always to suspect that enemy self, lest on any occasion, it should take the lead; but under heavy pressures here, I have a degree of hope, that not going this warfare at my own cost, I may yet be helped to the end of it, which now draws nigh, having gone through about eighty-five families, and only a few remaining."

The next religious service of which there is any account, was a visit to some part of Leinster Province, early in the year 1790, wherein her former companion Richard Shackleton, was her kind attendant and helper, and her dear friend Elizabeth Pim united in a part of the work. During this engagement she visited the families comprising the monthly meetings of Moate, Edenderry, and Carlow, which she describes as a 'service closely trying,' yet, productive of solid peace, and near the winding up of this labor writes as follows:

"Many are my fears and doubtings before willingness is wrought in me to leave such endeared connections, and many my tossings and conflicts, in seasons of separation; but may I, with increasing devotedness, trust in the Arm of never-failing help. Through unmerited mercy the Lord has not only given a degree of resignation to leave all, when the call has been clearly distinguished, but sustained under various laborious exercises, so that the promise is indeed fulfilled, 'as your days so shall your strength be;' and there is cause to trust with the whole heart, for future direction and support."

Towards the close of the year she had a long and suffering illness, as well as considerable anxiety through indisposition in her family, her eight children being in the whooping-cough at the same time; and the death of her beloved friend and companion, Sarah R. Grubb, in the twelfth

month, was a heavy and unexpected affliction, which for a season sunk her very low.

But in the spring of 1791, she believed it required of her again to leave her own habitation, and pay a religious visit to Friends of Ulster.

After attending the National Meeting in Dublin, she accordingly proceeded with her companion Sarah Shackleton, and having sat a meeting with the few Friends belonging to Timahoe, went on to Castle Freeman, from which her first letter to my dear father is dated.

“Fifth month, 13th. We reached this place very agreeably, being favored in weather and roads. I felt in passing through part of Old-Castle, (where Friends’ meeting house is, though I did not know it,) a spring of love towards the ‘sheep not of this fold;’ but said nothing about it till we got here, when I found that some inclined to be visited by having a meeting held in one of their houses, but it seemed best to attend to the previous intimation, and I ventured to have one appointed for nine o'clock tomorrow morning, with notice that it will be open to such as are disposed to sit with us. You know me well enough to be aware that this prospect tries my little stock of faith, which is indeed low, but it can be graciously renewed, and I trust will, from season to season, as singleness of heart and eye is kept to.”

“Ballybay—Monaghan, Fifth month, 15th, 1791. Respecting the meeting at Old-Castle, it may in commemoration of holy help be recorded, that those who trust are not confounded, but experience strength proportioned to the day of trial, I do not remember many assemblies of this sort, more owned with the covering of good, and the solidity of the people during the whole meeting exceeded what is to be often met with; at the close of the public sitting I felt a wish that Friends might keep their seats, and that season was also one of relief to my mind. We took a little refreshment in the meeting house, and then pursued our journey, arriving at Cootehill, twenty-five miles in the evening, tired and poorly, but humbly thankful for the assistance every way afforded.

As there are no Friends in circumstances to accommodate travelers, we lodged at an inn, and attended meeting at the usual hour this morning, to which many came who are not in profession with us, and I trust nothing was said to discourage the honest inquirers alter truth. There was a little stop afterwards with the members of our own Society, perhaps not exceeding eleven or twelve, among them a widow and her daughter, who have joined Friends by conviction, and appear in a solid frame of mind; we spent a little time with these, and had a season of retirement with a young physician who was at our meeting, and to whom my mind was particularly drawn; he was invited to drink tea at this widow's, and in the prevalence of gospel love I freely communicated what I felt

to arise towards him, which I believe was well received, and we parted under feelings which were precious, and caused humble thankfulness of soul. We came on to this place to lodge, had a meeting appointed for eleven o'clock yesterday morning at Castle-Shane, with a small company of Friends, amongst whom very little life was to be felt, which they were, I trust honestly, told; and went on afterwards, through wind and rain, sixteen miles to our friend Thomas Greer's, where we were kindly received, and concluded to stay a day, my poor body requiring rest."

Her getting to such a resting-place seemed critical, for she was almost immediately taken alarmingly ill, having been for several days affected with a heavy cold, and symptoms of inflammation which required medical care. The judicious prescription of a physician, and kind attention of the family at Rhonehill, proved the means of seasonable relief, and on the 21st of fifth month she writes as follows:

"I am, through continued loving kindness, considerably better, which I ought thankfully to acknowledge, as my situation for some days past rendered so speedy an amendment very doubtful."

"Lurgan, Fifth month, 24th. Although my dear Friends and the doctor would have had me stay some time longer to nurse, yet apprehending my mind might obtain a little relief by endeavoring to fill up the line of duty, which while unaccomplished is an oppression to the body, I ventured yesterday afternoon to go as far as Berna, where our truly kind friend T. G., sent me and my dear S. S., in his carriage; many Friends met us there, and we were favored after tea with the spreading of the holy wing, in a manner that I believe tended to the gathering and centering nearly all present in a state of humble waiting, wherein an enlargement of mind was experienced, to dip into feeling with, and administer to, several states in the company; it was a season worth suffering for, and we returned to our lodgings relieved in mind."

"This morning while preparing to move on, we felt a little stop which it seemed best to attend to, and after a salutation of gospel love to the dear family at Rhonehill, we separated in the feeling of sweet affectionate nearness; T. Greer coming several miles with us."

"Rathfriland, 26th. Attended the usual meeting at Lurgan yesterday, and this morning that at Moyallen, both proving seasons of deeply exercising feeling, the doctrine which opened being of a very close nature, and trying to deliver, but assistance was graciously afforded to my humble admiration."

"In getting so far through this Province, it seems to me that no superficial work will avail, nor anything short of a willingness to get down into deep feeling with the seed, in its imprisoned

and oppressed state, and administering as enabled to its needs; in this exercise none can, I believe, have an adequate idea of what conflicts await the poor mind, but those who are thus introduced into them. I know my capacity for right understanding, is far inferior to many of my brethren and sisters in the work; but it seems as much as body and mind can at times bear, to feel in my small measure for the hurt of the daughter of my people, too many of whom feel not for themselves, and I fear come under the description of the whole who need not a physician; so that though there is abundant balm in Gilead, they remain unhealed; though there is a sovereign physician there, they are unrestored. Among such as these, if anything be uttered, it must indeed be a plaintive song, a language of mourning and bitter lamentation, for many are falling before the enemy, and carried away captive as into a strange land.”

“The meeting at Rathfriland on sixth-day, was attended by most of the members and professors, a small company, and one, among whom I think there was less of the moving of spiritual life, than in any other spot we have been at. The seed of the kingdom felt to me in a state, where it could not be ministered to but by Almighty power; the struggle for its arising was, however, mercifully continued, and through best help, victory so far experienced, that supplication could be vocally poured forth to the Fountain of light and life: blessed be the name of Him whose throne of grace is ever accessible to faith.”

“We returned to our lodgings, and after a season of honest plain dealing with the heads of the family, and feeling with and about the large flock committed to their charge in the wilderness of this world, we felt clear of this trying spot, and proceeded to Stramore.”

“Lurgan, 31st. We attended Ballinderry meeting on first-day, which, like all others we have here, was an exercising season; we returned here, and in an evening sitting in this family, were, through unfailing mercy, owned by the overshadowing of the holy wing.”

“Yesterday afternoon we went to see Mary Ann Clibborn, who appears near being removed from a family of eleven children. After a time of religious retirement with the afflicted Friend, we sat awhile with the children and their father in another room, which proved a season of merciful condescension, in not only opening the gospel spring, but causing it to shed a softening influence, so as to excite a consoling hope that the bread cast upon the waters may not be lost. These visits produced real relief of mind, and indeed our feelings while in the house, tended to renew a humble confidence in the leadings of unerring Wisdom, at the same time bowing in that abasedness of self, wherein the heart-felt language is, ‘not unto us, O Lord, but to Your name be the praise, when any little ability is renewed to labor for the promotion of Your blessed cause.’”

“I had from the period of our first being in Lurgan felt inclined to return, and though the visit

already mentioned was one attraction, there was a further exercise, even the prospect of another meeting, which I wished the inhabitants might attend; but faith was very low, and it was accompanied with, I trust, some little knowledge of myself, so that though I did intimate it, I requested the notice might be confined: the meeting was largely attended by Friends, and many not in profession with us were there also, but an inconsiderable number to what might have been, had faith been strong enough; however I may thankfully acknowledge it was a season of renewed instruction, and life did in degree triumph over the death that seemed to threaten.”

“Gracious regard has again been manifested in a season of retirement with some young people, and heart-felt satisfaction experienced'. Thus we get on in a hobbling way, yet I trust are in our right places so far; a hope which reconciles to difficulties, and helps in a measure to surmount them.”

“Maze, near Lisburn, sixth month, 4th. On fifth-day morning we went from Lurgan to Ballinderry, sat a meeting there, which was rather large, though a widely scattered settlement in a country place; life was exceedingly low, but I thought rather increased towards the last, liberty being felt to deliver close doctrine among them; we, took a cold repast in a little cottage near the meeting-house, and Louisa Conran joining us, returned home with her and lodged. Went next morning to the Monthly Meeting at Lisburn, that for worship was passed in silent suffering; the women's meeting was rather a relieving one to my mind. At six o'clock in the evening we attended the select meeting, wherein a little light graciously shone, and something of Christian fellowship was witnessed.”

“Yesterday afternoon an appointed meeting was held at Hillsborough, the number present but small, and to my apprehension little life was prevalent among them; only a few of other professions attended, and I thought the season clouded from too great a desire for words, which tended to obstruct the arising of the spring in the manner it might have been known, had each been engaged to dig for the pure flowing thereof into their own hearts.”

“Lurgan, 8th. On first-day I was confined at John Conran's by indisposition, and on second we went to Lisburn and called on a few of the families, which proved a means of relief from some painful feelings. Being so inclined we passed one night under the roof of our tried friend Jonathan Richardson, who lately lost his lovely wife in a consumption. The Monthly Meeting here occurring, we attended it; that for worship rather low, the succeeding one more open, and the select meeting in the evening favored in the unity of life, and a time wherein the liberty of the gospel was felt.”

“Lurgan, 13th. We arrived at Rhonehill on fifth-day, and met as before a truly cordial reception. Next day was the Quarterly Meeting of Ministers and Elders, which held long, and was a very

exercising season; some circumstances being unpleasantly handled, caused a cloud ‘to darken our hemisphere, but through favor this measurably dispersed, and before our separation a degree of light and life spread over us. The meetings for discipline on seventh, and those for worship on first-day were very large, and mercifully owned: my faith was low, but access being granted to the throne of grace, ability to labor was experienced, much to the relief of my poor mind, and I trust not to the injury of the precious cause.’”

“On hearing of the death of Mary Ann Clibborn, I found it best to return here, though sixteen miles additional riding, to attend the burial; a very large number of Friends and others were assembled on the occasion; we went to the house before meeting, and felt inclined to go again in the evening, which some of us may be thankful we did, from the renewed conviction that it is better to go to the house of mourning than to that of mirth. The bereaved husband, and ten children, were present at a solemn season, which was marked by feelings of near sympathy, and closed with supplication for support in the day of trouble. The interment this day is the fourth from that house in two years, three children and their mother! These are indeed deeply instructive dispensations.”

“We purposed proceeding on third-day morning, but being very much indisposed in health, and having gone through pretty close work for a week before, we concluded to rest at the truly hospitable dwelling of James Christy, before the fresh engagement of going round the Lough.”

“The usual meeting at Lurgan on Fourth-day was well attended by the members, and though we had wanted to push forward, we had at this time, cause for adopting the old proverb—a stop is no obstacle or real hindrance, believing that our detention was in best ordering, this meeting proving the most relieving to my mind, of any we had sat in this place. Next morning we resumed our journey, and travelled through much wind and rain to Antrim, seventeen miles from Lurgan, where only a few Friends reside. We concluded to sit with this poor little flock in their meeting house at six o'clock in the evening; there were several present, who through one means or other had forfeited their right to membership, though we knew not hereof, nor aught about them until after meeting; the line of reproofing doctrine ran closely, while the honest hearted were, I trust, encouraged to hold on their way, and though a suffering season, it closed with renewed cause for humble thankfulness to our Almighty helper.”

“Sixth-day, the 17th. We went to Ballymena, near which one family under our name resides. It had been usual for this family to meet Friends who were traveling, at one of the meetings, but I felt an unusual inclination to go to them, though it cost us a few more miles riding, and as soon as we entered the town I thought I understood why the impulse was so strong to visit it; but I kept the pressure my mind was under to myself, and no meeting house being there, nor Friends

residing in the place, felt discouraging. However, on going up stairs at the inn, I observed two rooms with folding doors, which being opened made the whole pretty large; so I gave way to the impression, and had notice circulated of a meeting, to which, besides the few Friends, about forty persons came, who sat in much quietness and solidity during the time of silence. A solemn covering was evident, to the humbling of our spirits, and in the prevalence of gospel love the testimony of Truth was a little opened, gracious help being afforded beyond what I could have asked or expected, so that I could renewedly say it is good to trust in You—yes, none ever trusted and was confounded.”

“This morning we set out after breakfast, and a few miles from the town, our guide informing us there was a settlement of Moravians at a little village he pointed to, I inclined to call on them: so we turned off the road, and went up to the house of the single sisters, where we were kindly received; and finding that I had been acquainted with many of their people in Germany, produced additional attention to us. They took us over their chambers, chapel, etc., and showed us the various works they wrought, and afterwards requested us to take a bit of bread; we did so in the matron's apartment, who appeared a religious, feeling woman, as was the case with several others of them, and this little visit seemed mutually satisfactory and pleasant. We got here to tea, and propose remaining over meeting tomorrow.”

“Toberhead, sixth month, 21st. We left Ballinnacree second-day morning, and reached this place in the evening, where we met a truly kind reception in the garb of simple hospitality, and feel very comfortable in the humble dwelling of our dear friend Gervas Johnson, attended by his two daughters, who, with their parents, endeavor to make our little tarriance here pleasant, and indeed it is much more so than many superior habitations would prove. At the meeting here this day the house was nearly full of Presbyterians, the preacher, his wife, and the clerk of their meeting amongst them; it was a season of liberty.”

“There seems an invitation in these parts, as well as others, to those not professing as we do. Oh! that all may be gathered to the teaching of Christ Jesus the true Shepherd. Since tea we have been favored with a solemn season together in this family, where the precious life cemented our spirits, and under its prevalence a little of the oil ran through some vessels towards the beloved youth.”

“Lurgan, 23rd. We arrived here this evening to tea, after traveling seventeen miles of remarkably rough road, so much so, that we were not only greatly shaken, but our chaise injured: we have travelled since this day week about one hundred miles, had five meetings, and several family sittings; the last meeting yesterday at Grange, from which we proceeded to Antrim, nine miles, to lodge. We intend to rest here awhile, feeling to require it after this journey, which has

been truly exercising every way, but accompanied with a little of that peace which is worth suffering to obtain.”

“Maze, Seventh month, 4th. I was painfully confined more than a week at Lurgan, and feel considerably reduced in strength by this attack, but was enabled to get to meeting there on fourth-day; my body suffered so much from the exercise which then fell to my lot, that though we had concluded to leave Lurgan the same afternoon, we gave up to rest a day or two longer. On seventh-day we proceeded here, and yesterday morning went to meeting at Lisburn, where, as in one I before sat in this place, my mind was deeply pained and oppressed from the prevalence of a spirit which was thirsting for words, and sustained itself on the labor of others, without any exercise of its own, after that food which can alone nourish unto everlasting life. I was strengthened to get some relief by an honest endeavor to deliver what I apprehended was the counsel committed to me, and being out of debt felt a comfortable poverty, very different from what is brought on by withholding what is called for.”

“Milecross, Fourth-day 6th. A meeting at Hillsborough on second-day evening, was attended by a tolerable number of Friends and others, and though there was less of the dominion of pure life than in some other opportunities of this sort, we had cause for renewed thankfulness; and yesterday morning, before leaving our dear friends J. and L. C, we were favored with a precious cementing season, our spirits being baptized under a feeling of that unity wherein ‘the Lord commanded the blessing, even life for evermore.’ We arrived here in the evening and met a friendly reception from Thomas and Sarah Bradshaw: a meeting is to be held in their parlor, no meeting house, and but few in profession with us being here. Which way we shall move from hence is not yet fixed. I am earnestly desirous to feel and see the right path, and if that be towards my tenderly beloved connections, it will indeed be deemed a favor.”

“Lurgan, Seventh month, 9th. I am once more in this place, after being not only permitted, but apprehending it right for me, to seek that rest from close and deeply trying exercise, which I may find in my own habitation. My frame is exceedingly shaken, and according to human judgment unable to bear much more at present; and though I think, I was favored to experience, (during the conflict I have passed through to obtain divine certainty,) a degree of willingness to spend and be spent, in that path whereon light shone, I believe that a gracious Master has mercifully withdrawn, at least for the present, the view of crossing the water, and caused peace to rest on the conclusion to return home, without which I hope I should feel afraid so to do.”

“Our closing visit at Milecross, was on several accounts remarkable, different religious opportunities in the family being so owned by the extension of almighty help as to produce the thankful acknowledgment, ‘Your mercies are new every morning, great is Your faithfulness and

Your truth.”

“Dublin, Seventh month, 16th, 1791. I told you of my exercise respecting Scotland, and present release from the prospect. At Belfast our minds were renewedly dipped into the baptism of the cloud, and we had to be still while it remained; when a little light sprung up we discovered there was something required, which being strengthened to give way to, we left that place comfortably, and proceeded peacefully to Moyallen, where we were sensible of gospel love to the sheep not of our fold, and had the afternoon meeting postponed from four to five; the attendance was large, and I trust the season was productive of no injury to the precious cause of truth, solidity being evident. A large company supped at our lodging, and I think the covering we were favored with constituted a feast indeed, and felt like a sanction to a separation from some truly beloved Friends. Next morning we breakfasted at M. P.'s, with whom, her twelve children, and several near relatives, we had a season of retirement to the relief of our minds. Feeling attracted back to Lurgan to see one family, we went there, and next morning proceeded to Warrenstown, where we were again favored with gracious unmerited help.”

“On Fifth-day morning, after a solid cementing opportunity, of renewed feeling with and for each other, we parted in near affection with several endeared friends, and travelled very agreeably to Dundalk that day; twenty-seven miles further yesterday, and this day arrived here, under I trust some little sense of numberless undeserved favors received from boundless mercy. May I be so preserved as not only diligently to inquire what shall I render? but resignedly to follow the answer, which, from season to season a gracious Master may see fit to return, in entire dedication to His will.”

She returned from this journey much exhausted in body, and was considerably indisposed for a long time, but her mind became strengthened for increasing exercise, and further religious service soon opened to her view. That upon which she next entered was to the city and western parts of the county of Cork, where she was engaged to hold meetings for those not in profession with herself. When on the point of leaving home for this service, she wrote as follows:

“I am going very poor and low in mind, but hope not without knowing whom I have believed, and whom I trust I desire humbly to follow, as His pure will is graciously revealed; if I return with renewed experience of his preserving power and in peaceful poverty, it will be enough.”

The chief account of this journey is contained in letters from which the following extracts have been taken.

“In humble gratitude to the author of all our mercies it may be acknowledged, that the meeting at Bandon was a time wherein holy help was afforded, and not only a door of utterance but one

of entrance opened, by His power who opened the heart of Lydia of old. The people were attentive, solid, and I believe many of them thoughtful; not only inwardly inquiring what is truth? but willing to receive the answer as there was strength to explain it; and the consoling hope attended, that some for whom our spirits then travailed, would be everlastingly inclosed in the true sheep-fold. This opportunity of feeling and laboring in the ability afforded, left solid satisfaction on our minds, with desire to commit the issue to Him, who orders all things according to the purpose of His own will. In the evening we sat with the few Friends there collectively; the labor here was abundantly more difficult, the work harder, and the hope less, because it seems indeed, when our little church is felt with, and ministered to, it must be as in a state of sickness, and alas! may it not be feared that this sickness is not deeply enough felt? therefore health is not in the sure way of being restored, which it otherwise might be.”

“We held a meeting at Skibbereen, which was very largely attended, and mercifully owned by holy help, to the humiliation of self and exaltation of that name which is above every name, and whereto I trust some present bowed in reverent thankfulness of soul. Next day we went, through wind and rain, to Baltimore, a poor stragglng place at the sea side, mostly inhabited by fishermen, seafaring persons and revenue officers, who I apprehend are generally Protestants. No suitable place could be obtained for a meeting but the public worship house, which we were glad to accept, the feeling of gospel love being strong to the people here. We filled one of the pews, and I believe all the others were nearly full: the company were quiet and solid in the time of silence, and very attentive during the communication of those truths we had to declare amongst them: indeed, soon after sitting down, the covering of solemnity was beyond what is frequently witnessed on such occasions, and I have a consoling hope that the labors of that day will not be altogether in vain. You hardly expected your poor trembling wife would ever be strengthened to move in such a line, much less reason with the people in such a place; but it seemed no matter where the gospel was published, if given to publish, and indeed it added to the thankful feelings of my poor mind, that divine mercy had enlightened my eyes to distinguish truth from error, and substance from shadows.”

“Castletown has been our head quarters, and we are now going to hold a meeting in the Custom-house, which is preparing for the purpose; my heart is heavy at the prospect, and every fresh exercise of this kind ought to feel weighty. My health is as good as I could expect, though our difficulties are not a few, and my dear E. Pim is a kind and sympathizing companion. We are favored with having five Friends of Cork meeting, whose company is helpful and pleasant to us.”

The winding up of this service was rendered memorable, by its furnishing an opportunity for visiting Samuel Neale, in his last illness, and also of attending his burial. He had long been an

intimate and much beloved friend of my dear mother's and her companion; and manifested near sympathy and concern for them in the commencement of their journey; inquiring, when very weak in body, how they were getting on, and what assistance they had, in the affectionate terms, 'who is taking care of these good women?' On returning to Cork they found his complaints had made rapid progress; and it may not be uninteresting to such as knew and valued this devoted man, to peruse a few particulars of his state, and her own feelings in witnessing it, as related in a letter dated the 27th of second month.

"It was awful to enter the chamber of our venerable friend, and to behold one who had been so often the messenger of consolation to me and to many others, so reduced as to be almost unable to drop one collected sentence, without immediately rambling to something different, though all perfectly innocent and sweet as a child. He looked at me and said, 'You have great burdens,' adding that it was long since he saw me. I sat about an hour by his bed-side, assisted in moving him, etc., but he manifested little sign of distinguishing one from another; I scarcely expected the change would be so great in eight days; his breathing was hard, and by many corroborating symptoms it was evident that the termination drew near.

The situation of this beloved friend has seemed to cloud any little prospect my mind may have had, so that it seems best to stand still until this trying dispensation is full. Yesterday evening, after taking tea with dear Sarah Neale, I came to my lodgings, where many Friends assembled, and a solemn season ensued, wherein the prospect of the removal of this Elijah brought an awful covering, and renewedly raised the inquiry, 'Where is the Lord God of Elijah?' who condescended to draw near unto the minds of some, and own their sad communications.

This evening I have been again at the house of mourning, and waited until the last conflict terminated in everlasting peace, of which I thought it a great favor to be permitted to feel such an evidence; that instead of lamentation the language of praise might be uttered, while on account of the church this renewed loss is certainly grievous."

On the 28th, my dear mother and her companion resumed their important engagements by going to Kinsale, where a meeting was appointed for the next day; respecting which and subsequent religious service she writes as follows:

"The appointment of this meeting had been an object of considerable weight, and was given up to much in the cross, but through continued mercy it was memorably owned by our unfailing Helper. The number collected was very large, and it seemed to us as if more than a few were

inwardly gathered, and like thirsty ground prepared to receive such gospel communications as there was ability to impart. Our stay in, and departure from this place, were rather singularly marked by feelings of peace and thankfulness, an abundant recompense for any little service; and what a favor it is that the sacrifice of our wills is graciously accepted, that our deficiencies are mercifully made up, and our transgressions pardoned: surely we may well say, worthy is the Lord to be served and fully obeyed!”

“Fifth-day we had a meeting for the youth belonging to Cork meeting, which was large and solemn; it felt comforting to be among our fellow professors, and renewedly to believe that the extension of heavenly love is towards the children.”

“Fifth-day, 2nd of Third-month, was the interment of our honorable friend, Samuel Neale; the meeting was very large, and great numbers assembled at the ground; my dear companion was confined from both by illness, which caused me to feel lonely; for the help of her exercised spirit, and her labor in word and doctrine are consoling and rejoicing to my heart. She has been frequently during this embassy clothed with gospel power, and enlarged in her sound acceptable gift.”

“We had a solemn season of retirement at Edward Hatton's in the evening, and apprehending that light shone upon our return, we set forward on seventh-day morning, and I was favored to find all in good order at home that evening. Next day commenced our province meeting, and on the following first-day we had a public meeting at Carrick, which was graciously owned by the covering of good, and left us in possession of peace. This step had been long in prospect with me, but a sense of my childhood, and the greatness of the work kept me from avowing it, until encouraged by the experience of divine help in late engagements.”

Soon afterwards she had a public meeting in Clonmel, and this being the first time she had so evinced her concern for the place where she resided, it felt weighty in prospect, as will appear by the following account of this important step.

“Hadst you been here I might have been a little more valiant than I found myself, when a matter came to the point that I long had in view, though I never told anyone of it till, in the anguish of my heart it escaped me, after meeting on first-day, to M. G. and E. P. on their inquiring what ailed me? The time for the fulfillment of this prospect seemed now arrived, and being favored in the afternoon meeting to feel that rise into dominion wherein there was, even vocally, a surrender of my little all, as light might be mercifully afforded, I ventured to stop a few Friends afterwards, and informed them of the concern I was under: they evinced much sympathy, and encouraged me to follow apprehended duty.”

“The meeting was attended by a considerable number, who were generally quiet and solid; and although there was more of darkness to encounter, and less, I thought, of the right thirst, than in some late meetings, yet it may be thankfully acknowledged, help was graciously extended, and that the honor of Truth being only in view, preservation was experienced from injuring the precious cause. I never more forcibly felt that truth, ‘without me, you can do nothing.’ May it be deeply sealed on my spirit, and the spirits of all who move in this awful line, that so, sufficiency being derived from Him who can alone qualify, His own name may be exalted, and the creature laid in the dust.”

The following letter was written in the year 1790, and so manifests the continuance of affectionate and Christian solicitude on behalf of her friends on the continent, that it appears calculated to prove an acceptable termination to the present chapter.

“My beloved Friend, L. Majolier:

Were I to tell you and your dear wife, with my other valued friends at Congenies, that I have not ceased to love you, as often as the sensible renewings of Christian fellowship refresh my mind, our converse in this way would be frequent; but though I may, through continued gracious regard, be indulged with this symptom of having passed from death unto life, love to the brethren, I seem but seldom under qualification to help any of my fellow professors in their spiritual travail; being often brought very low, not only in mind but in body; instructed by frequent chastisements of love, that I have no continuing city here.

You, my dear friends, know some of my many infirmities, and I often gratefully remember how affectionately you sympathized with me, and endeavored, by your friendly attentions, to alleviate such as I was tried with while among you; yes, the remembrance of having been with you is pleasant, and there are seasons when I seem so to visit you in spirit, to feel with and for you, that I am as though personally among you, joying, (if I may use the words of an apostle,) and rejoicing, to behold the steadfastness of some: among these have you, beloved Louis, refreshed my mind, in believing that the visitation of divine love has not been extended in vain; but, that in yielding obedience to the heavenly vision, you have known an advancement in the line of righteousness, and an increase in stability and peace. Go on, my endeared friend; the sense that often impressed my heart while with you now revives, even that much depends on your perseverance; not only your own and precious companion's welfare, but that of the little flock, mercifully gathered by the everlasting Shepherd, under whose holy guidance I view you delegated to lead them, designed in the forcible language of example to

encourage them, 'to follow Christ.' Ah! my dear brother, how much is implied in being a follower of Christ: how deep ought the dwelling of such to be, in order that a full conformity may be wrought to His will, by a total renunciation of our own under every appearance.

The work of thorough subjection is truly a great work, and it is to be expected, in the refining process, that deep sufferings and closely proving conflicts should attend the exercised spirit. 'You shall indeed drink of my cup,' was the blessed Master's language, and be baptized with. the baptism that I am baptized with; this is sealed in the experience of his tribulated servants; they measurably partake of the dispensations so largely filled up by Him, when in the prepared body, and herein their union with him is effected; but, blessed be His name, there is a consoling declaration gone forth, if we suffer, we shall also reign with Him.

There are seasons when such baptized sons and daughters know, even here, through the resurrection of life, something of this sort, when Truth rising into dominion over all in their hearts, they are made as kings and priests unto God; and there is a season approaching, when, being unclothed of these mortal bodies, such shall be clothed upon with immortality and eternal life. My heart has been unexpectedly filled to you my dear friend, and I have given my pen liberty; if anything can be gathered up from these broken hints, which may serve as an encouragement to you in your trying allotment, I shall be glad, for surely I would encourage you; may you put on strength in the Lord's name, and trusting therein find it a strong tower, yes, an impregnable fortress, where the enemy cannot hurt, though he may roar and greatly disquiet. Remember the language applied to the true church, and which belongs to every living member therein, 'He reproveth kings for your sake, saying, touch not mine anointed, and do my prophets no harm.' And now, having relieved my mind a little towards one, I feel a renewed salutation to you, my endeared friends, who were collectively the objects of our visit; a visit to which love was the moving cause, and the consoling attendant of our minds while with you, and which I believe we all now feel to be the cement of a union, not broken or impaired by external separation.

In the extension of this pure principle my mind is often drawn towards you, in fervent affectionate solicitude that the good work mercifully begun may abundantly prosper, and He who has been the Alpha become the glorious Omega, perfecting the new creation, and fulfilling His gracious purpose, by making you a people to his praise. It is, dear friends, and many of you have seen it, a gradual work; it begins, as in the first or outward creation, with that heavenly command, 'Let there be light.' There are those

among you who have intelligibly heard this in the secret of your souls, and, through illuminating grace, have clearly distinguished the way wherein you should walk: now this light is to be attended to, according to what the apostle tells the believers, ‘to which you do well to take heed,’ because it shines more and more unto the perfect day. While we simply follow it, we come under the description of walking in the day, and stumble not; but are, by regular gradations, introduced into the acceptable state of children of the Lord; taught of Him, and established in righteousness.

It is, my beloved friends, this desirable state of establishment in the right way, that my spirit renewedly craves for you and for myself; that every visited mind among you may become redeemed; every called, a chosen disciple, by unreserved dedication of heart to the pure unerring leadings of the only sure guide. Wait, in the silence of all flesh, for the further unfoldings of the divine law; seek to know a taking root downward; and as you come to witness the sap of heavenly grace to nourish and strengthen the root, you will in due season be qualified to bring forth fruit to the Lord's praise, ‘First the blade, then the ear, after that the full corn in the ear,’ ripening under holy influence, and by the maturing rays of the Sun of Righteousness prepared to be finally gathered into the garner. Oh! how my spirit longs for the safe advancement of the beloved youth among you. May the enriching showers of celestial rain descend to preserve and nourish them; and may the further advanced, those in the meridian and decline of life, wait in humble resignation to know their spirits renewedly seasoned with the salt of the kingdom; that this may produce its salutary effects, enabling to minister grace, suitable example and precept, to the younger. Finally, beloved friends, farewell in the Lord, may He be sanctified in them who come nigh Him, and the gracious purpose of His will be effected, by preparing for himself a glorious church, not having spot, or wrinkle, or any such thing.’ In the fresh feeling of undiminished love, I am your cordial friend,

Mary Dudley.”

CHAPTER VI

Religious Visit to Dunkirk and Guernsey, in the year 1792.

A SERVICE for which my dear mother had long been preparing, and which she contemplated with awfulness and many fears, now presented as the immediate requiring of her great Master, and early in the sixth month she laid before her monthly meeting a concern to visit Friends in Dunkirk, Guernsey, and some parts of the north of England and Scotland, having in prospect to

hold meetings also with those not in profession with our Society. The trial which it was to her affectionate feelings, and the conflicts she endured, when thus about to leave her husband and children, are somewhat described in the following extract from a letter:

Sixth month, 23rd, 1792.

Your sympathy in my present important prospect is truly consoling, and your encouragement to follow apprehended duty is strengthening. Ah I my progress has indeed been slow, and my experience comparatively small; but how much has it cost my nature, yes, almost its destruction, to be in the degree I am, loosened from my precious domestic ties. When a gracious Master demands the sacrifice of obedience, what struggles do I renewedly feel to give up all; at this moment I am even ready to question whether that faith to which all things are possible will be victorious, or rather that the small grain will so increase as to give the victory.

On the 1st of the eighth month she sailed from Waterford, being accompanied by her dear friends, Elizabeth Pim and Edward Hatton, who both felt bound to the service; respecting the accomplishment of which, my dear mother writes as follows:—

“Through merciful preservation we arrived at Milford about seven o'clock this morning, after a very tedious passage, the wind turning quite against us about two hours after we got on board, and next day it was mostly calm, so that little but fishing went forward among the sailors: we were all distressingly sick, but it is a great favor we had no storm, and have been so far preserved.”

“5th. We proceeded from Haverfordwest to Carmarthen, where, as there was a meeting house belonging to Friends, we ventured to invite the people to come and sit with us: a little solid company attended, and I think there was no reason to be dissatisfied with this step. We rode on to Llandovery to lodge, and reached Monmouth the next day, called on a family of Friends about a mile from the town, who are settled in a lonely situation far from meeting, and separated from the Society of Friends; some communication in a sitting with them tended to relieve our minds, and I hope sealed some profitable instruction on theirs. We went from there to Ross, and finding their Monthly Meeting was to be held the next day, concluded to attend it. Our minds being drawn in gospel love to those not of our Society, notice was circulated and many came to the meeting, which proved a solemn one. E. H. was engaged with good authority, and the season ended in humble acknowledgment of divine mercy. We had a religious sitting in the family where we lodged, and proceeded that evening to Gloucester, where we also felt bound to appoint a meeting; and though but few attended, it was an open, relieving time, affording renewed cause to trust in the never-failing arm of saving strength.”

“We reached Burford the evening of the 9th, and were affectionately received at the hospitable dwelling of Thomas Huntley. In religious retirement after supper, we were refreshed together, and felt a little of that fellowship which is with the Father, and with his Son Jesus Christ. We had a season of religious worship next morning with the boys in their school room, and afterwards proceeded to High Wycomb, where we arrived just as Friends were going to a meeting held at seven in the evening on that day of the week; it was a solid time, the number attending not large. Here I met with my old companion Adey Bellamy, who took me to his house, and with his wife, a valuable religious woman, lodged and entertained us most kindly.”

“11th. After breakfast we went to see our friend Mary Green, and her three daughters, where we were favored with an opportunity the most refreshing and strengthening to my poor mind, of any we have had since leaving Waterford. Adey Bellamy supplicated, and after some communications in the line of ministry, his wife revived the language of David, ‘Surely mercy and goodness has followed me all the days of my life,’ etc., when our valuable friend Mary Green, with whom much sympathy was felt, made humble acknowledgment of the mercy renewedly extended to her; after which another return of prepared praise closed this memorable season, wherein it seemed to me such food was graciously handed, as might be gone in the strength of many days, and our spirits were bowed in thankfulness to the Lord. We left this place; in peaceful serenity, and reached London to tea, being cordially received at my dear friend J. Eliot’s.”

“12th. Attended Westminster meeting, which was to my feelings a low season, though E. H. was well concerned in testimony. The afternoon meeting was wholly silent, but I thought inward travail was got to, which it is a favor to be willing to abide under, even a state where the seed can be profitably visited and interceded for; believing that in this situation groans which cannot be uttered, reach the sacred ear. My mind was instructed in these seasons, as well as in a time of retirement at our lodgings, in the evening, and though my lips were closed in this city, I was in degree thankful for one sense of life, renewed willingness to suffer.”

“13th. After attending the Morning Meeting, where our certificates were read, we apprehended ourselves clear of London, and left it about four o'clock accompanied by John Eliot and John Bevans. Arrived at Rochester late that evening, and not feeling easy to proceed without having a meeting there, one was appointed for next morning. This through divine favor proved a season of considerable relief; it was wholly confined to Friends, and I believe properly so, as it appeared a visit to our fellow members, who are sometimes deprived of their portion when others are present. Many Friends dined with us, at William Rickman's, and a solemn season afterwards crowned this labor of love. We proceeded to Dover that night, where, though not arriving until past ten o'clock, we were hospitably received at Richard Baker's.”

“We found that our dear friends Martha Routh and Christiana Hustler, were daily expected from Dunkirk, and that a vessel was likely to sail for that place in the morning. We had before thought only of Calais, but R. B. recommending this, in preference, we changed our original intention, and set sail on fourth-day morning the 12th, with a favorable breeze, but this soon slackened, so that we were about twelve hours on sea, and suffered much from sickness. The gates of the town being shut when we got into harbor, we were obliged to remain on board all night. On reaching the house of our kind friend William Rotch, next morning, we found it was their usual meeting day; but not feeling ourselves equal to sitting down profitably, so soon after a voyage, it was deferred to six in the evening, when we assembled, and though but a small number, it felt a time of solemnity.”

“On conferring together next morning, it seemed consonant to all our feelings to sit with the few families, and we began at that of our kind host, with whom, his wife and two daughters, we were favored to feel spiritual refreshment.”

“In proceeding with this engagement, much exercise attended, and the truth of the Scripture assertion was sensibly enforced, ‘you have need of patience:’ but I had afresh to consider that it is part of the laborer's business to break up the fallow ground, as well as to sow the seed; this is the hardest portion of the work, but the servant is not to choose. It is enough for the servant to be as his Master, and the disciple as his Lord. May I increasingly learn this salutary lesson, for I am far behind my fellow-laborers in the glorious work.”

“First-day, the 19th. Our meeting this morning was attended by a few others besides Friends, and through the extension of divine regard, proved solemn; holy help being afforded to visit the different states of the people to some relief, and I trust profit. In the evening, at our lodging, a memorable season crowned this day, so that it was indeed measurably known that through continued mercy the outgoings of the morning and the evening rejoice.”

“20th. After the last family sitting an exercise which had attended my mind since coming here, became so heavy that I mentioned to my companions the view of having a meeting with the inhabitants of this place; they encouraged me, but did not appear to be themselves, under the weight of it. This tried my faith, and on speaking to our dear friend William Rotch, he expressed some fear that owing to the present state of public affairs it would not be of much advantage. Having moved so far, I felt relieved, and willing either to give the matter wholly up, or yield to it in the morning, should the pressure continue. After supper, a very solemn season ensuing, wherein access was mercifully afforded to the throne of divine grace, and renewed strength experienced, we again conferred on the subject, and concluded to appoint a meeting, and though the number attending was but small, it proved a season owned by the liberty of the

gospel. E. Hatton was early engaged with good authority on the testimony concerning our Savior, 'In Him was life, and the life was the light of men.' E. Pim followed acceptably, and strength was afterwards afforded for one of the poorest to be engaged in the service of a gracious Master, who was pleased mercifully to help while advocating His cause."

"At the close of this meeting, the members of our Society were requested to remain; and we had to recommend an attention to some points which seemed overlooked by Friends in this place, and to encourage to deep watchfulness lest the testimony of Truth might fall; also to strengthen the hands of those concerned for its support: this felt a solemn conclusion to our visit here, and my mind was favored with a sense of calmness and relief."

"Apprehending that liberty was now given to proceed we prepared for doing so, and just before separating, the feeling of divine love sweetly cemented our spirits, under which a fresh salutation arose to several present, and solemn acknowledgment of the Lord's unfailing mercy was made; under which covering, and the evidence of solid peace, we parted with this dear family. There were, besides the household, several at this last opportunity for whom travail of soul had been experienced, that they might abide under the softening influence of heavenly love, and submit to the holy discipline of the cross."

"Benjamin Rotch accompanied us to Calais, where we were detained two days by unfavorable wind; a trial of patience, feeling anxious to get forward."

"24th. We embarked about four o'clock in the afternoon, and had a sick passage of eight hours; landing at Dover, I trust with thankful hearts, and were again affectionately received at our kind friend Richard Baker's."

"26th. Attended the usual meeting which was an exercising time: the life of religion being so low that suffering with the oppressed seed was our portion. My companions were well engaged, and I was drawn to supplicate for the church in her wilderness state, faith being mercifully afforded to trust that she will yet be brought forth: this I felt to be a renewed favor from the divine hand."

"We left Dover comfortably, and reached Canterbury, where we had requested an evening meeting might be appointed, and notice circulated among the inhabitants; but very few were there besides those who professed with Friends, and from our first assembling it felt very hard to get to profitable settlement or exercise. Dear E. P. and E. H. were concerned to minister, but my spirit was in a state of captivity with the captive seed, so that I could not visit the few who had given us their company, nor dared I address those for whom I was led into painful travail, until there was a separation; which being proposed, those not of our Society withdrew, and I

ventured to express my feelings in a line of honest close labor; for truly it seemed as if no other would do in this place, where there felt too much rubbish in the way availingly to build anything; and the outward appearance was such as might raise the inquiry whether most present were of our fold or not, so great a conformity to the fashions of the world was evident. Though little or no hope attended this labor, yet peace succeeded obedience to the manifestations of duty, and this is all the poor servant has to do with; we must leave the issue to Him who alone gives the increase.”

“27th, We arrived at Rochester to dinner at W. Rickman's, and had a satisfactory sitting with the children in his school; reaching London the same evening.”

“On Third-day, the 28th, attended Devon shire-house meeting, where we met our dear friends Martha Routh, and Christiana Hustler. This proved a truly baptizing season, and out of the mouth of several witnesses words were established to the comfort of some of us. This favored opportunity closed in supplication; and a consoling hope was a raised that a precious living seed was preserved, and under holy cultivation; for which earnest desire was felt that gracious care might continue to be extended, and the Lord cause it to bring forth fruit to His own everlasting praise. We dined with these dear friends at Simon Bailey's, and in the evening proceeded to Staines, lodging at John Finch's, where, after supper, a solemn silence prevailed, gathering our minds to the place where not only acceptable prayer is made, but strength mercifully obtained to journey forward in the spiritual race; liberty was felt to visit several states present, and we parted for the night, under a precious covering of good.”

“29th. We reached Southampton about seven o'clock in the evening, and found a packet just ready for sailing to Guernsey, in which we embarked; and after a tempestuous night, with much danger and distressing sickness, made about two-thirds of our passage in twelve hours: but the wind proving contrary, we got but little on our way through the night of the 30th: we were, however, favored to make the port, late the following evening, and met a kind reception from Nicholas and Mary Naftel. We felt it a mercy to be once more preserved over the great deep, while crossing which, all our minds were tried on various accounts, though measurably kept in quietness, and confidence in the arm of effectual help; so that I did not wish myself any where else, and in the midst of distress had a view of this island, accompanied with the belief that there were some here prepared to receive a gospel visit; may our spirits be renewedly qualified for the service required.”

“Ninth month, 1st. Prospects seem opening and the work feels heavy: may there be a centering deep so as to know the Master's will, and resignation to follow it let it lead as it may. We this evening took a walk, to see an elderly man, who was a member of the Church of England, but

embraced the principles of Friends, from conviction, on reading some of their writings: he resides alone in a retired situation, about a mile in the country, has a garden, and with what it produces, etc., is worth about £14 per year: he considers himself rich with this, and teaches gratuitously a number of poor children to write. Soon after our entering his cottage, a precious covering spread over us, under which prayer was offered for future preservation, and humble acquiescence with the will of our divine Master. This was a season of renewed strength to my mind, which has been much tossed and tried lately.”

“First-day, 2nd. The meeting this morning was largely attended,’ and I trust it was a profitable time to some: my mind was under such a weight respecting what was to take place in the afternoon, that I felt thankful silently to labor for a little strength; a meeting being appointed for the inhabitants, and permission granted to hold it in the assembly room. When we went, there was a large number collected, and the room was soon nearly filled; many of the people were solid, and apparently serious, but others restless, and so noisy that it required much faith to move at all; but the exercise being heavy, and the love of the gospel prevalent, as there was a venturing in simplicity, faith and strength increased, and gracious help was so afforded that what might be compared to the boisterous element was gradually calmed; and truth rose into such dominion, that not only from the necessity, but in the feeling of precious liberty, the gospel could be preached and its doctrines a little unfolded.”

“The meeting concluded under increasing solemnity, and a consoling hope that all would not be lost, but some of the fragments be seen after many days. Though much exhausted from this laborious exercise, a time of divine favor after supper, tended to renew bodily and mental strength, and salutary repose again wound up the springs of nature.”

“We went on second-day three miles into the country, to see a sister of Peter la Lecheur's, the person already mentioned, who like him, joined the Society of Friends from conviction; and held a meeting in a barn near her dwelling. Many people assembled and we spoke through an interpreter, which was made easier to my companions than they expected, solemnity and gospel love were prevalent, and I trust several were helped a little on their way; for while liberty to unfold the doctrines of Truth was experienced, there felt a door of entrance to the minds of some present. No Friends reside in this place, except the woman already alluded to; her husband is a Methodist, he was much tendered in the meeting, and very kind to us at his own house, where we dined; their children are also Methodists, the husband of one daughter lately felt a scruple at having his child sprinkled.”

“We returned through heavy rain but in peace, and went to take tea with a solid man, who professes with Friends; his wife, a well-minded woman is a Methodist; we had a religious

sitting with them in the evening to our refreshment.”

“Fourth-day was their usual meeting, at which several besides Friends were present, among them a Calvinist minister, who had been with us twice at our lodgings, and with whom we had much conversation. At the close of this meeting, which was a time of solemnity, those not in profession with us were requested to withdraw, and we had a very relieving season with the few individuals of our Society, only ten in number. After these opportunities we began to think about returning, and hope we did not do wrong when we engaged a vessel which only came in the preceding day. No regular packet being then going, nor had anyone sailed for England while we were on the island.”

“Fifth-day, we crossed the water about half a mile, to a place called Castle-Island, where there is a garrison, and E. H., would gladly have had a meeting, but it could not be obtained without the Governor's permission, so was relinquished. We called in returning, to see a man and his wife, who had removed from Ireland, and who had been educated in our Society, and were pleased at having made this visit. In the evening most of our Friends were with us at N. Naftel's, and the covering of solemnity was again mercifully spread over us, the precious cement of gospel love binding us as in the one bundle.”

“Sixth-day morning, 8th. While waiting to be summoned on ship-board, a sweet parting season crowned this visit, wherein a consoling hope was felt, that through many infirmities the arm of the Lord had not only been near to sustain, but graciously strengthened for the work whereunto He had called, so that in renewed faith His great cause might be committed to His holy keeping; while the belief was satisfactorily revived, that these Islands would learn more and more to wait for His law, and trust in His name: He can gather without instrumental means, and complete His own work by the effectual operation of Almighty power. I felt a rest in this assurance beyond all that I can set forth, and some deep conflicts respecting these parts seemed, as it were, swallowed up in that ocean of love, which I verily believe will operate until the knowledge of the Lord cover the earth, as the waters cover the sea. Under these precious feelings, praise renewedly waited as in the gates of Zion, for heavenly acceptance, and after getting on board the vessel, so strong did the current of gospel solicitude continue to flow, that I was constrained to express a few words to a number of persons who were collected on the pier. Holy support was near through this exercise, and peace succeeded, for which pledge of divine acceptance what is too dear to part with? May all our imperfections and short-comings be mercifully forgiven and every deficiency supplied, for the language is, I trust, deeply inscribed ‘to us belongs confusion of face.’”

“We were favored with a fine passage of less than twelve hours to Weymouth, a distance of

twenty-four leagues, and having a fair wind all the way were able to stay upon deck, and partake of the captain's provisions, feeling much better than I could have expected, though sick part of the time. While on the water I was sensible of gospel love towards the inhabitants of Portland, and wished we could land there instead of at Weymouth; but I feared avowing too much lest the vessel might not safely anchor there, so said nothing until seventh-day, when being about to proceed, and looking over our maps for awhile, I told my companions I did not believe the line would be discovered there, at least for me, and acknowledged the prospect I had of this Island.”

“After making some necessary arrangements we went a mile and half to the ferry, but not being able to procure any conveyance at the other side, had to walk a long way upon rough gravel. At length after E. Hatton had gone on to try for a cart for us, B. Rotch discovered one returning to Weymouth, and representing the poor women as tired, and offering generous payment, we obtained possession, and found our friend E. H., at the inn sending off a conveyance to meet us. Here we were kindly received, and found that Deborah Darby and Rebecca Young had held a meeting in a very large room in the house, on being put ashore there on going to Guernsey.”

“We appointed a meeting for eleven o'clock in the morning, finding the Methodists held theirs at nine, and it felt unpleasant to interfere with the hour of other professors. The Isle of Portland is divided into several little villages, our men Friends gave notice in the one we passed through, and that we were then in, but I apprehend the intelligence reached further, as several came on horseback and many were in the house before the appointed hour. The room, though very large, was not only filled, but the stair-case and adjoining chamber seemed crowded, and a solemn favored season it proved; one wherein the poor could be invited to partake of durable riches. The people are mostly of a laboring, industrious class, reckoned very honest, and diligent in attending their place of worship, which is the establishment; there has been lately opened a Methodist meeting, and a rich man of that profession, named Brackenbury, has settled there with a view of benefiting the inhabitants in a religious sense: he was from home, but some of his family were at the meeting and conversed freely with us afterwards; they appeared solid persons, and were very friendly. A steady looking man, a preacher, came after dinner and invited us to this gentleman's house, but we were about setting off, and declined the invitation in consequence.”

“This meeting recompensed us well for our little pains in getting to it, and I trust some were helped on their way: however we felt relieved, and renewedly encouraged to trust in the unfailing arm of divine support. As we left the Island, many at the doors spoke kindly to us, and our hearts and lips could affectionately say farewell. We went back peacefully in our cart to Weymouth, and after a cup of tea proceeded to Dorchester to lodge, where on second-day we

parted from our dear friend E. Hatton, who set forward for Sherborne: we separated under the hope that each was endeavoring to follow the light afforded, though the division was sensibly felt on both sides. We proceeded under the kind care of Benjamin Rotch to Poole, where we lodged at Moses Neave's: several Friends spent the evening with us, and a very solemn season ensued before supper, which compensated for the little circuit we took in coming here, and accounted for the inclination we felt to do so. The 11th and 10th we were at Alton and Staines week-day meetings, and on the evening of the latter, reached London, which seemed to be the proper port re-ship for another voyage.”

CHAPTER VII

*Continuation of the same journey, comprising a visit to the North of England and Scotland.
1792.*

“We remained in the city over first-day, attending Peel meeting in the morning, and Grace Church-street in the afternoon, at each of which there was an affecting instance of mortality presented to our view: in the forenoon the remains of a young woman named Boyle were taken into meeting, and at Grace Church-street those of Mary, the wife of Thomas Wagstaffe; both seasons were low and mostly silent. In the evening we attended the Meeting for Ministers and Elders, for the Peel Monthly Meeting, which was held at the School and Workhouse, and proved a time of renewed strength; for though the communing was sad, I was thankful for the belief that our gracious Master approved it by joining Himself to the little company, and affording a portion of food which could be travelled in the strength of, for a little while, if not many days.”

“We left London about one o'clock on second-day, the 17th of the ninth month, John and Abigail Pim accompanying us as far as Wellingborough, where we attended meeting on fifth-day, as we had that of Olney, on fourth; we lodged at dear Benjamin and Tabitha Middleton's, and the former kindly taking charge of us, we proceeded after dinner to Market Harborough, lodged there, and travelled next day forty miles to Nottingham, where we arrived late, and were kindly received by John Storer and his wife.”

“We were weary and exhausted upon reaching Sheffield seventh-day, but attended both meetings on first. That in the morning was a season of very close exercise, but I think owned with a good degree of the overshadowing of divine power, under which humbling influence there was

a moving in the line of apprehended duty, so that relief of mind was obtained, and I hope a little profitable instruction sealed on some present. The number was very large, at both sittings, the latter heavy and laborious: we drank tea at William Fairbank's, where a season of solemn retirement ensued, and after supper at our lodgings, were again sweetly invited to inward attention by the spreading of the holy wing; and ability to perform spiritual worship was, I believe, renewedly experienced by several then assembled, to whom encouragement was administered still to maintain the warfare in faith: this was the crowning of a laborious day.”

24th. Our kind friend John Barlow took E. P. and me in a chaise to Ackworth, where, with several other Friends, we arrived to tea. When the children were summoned to supper, we went to look first at the girls, and here I know not that I can do justice either to my feelings, or the sight my eyes were saluted with: the silence that prevailed, the solidity of the mistresses and children, and the sense of good melting into a humble admiration, only to be expressed in such language as, the one half was not told me. The view of the boys afterwards was attended with similar feelings, and as our time was limited, it seemed best to desire the whole family might be collected. Several Friends from Sheffield and other places were present, and I believe all, in some measure, young an old, bowed under an awful sense of the divine presence, which indeed administered life, and excited thankful returns of praise to Him who is forever worthy. This one season was worth a long journey, and the feeling of sweet peace while under the roof, accepted as a precious pledge to our minds of the Lord's gracious regard towards this extraordinary institution, which is surely stamped with holy approbation, and will, I doubt not, be a blessing to future generations. I felt regret at being obliged to leave Ackworth so soon, but our prospects precluded a longer tarriance.”

“We proceeded to York, in company with a large number of Friends, meeting with a cordial reception from William Tuke and his excellent wife. The Quarterly Select Meeting was held that evening, and largely attended from different parts of this county, as well as by strangers; dear Esther Tuke was beautifully concerned in the line of close doctrine in this sitting, and I ventured to drop the little fragment out of my small basket.”

“Fourth-day, the meeting for worship was very large, and several living testimonies were borne: the meetings for discipline were held by adjournment till fifth-day noon; and the last sitting especially was one of solemnity, wherein precious fellowship was renewed, and the concluding meeting in the afternoon might, I hope, be accounted one of worship. Several young ministers appeared sweetly in their Master's cause, and that mother in Israel, Esther Tuke, was also well engaged. After these offerings M. Proud rose, and beautifully began what I expected would be an enlarged testimony, but after standing only about ten minutes in gospel authority, she closed in the very spot that one of the poorest sisters was dipped into, so the sentence

remained, as it were, to be finished; and whether rightly concluded by me or not, is not my place to determine; but I trust the wing of heavenly love overshadowed some minds, and that this separating season was a fresh confirmation, that gracious regard is continued to a church so abundantly favored as ours has been and still is.”

“After parting with many Friends who had been made renewedly dear to us, we remained in this hospitable mansion, (William Tuke's,) not feeling ready to depart; and indeed my spirit has been afresh led to feel after the right way to move hence, and I hope a little light shone upon our proceeding on second-day to Leeds, where a meeting is appointed to be held that afternoon, and one next day at Bradford; after which we expect to go on to Kendal.”

“When this conclusion was come to, the weight of another matter, respecting which I had been feeling, so increased that it seemed best to mention the prospect of having a public meeting in this place, (York;) W, and E. Tuke feelingly entered into the concern, saying they had expected it, which felt encouraging to my mind. The meeting with Friends on first-day morning was a season of liberty honestly to labor, and at five o'clock a very large number of those not professing with us gave us their company, the house being nearly filled. A covering of solemnity early prevailed, under which there was an engagement to approach the throne of grace, and supplicate for ability acceptably to worship, after which dear Esther Tuke explained the doctrines of Truth with great clearness and authority; and I trust there was an endeavor, upon the part of each of us, to move in the order of our respective courses, whereby the harmony of gospel labor was maintained; and through merciful assistance the meeting terminated well, leaving upon our minds a humbling sense of gracious and unmerited regard.”

“We had a sweet season of retirement in the evening with the little flock at our comfortable quarters; they are a lovely set of girls, and favored with great advantages, in being under the superintendence of such friends as W. and E. Tuke.”

“We paid a very interesting visit to our valuable friends Lindley and Hannah Murray; he is in a debilitated state of health, having been for a long time unable to walk or stand upright, except at a few intervals; at present his speech is so affected that he only whispers; yet he looks well, and has a countenance that would cheer one, indicating where he dwells, and what consolation is the source of his support. He cannot now attend meetings, but rejoices to see his friends, as they well may to see him, for indeed it felt to me that the Son of Peace was there, and had sanctified those dispensations which would otherwise be hard to bear. In a season of retirement after tea, we were favored to experience true Christian fellowship, and our communion was attended with feelings which are precious even in the retrospect.”

“Second-day, Tenth month, 1st. We left York, Henry and Mabel Tuke going on with us to

Leeds, where we arrived in the afternoon. The appointed public meeting was held at six o'clock in one of the most commodious houses I have seen; it is a new one, calculated to contain twelve hundred persons, and at this time was thought to be nearly full, and a precious season it proved.”

“Dear Sarah Lees met us here, and was first and well concerned to draw the attention of the people to that quietness which is so requisite as a preparation for acceptable worship. Henry Tuke spoke afterwards, on the subject of feeding the multitude, and I believe the subsequent labor was thus made easier: indeed it was scarcely labor in this meeting, compared with what is often the case, for the minds of the people seemed so like prepared ground, that if a little seed was handed by the good Husbandman it felt pleasant work to drop it, and I trust all that fell that night will not be lost. I have since heard that there are many serious persons in this town; and within about a year past, I think seven united to our Society from among the Methodists. It was remarkable that the line of expression ran mostly towards such as were under divine visitation, but had not attained to a settlement in religion.”

“After the dispersion of the public meeting, Friends were requested to remain, and here labor was experienced; but in the gospel, because love was the covering, which induced plainness of speech,’ and led to pour forth humble supplication.”

“Third-day, 2nd. Parting with dear H. and M. Tuke, we set forward to an appointed meeting at Bradford, which proved a low exercising time; in the afternoon dear Sarah Hustler took us in a carriage to Keighley, where we lodged at an inn: next morning we took leave of this precious young woman S. H., and went on to Settle. Having felt about this place before seeing it, we had a meeting appointed and notice circulated, so that with Friends and others a considerable number were assembled by six o'clock, and we were favored with a solemn opportunity.”

“Our kind friends John and Mary Birkbeck accompanied us next day to Kendal, which we reached in time for the Select Meeting, and were kindly received by John Wilson.”

“On Sixth-day the Quarterly Meeting was held, and mercifully owned by the spreading of the holy wing; though the last meeting for worship, at six in the evening, was an exercising season, I thought owing to the lukewarmness of many, and revolting of others. In both these general meetings life felt in a state of oppression, but much honest labor was bestowed. Alice Rigge, a mother in Israel, was engaged in a lively manner, and Anthony Mason, who is bright and fruitful at the advanced age of eighty-seven, cried aloud to the careless ones.”

“Seventh-day was mostly occupied in calling on Friends—one sick in body, several so in mind; and among individuals here, as in many other places, the precious life is buried in visible

things.”

“First-day, 7th. We went nine miles to Windermere, where a meeting is held twice in the year on a fixed day, chiefly on account of the people who live about there and incline to attend. Sarah Wilson and several other Friends from Kendal, accompanied us; I believe it was felt by every sensible mind to be a solemn, favored season; the extension of gospel love being evident to those assembled, concerning some of whom there is no doubt with me, the declaration of our Lord will in His own time be accomplished, ‘them also I must bring,’”

“We returned to Kendal to dinner, and having mentioned to Friends there our view of having a public meeting in the evening, we found notice had been given. It was largely attended, and though the people did not seem so like the prepared, or thirsty ground, as in some other places, there was a solemn covering felt increasingly to prevail over the assembled company; and as there was an endeavor simply to move and minister in the ability received, spiritual harmony was maintained, and the season graciously owned; so that for this renewed unmerited favor, we had cause to make the return of praise to Him who is forever worthy.”

“After this the springs of nature were so run down, that it seemed needful to rest a day for winding up again; we therefore indulged part of second-day, and went to dine with George and Deborah Benson and their large family, and called to see Robert Dodgson, a valuable man in a very declining state of health, but with a mind, I believe, resigned, and in good measure prepared to be unclothed, if such be the divine will: it was consoling thus to feel in our sitting with him, which I hope was mutually refreshing. After tea, at George Braithwaite's, where many kind friends met us, a peculiarly solemn stillness occurred, not from any plan, but like the wind blowing where, and how it wishes; and hearing the sound there of, we were sweetly gathered into pure silence, under which covering S. Wilson supplicated for continued preservation, and I thought the feeling of solemnity was thereby increased: she has appeared only a few months in ministry. Several others were engaged in testifying to the truth, as it is in Jesus, and I was ready to hope it might be the termination of labor in this field; but hearing of the usual meeting day being on the morrow, began to fear that we might not be liberated, and so it proved.”

“Third-day was truly one of close exercise, but by an endeavor to owe no man anything, I hope there was a clearing honestly out of this place, and was truly glad we remained. In this, as well as other instances, I found the use of a companion, for I should have tried to escape this meeting, if she had not been earnest for staying.”

“We went fifteen miles that afternoon, and on fourth-day morning proceeded to Penrith, where a meeting had been appointed for eleven o'clock; most of the members were supposed to be

present, and it was upon the whole, satisfactory. There, as in other parts, the life of pure religion is low, but it is consoling that a few are preserved living, and exercised on account of the spiritually dead; and I doubt not but the baptisms of these are in degree availing; that their prayers and alms-deeds come up as a sweet memorial before the throne, and find gracious acceptance. We spent the afternoon, which proved a very wet one, with Friends named Ritson, who entertained us in true kindness.”

“Fifth-day, the 11th. Rode eighteen miles of hilly rough road, to Carlisle, where, next morning, we had an appointed meeting for Friends, but apprehend all the members were not there; it was a low exercising time. We did not feel satisfied to proceed before first-day, and spent part of seventh in social interaction with our friends. We lodged with dear Mary Richardson, who is lively in spirit, and peaceful, though she has had to partake of a bitter cup in the form of domestic affliction; she bears up wonderfully, and says her mind was prepared for something trying before her return from Ireland.”

“First-day, 14th. Attended the usual meeting at Carlisle, which was large, most of those in profession with Friends and many not so being present. It was a truly laborious time, and long before the spring of liberty opened; but when it did, relief of mind was mercifully obtained, through an endeavor to discharge manifested duty. Here, as well as in other places, much rubbish is in the way, and there are but few builders; while it is to be feared the strength of some burden bearers is decayed, There feels a little life, but a deal of death, so that the baptism of the living is deep, and no doubt the query often arises, ‘What advantage is it to us if the dead rise not?’”

“The uncertainty of our continuance in mutability was at this season very awful to my mind, and the necessity of preparation to mix with redeemed spirits in the kingdom of purity renewedly impressed. To draw from these solemn considerations, to present other objects to the active mind of man, and centre in that which gives temporary ease, remains the business of the great adversary of our soul's happiness; and, alas! how has he prevailed to the irretrievable loss of many precious visited minds. I thought I was favored to dip a little into a painful sense of these things; and were all not only to dip into them, but dwell under the impressions which are at times mercifully made upon their hearts, more hope might be encouraged of the restoration of our Zion than there now seems ground for. The meeting concluded under a humbling and thankful sense of unmerited regard; and we proceeded to Sykeside, near Kirk-Levington, where there is a little settlement of Friends, and with some difficulty in bad road and after dark, arrived at our lodging-place.”

“Next day, 15th, had notice given of a meeting to be held at two o'clock in the afternoon, to

which the greater number who belong to it came, though very busy about their harvest; several not in profession with us also attended. It was a solemn season, and I hope some were graciously recompensed for their dedication, by the gentle descendings of heavenly love, which has sweetly gathered several of this little, and comparatively poor flock into the fold, where He who is their holy leader and feeder keeps in a state of humble dependence upon Himself. There was far more liberty for the gospel to be preached here than in many other places, for although the cares of this life have, if the snare be not guarded against, a tendency to choke the good seed, I am ready to think the glories of the present world have settled many in so high and exalted a situation, that with such, as on the mountains of Gilboa, there is less of an opening into the fields of offering, than amongst those who not finding a great deal of enjoyment in visible things, feel in need of rest for their souls; and being weary and heavy laden are of the number to whom the gracious invitation of the Savior extends. The countenances of some of these simple ones cheered my heart, which is indeed often sad, and I was glad we had the opportunity of beholding and feeling with them. A fine old man, a minister, belonging to that meeting, accompanied us on third-day morning, and we reached Hawick, in Scotland, the following evening.”

“Our road led through a beautiful country, and a diversity of pleasing scenes; sometimes between lofty hills or mountains, with the river Tiviot winding through the fruitful valleys; at other times in view of finely cultivated plantations, and substantial seats of the affluent inhabitants, with the comfortable though more humble dwellings of the laborious farmers, whose various toil might instruct an attentive mind, that there is no time for idleness, if the ground of the heart require as much cultivation and care as are apparently needful in the outward.”

“After we had rode a few miles from Hawick, on fifth-day morning, we met dear Margaret Anderson going towards Carlisle; but like one who felt something of that truth ‘as iron sharpens iron, so a man sharpens the countenance of his friend,’ she had the chaise turned, and went back with us the seventeen miles she had travelled, and after dining at Ancram, we were favored to arrive at her hospitable dwelling at Kelso, in the evening. The next afternoon, a meeting was held for the inhabitants, but not very largely attended; our guide and valuable friend James Graham had good service in it; and I expect his mind was relieved by the opportunity, as the chief weight seemed to have fallen upon him.”

“After taking tea at Jane Waldie's, a season of religious retirement in her family proved one of peculiar solemnity: her son, about twenty-two years of age, is likely to be taken from her by a consumption; he does not appear much like a Friend, but seems brought to a state of still, patient resignation, wherein I do hope he has, under this dispensation, been mercifully instructed, and that heavenly regard is sweetly manifested towards him, preparing for the awful

change. We were sensible in this visit of the renewings of that fellowship, wherein there is not only a rejoicing in one another's joy, but a bearing each other's burdens.”

“The usual meeting, on first-day morning, was attended by many others besides Friends, though no notice had been circulated, and proved a season of divine favor. I believe there were several feeling and awakened minds present, who, if they are but willing to centre deeply enough into quietness, will experience a state of true settlement. But, alas! many, who are at times enlightened to behold that path which ‘the vulture's eye has not seen,’ are unwilling to part with those things which are for a prey, and therefore know not an establishment in the peace and rest that attend the submissive soul.”

“Not feeling relieved by this meeting, we had another appointed for the afternoon, which was largely attended by persons of various denominations, and proved a season of much gospel liberty; one wherein we were renewedly taught, that those who trust in the extension of holy help need not be dismayed; for let their endeavors be ever so feeble to promote His blessed cause, the Lord is able to supply all deficiencies, as well as graciously willingly to forgive all transgressions. At the close, Friends were desired to keep their seats, which gave us an opportunity of imparting what we apprehended was their due. There are but few in membership, and perhaps not all of these really initiated into the fold, by spiritual baptism.”

“A hopeful man who attends meetings, resides about three miles from Kelso, at a place called Roxborough, where I found my mind attracted before I knew it was a village, or that he lived in that direction. We went there on second-day morning, and having hinted our feelings to J. C. the preceding evening, he had prepared a school room near his own house, where, in a short time, a considerable number collected; and we were favored with a solemn relieving meeting, and after a little visit to J. C.'s family returned peaceably to Kelso.”

“In the evening we had a time of religious retirement with dear Margaret Anderson and her children, wherein we were afresh owned by the overshadowing of divine goodness, and she solemnly returned the sacrifice of praise. This kind Friend concluded to proceed on her journey the next morning, as we did on ours, and we parted under feelings of near sympathy and love. She had, at the time we met her, left home with a certificate to visit a few meetings in Cumberland; and had we known this, I believe we should have hardly been willing for her to return, though being a little together proved mutually pleasant.”

“When we arrived at Edinburgh, on fourth-day, we found our dear friends I. and J. J. and A. T. which was truly gratifying; they had been at G. Miller's a week, but inclined to wait for us.”

“Fifth-day, 25th. We all sat their usual meeting, and afterwards an adjournment of the Monthly

Meeting; there were appointments to visit two, who had applied for membership, in both of which we united, and in the subsequent conference. Here, as in other places, the language may truly arise, ‘the fathers where are they?’ So few, almost everywhere, being qualified to administer help or consolation to inquiring visited minds, for lack of seeking themselves to be renewedly supplied with heavenly virtue.”

“Since being in this city I trust we have endeavored honestly to move in the line of apprehended duty, though our lot has been in a peculiar manner exercising. The meetings on first-day were low, but little verbal communication: several not in profession with Friends were there; and at our lodgings, in the evening, we had the company of most of our Society residing here, besides several students from the college.”

“On third-day we held a public meeting, which was very largely attended by persons of various descriptions; and through gracious unmerited regard it was, I trust, a satisfactory season, owned by the influence of divine love, and terminating under a precious sense of inward peace. We took tea with a family not in profession with us, who were desirous of our company, and were afterwards favored with a solemn season, wherein I hope, we partook together of a little ‘of that bread which comes down from heaven,’ and when this is obtained how do the barriers of names and distinctions fall under the prevalence of that feeling which breathes ‘Good will towards all men.’”

“We went next day to Dalkeith, and held a meeting which was largely attended. There are no Friends there, but many Methodists, several of whom were present. Some of the audience seemed scarcely in a state to have the gospel preached to them, however, even on this occasion, we had cause to speak well of his name who furnishes strength according to the day.”

“The usual meeting at Edinburgh on fifth-day, proved one of more relief to my mind than any former sitting of the same sort; and in the evening a public meeting was held in the new town; it was largely attended by the genteel inhabitants, and I hope proved satisfactory.”

“First-day, my dear companion and I were unable to attend either meeting, having both suffered considerable indisposition for many days; yet we had religious sittings in several families, times of conference, etc., and on second-day, the 5th of eleventh month, left Edinburgh, which had been a place of peculiarly laborious exercise, and one wherein the necessity of obeying the sacred injunction to ‘watch,’ was renewed and deeply impressed, under the feeling that, although good seed may be sown in the field of the heart, yet, while men sleep, the enemy industriously improves the unguarded season, and sows his tares, endeavoring to defeat the Lord's gracious design and prevent intended produce.”

“We arrived at Perth on third-day evening, and after trying at six inns to gain admittance, we obtained accommodations at a small one, where the people were very civil and gave us a dry bed; the town being thronged on account of some local circumstance, occasioned the difficulty in procuring lodging. A few persons who are thought to be in some measure convinced of our principles, residing in this place, we appointed ten o'clock next morning to meet with them at our inn; seven came, and I hope this opportunity was not void of instruction to them or us, nor what was communicated such as would do harm. There seems a work begun in their minds, though still in a state of infancy, but considering how they are situated, it is wonderful that even so much fruit of a divine visitation is to be traced as is really the case; and knowing that He who has visited is able to complete the work, I trust something may in due season spring up to His praise.”

“We felt nothing further to bind us at Perth, than the visit to this little plantation; and having for sometime past been sensible of somewhat like a cloud intercepting the remaining meetings of Friends in this nation from my view, and now a ray of light shining on the way towards Portpatrick, I believed it safest to follow this, and after a solemn season at parting with dear I. and J. J. and A. T. they pursued their course towards Aberdeen, and we sat out for Glasgow, traveling over some of the roughest road I ever encountered, through Dunblane, Stirling, etc. Being detained the whole of seventh-day for lack of a carriage, (extremely heavy rain rendered it unfit to use our chaise,) we did not reach our place of destination till first-day afternoon.”

“We had heard of two persons who met together, before the meeting house belonging to Friends at Glasgow was sold, and on inquiring for these, discovered two more, with all of whom we had a season of religious retirement, which proved one of memorable instruction to my tried mind, and I hope of some profit to those present. Although in degree relieved, a weight remained on me which prevented my feeling at liberty to move forward; but on second-day morning, those we had sat with all came to take leave of us, and I then understood the occasion of this pressure; and after communicating what I considered to be my duty towards them, felt clear to proceed. We got on twenty-one miles to Kilmarnock that evening, next day to Girvan, and on fourth-day the 14th, to a place called Stranraer, six miles from Portpatrick.”

“Being informed that the packet was to sail at three o'clock on fifth-day, we went forward about noon, but on arriving found no one was inclined to venture out, as the wind blew almost tempestuously, and the sea looked terrific. We got pretty well accommodated at this village, and the wind lowering, we were told in the morning that a vessel was about to sail that afternoon, we therefore got ready, feeling easy to embark, though with the prospect of a tossing passage: but going home rendered this less formidable, and hitherto, every step towards Ireland has felt peaceful, which is indeed cause of humble admiration at the dealings of divine goodness. When

this prospect opened some weeks ago, it was attended with such feelings as I still believe had not their origin in natural affection; which, without something deeper, might prove fallacious; but were of that mercy which beholding it enough, graciously released from this embassy and permitted a return to different, though perhaps not less, exercise in the land of my residence.”

“Though greatly tossed and very sick, we had what may be termed a favorable passage, of three hours and twenty minutes, for which I trust we were humbly thankful; we could not obtain lodging at the inn, the whole house being engaged; therefore, though very unfit to take such a ride, and much in need of rest, we proceeded ten miles to Milecross, where we arrived about seven o'clock, and met a cordial reception from Thomas Bradshaw and his family.”

“We attended their usual meeting on first-day, and having felt what I judged it would be wrong wholly to suppress towards the inhabitants of Newtown, one mile distant, I mentioned it to our Friends here, and on third-day T. B. with a Friend from Lisburn, went to Newtown, and obtained the use of the Assembly-room; but deemed it best not to circulate notice till the next morning, and it was well they formed this conclusion, as on fourth-day there was such a violent storm of wind and rain, as rendered it very improbable that many would come out; and though I very reluctantly yielded to the detention, I had reason to be more than reconciled to the disappointment, by the usual weekday meeting at Milecross being a season of solemnity and favor to myself; and, I hope, a time of profit to some others. So that there is cause still to trust in the Lord, and endeavor to do what little we can, the promise being from time to time graciously accomplished, ‘verily you shall be fed,’ with such a portion of peace as a wise Master sees fit to support the mind, and excite a willingness to endure further conflict.”

“On fifth-day, at eleven o'clock, the meeting was held at Newtown, and attended by a large number who behaved in a remarkably solid manner; indeed such a solemnity prevailed as is seldom known in meetings of this sort, so that it proved what may be thankfully denominated a favored season; tending to the relief of our minds, and I hope the instruction of others, and was a compensation for much previous suffering and exercise. This seems like another woe being past, for such prospects try my poor frame and mind, beyond what I could easily set forth; and the fear lest the holy, precious cause, should suffer rather than be promoted, is awfully felt by one who has indeed occasion to marvel why so weak a creature should be thus led.”

“We had a solid time of religious retirement that evening in T. B.'s family, and next morning he accompanied us to Lambeg, where we lodged. Seventh-day proceeded to John Conran's; Sarah Harrison and Sarah Benton also arriving there soon after. We all went to Ballinderry meeting next day, after which I became so much indisposed as to think it proper to give up to take some little care of myself, which I was favorably situated for doing; dear Louisa Conran acting like a

kind sister, and ministering to my needs every way in her power.”

“Fifth-day, 29th. We attended meeting at Lisburn, which proved a truly exercising season, I believe, to every feeling mind; no voice was heard but that of dear S. Harrison, who expressed a few sentences in a close line near the conclusion.”

“Seventh-day we went to Lurgan, where we found our dear friend James Christy confined to his bed, and suffering from acute pain, the nature of which is not clearly ascertained; but his mind is sweetly composed and resigned, indeed wonderfully supported, for which he expressed himself grateful, though sensible of being unworthy.”

“The Quarterly Select Meeting was held that afternoon; the usual one on first-day morning was one of close exercise, and wholly silent: in the evening some liberty was experienced, and more of a consoling hope, that although so much death prevails, life is not entirely lost in our Israel, nor the prospect of its increase altogether withdrawn.”

“In this meeting I was satisfied at our detention, but know not whether others were; however, if a little peace be obtained, it is enough, and I do desire to take this feeling home with me after an embassy, which has, on various accounts, been peculiarly exercising.”

“The meetings for discipline occupied the whole of second-day, and on third, one for worship was solemn and satisfactory. In the evening we were favored at our lodgings with being refreshed together in the fellowship of the gospel, and on the following morning set forward, accompanied by four Friends of Ulster province, besides five from Dublin, who had come to attend the Quarterly Meeting. As we advanced towards Dundalk, which was the place of our resting for the night, I felt a weight on my mind, under the apprehended discovery that there was something here to be visited, and on entering the town believed it would be my lot to appoint a meeting.”

“I did not reveal this fresh and unexpected exercise to anyone, until the morning; when after endeavoring in solitude to acquiesce in this unfolding, and desiring resignation to do the day's work in the day time, I mentioned the subject to my ten friends, and they encouraging me to faithfulness, a place was sought for; and the Sessions-house being procured, a considerable number assembled at eleven o'clock, and we were so favored with the overshadowing of the holy wing, that I trust the minds of many were gathered into a state fitted to receive the counsel given to impart; and for this renewed manifestation of unmerited love and mercy, my spirit was bowed in reverent gratitude to our Almighty and unfailing Helper.”

This being the last meeting of which there is any account in connection with the present

journey, it is presumed that she went on without further detention, reaching Dublin on seventh-day, the 8th of twelfth month, where she met her husband, and returning with him to their own habitation, obtained the rest and care which her exhausted frame was greatly in need of My dear mother travelled in this engagement about two thousand miles by land, and crossed the sea six times.

CHAPTER VIII

Visit to North and South Wales Bristol and some parts of Lancashire. 1793.

Soon after getting home, my dear mother was cheered by having the society of her highly esteemed friend Samuel Emlen under her own roof, who, in the course of a religious visit to Ireland, was at Clonmel about the end of the year 1792. In the second or third month following she also met with this beloved friend in Cork, where she felt her mind attracted, and they were mutually comforted by the opportunity of uniting together in the attendance of meetings, and visiting some of the families of Friends, in that city. But it was not long before a more extensive prospect opened to the view of this diligent and devoted handmaid, and she laid before her Monthly and Quarterly Meetings a concern to visit Friends, and appoint public meetings in North and South Wales, and some parts of England contiguous to the principality.

In returning from Youghal, where the Quarterly Meeting was held, and her certificate endorsed, she met with a dangerous accident by the oversetting of the chaise in which she and her husband travelled; and though no fracture occurred, the injury was such as to produce considerable suffering, and render several weeks confinement to her chamber necessary; and indeed she was in a very delicate state of health upon leaving home in the eighth month.

Sarah Shackleton was again her affectionate companion in this journey, and her friend and relative John Grubb, kindly offering his services as an attendant, she deemed herself favorably provided for. They sailed from Waterford to Milford, landing after a good passage, on the evening of the 10th of eighth month, 1793. The following account of this mission is extracted from my dear mother's letters.

“On First-day, the 11th, we sat down with most of the little colony here, (Milford,) which consists of seven families, and hope the season proved measurably a meeting of worship, and that under solemn preparation some of their minds were a little encouraged, and gospel fellowship experienced.”

“On Second-day we went to Robinson-hall, where several families of Friends reside; and after

seeing the whole of these new settlers, I should have gladly felt liberty to proceed; but from the time of landing at Huberston, I had felt about the people there, and every other movement looked clouded till this was out of the way. I informed my friends of the prospect, and a large school-room at the Packethouse being readily granted for the purpose, a meeting was appointed there for six o'clock on third-day evening, and very largely attended; so that many could not be accommodated with seats and were obliged to stand about the door. The greater number appeared solid and attentive, and a covering of solemnity, which through mercy was early spread over us, so increased, as to incite humble thankfulness to Him who continues to be a helper in the needful time.”

“From the attendant feelings, I rather hoped that there were those present to whom the gospel might be preached, and whose hearts assented to the purity of its doctrines; though perhaps the terms whereon its glorious privileges are to be obtained might appear hard. For such as these a secret travail was felt, and oh! that it may be availingly raised in themselves, until that which opposes the sway of pure truth is removed, and by a submission to the discoveries of heavenly light, the superiority and excellency thereof may not only be discovered, but a willingness wrought to sell all in order to purchase a possession herein. The landlady of the inn behaved with great kindness to us, provided a nice supper and good beds for us, and several others who remained, and in the morning refused to take any payment for the accommodation, expressing her satisfaction with the meeting and our company.”

“Fifth-day. We sat the usual meeting with Friends, which I hope was, to some, a season of instruction, though little was communicated in words. Next morning we had a meeting appointed at Robinson-hall, and notice having been given, several not in profession attended, besides most of the Friends from Milford. This season was memorably owned by gracious regard, nothing being felt to oppose that liberty which the gospel spirit produced; and I think this sitting was the crown to the present little visit, and left us in possession of that peace wherein we could comfortably proceed on our way.”

“Several Friends from Milford accompanied us to Haverfordwest that afternoon, where we were kindly received by Jane Lewis; and at six o'clock sat down with the few Friends in the town, some others also joining us; it was a low silent meeting: but a season long to be remembered ensued after supper, at the sorrowful widow's, who seems to come under the description the Apostle Paul gives of that state, I hope in the whole of it, ‘she that is a widow indeed and desolate, trusts in God,’ etc. Near sympathy was felt with this dear Friend, and I trust her tried-mind was a little comforted and encouraged.”

“On Seventh-day morning heavy rain opposed our departure, and perhaps this reconciled to

standing still in a deeper sense, resigned to further discoveries of duty: towards evening it cleared, but it was only outwardly, the cloud remaining on the tabernacle, so that journeying forward would not have been safe.”

“The meeting on First-day morning was attended by persons of different denominations, and proved a truly solemn one, being sensible of rather unusual liberty, such as confirmed the belief that in most places there are inquiring minds, to whom the gospel may be preached, though a willingness to come under its pure government is not effected in them. We had the afternoon meeting deferred to six o'clock, and notice circulated among the inhabitants, a large number of whom were present, and an appearance of general solidity prevailed, though the season was for a long time laborious, which was felt to be occasioned by ignorance of spiritual worship; but I hope the veil was a little rent from some minds before we separated, and the way no longer deemed heresy wherein we worship.”

“I often think it is a great favor when life is felt to increase in these assemblies; for while I apprehend this very arduous line is that of my duty, earnest is my desire to be kept from doing harm, or through mistaken zeal for its prosperity, injuring the precious cause. There seems a double guard requisite on such occasions, lest, from the thirst prevalent in the minds of the people, anything not divinely consecrated should be administered; as on the other hand there is danger that the smallness of the provision, in its first appearance, should prevent resignation to go forth with it, and so the designed portion be withheld: but if we are mercifully kept watchful, how does the pointing of the Master's hand clearly direct the track, so that in humble admiration, and a sense of His gracious help, it may be reverently acknowledged, that although He leads the blind by a way that they knew not. He continues to make darkness light before them, and crooked things straight. The Moravian bishop, Henry Sulger, was at this meeting, and he and his wife called on us in the evening and manifested affectionate kindness towards us: his brother had been our very kind friend and interpreter in Switzerland, of which I told him.”

“Second-day morning, after some preparation for departure, we were favored with a solemn season at our friend J. L.'s, and under a renewed sense of divine mercy, parted with several who had been made dear in the covenant of love and life, and arrived at a place called St. Clear's to lodge. Here I passed a thoughtful night, feeling my mind drawn to Llangharn, a little town three miles distant, where there is a meeting-house belonging to Friends, but none resident. However, on going there the people seemed pleased with the prospect, and cheerfully circulated notice of a meeting to be held at four o'clock.”

“The house, which is capable of accommodating about two hundred, gradually filled, and many

collected about the door: the solidity which prevailed during nearly an hour's silence was extraordinary; and when liberty to speak was experienced, the feeling was very different from what is witnessed when the thirst is for words only; for the minds of many felt like ground drinking in rain, so that entrance was sensibly administered to the truths of the gospel, according to the ability communicated to preach it. When meeting concluded the people seemed unwilling to withdraw, and were so kindly affectionate in their manner as to seem like old acquaintance.”

“We proceeded on Fourth-day morning to Carmarthen, where we held a meeting with an unsettled sort of people, to whom true godliness was indeed a mystery, and likely so to remain until the veil of prejudice be taken away. On reaching Llandilo fifth-day to dinner, we heard of an old Friend residing about half a mile distant, and went in rain to see her; she was named Bowen, upwards of a hundred years of age, and with her son, an elderly man that had married from among Friends, lived in a little farm-house. The poor old Friend seemed pleased to see us, but was so deaf that it appeared useless to attempt expression; we therefore left a note, conveying what had been our feelings while in her chamber.”

We arrived at Swansea on Sixth-day evening, where a friendly, solid looking young woman soon came to us, and requested us to go with her to tea: we found her mother and sister very kindly disposed, though neither of them profess as we do. This young person went to meetings here from a secret attraction in her own mind, and though sometimes quite alone, has continued to do so about three years: she appears rightly convinced, and is, I believe, desirous to abide under the converting power of Truth.

“Feeling inclined to sit with the few Friends in this place, we had a meeting on seventh-day morning, which proved satisfactory, though the doctrine opened in a close line to the mere professors of pure truth, of which class it seemed to us, most present were. The young woman before-mentioned felt near to us, and I hope she was a little encouraged by this visit.”

“We went forward to Pyle, aiming at Cardiff for first-day; but not getting on as fast as we had expected, we did not reach it until the afternoon. My companions going in search of the few in profession with us, found a valuable old Friend, Elizabeth Edwards, who, though very infirm, came to the inn, rejoiced to see Friends, and with her and our own little band we had a sweetly refreshing season in the evening.”

“Though not clearly in prospect upon leaving Cionmel, I could now see no way but going to Bristol, the place of my nativity, where some of my bitterest drafts were administered, and I hope not altogether unprofitably taken; this felt much in the cross, and I came, not knowing what shall befall me, save that bonds and afflictions assuredly await, We crossed the New-passage on third-day, the 27th of eighth month, and on landing found G, PL and G. W., the

latter employed by Thomas Rutter to conduct us to his house, where we met a cordial reception.”

“Fifth-day evening we attended the meeting which was formerly held on sixth-day morning; it was silent, and proved to me the beginning of sorrows here, giving some little perception of the oppressed state of the seed in this great city. First-day was deeply trying throughout; in the morning I obtained but little relief: the meeting in the afternoon was heavy and silent, that in the evening large, exercising, and laborious; the people seemed full, and are, I believe, often filled; however, it felt to me that medicine rather than cordials was necessary, and I found it no easy matter to administer what was given in commission; but deem it an abundant mercy to feel the sacrifice graciously accepted. Oh! may we never turn back in the day of battle, though giants may be in the land, but trust in Him who proves the bow and battle-axe to His poor little ones; and while all the qualification, and strength to use spiritual weapons come from Him, graciously encourages to future combat by incomes of heart-settling peace.”

“I should have rejoiced could we have left things thus, and proceeded on second-day, but light did not spring up. We attended meeting again on third-day, and next morning went to Frenchay, where notice had been previously sent: the meeting there proved solemn and instructive, and though the line of duty was close, I hope some were renewedly encouraged to trust and not be afraid.”

“The usual meeting in Bristol on fifth-day evening was memorably relieving, though laborious exercise was my portion; it felt a thorough clearing out so far as respected Friends, but a pressure which I had at times been under since getting here, so increased, that I ventured to have a public meeting appointed for the next afternoon. This was largely attended; many serious persons, and among them a great number of Methodists, were present, and the season was early owned with a covering of solemnity gathering into solid attention, under which the labor felt easier than on some similar occasions; and the hope was excited, that, whether much or any good effect was produced by this sacrifice of the will or not, the precious cause of Truth was not injured: a cause which is indeed worthy the surrender of the natural life, if this were called for. After meeting many of my old acquaintance kindly waited to speak to me. By the appearance of some, it is evident that the world has not lost its attraction; this is sorrowfully the case with those, under every denomination, in whom the seed of the kingdom does not take root for lack of depth of earth; but there are some among the different names to religion, who, I hope, will become fruitful, if after having inquired what is truth? they are prevailed upon to wait for such an answer as will settle their minds in the right path. My spirit nearly saluted some of this description, and secretly travailed for their help; but alas! the cross remains a stumbling block to many visited minds, and the simplicity of truth foolishness.”

“Being now sensible of release, and favored with that peace which is the gift of divine compassion, leaving this place felt pleasant, and Olveston meeting presenting for first-day, we left the city on seventh-day afternoon the 7th of ninth month; and lodged at the house of Daniel and Joan Holbrow, the latter being an old and long beloved friend of mine, it was mutually pleasant to meet, and once more enjoy a little of each other's company.⁵ Several Friends from Bristol joined us at Olveston, and many not in profession with us also attended the meeting, which proved a solemn one. Two who appear rightly convinced of our principles were present, and I trust “a little instruction was profitably sealed upon their minds.”

“Second-day was the Monthly Meeting, held at Thornbury, to which we felt bound, and it was throughout an exercising season; but help being mercifully afforded we had cause for thankfulness, and as we met many Friends from the different particular meetings, it was a relieving opportunity. We returned to Tockington to lodge, and on third-day morning set out, accompanied by nine or ten Friends for the New-passage; John Lury and another Friend crossed the water with us; and when we got over, one of our band went forward about five miles, to Shire Newton, to appoint a meeting for three o'clock. There are only three Friends belong to it, but the meeting was attended by many others, of the poorer class as to this world, but to whom it felt that the gospel could be preached.”

“There being no suitable lodging here, we judged it better to return to the Passage-house, where we were well accommodated, and hoped to proceed on fourth-day to the next meeting, Pontypool; but as I had felt about Cardiff, when there in our way to Bristol, though without any clear opening to appoint a meeting, and the pressure reviving in such a manner that all other movements became clouded, we concluded to go there, though at the cost of about twenty-four miles of extra riding.”

“We arrived at Cardiff” on fourth-day evening, and finding a large room suitable for the purpose, had notice circulated of a meeting for ten o'clock on fifth-day morning; when a solid company collected with us, among which was the minister of the parish, and many Methodists. Through gracious condescension, the season was memorably owned, to the thankful admiration of our hearts; the people seemed to hear the truth in the love of it; but oh! what can be hoped for, when that which will restrain remains untaken away: however, if even one poor mind is a little instructed, may He who is forever worthy have all the praise. We had afterwards a solemn season with three of our fellow professors, and felt much sympathy with one who is, I believe, convinced in her judgment, loves Friends, and confesses this so far as to sit with the few in their little meetings here, but she stumbles at the cross.”

5 This was the Friend to whom the letters in the early part of this volume were addressed. She joined our religious Society on the ground of conviction a few years after my dear mother, and was a steady and valuable character to advanced life.

“We proceeded on sixth-day to Pontypool, and at six o'clock that evening sat with the Cew Friends resident there. It was a trying time on account of the lowness of the pure life; but a solemn season after supper at our lodging seemed as a refreshing brook to our weary spirits. Feeling easy with respect to this place, and the small meeting of Llanelthy about ten miles, distant, by a road nearly impassible for a carriage, we left Pontypool on seventh-day got to Monmouth to lodge, and concluded to have a meeting at our inn next morning.”

“Hearing of a young woman, a Methodist, whom Job Scott had seen and conversed with, we inclined to have some of her company, and on telling her our intention she appeared well pleased, and we retired to a quiet chamber, where I think we were favored with that sacred unction which unites all the living, and throws down the barriers of outward distinction. This young woman appears solid, and acquainted with the influence of good, but not sufficiently emptied of self, to receive the kingdom as a little child; but an openness being felt towards her, I hope no harm was done in communicating what arose, and we parted in that love which it is refreshing to feel.”

“We spent the remainder of the day at my brother's, and on Second-day morning the 16th, parted from our dear attentive friend John Lury, he being bound to Bristol Quarterly Meeting which began next day, and we to pursue our journey; so without any guide or companion, we proceeded to Hereford, arrived there to dinner, and were a little puzzled which way to steer afterwards, but we were favored to reach Leominster in safety; and not knowing any Friend there, went to the inn which was recommended to us. Cousin J. G. walking out after tea, found some kindly disposed to entertain strangers, and we were affectionately received and hospitably cared for, by three children of dear Thomas Waring, who entered his everlasting rest about four months since. A meeting was appointed for third-day, to which, I believe, most Friends came, and after a time of deep exercise, it was graciously owned by the renewings of holy help, to the humbling and relief of our minds. As our journey was not likely to be much advanced by proceeding this evening, and the weather became wet, we abode with these dear Friends the remainder of the day, feeling the sympathy of their spirits like a pleasant stream in a land of drought.”

“We have been in our travels through some parts, much like poor pilgrims. Friends being so thinly scattered in Wales, that except when our kind friend J. Lury was with us, we have had to provide for ourselves in every sense. We set forward fourth-day morning for the Pales meeting, and travelled over a very indifferent road, where we were in great danger of being upset, but mercifully escaped any injury. We arrived late in the evening, and found Rees and Joan Bowen kindly disposed to do what they could to accommodate us, and though much in the simplicity, it was truly pleasant to rest after hard labor. My frame sensibly feels such constant exertion, but

I am through divine assistance sustained, my general health is better than on leaving home, and I have not yet laid by one day from traveling or meeting.”

“In consequence of a fair at Kineton, it was not practicable to hold a meeting fifth-day; the next being their usual time, we had notice sent to Friends residing in different directions, and also among the inhabitants generally; and though a time of close exercise, this meeting proved solemn and relieving to our minds. The number of Friends in these parts is small, and that of deeply exercised members is only as one of a family and two of a tribe; but these are worth visiting; and among those of other denominations there are also such as deserve notice, several of whom were at this meeting, and I believe felt a little strengthened. We resumed our journey about four o'clock, and reached a comfortable little inn in Radnorshire twelve miles distant, to lodge.”

“Seventh-day we encountered what is called thirteen miles, of some of the worst road I ever travelled, being five hours in arriving at our place of destination; but still we have to acknowledge the extension of protecting care, so that ourselves, chaise and horses, were all sound on getting to Llanidloes in Montgomeryshire. We lodged at an inn, very few Friends residing in the town. The meeting here on first-day morning was, through gracious condescension, a remarkably invigorating season, feeling like the participation of such meat as the prophet went in the strength of, many days.”

“The meeting here is held in a school-room, (no house for the purpose being built,) which was closely filled by those of different religious professions, several of whom were very solid; and the few Friends belonging to it are mostly of a description to whom, as the Lord's poor, the gospel freely flowed. The afternoon meeting was silent, but one of instruction. There are two men Friends in this small congregation in the ministry. We spent the whole day at the school, which is kept for the benefit of the principality, and I apprehend supported by subscription, though such as can afford it pay for their children. A Friend and his wife from Lancashire, Robert and Mary Whitaker, are settled there; they are a steady valuable couple, but feel discouragingly the difference between their present and former situation; we felt love and sympathy towards them.”

“Second-day morning, 23rd. We left Llanidloes with peaceful minds, accompanied by two choice Friends; Richard Brown, a minister, and his sister Mary Hunt, an elder, both going to the Quarterly Meeting at Shrewsbury', to which we felt attracted, and where we were favored to arrive in safety a little before the time for Select meeting on third-day evening. We were kindly received by dear John Young, and his daughters Jane and Hannah, and comforted by the sight of several old and beloved Friends; among these was Ann Summerland, who at that sitting, and

in the Quarterly Meeting next day, stood forth in the exercise of her beautiful gift, a striking example of verdure in the winter of eighty-five. The little business of this Quarterly Meeting being over, about two o'clock, I ventured to disclose a prospect which nearly from entering Shrewsbury had impressed my mind, that of inviting the inhabitants to a meeting in the evening; and I think it may be thankfully acknowledged that this season also was mercifully owned, by divine power rising into dominion; and a hope attended, that this feeble effort to promote the precious cause of truth and righteousness, would not prove wholly unavailing."

"We sat the usual meeting with Friends on fifth-day to our comfort, and afterwards proceeded to Coalbrook Dale, where my mind felt strongly attracted. We reached the hospitable mansion of Abiah Darby to tea, and found many dear Friends who staid the evening; she is very infirm and mostly confined to one room, but joined us at supper, and in a season of retirement after, was engaged in solemn supplication and praise."

"We had previously requested a meeting might be appointed at New Dale, for sixth-day morning, and many from the Old Dale accompanying us, it seemed like visiting both meetings; and through the extension of merciful regard, proved a memorable time: the continued willingness of the great Master being evident even to bring back those who have halted, and such as have been driven out by the enemy of all good. Some of this description being present, earnest travail on their account was afresh excited, and a few friendly calls afterwards tended to additional relief."

"We proceeded that afternoon to" Newport in Shropshire, and on seventh-day rode twenty-five miles to Namptwich, where we attended meeting on first-day morning; a laborious, heavy season, but towards the last a little liberty was experienced. Feeling in haste to get to Liverpool, we were easy to proceed on our way, and arrived there the following evening. It had for several days appeared to me as if we were going to the funeral of dear Elizabeth Rathbone, and finding at Warrington a letter from my beloved friend S. Benson, informing me that her precious sister's release from suffering seemed near, it was no surprise to me to hear, on stopping at R. Benson's door, that she had been some hours sweetly dismissed from this conflicting state. We went to the house undetermined as to staying, having received a kind invitation from William Rathbone to lodge; but the affectionate solicitude of R. and S. B. induced us to take up our residence in this house of mourning, after being assured by dear S. B. that she would not anxiously think about us, but let us consider ourselves at home."

"Our dear departed friend was many months ill, but preserved in sweet resignation and quietness of mind, saying a short time before her departure, 'My work is done and I am ready.'"

"Third-day was the Monthly Meeting, which was largely attended, and a solemn, favored time;

as was also the Quarterly Meeting for this county, held on the succeeding day, wherein gospel liberty was experienced, and the current of life so flowed that I trust the ever blessed name of our Redeemer was exalted. After supper at R. Benson's there was a season of religious retirement, in which I believe, some minds felt renewedly strengthened under the sense of all-sufficient help; our dear friend R. Benson spoke instructively.”

“Fifth-day was the interment, which was largely attended; the pause at the grave side, and a meeting held subsequently, were times of solemnity and favor; so that this beloved exemplary young woman was owned in death, as well as approved in life. John Thorpe was well engaged on this occasion; his ministry is uncommonly lively, sensible, and as dear Samuel Emlen says, with ‘holy pertinence’ to the subject in view. A large company returned to the house, and after partaking of the bounties of heaven in a temporal sense, a season of divine refreshment succeeded, wherein some young persons present were reminded of the precious counsel which the deceased had often given them.”⁶

“Having had a view before I came here, and being since confirmed in the belief, that something was due from me to the families of this meeting, I ventured to mention, after being altogether closed from public labors on first-day, that I believed it best to move in this matter: and finding there were some other minds under preparation for this service, the performance of it was considerably lightened by the sympathy and united exercise of several dear friends. Robert Benson kept closely with us, and his valuable wife and S. Hadwin occasionally joined. We broke off” in order to attend the Monthly Meeting held at Manchester the 15th of tenth month, which proved a time of deep and painful feeling; but through the renewed extension of Holy aid, one of some relief, which I consider an abundant favor; though in thus endeavoring to fill up the allotted measure of suffering, no mighty works may be done. The efforts of some are indeed very feeble, but if these are only so preserved as at, last to obtain that testimony, ‘she has done what she could,’ it will be enough; yes, under such a prospect, the often tossed and weary spirit may even repose: while in deep self-abasement the acknowledgment of being an unprofitable servant is renewedly made. But oh! that unto Him who is able to make up all deficiencies, praise may be ascribed both here and everlastingly!”

After the family visit, my dear mother held a public meeting at Liverpool, which is stated to have been large and favored; another at Prescott, for which the use of the Sessions House was obtained; and on the 25th of tenth month was at Warrington, where, after holding a public meeting, she had a solemn and relieving opportunity with her fellow professors.

She returned to Ireland in time to attend the Half Year's Meeting in the eleventh month; after

6 For an account of E. Rathbone, see “Piety Promoted,” 10th Part

which she was favored to reach her own habitation in better health than she had left it, having accomplished an exercising journey of above three months.

CHAPTER IX

Visit to Leinster Province, particularly the County of Wexford, also Public Meetings in the County of Cork, and Letter to the French Prisoners at Kinsale. 1794.

During the ensuing winter, my beloved mother was mostly occupied in religious service within the bounds of her own quarterly Meeting, and early in the spring she obtained a certificate for visiting Leinster Province, expressing that in this concern her view was much towards holding meetings with those of other religious denominations. Soon after avowing this prospect she was taken very ill, and confined for many weeks to her chamber, so that she did not enter upon the engagement until after the National Meeting in Dublin. While attending that solemnity, she felt her mind impressed to have a public meeting in the city, respecting which, and subsequent religious service, she writes as follows:

“I have frequently since coming here, feared what is now come upon me, but waited for the conclusion of the meeting to have the matter matured. First-day was a time of arduous labor indeed, one wherein I was once more helped to feel a little for the state of the church, and relievingly to cast off some of the burden under which I had been oppressed. Third-day sat the usual meeting at Meath-street, and my view being to the inhabitants of that neighborhood, notice was circulated for a meeting at six o'clock in the evening; the house was entirely full, and such remarkable solidity prevailed, that I am willing to trust the blessed cause of Truth was not dishonored by this feeble attempt to advocate it, though my mind was affected with many fears, and earnest were my desires that the Lord's power might so arise as to keep down all of an opposing nature, which was in good measure the case, M, Ridgway was at the meeting, and though silent, the sympathy of her spirit felt strengthening.”

“I proceeded on Fourth-day morning to Ballitore, attended meeting there on fifth-day, and next morning accompanied Friends from there to the Monthly Meeting held at Athy, where, notwithstanding I got wet in going, I am glad to have been, feeling my mind so relieved that I hope that place may be off the list in my impending journey. Returning to Ballitore, I remained there over meeting on first-day morning, and had cause to be humbly thankful in doing so; for while very much indisposed from the effects of a cold, I was so helped to discharge my duty as to be left in possession of quiet poverty. I rode to Carlow in the afternoon, and feeling inclined to visit the widow and children of our friend John Watson, went on second-day to Ballydarton. Mary

Watson and several other Friends dined there with me, after which a season of solemn stillness ensued, which was attended with feelings that proved a sufficient recompense for this little turn.”

“I believed it best to appoint a meeting at Kilconnor for the following day, and also requested that the invitation should extend to those not in profession with Friends, A considerable number assembled at ten o'clock on third-day morning, over whom a solid covering soon spread to the comfortable settling in outward quiet, under which an unusual liberty for gospel labor was experienced; and it proved, like many other seasons, one wherein that language might be gratefully adopted, ‘Hitherto the Lord has helped,’ At the conclusion, Friends were requested to remain, and on them, I hope, honest labor was, in received ability, bestowed: after which, feeling liberated for the present, I deemed it best to turn homewards, first attending the usual meeting at Carlow, on fourth-day, the 14th of fifth month.”

Her continuance at home was but short, for early in the sixth month she set out, accompanied by her beloved friend Margaret Grubb, for the county of Wexford; they spent several days in Waterford, attending meetings there on first and third days, and making calls on Friends who were confined by illness. They went from there to Ross, and on the 17th of sixth month my dear mother thus writes from Enniscorthy:

“Though my bodily strength, as you know, is not great, I have cause to be thankful that the tabernacle is so supported as that the work of the day is, I humbly trust, advancing, wherein I have peace so far in the present embassy. The lines fall not in pleasant places, our heritage is not goodly, and if we visit the seed it must be in the prison house, where it too generally lies. We attended Forest meeting on first-day, which was large and remarkably exercising to us, but through merciful assistance our minds obtained relief: we had a season of religious retirement in the evening, in Jacob Goff's family, at whose hospitable mansion we lodged and were affectionately entertained.”

“Feeling about the inhabitants of Taghmon, a little town through which we passed, but where no room sufficiently large was to be found, they were invited to our meeting house, about half a mile distant; and on second-day forenoon we assembled with a considerable number of the military, and others of different descriptions, who conducted themselves with solid attention, and through divine mercy it proved a memorable time. There was sensible liberty in declaring, and willingness to receive, the testimony of truth. At the conclusion some books were distributed, with which the people seemed so pleased that we saw several reclining on the grass as we passed by the fields, employed in reading them. Oh! that my heart may thankfully remember this favor, added to many others, and be engaged resignedly to pay those vows made in the day

of trouble; for long indeed have I seen that sacrifices of this nature would be required at my hands.”

“We proceeded to Lambstown, made a few calls on Friends, and had an appointed meeting at Cooladine, which proved a low trying time. Sat with Friends here at their usual meeting on fifth-day, wherein my dear M. G. was engaged to minister, but I was silent; and believing it best for us to go into the few families resident in this place, we began with the work, by having two visits that afternoon, and at six o'clock in the evening had a meeting for the inhabitants, which was largely attended and mercifully owned. Many books were distributed, and more were afterwards applied for, which encouraged the hope that favorable impressions had been made on some minds.”

Before leaving Enniscorthy, my dear mother addressed the following letter to a man who had attracted her notice after a public meeting at Ross, which, with a few extracts from one he wrote to her in reply, it is thought may prove both acceptable and instructive to some readers.

“Dear Friend,

Strange as it may appear for one who has no acquaintance with you, to address you in this manner, I feel persuaded that it will not be altogether unacceptable to you, when I tell you it proceeds from an apprehension that it may conduce to my peace; and seems pointed out as the best means to throw off some of the feelings which have attended my mind when you have been presented to my view. It was, I conceive, the drawing cords of gospel love that influenced my heart to pay the present visit to these parts; and not satisfied with coming to see how my brethren fared, I have been sensible, since entering into the field of labor herein, of the extension of the heavenly Father's love to His family universally; and have been engaged, with my beloved companion, to appoint meetings of a more general kind than such as are usually held when our Society is the only object. It was one of this nature at which you, with many others, were present on this day week at Ross. I knew not, by information or otherwise, who, or of what description any then assembled were; but I did at that season believe that there were present, one, or more, in whom the deeply important query had been raised, ‘What is truth?’ and for such a travail was excited in my heart, that they might patiently wait for, and be indisputably favored with such an answer from Him who can administer it, as might fully settle and establish them in the way of righteousness and peace.

In the class already described I heard after meeting your name; and passing by you on second-day morning on the quay, I was so sensible of the extendings of gospel love towards you, that I thought I should have liked just to tell you so much, and admonish to

faithfulness to the monitions of pure truth inwardly revealed.

I have this evening been so sensible of the renewing of this, I trust rightly inspired solicitude, that while nature covets rest after a day of toil, I am seeking refreshment to my spirit in thus saluting you. And believing it to be of the utmost consequence that we should singly attend to, and obediently follow, the light which makes manifest, it is in my heart to say unto you, dear friend, stand open to its unerring discoveries, and believe in its infallible teachings; for as this disposition prevails in us, we shall be instructed in all things appertaining to life and salvation. Yes, if no inferior medium conveyed anything fully satisfactory, or sufficient to obviate the difficulties presenting to our view, I am persuaded from a degree of certain experience, that in this school of inward attention, greater proficiency may be made in true and saving knowledge, than will be the case in a far longer space while our views are outward; as by ever so great exertion of the mental powers, things viewed in the light and eye of reason only, may be decided in a very erroneous manner. Man, however enabled to write or speak on the most important points, can only help to convince the judgment and inform the understanding, but the divine principle wherewith we are mercifully favored, operates in a far more powerful manner; it not only speaks in us the intelligible language of conviction, but, while it discovers the reality, puts us in possession of it, and conveys such soul satisfying virtue that it allays the thirst for every inferior stream. Here that water being partaken of which Christ the indwelling fountain administers, we go not there to draw—namely, to that spot from which we derived something, but not fully adequate to the desire or thirst excited; because we feel, that whosoever drinks of this unmixed spring, it is in him a well of water, springing up into everlasting life.

Now, dear friend, what my mind feels deeply solicitous for is, that this may be your favored experience; that the substantial part of true religion may be richly inherited by you; that being a witness of the inward and spiritual baptism, as the door of initiation into the church, the mystical body of Christ, you may become thereby a partaker, at the spiritual table, of the soul sustaining ‘bread of life,’ and be nourished with the wine of the heavenly kingdom, comprehending the communion of saints, and being through the power of Truth, sanctified throughout, body, soul and spirit, participate everlastingly of the treasures of the Lord's house.

So desires the heart of your truly well-wishing friend,

Mary Dudley.”

The reply:

“Respected Friend,

For so I must call you, your very unexpected and highly welcome letter was delivered to me last Saturday evening.

Just before I received it my mind was engaged on divine subjects, and on some particulars relative to which your letter seemed as a message from heaven: as such indeed I received it, and have been greatly affected by it; and from the altar of my heart I return praise and thanksgiving to that adorable Being who has, in numerous instances, shown his kind, providential care of my poor soul. And you, my much esteemed friend in the gospel, as an ambassadress of Christ, and a messenger of the Lord to me for good, I salute with my heartfelt and grateful acknowledgments.

Through your ministry I received of the baptizing power of Christ; it quickened my soul, it reached, melted, and tendered my heart, and refreshed me as with the dew of heaven.

Those feelings we cannot bring upon ourselves; it is the Lord only, either by himself immediately, or His agent or agents sent with power from on high, that can effect such things. The earnest solicitude raised in you to write to me, the refreshment and comfort I received from your letter, my state pointed out in your sermon, the effect it had on my dear children and myself, all declare unto me the finger of the Lord in this matter, and that you have come unto us ‘in the fulness of the blessing of the gospel of Christ.’ May we keep close to that light which makes all things manifest, until it shine more and more unto the brightness and clearness of the perfect day, and so living in the light, we shall have fellowship one with another, and the blood of Jesus Christ will cleanse us from all sin: all the blessed merits of His death, and all the life-giving influences of His Spirit, are to be had by’ being joined to this light, and walking in it; in Him was life, and the life was the light of men.

Whatever others may do, as for me, my dear wife and children, may we serve the Lord with our whole hearts, and be engrafted into the true vine. To hear of our progress in true religion, will, I am very certain, be highly pleasing to you. And now, my respected friend, I commend you to God and to the word of His grace! go on in the baptizing power of the Lord. May we, every one of us, hold out unto the end and be saved, that so in the day when the Lord shall make up his jewels we may unitedly partake of the boundless ocean of everlasting glory and bliss.

These are the fervent desires of your much obliged and sincere well wisher.”

From Enniscorthy she went to Ballinclay, from which she writes as follows:

“We arrived here on seventh-day afternoon, and met a truly cordial reception at John and Abigail Wright's. The meeting on first-day was, I believe, attended by all the members of it, and in the evening we had a season of religious retirement in the family. After this, Wicklow so forcibly attracted my mind, that I saw no light on any other direction, and my true yoke-fellow M. G. having adopted the resolution, ‘where you go I will go,’ we sent forward to have a meeting appointed therefor third-day; this, through gracious condescension, proved one concerning which it may be said that Truth rose into dominion. There was not so large a number as on some similar occasions, but the company was of the higher class, and their solid attentive demeanor such as left no room to doubt that, at that season, their minds were measurably awakened to serious consideration, whether any further fruit be brought forth or not. After dining with some Friends in the town, we returned to Ballikane, and had a meeting appointed for Friends there on fourth-day morning, which proved relieving to our minds, although a deeply exercising time.”

“Having felt respecting the inhabitants of Gorey, we turned there sixteen miles, and on arriving there found that John Wright had procured the use of the assembly room, which being properly fitted up, a large number were accommodated at a meeting held on fifth-day morning. The company was not very promising, to look at, but a solid covering soon spread, and mercifully so prevailed as to keep in subjection the light chaffy nature; so that not only solemn prayer could be offered, but the testimony of Truth go forth with gospel liberty; and there was a consoling hope in our hearts that this day's labor would not be altogether in vain. Several appeared very desirous of having books explanatory of our principles, and expressed their satisfaction with the meeting. I find there had not been any meeting held there in the remembrance of some elderly Friends, except one many years ago, and another by John Pemberton.”

After this they went again to Enniscorthy, where the Quarterly Meeting for Leinster Province was held the last three days of the sixth month, respecting which, and their subsequent engagements, she thus writes:

“This season was on several accounts one of great conflict and exercise; there was not an abundance of preaching, indeed I thought what there was might be termed laboring, and that in ground unbroken by the plough of divine power; however, as ability was mercifully afforded to maintain the exercise and obtain relief, this ought to be thankfully acknowledged. We remained over the usual meeting on fourth-day, which was a time of honestly clearing out, and consequently relieving. We got that evening to Joseph Smithson's, at Ballintore, and at five o'clock on fifth-day afternoon held a public meeting at Ferns, which proved a time memorable for the

extension of gracious help, and liberty for the precious testimony of Truth, which I trust was, by its own power, exalted over all opposition. The company was as large as the house could well contain; among the number were two clergymen, one of whom was very cordial afterwards, coming into Benjamin Smithson's, and introducing his children to us."

"Feeling an impression to visit the families of Cooladine Meeting, we entered upon that service, and were closely occupied during four days, having many miles to ride in going from house to house, and great part of it over very bad roads. In the meeting at Cooladine, on first-day, although no capacity to minister was afforded, it felt a favor that the oppressed seed could be prayed for: it was their Preparative Meeting, and we also sat with a family who came to be visited, before dinner, and immediately after with another, who, to save us eight miles riding, had kindly remained. In the evening another sitting ensued, and so ended this exercising day."

"Third-day was their Monthly Meeting, held at Ballintore, and largely attended; the first sitting by several not in profession with us, among these one of the clergymen who was at the public meeting at Ferns; my dear M. G. sweetly ministered, and we paid a visit to the men when separated. A large company dined with us at B. Smithson's, and in a season of retirement afterwards, a consoling persuasion was raised, that some present, with many more in these parts, would be not only gathered under, but everlastingly sheltered by the heavenly wing; this precious influence felt as a seal to our release, and we parted from many under the cementing virtue of divine love. We lodged as before at J. Smithson's, and after a solemn season there on fourth-day morning, left this field of labor, and reached Ballykealy to dinner on our way towards Roscrea."

After visiting Friends at Birr and Roscrea, my dear mother and her companion got to their own Quarterly Meeting, which was held in Limerick about the middle of the seventh month, and afterwards sat in most, if not all the families constituting that particular meeting. Near the close of this service, she was confined with a severe attack of indisposition, which tended greatly to reduce her already exhausted frame; so that she returned home in a very weakly condition, and was for some time unequal to much exertion. Early in the ninth month, however, she believed it required of her to enter again upon religious service, and was engaged in holding public meetings in several places within the compass of her own Monthly Meeting, as well as attending some meetings for worship and discipline in Cork; and near the close of the year she set out with a prospect of more extensive labor in that county, having S. L. for a companion, as also her nephew J. G., he being again kindly disposed to act the part of a care-taker to his dedicated relative.

During about four weeks which this journey occupied, she was closely engaged in an arduous

line of service, both among Friends and others, visiting families in Youghal, and holding nine or ten public meetings; most of these in places where none of our Society resided, and where the principles we profess were but little known. Of this description was Kinsale, and a number of French prisoners being confined there, she felt her mind brought under concern on their account, and in consequence wrote the following letter, which being translated into their language, was soon after her return home, conveyed to them. Near the conclusion of this engagement she writes:

“The present journey has indeed been memorable on several accounts,—in prospect, the line of labor, and for the extension of holy help; so that there is cause for continued trust in the arm of divine sufficiency.”

An Address to the French Prisoners at Kinsale

“The love of the gospel having lately engaged me to pay a religious visit to Kinsale, where by the sorrowful effects of that spirit which causes wars in the earth, you have been cast into prison, I found my mind drawn towards you, my dear brethren.

Your situation claims the sympathy and attention of those who, as they feel the influence of divine love, are enabled to administer spiritual encouragement to others. Your present circumstances are extremely affecting; you are detained from your friends, and your native land; amongst strangers, and exposed to many difficulties.

Yet when we consider the kindness of that good Providence, without whose sacred permission not a hair of our head falls to the ground; when we recollect that He is omnipresent, watching continually over his creature man in every situation in life, there is surely encouragement for each of us to trust in Him, as a very present help in every time of need, as well as a refuge and strength in the day of trouble.

My dear brethren, you may find Him in the prison as readily as if you were at liberty. He is with the poor as well as the rich; for His abode is with the children of men. His temple is the human heart, and it is therein that the only altar is placed on which acceptable sacrifice is offered to Him. No outward obstruction need hinder us from finding him an unfailing helper; and as we turn the attention of our minds immediately to Him, He proves Himself all-sufficient for us.

Oh! how do I wish that every one of you may happily experience this to be the case. A few years since, I paid a religious visit to some parts of France, and I have comfort in believing there are many in that country who are in search of that which alone is perma-

nently good: and being convinced that all the teachings and doctrines of men fall short of procuring it for them, they have inquired, as some formerly did of the Messiah, 'Where do you dwell? May all such wait for and accept the gracious answer, 'Come and see.' Be assured, dear prisoners, that as this invitation is followed, it will lead into liberty and enlargement from that state of thralldom wherein the human mind is bound with oppressive chains. By submitting to the Lord's call, we are converted from darkness to light, and from the power of satan unto God. He causes us to feel that it is sin and corruption which separate us from Him; and if we faithfully attend to the guidance of His Holy Spirit, we come to experience the bonds thereof to be broken in us, and know an introduction into the glorious liberty of His children.

Here is a privilege attainable even in your outward prison, where you may sing to the Lord a new song, because He does marvelous things in and for you. The great enemy uses every means to hinder this work, and to chain the mind in the dungeon of transgression, and plunge it deeper into sin and sorrow. He tempts the unwary, especially in situations like yours, to seek a temporary relief in things which divert from inward reflection: the tossed mind flies to one false refuge after another, which does not afford the rest it seeks; but leads gradually into a captivity that is, at length, lamentably confirmed, and the enemy gets full possession of the fortress of the heart. Whereas, had there been attention given to the captain of the soul's salvation, and obedience "yielded to His commands, the subtle adversary would have been repelled in all his attacks, and prevented from obtaining the dominion. Ah! my dear friends, I want you to be enlisted under the glorious banner of Christ Jesus. I want you to be well disciplined in the use of those weapons which are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing info captivity every thought to the obedience of Christ.

Under the impressions of divine love, a current of which I feel to flow towards you, I invite you to Him who reveals Himself in the secret of the heart—to His light—by which, alone, you can discover the need you have of Him, as the Savior and Redeemer of your souls. What a mercy it is, that in this glorious gospel day, none need say, 'who shall ascend into heaven to bring Christ down from above, or who shall descend into the deep to bring up Christ again from the dead; for the word is nigh you;' the eternal Word of life and power, inwardly manifested as a reprover for sin and a teacher in the way of righteousness.

He knows what instruction our several states require, and dispenses it accordingly;

affording sufficient strength to obey Him, and to follow His sure direction. Now, how superior is this to all that man can do! How ineffectual are those remedies which human wisdom proposes, for the relief of the truly awakened mind! How inadequate to the radical cure of that disease, which a departure from the divine law has occasioned: thereby sin entered into the world, and death by sin. The divine life in Adam was lost by transgression, and his posterity brought under the dominion of an evil seed, or enemy, from which we all have need of redemption as well as he had, ‘for as in Adam all die, so in Christ shall all be made alive;’ all, who through faith in His holy power, experience the blessed effects of His coming, by permitting Him to accomplish in their minds the great work of transformation. His name was called Jesus, because He should save His people from their sins, not in them; so that, notwithstanding all that Christ Jesus has done and suffered for us, and that His love is offered to us universally, we really know him not, as a Savior and Redeemer, but in proportion as we are saved by Him from that evil seed which leads into transgression. As we submit to the operation of that power which effects the one spiritual baptism of the Holy Ghost and fire, the floor of the heart is thoroughly cleansed, our lives and conversation become such as bring glory to Him who created man for this very purpose. May the convincing voice of Truth speak intelligibly to, and engrave these most important subjects upon your hearts: for surely the Lord is at work by His judgments, as well as mercies; and it is high time for the people to learn His righteous law, that so His glorious promises may be accomplished, and the ‘earth be filled with the knowledge of the Lord, as the waters cover the sea.’

May the peaceable spirit of Christ Jesus and His pure government increase and spread, and the day hasten when, all being gathered to His holy standard, ‘nation shall not lift up sword against nation, neither shall they learn war any more.’ Oh! let none of us obstruct this gracious design, by hardening our hearts against Him; but let us submit to His holy government, that we may experience an end put to sin, and righteousness established in the place thereof. Thus we shall, individually, know that Christ Jesus is indeed come, not only as a Savior universally, but as a Savior and Redeemer in our hearts, and that He is executing His powerful office there, in order that He may proclaim everlasting victory over death, hell and the grave.

I am, in the love and sympathy of the gospel, your friend,

Mary Dudley”

CHAPTER X

Visit to the Provinces of Ulster and Connaught—Illness and consequent Journey to the Hotwells—Family Visit at Waterford, from Second Month 1795, to Twelfth Month 1796.

She was not long at home, before the call of duty again summoned her to prepare for giving fresh evidence of love and allegiance to her divine Master; and although very delicate in health, from the effects of a cold taken when last traveling, she set out about the middle of the second month 1795, on a religious visit to Ulster and Connaught; S. L. being united in the engagement. They arrived in Dublin in time to attend a Monthly meeting there, on third-day the 24th of second month, after which my dear mother gives the following account of this exercising journey.

“Life was low, and although several testimonies were borne, if any ‘mighty works’ were done I was insensible thereof. I remember it is said, that in some cities this could not be. the case ‘because of unbelief.’ We left Dublin on fourth-day, and got to Stramore sixth-day evening.”

“Seventh-day, the Quarterly Meeting held at Moyallen for this province commenced, by that for Ministers and Elders being held. The meetings on first-day were largely attended, as were those for discipline on second, and the concluding meeting on third-day; but through all, sadness was the covering of my spirit, and I do not remember any season when more exercising labor fell to my lot; but being mercifully relieved, though not refreshed, I was thankful in renewedly experiencing the arm of holy help fully equal to support. Even close doctrine is, with the people, preferable to silence; the communion with their own hearts is closer work, therefore preaching, preaching is still desired; but this is vain, and will ever be so, if Christ be not raised.”

“Having felt my mind attracted in gospel love towards the inhabitants of Loughbrickland, a little town about five miles from Lisburn, we went there on fourth-day morning; and finding no place suitable for a meeting but the public worship-house, which the clergyman in a kind manner offered, we felt no objection to accept it. A considerable number of Friends, and a very large company of other religious denominations assembled, about eleven o'clock; a precious covering of solemnity was soon mercifully spread, and we had occasion deeply to bow in prostrate gratitude for the extension of divine assistance, which was, indeed, memorably granted; and a hope was excited, that all the bread that day distributed will not be lost.”

“Fifth-day we attended the usual meeting at Moyallen, to our relief; and on sixth-day had a public meeting at Lisburn, which was large and graciously owned by Him who I trust prepared and called for the sacrifice. An archdeacon and several others of the clergy attended, besides

many persons high in the estimation of this world. I felt my bodily strength much exhausted, but was favored with a quiet, easy mind; and in the afternoon paid a visit to the Provincial School, to my refreshment.”

“First-day morning, the 8th of third month, we went to Lurgan meeting, which proved a closely exercising season, and left such feelings as made the prospect of another meeting appointed for four o'clock in the afternoon, discouraging; the poor body seeming to have had enough. However, we set forward to Portadown, a place where no Friends reside, and found a great number of people waiting about the door of a large room at an inn, which had been previously seated, and was soon much crowded, many also standing without: yet there was a remarkable quietness, and more liberty in proclaiming the gospel than is usually felt in this day among the members of our own Society. I was so weak and indisposed as to be unable to move forward, as designed, next morning; but being better for a little rest, we set out on third-day, and on fourth-day attended the meeting at Grange, wherein deep anguish of spirit was my portion; for although my heart and lips were engaged in prayer: though I believed it the Master's will that the children of the heavenly family should be visited, yet such were my feelings, and so little way for relief appeared, that I scarcely ever remember being so awfully and painfully instructed. I was led to meditate on the great image, composed of various metals, the efficacy of the little stone cut out of the mountain without hands, etc. Some of these visions were opened, some sealed; but after all my mind was so clothed with sadness, that after meeting I hardly knew which way to turn.”

“However, as I had been previously exercised about Dungannon, and the weather promised favorably, several Friends rode on, and procured the Presbyterian meeting house, where dear Job Scott held a meeting a few months before his death, and at six o'clock we assembled, and many hundreds with us. In general the people were solid and attentive while the doctrines of the gospel were, in received ability, a little opened, and I trust some instruction was sealed. There seemed to me the piercing sense of a predestinarian spirit, that which limits the pure principle, [the Spirit of Truth] therefore the life; and so proportionate darkness covered the earth, to penetrate which required proportionate help; and it may be thankfully acknowledged this was mercifully afforded.”

“Several Friends kindly accompanied us on fifth-day afternoon from Berna, from which we travelled over some very hilly road and through snow, seventy miles to Sligo, which we reached on seventh-day evening. First-day abode there at a good quiet inn, and as a practice I have felt best satisfied with when not near a meetinghouse, our little band had a season of retirement, which through favor proved refreshing. Finding a removal hence clouded, and the attraction to a meeting with the inhabitants increase, our men Friends went to make inquiry

respecting a place: from different causes none could be procured that evening; nine o'clock next morning was therefore concluded on, and the Presbyterian minister readily gave the use of his meeting house. A large number of solid people attended, who seemed disposed to receive the doctrines of Truth; indeed I trust some bowed under its precious influence."

"The labor in this meeting was of a truly arduous kind, having to encounter that spirit which would limit divine grace, and destroy the free agency of man. The Lord was, however, mercifully near, bringing to remembrance much that is written in opposition to this dangerous doctrine, and confirming to the universal agency of the Spirit of Truth: though in unfolding some of the blessed effects of this pure principle, a belief attended that there were those present who marveled, even like Nicodemus, while taking upon them to be teachers, without knowing the regenerating virtue of divine grace. This principle offers salvation to all, and really brings it to every mind which is obedient to the heavenly vision, as Paul was, who by his own declaration, did not confer with flesh and blood, clearly implying that he could have done so."

"Near the close of the meeting, the gospel seemed to flow freely to some seeking souls, in the inviting language of our blessed Savior, 'If any man thirst, let him come unto me and drink;' and in receiving the books which were afterwards distributed, many evinced their desire to know more of what this overflowing fountain is, and where to be found. Several clergymen and dissenting ministers were present, and a very sensible presbyterian or seceder came to our inn, and invited us to his house; he dined with us, and we had some free conversation, wherein I trust no injury was done to the precious cause we are endeavoring to promote: he told us that he took no money for preaching. Several others called to see us, manifesting cordial regard, and inviting us to their houses, indeed I have scarcely seen the like in these nations; it reminded me of the disposition evinced in some foreign parts, where the ground was measurably prepared for the seed, and but few rightly qualified to sow it. Oh! that for such the great Husbandman may arise in His own power and do the work."

"We had intended proceeding that afternoon, but found no suitable lodging place could be reached timely and felt fully satisfied with our detention, as if we had gone forward, the company of several who called on us would have been lost, and perhaps part of the design of this visit defeated. I think it was nine o'clock when the last application for books was made. My very soul cleaved to some of the inhabitants of Sligo, and the remembrance of having been there is precious; whether any fruit may ever appear or not. We left it on third-day morning, purposing to proceed in a direct course to Roscommon, but hearing on the way that the court sessions were then holding, and consequently accommodations at an inn not likely to be obtained, we were obliged to change our plan, and went to Carrick on Shannon, where, with much difficulty, we procured lodging."

“I passed a night of very deep exercise, and little sleep, so great a weight of darkness and distress covered my mind as I could not account for; and very earnestly did my spirit crave that preservation might be vouchsafed. In the morning I saw not which way to turn, the track which had presented being of necessity diverged from, and when, on examining the different directions of the roads, one was pointed out as the nearest way to Moate, all seemed dark thereon, though I knew not why; but when another, the least eligible as to appearance, was mentioned, I felt satisfied to proceed on that.”

“As we went on I became less oppressed, until drawing near a town, when the previous baptism to a bitter cup so affected my spirit, that, by the time we arrived at the inn, I was not left in ignorance respecting the line of duty which awaited me here; and finding a very large room, and the landlord kindly disposed to accommodate us, our men Friends soon went to work, and had a laborious task in circulating the invitation, nor did much encouragement appear respecting the attendance. A very large company, however, assembled, which it was difficult to get even into outward stillness, so that although the burden of the word, rested, it could not be cast off without frequent interruption, owing to the unsettlement of the people; which I suppose arose from the novelty of the circumstance, as we cannot trace that a meeting was ever held there before by Friends. Yet notwithstanding the difficulty of stepping on such untrodden ground, and the awfulness of the labor, Truth was mercifully raised over all, so as to chain down the rebellious nature, and afford strength to discharge apprehended duty. I trust there were some who assented to the importance of that work which all their own creaturely willings and runnings could never effect; so that if no more good was done than a little ploughing up the fallow ground of Strokestown, even that may prepare the way for some’ other laborers more readily and availingly to enter into the field. Though nearly all the inhabitants are Roman Catholics, yet many applied for books after some had been distributed.”

“We passed through several other places with only secret travail of spirit, and reached Moate fifth-day night, where we remained over first-day, which was one of laborious exercise. In the forenoon we sat with Friends, and had a large public meeting in the evening, but through the renewings of holy help relief of mind was obtained.”

“Second-day we proceeded to Athlone, and procured the use of a Methodist meeting house, wherein a large number of the inhabitants assembled at six o'clock, and though from the number, and various descriptions of persons, there was, as might be expected, a difference in conduct, I think it may be thankfully acknowledged that Truth was in dominion; and we felt a hope that all the labor would not be lost, but to some, instruction be profitably sealed.”

“We went the following day to Roscommon, where the use of the Sessions-house being

obtained, we had notice circulated and a large attendance that evening. The minds of many seemed like ground never broken up, and for a while the unsettlement and confusion were trying; but considering the ignorance and bigotry of the major part of the audience, there was as much quiet as we could look for, and great cause for thankfulness that a cup bitter in prospect and possession, was mercifully sweetened by the feeling of relief.”

“In our way from Roscommon we stopped at Lanesborough, where being sensible of inward exercise, and no clearness in proceeding, we made inquiry for a place to hold a meeting, but we were informed that no large room could be had, which, with finding the inhabitants were mostly Roman Catholics, tended to discourage us. However, as the pressure continued, we had a parlor at the inn prepared, and notice spread, and in a short time had the room, passage, etc. crowded; and I think there was in this poor place, among a people who are kept in darkness by those who profess to be their guides, as much liberty to declare the way of life and salvation, as in many places where light seems to have more apparently made its way. Many were solid, and I doubt not sensible of good impressions; for which favor our spirits bowed in humble commemoration of divine goodness.”

“We reached Ballymahon that night, where the clergyman of the parish readily gave the use of the worship-house for a meeting. This town is mostly inhabited by Roman Catholics, so that it was not expected many would attend; but a large company of that description came, as well as most of the Protestants, and among them the minister who gave us the house. An arduous fine of labor fell to my lot; it was truly like going forth with the gospel sword, if I was ever entrusted with it, against those structures not reared by divine power. Although the extreme ignorance of the people caused the work to feel heavy, it may indeed be gratefully acknowledged, with that praise which belongs to the glorious Author of all good, that help was mercifully proportioned; and even while the enmity was evidently raised, the Lord continued near to support and strengthen for the discharge of apprehended duty.”

“I hoped after this meeting that I might be excused from any further service in poor Connaught, and felt satisfied to turn towards the Quarterly Meeting at Mount Mellick. I was much indisposed and in need of rest, but struggled to keep up during first and second-days, which caused me to have more suffering afterwards, and I was unable to attend the concluding meeting on third-day, the 31st of third month, being wholly confined to bed. A few days nursing and kind care tended to recruit me, so that by the end of the week I was able to go out among my friends, and on first-day attended both meetings. In these close exercise and labor fell to my lot, under the oppressive sense, that the lamenting language of the great Master is painfully applicable in the present day, ‘Oh! Jerusalem, Jerusalem, how often would I have gathered your children, even as a hen gathers her chickens under her wings, and you would not.’ Deeply did my spirit

feel with our honorable friend M. Ridgway, who having long labored in this part of the vineyard, yet reaps little in an outward sense but sorrow; her everlasting reward, however, is sure, and she seems so low and sunk in strength, that I should not be surprised if this soon awaited her.”

“We left Mount Mellick on second-day morning, and had a meeting in the Assembly room at Tullamore that evening, and one in the Sessions-house at Maryborough on fourth, proceeding to Durrow on fifth-day evening. I felt attracted to Ballinakill, about three miles distant, where we went on sixth-day morning, and an invitation being circulated, the few Friends residing there, and a quiet company of other denominations, assembled with us about twelve o'clock. These meetings were all satisfactory, and attended with a consoling hope that some would retain the impressions they were favored to receive; many manifested great cordiality towards us, and the applications for books were numerous. The number belonging to our Society is small, but among these some feeling was evident, and good near, to stir up the pure mind, even in such as had too much rested in the name, without striving to experience the nature of vital Christianity. From Durrow I should have gladly proceeded home some other way than through Kilkenny, a place I have long felt about, and the prospect of which is now renewedly exercising, but I believe it would be unsafe under present pressure not to attempt having a meeting there.”

The meeting in prospect was held on first-day, and proved a solemn relieving opportunity; after which my dear mother felt easy to retreat from this engagement, wherein she had been diligently occupied for about eight weeks, and with her husband and several friends who met her at Kilkenny, returned to Clonmel on second-day, the 13th of fourth month, peaceful in mind, but with diminished strength of body. The following was written under a review of this journey:

“As to any little effort of mine to promote the glorious cause of Truth, and the advancement of the spiritual kingdom of life and peace, it is not worth entering upon. Yet as the object is considered abstractedly, as the power, not the instrument, is kept in view, I hope that in all humility the thankful acknowledgment may be made, that although the line of service recently allotted has been very trying, humiliating, and awful. He who puts forth has fulfilled His own promise, and mercifully proportioned strength to the conflicts of the day; superadding to the support immediately extended, the encouraging belief that His gathering arm is reached, and reaching forth to the workmanship of His holy hand; and if the labor of the poor instruments go no further than the mission of John, and prepare the way for greater breakings forth of light, let us be therewith content, and faithfully do our part, leaving the issue to divine wisdom. I have never been in any part of these nations where the ground seemed so unbroken, as in some of the places lately visited, especially in Connaught, nor have I been more sensibly convinced than

during this engagement, that light will break forth, and the darkness which now covers the earth disperse by its glorious arising.”

Notwithstanding her having a hard cough, and evident symptoms of pulmonary affection, she went from home again in about two weeks to attend the Yearly Meeting in Dublin, and as usual, took an active part in the concerns of that interesting season; she also attended a few meetings in her return, though struggling with an increase of indisposition from repeated colds, and on arriving at her own house was so unwell as to render close confinement necessary. This, however, and skillful medical attention, failed to produce the desired effect, and in a few weeks she was advised to try the Mallow waters, as a substitute for those of the Hotwells, being unwilling to undertake so long a journey unless deemed absolutely needful. After spending a month at the former place, her complaints assumed so alarming an appearance, and the reduction of strength was so rapid, that her affectionate husband was not satisfied longer to delay resorting to those means which in earlier life had proved beneficial to his beloved companion. To herself, and many of her friends, it appeared scarcely warrantable for her to undertake such a journey, nor did she anticipate the result so fondly desired by her near connections; rather looking to the disease which then affected her, as one designed to bring down the poor earthly tabernacle, and centre her immortal spirit in everlasting rest; and the entire quietness of mind with which she was favored, tended to encourage this prospect.

Still she did not oppose the wishes of her husband, and early in the eighth month she set out with him and her two eldest daughters. They sailed from Waterford to Milford, and afterwards travelled slowly to Bristol; the dear invalid bearing the voyage and journey even beyond what they had dared to expect; and after spending six weeks at the Hot-wells, the improvement in her health was such as to afford strong hopes of ultimate recovery. Her native air and the waters were so salutary to her lungs, that the cough gradually abated, and her strength was renewed. When the time for remaining at the wells was expired, she passed some weeks at the house of her beloved friends John and Margaret Waring, attending meetings in the city and neighborhood of Bristol, and enjoying the society of some old and intimate friends; and although not from home on the ground of religious concern, there is reason to believe that her company and ministerial labors were productive of spiritual benefit to many, both in and out of our Society, amongst whom her lot was cast at that time.

Near the end of the year she returned to Ireland, so far restored in health as to give expectation of her being strengthened for continued usefulness in the church. Nor was it long before her dedication to the best of causes was again evinced, for in the second month 1796, she applied to her Monthly Meeting for a certificate to visit the families of Friends in Waterford and Ross, expressing her belief that some more public service would also be required of her in those

places. After being awhile closely occupied at Waterford, she wrote as follows:—

“The work is truly a laborious one, I think more so than any of the same nature heretofore has proved. Life is, in the general, low, and yet such a renewed visitation is sensibly extended, even to ‘strengthen the things which remain,’ lest they utterly die, and the exercise so expands in families, that we have sometimes to divide, and take the different parts separately. After some visits, my poor frame is so sunk that I thought I should be scarcely able to continue throughout the engagement, though bound in spirit to the service. I am indulged with a truly dear and very suitable companion in Margaret Hoyland, who is evidently fitted for the work, and employed in it, in what I believe the fulness of time.”

“The line does not seem circumscribed to those in membership, and I continue to feel my mind attracted to several who attend our meetings with honest inquiries, ‘what shall we do?’ etc. Among these are a family, respecting whom I had no knowledge or information; but while in meeting the day after I came here, my heart was drawn into such a feeling of secret sympathy with two genteel looking women, who sat solidly opposite the gallery, that I was ready to marvel, not knowing by their appearance whether they had any connection with Friends or not. At length I became so exercised, that the work in them might be carried forward, and the new creation perfected, that vocal supplication was offered, and inquiring after meeting respecting them, I found they were a widow Ussher and her daughter, and that they had constantly attended meetings for several months past. I spoke to them on going out of the meeting house, and they cordially to me; since then we have seen more of each other; they are indeed a wonderful family, and the more I know of them, the more my heart is attached to them.”⁷

After she and her companion had visited the few families in Ross, she thus relates a circumstance which occurred there.—

“I sat the meeting under unutterable exercise; dear M. H. was engaged to minister to a state, for which I then believed I was going through such a baptism as I have seldom experienced, and feeling, (as I apprehend,) a clear direction how to act, when the meeting terminated, I requested that two men who had sat solidly, but were total strangers to me, might be invited to our lodging; they willingly came, and a time long to be remembered ensued. One was the same person for whom I felt in my last visit to this place, but whose countenance I did not know: they are both evidently under the care of the great Shepherd, but much tried on different accounts. We sat and parted under such feelings as I have no language to describe, and for this season alone I could bear to be separated from my nearest connections; but we have reason thankfully to believe, that so far, our steppings have been right; may future preservation be

⁷ This Friend, Elizabeth Ussher, was afterwards well known as an acceptable minister in our Society, she and three daughters having joined it by conviction,—See “Ussher's Letters,” printed in Dublin, 1812.

mercifully vouchsafed.”

An account of a public meeting held at Waterford was thus given by a Friend who had been her companion in part of this engagement, and kindly wrote to her husband when she was prevented doing so by indisposition.

“The house was nearly full, and those assembled behaved with becoming solidity; the covering of good was soon felt, and after dear Mary had appeared in supplication, she was largely engaged in the exercise of her precious gift;—on the propriety of women's preaching,—against a hireling ministry,—and in describing the universality of the grace of God. It was a solemn, open season, and though as you may suppose, she was much exhausted, yet the sweet incomes of that peace she goes through so much to obtain, were not withheld, but sweetly partaken of, the Lord rewarding liberally for such acts of dedication, and afresh inciting to confidence and trust in Him. In the family retirement at our lodging in the evening, she was again drawn forth to address some individuals in a very particular manner; it was a time of sweet refreshment in which most present were tendered, and I hope the sense of heavenly regard which then prevailed will not soon be forgotten by some of us.”

Near the close of this service my dear mother wrote as follows:

“I feel unable to do as much in this line as I once could, nor am I even qualified to keep any little sketch of what I go through from day to day, as if all that is once” passed was gone from my remembrance, by fresh exercise continually occurring; so that the poor vessel is kept in a state of quiet emptiness, except when anything is put into it for others, which for a season refreshes and sweetens. As to the earthen vessel, it is sensibly weakened, yet I expect it will hold a while together, till not only this, but what may still remain is done; and truly my mind is humbled under a sense of unmerited regard, and my own utter inability to move in the line of gracious acceptance, without deep preparatory baptisms and renewed help, and this having been almost marvelously extended, I again feel stripped and unclothed of any strength. If these are some of the mysteries, attendant on the awful office which some apprehend they are appointed to, then may the hope be safely cherished that, however hidden their life, it is with Him who in his own time will again and everlastingly arise, and they also partake of his glory.”

She returned home in time to attend the Quarterly Meeting held at Clonmel, in the fourth month, and early in the sixth month, she again left her own habitation, to fulfill some prospects which had not been accomplished in her late journey; among these were public meetings at Dunmore, Enniscorthy, and Ross, respecting which she observes, that though deeply exercising from the ignorance of spiritual worship and lack of true settlement, which were generally obvious, yet' faith being mercifully granted, and holy assistance renewed, ability was afforded

to preach the glad tidings of salvation through Jesus Christ, ‘as the way, the truth and the life.’ She also attended the Quarterly Meeting for Leinster Province, and several meetings for worship and discipline in the county of Wexford. In some of these services she had the acceptable company of her dear friend M. Watson, and after being laid up some days at Waterford with a distressing complaint in her head and face, returned home with a relieved and peaceful mind, a short time before her own Quarterly Meeting held at Limerick; where after attending that solemnity, she felt bound to sit in the families of Friends, and in a letter written to her husband while thus engaged, makes the succeeding remarks:

“I can afresh say it is well to follow the pointings of duty and stand in resignation, for although the poor body is considerably exhausted, my mind is mercifully relieved beyond what is usually the case with me; so that I have reason to commemorate the unmerited regard of Him who leads about, graciously instructs and encourages to confide in His holy sustaining arm.”

After returning from this visit, she was mostly at home during the remainder of this year; the latter part of which was signalized by some very afflictive circumstances, under which her body and mind were at times brought very low; yet being supported by Him who had long proved her refuge and strength, she was enabled instructively to manifest that those who trust in the Lord are not confounded, but in the permitted, as well as appointed, trials of their day, find His grace sufficient for them, and the spirit of humble resignation equal to counteract the effects of human weakness.

CHAPTER XI

Attendance of Yearly Meeting in London—Dangerous illness of her Husband—Visit to the County of Cork, etc. 1797.

In the spring of 1797, my beloved mother believed it best for her to attend the Yearly Meeting in London, which she did to the relief and comfort of her mind, spending a little time in Bristol on her return. While absent on this journey she writes as follows:

“Though not professedly out in the service of Truth, I think it may be truly said I am not spending idle time; every day seems to bring its work with it, and some meetings, and more private seasons of retirement have been peculiarly marked by the covering of solemnity and the cementing influence of divine regard; so that while I feel myself a poor creature, I have renewed cause, thankfully to acknowledge gracious help, and depend upon the leadings of an ever worthy Master, who does not forsake in the needful time.”

Soon after she returned home, her affectionate feelings were called into painful exercise by her husband's having a dangerous fall from his horse, which occasioned an illness that for some time threatened his life; and the anxiety and fatigue which she underwent at that season produced an indisposition of the bilious and gouty kind, the effects whereof greatly tried her constitution for several months. She had, however, the comfort of seeing her beloved partner gradually restored to health, and they were both benefited by spending some time at the seaside, first at Tramore and then in Youghal. At both these places David Sands of America was a good deal with them, and towards the end of the year my dear mother united with this Friend in some religious service in the city and county of Cork, being also accompanied by her niece, Hannah Grubb, who during this journey first appeared as a minister. The following extracts from her letters contain an account of the engagement.

“Fifth-day was the Monthly Meeting here; until the previous one for worship, D. S; had been a silent travailer in every meeting, but in that he was exercised in a close line, comparing the people to sheep who had been richly fed, and walked in good pasture, but had not become strong, no, were sick, and some even in danger of dying; but yet he felt a few were alive, to whom he ministered encouragement. I felt inclined to take my little certificate to the men's meeting, and had it read while there, which opened my way among my brethren to my own relief.”

“First-day evening we appointed a public meeting which was largely attended. I had to revive the gracious invitation of the Savior of the world, ‘If any man thirst let him come unto me and drink,’ and doubt not the love of Israel's Shepherd was then afresh extended, for the gathering of the people from the shadows to the substance of religion. D. S. was engaged in the unity of feeling, and though we have no report of mighty works being done, I trust that profit was sealed upon some minds.”

“I had a view of going to Kinsale while in these borders, but being very much indisposed it seemed unlikely I should be able to unite with D. S. who was going on fourth-day night; yet feeling inclined, H. G. and I went next morning in a close carriage, and reached Kinsale time enough for the meeting, which was appointed for eleven o'clock, but the people coming in irregularly the house was not filled for nearly an hour. Several appeared very light, conversing, etc., but after deep, laborious exercise, there was more settlement and some relief obtained. David Sands was enlarged in testimony and supplication, and in endeavoring to do my part of the business, I found to my humbling admiration, the truth of that assurance, ‘as your day so shall your strength be,’ even as to the body, which was made equal to required exertion. Another meeting was appointed for the evening, which I had almost given up the prospect of attending, but, being recruited by a little rest, went again; the house filled, and some solid

people were among the multitude, to whom David was largely opened, in a manner teaching to their states. A portion of labor also fell to my lot, and I trust the precious cause was rather magnified than hurt, by these opportunities, and some minds measurably gathered to a state of true waiting. But oh! the labor that is requisite to have even so much of the way of the Lord prepared; and how few comparatively are in a state of fitness to receive even the messengers in the previous mission, or baptism, for the Master's appearance, the revelation of his power and spirit. Darkness seems to cover the earth, and gross darkness the minds of the people, so that every step is like working with the plough to gain an entrance for the seed of spiritual doctrine; but, if the laborers perform their assigned part, all afterwards ought to be resolved into the hand and further operation of the great and powerful Husbandman, in faith and patience.”

“I hope I have done with anxiety on this head; I neither look for much, if any, fruit from my little exercises, nor conclude I am right or wrong from the voice of the people. Oh! how unavailing are all voices but that of gracious acceptance, and when this is through unmerited mercy afforded, what a stay is it found amidst the fluctuating spirit or language of the world, yes, of those who are in degree, but not altogether, gathered out of a worldly spirit.”

“This last meeting held above three hours, so you may conclude our bodies needed rest, which we obtained at a good inn. In the morning I found D. S. inclined for Milltown, which I felt easy to turn from, but before leaving Kinsale had a memorable season with the landlady and three single daughters. Their minds were remarkably tendered, and so opened in love to us that they constrained us to accept some refreshment, after which we left them and the place in peaceful poverty.”

“After dinner at a Friend's, where was a pretty large company, and several young people, a precious and remarkably solemn covering was mercifully spread as a canopy over us, and rather singular enlargement experienced in the line of close communication to different individuals. The settling power of Truth prevailed in no small degree, leaving a savor that remained during the evening, which I spent in their company. Yesterday I joined in a visit paid by appointment to two young women received into membership, which was a solemn, relieving time to my mind: as I have thankfully to acknowledge several have proved, so as to leave no room to question that my being here has been, and I hope continues to be, in providential direction, though my body feels greatly reduced with exercise.”

“After we had sat awhile in meeting on first-day, William Savery unexpectedly came in, and near the close said, that he felt as he often did when in meetings with his brethren and sisters, not having much to say? except that he wished them well, and that if they were not admitted to the communion table, the supper of the Lamb, it was not because they were not the bidden

guests, but because they were in the same state as those formerly bidden, not ready, being full of, or employed too much about, things lawful in themselves, but pursued to the hindering their acceptance. On concluding, he desired a meeting with the inhabitants in the evening, which proved a very large assemblage of most ranks, who behaved with quiet attention. W. Savery was largely opened on the past and present state of the visibly gathered churches, describing where the departure from genuine religion had crept in, and through what means it must be restored to its primitive state, etc. D. S. also stood some time. The following day we went together to the Foundling Hospital, where, there were about two hundred children collected, to whom, with their masters, we all three felt and expressed a salutation of love, and the season was one of divine favor, as was another more select sitting in a Friend's family after tea.”

“Yesterday the week-day meeting was unusually large, and proved, to my tried mind, the most relieving of any since my coming here; though the labor was of a truly close and exercising nature, which if I apprehend rightly, was what the states of the people called for. Dear William Savery followed in harmonious supplication, and the meeting terminated under a solemn covering. In the evening another public meeting was held, which was large and pretty quiet, though some of the company appeared thoughtless and unconcerned, and perhaps from a longer silence than before, in degree impatient; but while W. S. was engaged in speaking they were attentive, and he was enabled excellently to comment on the superior nature of divine wisdom. His openings were not only clear, but attended with religious authority; so that I do hope it was a season of instruction to some, though after the closing of this weighty communication an unsettlement succeeded and many withdrew.”

“I am to day sadly indisposed from fresh cold, and can hardly stoop to write, though mercifully supported in the path of duty; but as William Savery intends being at Clonmel by first-day, and seems particularly to wish me to meet him, I at present purpose endeavoring to do so, and hope to reach home some time on seventh-day.”

This prospect she was enabled to fulfill, arriving at her own house a few hours before this valuable fellow-laborer W. S., whom she was glad to receive and entertain, as he was to be in the company of one whom he esteemed a mother in the truth. She accompanied him in his public service within those borders, and after being together at a meeting in Carrick, they separated; he proceeding to Waterford, and she returning home, from which she pretty soon went again to Cork, and after attending the Quarterly Meeting held there in the first month, had public meetings in several places which she had felt about when there before, namely, Blarney, Passage, Glanmire, and Milltown, also one appointed for the inhabitants of a particular district in the city. All these meetings appear to have been satisfactory and relieving, as may be inferred from the following observations written at the close of this journey.

“Through the mercy of Him who has never failed in the needful time to supply every Want, ability was administered to proclaim the doctrines of the gospel, for the reception of which I believe some were prepared; and it is a renewed encouragement to trust in the arm of holy help, that at intervals the power of Truth preciously prevailed, so as to still the minds of the people, for which my spirit bows in thankfulness. I begin very sensibly to feel the effects of such exercise, and am at present quite hoarse; but I expect shall be relieved, if there be occasion for so poor a creature to be employed, in vocally advocating a cause, the promotion of which is, if I know my own heart, dearer to me than my natural life.”

CHAPTER XII

*Illness and temporary residence in Bristol—Religious service there, and in some places adjacent—Return home, and visit to the Families of her own Monthly Meeting—Letter to a Friend.
From 1798 to 1801.*

An affection of the lungs, under which my beloved mother had suffered for several months, became in the spring increasingly serious; and her cough, with other alarming symptoms, brought her so low as to cause much apprehension in the minds of her family and friends, and induce her medical attendants to recommend a sea voyage and short residence at Bristol Hot-wells. It was with peculiar reluctance she yielded to this advice, as the awfully disturbed state of Ireland in the year 1798 precluded her affectionate husband from accompanying her; but in this trial of faith and patience she was mercifully supported, under the belief that it was her duty to use every means for the restoration of her health. She was in so weak a state on leaving home, that some friends who assisted her on board the packet expressed it as their opinion that she was then leaving Ireland never to return: such, however, was not the will of Him who had repeatedly brought her up as from the gates of death, and graciously designed again to qualify her for His service.

She embarked at Waterford with her eldest son and four daughters; landed at Milford, and after passing some weeks in that neighborhood, she was so far recovered as to proceed to Bristol by sea. Her dear friend George Fisher met her at Pill harbor and conducted her to his own house. He had recently lost his valuable wife, between whom and my dear mother a strong friendship had subsisted, and her visit at that juncture seemed not only grateful to his affectionate feelings, but her religious sympathy soothing and helpful to his mind. She staid much longer under his hospitable roof than was contemplated upon first going to Bristol; her native air and the waters of the Hot-wells proving, as heretofore, beneficial to her health; though her amendment was very slow and interrupted by such frequent attacks of indisposition, as caused her physician to

entertain little or no hope of ultimate recovery: she was not able to attend meetings till near the end of the year, about which time she writes as follows:

“I have gone three times to the Fryers meeting-house; it tried my frame sensibly, but afresh convinced me who was, and continues to be, strength in weakness; having been assisted beyond what I could have looked for, so that, although I scarcely expect an establishment in even usual health will ever be my experience, I have latterly conceived that my continuance in time might be lengthened out, and feel desirous that every portion of strength intrusted, may be occupied with, according to the will of the gracious Giver. Some unfoldings of duty have been recently afforded, and whether or not I may be drawn to visit a few families, or attend any meetings in adjacent places, I do believe I ought to stand resigned to move as bodily strength is furnished, in order that the remainder of my stay here may be filled up to the relief and peace of my mind.”

In accordance with these views she applied to her Monthly Meeting for a certificate, in the following address.

“My dear Friends,

Notwithstanding my leaving, home was under different prospects than the probability of any religious engagement, nor does the degree of bodily strength yet experienced, warrant an expectation of much of this nature being required; yet being sensible of increasing exercise, and desirous to have the time spent on this side the water, as well as the portion of health afforded, used as consistently with best direction as I may be favored to discover; I feel resigned to mention, that an apprehension exists in my mind that something is due from me, in this city, and to parts adjacent, in which I request liberty of the Monthly Meeting to move as Truth may point out. I believe there are those among my dear friends in Clonmel, who will feel with me in this exercise, and as soon as clearness is felt transmit me their decision.

After spreading this prospect I may just add, that though separate in person, under the pressure of various infirmities and hidden conflicts, my spirit has often saluted, and renewedly does salute you, my dear friends, wishing with my own, your preservation and establishment on the rock of immutable support; that whatever our individual allotments may be, we may experience that ‘we have a strong city,’ and know salvation to be ‘appointed for walls and bulwarks.’

I am, in gospel and affectionate love, your friend,

M. Dudley

Bristol, Eleventh month, 22nd, 1798.”

After receiving the concurrence of her friends, which was readily granted, the first step she believed it right to take in the line of religious duty, was to visit some of the larger families belonging to the Monthly Meeting of Bristol, and she paid, while in a weak state of health, upwards of thirty visits. During this engagement, and respecting some further service, she remarks as follows:

“In the procedure so far, frequent and closely exercising have been my conflicts in and out of meetings, though in some of these merciful help has been vouchsafed, so that relief has been measurably obtained. Being sensible of a weighty concern respecting the inhabitants of Temple Parish, I ventured to appoint a meeting at that meeting-house on the evening of the 24th of second month, which was large and solemnly favored. Through the extension of divine assistance, not only a door of utterance was granted, but comfortable persuasion that one of entrance was also opened; so that renewed cause was administered to follow in the path of manifested duty; and the subsequent feeling of unmerited peace was truly precious. When this service was accomplished, I felt increasingly drawn towards some little places in the north division of this county, and on the 3rd of the third month proceeded to Sidcot, where I sat an exercising meeting with Friends, under a deep sense of the lack of life, and prevalence of an indolent unconcerned spirit, whereby the burden of the sensible feeling part was abundantly increased. After a time of silent travail, strength being communicated, a little relief was obtained, and clearness of feeling in appointing a meeting for the next morning, of a more general kind. Similar views having presented respecting Congersbury, we went to our friend Joseph Naish's, whose house being thought suitable, a meeting was appointed for the evening, and a very large number came.” A covering of solemnity early spread, and liberty in stating the preparation for performing spiritual worship ensued, under which the minds of the people seemed solidly impressed and gospel love arose sweetly, so that help was witnessed to minister to some states, I hope with profitable instruction; and the season closed under a thankful sense of gracious regard and the feeling of quiet poverty. This I deem a rich inheritance, and far more than any surrender of my will, or feeble attempt to advocate the cause of pure truth, has any claim to, but all of abundant mercy from Him to whom praise assuredly belongs.”

“Second-day, 4th, attended the appointed meeting at Sidcot, which was large and quiet; supplication early went forth, and He who raises and answers prayer graciously drew near, sensibly qualifying for the portion of labor allotted, and spreading the canopy of pure love, under which names and distinctions seem lost, and that spirit which breathes peace on earth and good will to men happily prevails. We dined at the school, and had a solemn season before we left it, several

precious young people being present: returned to Congersbury to lodge, and passing a thoughtful night I opened to my affectionate sympathizing friends Joseph Naish and George Fisher, my feelings about Longford, a place adjacent, to which we took a ride and found that way presented for a meeting by a room being offered at the inn. We spent a few pleasant and solid hours at Winthill, with John Thomas, and Sarah Squire, and returned to our quarters to tea, where a quiet night refreshed a feeble body and mind.”

“Fourth-day, 6th. We attended Claverham meeting in course, which was a season of very deep exercise, my poor mind being unusually plunged into a state where faith was at so low an ebb that very little prospect of relief opened, though a necessity for moving seemed felt. To my humbling admiration, help was so extended, that from one of the lowest it became a time of considerable relief, through honest plain dealing with the indifferent and lukewarm, while encouragement was sweetly felt to an exercised and deeply tried remnant, hidden but precious in the Lord's sight. In the afternoon went to Longford, where at the hour appointed, a considerable number came. A solemn covering spread, and though among a people to whom such a meeting was wholly new, it not being remembered that any of this kind had ever been held there. He, whom winds and waves obey, graciously calmed by His own power, and to much outward stillness vouchsafed a quietude scarcely to be expected. This so increased, that during the previous travail and succeeding vocal engagement, the waters gradually rose, and the conclusion of the season was memorably owned; a time wherein all that was feeling within me, and I believe other fellow travelers united in gospel fellowship, bowed in thankful acknowledgment of continued merciful regard.”

“We separated under a solid feeling, the people departing in much commendable quietness; which I esteemed a peculiar favor, as our being at an inn had caused me to fear unsettlement after the meeting. Several beloved Friends continued with us that night, and accompanied me next morning to Bristol. I felt symptoms of cold and fatigue requiring rest, but undeserved peacefulness of mind.”

When a little recruited she went to the neighborhood of Olveston, and had many meetings with F'riends and' others in that and some adjacent districts, being wonderfully strengthened for the service to which she was thus renewedly called. Her views extending, as ability of body increased, she travelled a good deal during the summer of 1799, in the counties of Somerset, Gloucester, Wilts, and Hereford; visiting the families of Friends in some places, and holding above thirty public meetings, among which were three at Bath, and one in the Town-hall, at Wells. At the latter place she had been accustomed to enjoy much worldly pleasure in early life, and was still remembered by some of the more respectable inhabitants. Many of these manifested an affectionate recollection and esteem for her character, when thus among them as a

minister of the gospel; several about her own age acknowledging, that there was more solid satisfaction in the path she had wisely chosen than could ever result from self-gratification, though the pursuit of this, still occupied and was allowed to engross their minds.

In these journeys, Robert Lovell was my dear mother's kind attendant and helper, and in some of her public services in the neighborhood of her native city, she was accompanied by her friend and fellow minister Samuel Dyer.

While in Bristol she visited three men who were under sentence of death in Newgate, and continuing much exercised on their account, wrote the following letter, which was conveyed to them a few days before their execution, and appeared to be both seasonable and comforting. One of the men requested a religious person who attended them to the last, to express his sense of the kindness, and tell the Friend who had manifested such concern for them, that her words were fulfilled in his experience, for his prison had indeed become as a palace, and in the immediate prospect of death, he would not change situations with the king on his throne.

“My dear Brethren,

For so I can call you in that love and deep solicitude which allows no distinction of names to religion. I feel with and for you in the flowings of gospel love, and under this influence could spend hours with you in your solitary and awful situation. But I fear your even beholding the persons of any, unless those who are of necessity about you, lest your minds should be drawn to anything inferior to the great object, which you ought every moment to have in view. I therefore adopt this method of beseeching you, to endeavor to draw near to the spring of living help, which is mercifully with and in you, as an infallible means of opening to you, not only all your needs, but the glorious remedy provided for their supply. This, my friends, is ‘Christ in you,’ the promised reprover for transgression, and comforter of the contrite, penitent soul, which leans upon him.

Oh! let your attention be inward and deep, your eye singly turned to His all-convincing saving light. He is the good Samaritan, the searcher and binder up of those wounds that sin has made, and can by His own power so apply the oil and the wine, as to restore the distressed, mournful traveller to soundness and peace. Oh! that this may be your individual experience; then will your prison be as a palace, and your dismissal out of this world, a door of entrance into a state of liberty and endless rest.

Let nothing divert your minds from the essential necessary state of inward retirement, and waiting upon the Lord: and may He who can only preach spiritual deliverance to the

captive, graciously do His own work, even cleanse from sin, finish transgression, and make you, by His redeeming, sanctifying power, fit for His pure and holy kingdom; thus in a manner not to be fully described, prays your concerned and deeply sympathizing friend.

Mary Dudley

Bristol, Fourth month 29th, 1799”

In reviewing her late engagements, and alluding to the disturbed state of public affairs, she writes as follows:

“Truly the signs of the times are awful, and every thing enforces, with emphatic language, the necessity of dwelling near, or within that impregnable fortress, where these things cannot move us from the calming, consoling persuasion of divine sufficiency. May our minds be mercifully stayed in holy quiet, while the potsherds strive with the potsherds of the earth. Often does my spirit long that we, as a people, may gather more and more into this precious habitation, out of that spirit which produces tumult, or mingles with it; and thus exalt the pure peaceable principle, which through all, I cannot but steadily believe, is making its own way even gloriously in many minds, and will spread in the earth, until men beat their swords into plowshares, and their spears into pruning hooks.”

“Never did a more convincing evidence attend my mind than of later times, that a great work is on the wheel of Almighty power in this favored nation; where there are truly many righteous, whose fervent intercessions are no doubt availing, and many others evidently inquiring the way to the kingdom of inward settlement. To these the gospel message is joyful, and precious is the liberty felt in proclaiming it; under the sense whereof, in seasons of close but truly relieving labor, my soul has been bowed in awful admiration of what the Lord is doing for the honor of His own name, and the advancement of truth.”

She returned with her family to Ireland early in the year 1800, and was not long at home before she manifested the renewal of gospel concern for the members of her own Monthly Meeting, by visiting them in their families: she also held some public meetings in Clonmel, and places adjacent.

The unsoundness of principle, which about this time was distressingly evinced by many who had filled conspicuous stations in our Society, was a source of deep heartfelt sorrow to this true and loyal subject to the King immortal, for the increase of whose dominion she had long ‘labored and not fainted.’ The following letter will show, how earnestly she desired the preservation and help of her fellow professors, as well as the clearness and consistency of her own

views, with respect to the fundamental truths of Christianity.

“Suirville, near Clonmel, Eighth month 22nd, 1800.

My dear Friend,

In returning the manuscript with which you entrusted me, allow me to observe, that though the system therein laid down is, to the eye of reason, very plausible, it is one my understanding, or rather my best judgment, as sensibly revolts from, as that of the writer did at the contrary. It is not written in the lines of my experience; and having from the earliest opening of my understanding in spiritual things, endeavored simply to receive, what in the light which makes manifest might be revealed, I may add, that according hereto I conceive it to be an erroneous system, formed more by the strength of the rational or natural faculty, than the clear unfolding of pure wisdom, in that spot where the creaturely judgment is taken away, and adopted by a part not yet fully subjected to the cross of Christ.

My spirit will, if happily preserved, ever commemorate that mercy, which restrained from those speculative researches to which my nature strongly inclined, and which, as a temptation likely to prevail, in my first desires for certainty, closely beset me. Many a labyrinth might I have been involved in, in many a maze enveloped, had the various voices which are in the world, (the religious world,) been, in conjunction with these besetments, attended to.

Were it needful I could tell you much of the danger to which my best life has been exposed, but the standard at first erected being held steady in my view by divine power, even, (I speak it with humble gratitude,) I will know nothing but Jesus Christ, and Him crucified, proved a barrier to those wanderings in speculative opinions, which I believe would have to me, and have to many mercifully enlightened minds, been the means of obstruction to a progress in the way of redemption; and introduced into that circuitous path, where the peaceful termination is not beheld.

Why should we seek to explore, or reconcile to our understandings, the work or plan of redemption, formed and carried into effect by divine unerring wisdom and love? Can our creation, in the first instance or since, be fathomed by all the finite powers of man? And shall a more, (I was going to say,) stupendous work, that of redemption, be arraigned, approved or rejected by these powers, and the constituent parts of the wondrous edifice so shaken, that the whole is in danger of being leveled? Oh! that every attempt of this kind may be mercifully defeated.

Wherein does our spiritual life consist? Is debate, speculation and reasoning the nourishment of the immortal part? Is it matured by food so inferior to its nature? Rather will it gradually weaken and come to decay, if not replenished from a source equal to its origin; the pure milk of the eternal Word.

May you, my beloved friend, partake hereof and be sweetly satisfied: anything contrary to this is dangerous food, strengthening only that part destined by sacred determination for subjection to that power which, if allowed to reign, will reduce into holy order, harmony, and love.

From this state, in the rational and animal creation, there was a departure in the original fall or degeneracy of man; and in succession, as descendants from transgressing man, we partake of a nature or disposition to evil. Notwithstanding, as early as the fall, there was, and in perpetuity has been and is, a pure holy seed or principle to counteract the propensities so produced, and though no guilt attaches where there has not been a joining with the evil, yet, being possessed of a transgressing nature, we individually need redemption from it. Nor are we really so redeemed, and delivered from the bondage of corruption, until, through the sanctifying influence of that pure gift vouchsafed as a light, leader and restorer, we experience the crucifixion of the old man, (the first nature,) with his deeds, and in the gradual process of refinement, a putting 'on the new man, which after God is created in righteousness and true holiness.' "I fully believe, that as soon as man was redeemed, after and out of transgression, it was through faith in the promised deliverer and submission to the divinely operative and efficient means, mercifully provided by matchless love.

Yet it pleased the same love and inscrutable wisdom, in the fulness of time, to open the way more perfectly by the appearance or manifestation of this appointed Savior in the flesh, therein to fill up that measure of suffering seen fit. It is not our business to inquire why this should be a part of the marvelous plan, but thankfully content with the remedy so graciously provided, and beholding what manner of love the Father has bestowed upon us, humbly to partake of the offered salvation, by receiving and walking in that light leading to immortality, through the glorious dispensation of the gospel or power of Christ; the pure eternal Word, 'whereby all things were made.' What a convincing testimony to the eternal Godhead of the Son, and thereby proving Him to be an omnipotent Savior, as well as holy pattern of all excellence.

Never was there a more full and plain system than that of the gospel; never can the strongest powers of the creature add to its clearness and beauty, though the plainest

truths may be rendered doubtful, and the way complex, by subtle reasonings and eloquent disquisitions.

I repeat, let us be content; we have not as a people followed a cunningly devised fable, and there are, I trust, those yet preserved who can go further, and say, 'it is truth and no lie;' having seen with their eyes, heard with their ears, and been permitted to taste of the word of life, and if required, could, through Almighty help, seal their testimony by the surrender of the natural life.

Little did I expect to enlarge thus, and far is it from me to enter into controversy and debate, a poor employment for one apprehending a more solemn call; but my heart earnestly longs that the Lord's children may stand firm in this day of shaking and great trial. Let none beguile any of their promised reward, through leading into reasonings and perplexing uncertainty. 'I am the way, the truth and the life,' is a compendious lesson, a holy limit; and 'no man comes unto the Father, but by me.' I quarrel with none about forms, or differing in non-essentials, but this is the one certain direction, the consecrated path to salvation, through the divine, lawgiver; and if happily attended to, all will be well here and forever!

You and yours are dear to my best and affectionate feelings; write to me freely if so inclined, I should be glad to hear from, and be remembered by you, and am your sincere friend,

Mary Dudley”

CHAPTER XIII

Visit to some parts of England, subsequent domestic affliction, family visit in Waterford, and journey into Leinster province, from Fifth month 1802, to Twelfth month 1804.

Believing it her duty to pay a religious visit to some of the eastern and southern parts of England, my dear mother obtained the concurrence of her own Monthly and Quarterly Meetings; and leaving home the 8th of the fifth month, reached London on the 16th.

She was favored to attend all the sittings of the Yearly Meeting, and often qualified by her great Master for sharing in the active services of that solemnity. She afterwards attended the Quarterly Meetings for Suffolk and Norfolk, as well as many of the particular meetings in those counties, and also in Essex; and held numerous public meetings, to the relief of her own mind

and satisfaction of others. In these engagements she was accompanied by her friends Mary Savory and John Bevans, and occasionally by Samuel Alexander. She returned to London in time for the Quarterly Meeting there, and was afterwards closely engaged for several weeks in the city and neighborhood, visiting particular and Monthly Meetings; the families belonging to that of Ratcliffe; and having a large number of public meetings, wherein as among her fellow professors, she was strengthened to exalt the testimony of pure truth, and powerfully to advocate the cause of her Redeemer. While thus employed she writes as follows:

“The line of my small engagements is no pleasant one, I assure you, nor can it be so to the exercised traveller, in this day of treading down and of perplexity. Life seems low every where, and perhaps there has hardly been a time when the opposition to its arising, and consequent struggle before liberty can be obtained, were so sensibly felt: so that it is no wonder if through the prevalence of a wasting, separating spirit, the communication in the line of ministry should be of a more searching kind than has been needful in past times. Oh! how is the very life wounded by the Herod-like nature in the minds of many. It is indeed a favor to get to some quiet retreat, where an excuse from feelings of this sort is afforded, though only to partake of the fellowship of suffering with the mourners in Zion, who are greatly bowed down, because of the things which have happened and are happening. It is, however, a great mercy to find that under such exercises, a degree of holy certainty is vouchsafed, and the belief confirmed, that although unpleasant bread may be given to distribute, it is of the Lord's preparing, who having graciously helped, ought to be depended on through all. I hope I am endeavoring not to eat the bread of idleness, however small my ability for availing labor, or undeserving I feel of a crumb from the Master's table.”

While in London my beloved mother was much tried with illness, and frequently confined, after any particular exertion, for many days together, so that as the season advanced she began to be anxious for a return home, and was thankful when she felt easy to set forward about the middle of the tenth month.

Relative to her engagements after leaving London, she seems only to have preserved the following brief observations.

“Fourth-day, the 14th of tenth month, 1802, we went to High Wycomb, where we were cordially received at the house of our dear friend, Adey Bellamy.”

“Sixth-day evening had a meeting at Beaconsfield, about six miles distant; it was held in a room at an inn, and proved a solid satisfactory season. A. B. was well concerned in the line of ministry. The forenoon meeting at Wycomb on first-day, was very exercising. Information being circulated, a considerable number of the inhabitants collected with Friends at three

o'clock, and we were favored with a very relieving, solemn opportunity, though the labor was trying to my poor body. A time of retirement with our little company, in the evening, was productive of increasing peace, and proved a memorable parting with some beloved connections, including Joseph and Mary Savory, who had come from London to take leave of us."

"Second-day, the 19th. After another religious sitting in the family, we left Wycomb and got that night to Reading, where there was a fresh experience of conflicting exercise from some unseen cause; but in the morning of third-day, a town we had passed through sprang up to view, and we returned to Henley; attended the usual meeting there on fourth-day, and though the number was small, there were among them such as felt of the wrestling seed, to whom encouragement flowed, and the recompense of peace was afforded for the return there. Went again to Reading that afternoon, and attended meeting there on fifth-day, when such awful views were presented to my tried mind, that I did not marvel at the previous baptism as into the cloud. Ah! how various are the lets and hindrances to spiritual advancement! the world, the flesh, and the evil one, opposing the work which the Lord mercifully begins in meetings and individuals, and from one step to another introducing into darkness and death. On this account my soul mourned in this meeting, yet through honest labor I was favored with relief, but not refreshment, a rare enjoyment in the present trying day."

"We reached Bath on seventh-day afternoon, where I was confined several days by severe indisposition, but through divine favor was enabled to attend meeting on fifth-day, notice of which had been given to some of the inhabitants, and though fewer came than was desirable, it proved a solid, relieving season."

"First-day, 21st, sat both meetings at Bristol in a state of suffering silence; attended the burial of an old and dear friend, Joan Holbrow, and paid a visit to some of the mourners in the afternoon."

"Second-day, sat the Monthly Meeting at Frenchay; fourth, had a public meeting at Thornbury, and went from there to our friend John Lury's, where we spent a day or two. First-day attended the two meetings at Bristol, where, in the evening, a little ability was granted vocally to pray for the deliverance of such, as are oppressed by the darkness which is so prevalent in that meeting, and afterwards to express a few words of encouragement to an exercised and tried remnant. Second-day evening a portion of comfort was administered, in a solemn opportunity with a large company at the house of my beloved friend, George Fisher; and on third-day I was enabled by close exercise to gain some relief in the meeting at Bristol. It was a season laborious both to body and mind, but one that affords satisfaction in the retrospect; and indeed this little visit altogether has been particularly satisfactory; with some it has felt like a final parting, and

the recollection of having once more met will, I believe, afford mutual comfort.”

The apprehension just mentioned, proved correct, this being the last visit my dear mother paid to her native city, and several of her dear and long known friends were pretty soon afterwards removed by death.

From Bristol she crossed the New-passage into Wales, and attended meetings in the way to Milford, from which she sailed for Ireland; and was favored to reach her own abode in safety near the end of the eleventh month, though in a very broken state of health, and under considerable depression of mind, from a settled belief that some heavy trials were impending.

This view soon became painfully realized, and her affectionate feelings were keenly wounded by the death of several near relatives occurring in quick succession, so that, the first few months of 1803 were signally marked by sorrow and bereavements.

The summer was chiefly passed under the pressure of bodily suffering, which was at times so severe as to induce the apprehension that the season of full deliverance was at hand; while at others, her mind was still so exercised for the advancement of truth and righteousness, that it felt as though further labor would be allotted her: and in the depths of affliction she was given not only to behold ‘fields white unto harvest,’ but afresh to surrender herself, when the Lord might utter His command, to enter into these and work; being favored with resignation to the will of her divine Master, whether as to life or death.

In the second month, 1804, she went to Waterford, in order to perform some religious service, which she had long had a prospect of, both among Friends and others within those borders. The following extracts from her letters contain an account of this visits

“I have cause to be humbly thankful for the meeting yesterday; the covering of solemnity was sensibly prevalent over the assembly, and there were many serious seeking minds present, who I trust were not discouraged; while relief was afforded to my exercised spirit, though I believe its struggles respecting this service are not at an end; for I apprehended from the first feeling about coming here, that the line of my duty would be as much towards others, as the members of our own Society; and my view respecting families is rather confined to those lately married, new settlers, and young people in large families.”

“The meeting this day was exercising but solemn; several who attended yesterday were there: a late fashionable but now thoughtfully concerned person, and her daughter like minded, who are rich in this world, were at both meetings, and called at my lodgings after. For those who may be termed ‘other sheep,’ I feel deeply, and am sensible of life being raised by the addition of such

panting souls to our assemblies: these, whether of us, or under whatever name, will be cared for; they will be led to rivers of refreshing water, and nourished up unto everlasting life.”

“This has been, like the others, a laborious week; but I desire to fake every step manifested as the line of duty, and though run down in strength am wonderfully supported: memorable is the Lord's goodness to my exercised mind. I never remember a more proving season to me in this line of service, nor is the labor attended with much hope, save that an increase of peace is humbly hoped for, and perhaps a little addition of strength to sustain future trials may be mercifully bestowed.”

After an interruption of the engagement by a heavy cold, which confined her some days, she writes:

“My late indisposition has impeded the work, but being in the will of Him who knows what is best, I ought to be content, and I am very tenderly cared for, many ways. I attended the Monthly Meeting today; the first sitting was a season of some labor, and a visit to the men's meeting not less trying to body and mind; but these exercises feel a part of the allotted burden in this place, where in a spiritual sense, small indeed are my portions of pleasant bread.”

“The labors of the last week have sensibly exhausted me, yet I got to meeting yesterday, and was mercifully strengthened to clear out in such a way that I trust much more is not likely to be called for in this line, while here. I hope I shall long gratefully remember the meeting last evening; one so large and quiet had scarcely been known here; and I think the covering of solemnity increased to the last. In both instances gracious help and relief of mind were afforded, to the bowing of my soul in reverent thankfulness: and only for the Monthly Meeting tomorrow, and wishing to see an individual or two lately come home, I believe I might have comfortably left Waterford.”

She had opportunities with the individuals alluded to and was enabled to perform some other religious service to her additional relief and satisfaction, besides attending the Monthly Meeting, and returned home the latter end of the third month with feelings of peaceful poverty; which she often spoke of as a sufficient recompense for any labor she might be engaged in.

Before leaving home to attend the Yearly Meeting in Dublin this year, my dear mother obtained the concurrence of her friends for some religious service to which she apprehended herself called in the province of Leinster; and while in the metropolis she wrote as follows:

“Sadness and silent mourning have been mostly my lot, and the labor assigned is of a close and arduous kind. According to my feelings things are sorrowfully low, and in the various sittings

life has been sensibly oppressed; yet a sense of continued mercy has sustained, and in knowing that we, as a people, still have a gracious and long suffering Father to do with, faith in His love is renewed, and the hope of a revival amongst us at times consoles.”

“The afternoon meeting on first-day was deferred till six o'clock, and notice circulated among those not in profession with Friends. At the hour appointed a large number assembled, and an evident covering of solidity prevailed in time of silence, to which I was strengthened to bear testimony; being made consolingly sensible that there were present, seeking, upright minds, to whom was held forth the nature of a worship, unmixed and acceptable in the sight of divine purity. I have reason to acknowledge that so far the Lord has helped, to His name alone be the praise! “The meeting on third-day was a truly exercising season, yet one which left me considerably relieved, and free to depart; which I esteem a favor, whether any fruits of the labor be seen or not. It was altogether a day of solemnity, other seasons occurring which were owned by feelings not at our command, and which ought to produce thankfulness.”

On leaving Dublin the 10th of fifth month, she was accompanied by Susanna Hill, a dear friend and fellow minister who felt inclined to join her, and proved not only a kind and affectionate helper, but a valuable associate in the labor that succeeded; respecting which the following account is taken from my dear mother's letters.

“The Monthly Meeting at Carlow on sixth-day was tolerably attended by such as have not given up the practice, and was a suffering time. S. Hill exercised her acceptable gift in a short testimony, and the first sitting closed with supplication. I was soon attracted to the men's meeting, and there as well as among my sisters was relieved by communicating what oppressed me, notwithstanding life was low. Friends in these parts who are concerned for the cause of Truth, and take any share in maintaining the discipline, are greatly to be felt for.”

“We went to meeting at Kilconnor on first-day morning; I believe the members generally got out, and there were also some others of different professions. It was a season of trying exercise, as might be expected among such as have evidently joined with the spirit, customs and fashions of this world, in appearance, I think to an uncommon degree; but I was mercifully relieved of a burden very heavy to bear, and for this I desire to be thankful. We returned to Carlow, where I had requested the afternoon meeting might be postponed, and an invitation given to the inhabitants. At half past five, many not in profession with us, as well as most who attend meetings, assembled; and this also proved a time of labor, so that I felt weary enough in body, though supported to my admiration.”

“There are very few of our name at Athy, but several solid persons attended the usual week-day meeting, which was a solemn season; yet my mind was not relieved without having one of a

more public kind appointed for the next morning. This may be acknowledged as a very favored time. A large number of serious persons were present from among the Methodists, and Evangelical Society; one of their preachers, and a clergyman with his wife, etc. I trust the precious cause was not injured, while ability was renewedly given to proclaim the doctrines of the unchangeable gospel, and my mind felt so relieved that I could have left the place; but we had reason to be satisfied with that evening's detention. The preacher of the Evangelical Society already mentioned, came to our lodgings, with whom I was very unexpectedly led to enter upon some points of doctrine held by that sect. I do not remember when a conversation of such sort left me more satisfied, or in the retrospect afforded greater confirmation to the belief, that however the Christian world is separated into various forms, there is, when impartially inquired into, less real difference than we are aware of. This man seems on ground becoming a professor of the one faith, and breathing a spirit which would not exclude any, but longs for all to be gathered to the teachings of the true Shepherd. I was uncommonly thoughtful about him next morning, and felt desirous for another interview, but supposed he had gone off early: on coming down I found he had so designed, but inclining to call in at T. Chandlee's missed the boat. We breakfasted together, and a season to be thankfully commemorated succeeded, under which covering we took leave of one who had been made dear to our best feelings; he saying that he was 'thankful to that adorable providence which had cast his lot there that week, and brought us to be acquainted.'"

"We reached Roscrea seventh-day afternoon; the meeting on first-day morning was a trying one; the world is a cloud to our assemblies, and the concerns of it a bar to the growth of vital religion. A public meeting in the evening was largely attended, but the people being evidently under the feeling of expectation, and not gathered in mind, caused the labor to be proportionally arduous. At length, however, a precious covering was spread, and the meeting closed under a thankful sense of divine goodness."

"We were detained on second-day by very heavy rain, but had some seasons of religious retirement in the families of our friends; and on third-day after a solemn and relieving opportunity in the house of our cousin E. D., set out with a kind friend W. N., who had accompanied and staid with us; reached Colerain, his place of residence, to tea, and on fourth-day attended the Monthly Meeting at Mountrath. The first sitting was low and exercising, a silent and painful travail of spirit being our portion. In the women's meeting we endeavored honestly to discharge what we conceived our duty; and though great dismay seems almost to overspread many rightly concerned minds, yet I think there was a sweet solemn influence to be felt, and the business was conducted in a solid manner. We visited our brethren, and with them had a time of close exercise, but relieving to both of us."

After this meeting, an illness under which my dear mother had been suffering for several days became so oppressive, that she was compelled to lie by for a day or two, and not getting better deemed it most prudent to return home. She accordingly left Mountrath on second-day, and traveling slowly reached her own house the following evening, 29th of fifth month, greatly indisposed; but with thankfulness of mind for the favor of being restored to her husband and children, and a peaceful retrospect of having pursued the path of manifested duty as far as health was afforded. She continued very unwell for many weeks, her complaint proving something of a slow bilious fever, which she thought was in a great measure induced by sleeping in a room that had been newly painted.

In the twelfth month she passed a few weeks in Cork, visiting Friends, and some of other denominations, in what appeared to her the line of religious duty, and having two public meetings, besides several for different classes in our own Society. The service, though of an exercising kind, proved peculiarly relieving, so that she felt thankful for having been enabled to use the small portion of faith wherein she had entered upon this 'work and labor of love.'

CHAPTER XIV

Religious Visit to some parts of Leinster and Munster—Illness in the family, and death of her Husband and Son. From Second month, 1805, to Twelfth month, 1807.

In the second month, 1805, she obtained liberty from the Monthly Meeting for the performance of some religious service within the limits of her own Quarterly Meeting, and at Ross, in the county of Wexford; respecting which the following particulars are extracted from her letters and memoranda.

“Youghal, Second month 9th, 1805. The meeting here on fourth-day was a solemn, relieving season, rather unusually so. Several not in profession with us were there, and I ventured to appoint a public meeting for next day, which was a very favored time. Those present behaved solidly, and were of a description towards whom much liberty was felt in preaching the gospel, and for whom I trust prayer was acceptably made. I was more than satisfied, as I have had cause to be, through gracious unmerited regard, at different seasons, since coming here. A solid young man who has attended meetings for a year past, was with us last evening, to my comfort, and I hope his also.”

“Yesterday, the 18th, was fully occupied with two laborious meetings in Cork, the first unusually so. Many of different religious denominations were present at the second meeting, but I felt

excused from appointing one of a more public kind, which I esteem a favor; the time was altered an hour, as the morning meeting held long. This day the meeting at Castle Martyr was held at twelve o'clock, in a room over the market-house. I was relieved by this opportunity with the people, though the veil which seems indeed thick over the minds of many, causes the labor to be hard, and at times attended with but little hope. Yet if the line of duty so open, it ought to be simply followed, and the help mercifully vouchsafed is enough to stimulate to steady obedience."

"The meetings at Glanmire and Middleton were satisfactory, and as the inhabitants of Riverstown were invited when that at Glanmire was held, relief of mind respecting that place also was obtained; and visits to some public institutions in the neighborhood were also productive of peace."

"Third month 7th, left home for Waterford, and on the 8th attended the usual meeting there, a very low season to the travelling seed. 10th. A suffering meeting, but through an acceptable testimony life was a little raised, and supplication poured forth. Several solid persons came to the afternoon meeting, which was a time of some relief, but the views being too much outward, tended to check the rising of the pure spring."

"On the 11th, went to Ross, sat in the families of Friends there, and on the fifth-day had notice circulated of a public meeting at eleven o'clock, to which an apparently serious company of the genteeler class came. It was a memorable season indeed; a precious solemn influence being prevalent, and much liberty felt in proclaiming the way of life and salvation. At the conclusion of the meeting, Friends were desired to remain, and a time of relief ensued with them collectively."

"This long impending visit to Ross was comfortably accomplished, and I left the place peacefully, under the consoling belief that the Lord is raising the standard of His power in many minds, by bowing to which some who were not a people are become His, and bringing forth fruits acceptable in His holy sight."

"Returned to Waterford on the 16th, and next day sat a low suffering meeting again with Friends there. Oh! the lack of that spiritual exercise which would bring down the blessing, not only upon the head of Aaron, but every class of the people. In the afternoon meeting, the remembrance of Elijah's sufferings was awful, yet encouraging to the partakers of his spirit; and liberty was felt in saluting this description of the people, under a view of what the ministry, the state of eldership, yes, of all called to active service in the church, should, and might be. Close doctrine also flowed to the worldly-minded, the supine and unwatchful in spirit; but with how little hope does the poor servant sometimes labor, having as it were to plough up as he

goes over the ground, instead of finding it in a softened, prepared state. Faith was, however, renewed, and the reaching forth of a love precious to feel, led to the appointment of a public meeting for the following evening. This was largely attended by persons of various professions, and ability mercifully extended to proclaim the doctrine of free and universal redemption through Christ Jesus. Somewhat of a different spirit was to be felt, even a degree of that which leads to a judging and reasoning down the simplicity of the pure unchangeable gospel. But while the mysteries of the everlasting kingdom are hidden from the wise and prudent, they are still revealed unto babes, the humble and the contrite; a precious remnant of whom could be saluted in the prevalence of love and life, and at the conclusion praise waited in Zion and thanksgiving was poured forth in the congregation. May the vessel (altogether unworthy of such refreshing influence), be preserved by Him who can only keep it in sanctification and fitness to receive renewed fillings, or bear resignedly the emptying which Infinite Wisdom may appoint, that the Lord may be all in all forevermore. Amen and amen!”

“Third Month, 21st. Left Waterford for Pilltown, where a meeting was held at twelve o'clock. It was attended by a considerable number of serious Protestants, and a few Roman Catholics, and proved a time of remarkable solemnity. The people appeared to be measurably acquainted with the nature of spiritual worship, so that way readily opened for the gospel message, which through the renewings of holy help was proclaimed to some happily alive to its power.”

“The succeeding day there was a meeting in the village of Portlaw, with a large company of very quiet orderly people; many having left their ploughs and other employments to come at the invitation of Friends. This season was also memorably owned by the spreading of the holy wing, and my spirit, with that of others present, bowed in thankfulness to the author of all good. A clergyman who was at the meeting came afterwards to see us, and expressed satisfaction at having been there; making observations which affected me greatly, as evidencing an increase of that glorious light which is opening the spirituality of religion, where education and long habit had strengthened prejudice against it.”

“I returned home next day, the 23rd of third month,’ and was favored to find all well, which I had been helped to leave under the great Shepherd's care, to whom be the praise of His own works, and conducting, preserving goodness, now and forever!”

Soon after her return home, my dear mother became indisposed with an affection of the lungs, and was wholly confined for several months, during which time she was brought very low both in body and mind; several afflicting circumstances in her family, and the circle of her friends, combining to mark the remainder of this year, and nearly the whole of the following, as a period of peculiar trial. For many months her own habitation presented a scene of sickness and

sorrow, she and her daughter Hannah being ill at the same time, and confined in separate chambers, unable to see each other, and for a while with but little prospect of either being restored.

In the sixth month 1806, a bitter cup was administered in the decease of my dear brother Robert, who had resided for some time at a distance from his near connections; and being removed after only a few hours illness, the stroke was indeed heavy, and as such keenly felt.

He was the last of five sons whom she had taken the charge of on her marriage, and being the first who addressed her by the endearing appellation of mother, and very affectionate in his behavior, he had always been peculiarly near to her; though her love and tender care were uniformly manifested towards each of them; while, on their part, an attentive and respectful demeanor has frequently induced her to observe, with grateful emotion, that she never desired more affectionate or dutiful conduct from her own children, than what she received from some of her adopted sons.

When she had herself become a parent, she was so circumspect in preventing any discernible difference, that it was not until after the death of several of the former family, the younger part had any idea that such a distinction existed. She found one of her husband's sons far gone in a consumption, who died the year after her marriage at about the age of thirteen years; and another sweet youth was taken off before he attained that of twenty. The eldest, a valuable religious character, married agreeably, and seemed likely to possess length of days, but being attacked with rheumatic fever, his constitution rapidly sunk, and exactly fourteen weeks from the day of his marriage his remains were consigned to the grave. These three she had the satisfaction of attending to the last, as they all died under the parental roof, and bore ample testimony to the tenderness and unremitting care of their anxious mother.

Nor was this less the case with one who lived many years longer, and experienced her kind and efficient help under a suffering and tedious illness, which at length terminated in his death in the year 1801, at Clifton. When informed that his little children were taken charge of, in order to set his wife at liberty to visit and stay with him, he spoke of this last act of his dear mother's as crowning her invariable kindness, and calling forth from him lively feelings of gratitude.

In the third month 1807, she spent a week or two in Cork, feeling bound to sit a few meetings with Friends there, and also to encourage some who were appointed to perform a family visit by joining in a few of the first sittings. She afterwards obtained from her own Monthly Meeting a certificate for some religious service among Friends, as well as those of other professions in Leinsler and Munster, and after attending the National Yearly Meeting in Dublin, had a public meeting in that city, and from there proceeded to Mount Mellick. Her friend Jane Jacob was united with her in this engagement, of which the following account is transcribed from my dear

mother's letters.

“In the meeting at Mount Mellick on first-day morning, a lively offering was the means of raising life, and opening the way for my relief in a considerable degree. The afternoon meeting was not so large as it might have been if Friends had a little more faith; but fearing the people could not be accommodated they were too confined in the notice they circulated, so that although a solid time, it was not so fully relieving as I wished.”

“The meeting at Portarlinton on second-day was one worthy of being remembered with gratitude; and one at Maryborough, held in the Sessions-house, on fourth-day evening, was uncommonly large, quiet, and mercifully owned by the precious influence of good. A large portion of vocal exercise fell to my lot, and the attention evinced while the doctrines of the gospel were unfolded, encouraged the belief that in many hearts the ground is preparing for the reception of the heavenly seed. The season terminated with humble acknowledgment of the Lord's continued favor; many looked at and spoke to us so kindly, that it was manifest they received us in love.”

“The usual meeting at Mountrath was deferred to twelve o'clock on fifth-day, and an invitation circulated among the inhabitants; many solid persons attended, and He who prepares the heart, and from whom is the answer of the tongue, strengthened for the work which He required. At the conclusion, such as were in profession with us were requested to remain, and a time of labor succeeded which proved relieving to my mind.”

“Sixth-day we went to Rosenallis, where a barn had been nicely fitted up, and a meeting appointed for the evening. It was nearly filled, principally with those of the laboring classes, while some few of a different description were present; and though it is not remembered by any Friends here that a meeting has been held in this place before, yet the manner of the people sitting, was like those who were well acquainted with silent waiting. Their minds felt in such a prepared state, that it was no wonder a gracious provider should see fit to afford something for their refreshment, which I trust was the case; and the labor was attended with a hope that it would not be all in vain. The manner of their withdrawing from the meeting was solemn, and I heard no word spoken, nor saw anyone even whispering: a good lesson for us after solid meetings, to keep in quiet and digest what has been given.”

“The morning meeting at Mount Mellick on first-day, the 17th of fifth month, was exercising as to what appeared my duty in it. I had hoped that the meeting, though thinly attended the week before, would have relieved me without a second attempt; but at the close of the morning meeting I found otherwise, and therefore had notice given of one for six in the evening, which with one held in a Methodist meeting-house at Monastereven, was large, and both proved

solemn and relieving seasons. Feeling my heart attracted to a small place called Castletown, where many genteel people reside, a few Friends went to try for a place; but no suitable one presenting, I felt desirous of information being circulated in the town that a meeting would be held in our meeting-house at Mountrath. This answered the purpose, and we were favored with a very precious opportunity indeed, many coming from Castletown a mile and a half distant, and some from a mile or two beyond it; and I believe the gospel message was thankfully received, under which feeling, and after solemn thanksgiving, we parted.”

On her way home she had a meeting at Kilkenny, which tended to her further relief; and in the sixth month she again set out with the same companion for Limerick, joining her beloved friends Deborah Darby and Rebecca Byrd, in a public meeting at Caber, and another at Tippetry, on the way. In Limerick she felt bound to visit the families of Friends, respecting which service and other religious engagements, she thus writes:

“The path of public meetings is trying, but family visiting is the hardest by far. Ah! it is lamentable to feel how the precious seed is oppressed almost every where, while many who have not our privileges would thankfully partake of even the least of them.”

“The meeting on first-day evening was largely attended by the upper class of inhabitants, several clergymen, the mayor, recorder, etc. being present. It was mercifully owned by the sweet influence of divine regard, under which ability was graciously vouchsafed for the appointed work; and a sustaining hope attended, that the precious cause of Truth and righteousness was not injured by the humble advocate, and that the efforts to promote it would not be altogether lost.”

“In the meeting on first-day morning we passed through much close exercise. There is a variety of ground on which labor is to be bestowed; and truly there is a very hard soil in the minds of many professors of the pure truth; but it felt like getting through the work, the sense whereof was thankfully accepted.”

“Having felt much respecting Adair, a village eight miles from Limerick, I was not satisfied to defer the visit there longer than first-day afternoon; we therefore went soon after meeting, and I. M. H. having written to a serious clergyman on the subject, we found a large room preparing and the meeting appointed for five o'clock. He came to see us a little before the time, and some interesting conversation occurred; but the season was too limited for all he appeared anxious to know or say, and we went to meeting, where a large number of solid people assembled. The stillness was remarkable, and the doctrines of the gospel seemed to have ready entrance into prepared minds, as Truth qualified for declaring them. My soul was bowed in thankful acknowledgment of divine mercy, and we separated from this simple, religiously disposed

company, under the impression of much love. They are called Palatines, being mostly descendants of Germans; they are generally farmers, who live in a neat and comfortable manner.”

“Fourth-day at twelve o'clock, a meeting was held at Castleconnell; it was, to my feelings, an awful season. The room was crowded with different descriptions, some giddy and thoughtless, many disposed to be solid, two clergymen, and several of a superior class of the inhabitants; but a large number of such as know little beyond getting within sound of the voice, unsettled and at times disturbing to others; but gracious help was near, and we had reason to be thankful, whether the labor prove availing or not.”

Before leaving Limerick, she addressed the following letter to the clergyman at Adair.

“Limerick, Sixth month 22nd, 1807.

Dear Friend,

I regretted that we were so limited for time, yesterday, as to prevent our further acquaintance with each other's sentiments in the line of free communication, to which you appeared inclined; and wherein as far as I might be enabled and at liberty, I should have willingly met you, believing it is consistent with the duty we owe one to another, to ‘be ready to give an answer to every man that asks us a reason of the hope that is in us, with meekness and fear.’ I believe when this is done in the spirit of love, which is that of the gospel, it will not have a tendency to raise a wall of separation; but even when we do not think exactly alike on some points, draw us nearer to that source of light and life, wherein the one blessed state of Christian unity is attained, and the acknowledgment produced that to such as believe, to the saving of the soul, there is but ‘one Lord, one faith, one baptism.’ I doubt not you earnestly desires that this precious experience may be that of thousands, and tens of thousands, yes, that ‘the earth may be filled with the knowledge of the Lord, as the waters cover the sea.’ I can fully unite herein, and believe assuredly that the God of universal love and mercy, is bringing many to the knowledge of that salvation so freely and fully offered; and also preparing many instruments who, in His holy hand, will be used in forwarding the great work which is evidently on the wheel of divine power. When led to contemplate this, I frequently consider that in order to be made as polished shafts in His quiver, such must abide in patient submission to His preparing, qualifying power, and wisely learn the times and seasons, which being in the heavenly Father's hand, are in His wisdom, measured out, and prove, by His blessing, times of refreshing from His holy presence.

These remarks I had not a view of making when I took up my pen, just to say I sincerely

wished you well, and the Lord's cause well, in that and every part of His habitable earth; but having moved in the liberty which I trust the truth warrants, I hope it may not be unacceptable to you, from whom in the same, I should be well pleased to hear at any time, should you feel inclined to write to me. I herewith send, and request your kind acceptance of two little tracts, which I consider instructively explanatory of the religious principles professed by us as a Society: and with sentiments of esteem and gospel love, I am your sincerely well wishing friend.

Mary Dudley.”

A visit to the families in Youghal succeeded her engagements at Limerick, and she also held several public meetings there, and in the city of Cork; respecting these services she observes:

“I have struggled on under a weight of bodily oppression, but faith is, at times, mercifully victorious over the weakness of the flesh and spirit. So does our gracious helper fulfill His own promise, and evince His power in the needed time.”

“My conflicts have not been small for right direction, and I wish for the clothing of resignation, though my own will may be more and more crucified. Some seasons were in a very particular manner owned by the diffusion of solemn influence; and while I have a humble hope that the precious cause of Truth has not suffered, I do gratefully accept the feeling of release from this part of the vineyard.”

My beloved mother returned home from this journey early in the eighth month, with a relieved and peaceful mind; but under such a sense of impending affliction as made her frequently sad, and induced the expression of a settled belief that something peculiarly trying to her nature was at hand. It was not long before her habitation became the scene of awful calamity; her beloved husband, the only son who was at home, and her eldest daughter, being attacked at almost the same instant with symptoms of fever. The latter, and another who subsequently caught the disease, were pretty soon restored, but to the two former, it pleased Divine Providence to make this illness the means of translation to another state of being.

She was wonderfully supported during the long season of anxiety and fatigue which fell to her lot; her bodily and mental powers seeming to be renewed day by day, as she watched the declining strength, and ministered to the needs of her affectionate and tenderly beloved husband, who survived his son three weeks, and was favored to make a happy and peaceful close on the 14th of the twelfth month, in the seventy-fifth year of his age. Although his bodily sufferings were at times great, yet he was preserved in remarkable patience, and enabled to contemplate his departure from the world with resignation and composure; while he frequently

testified, that his faith and hope were founded on the mercy and merits of his Redeemer. He derived much comfort from the holy Scriptures, and the 12th chapter of the Epistle to the Hebrews afforded him such peculiar encouragement, that during the last few days of his life, he repeatedly desired it might be read to him, dwelling in an especial manner upon the following verses: ‘But you are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel.’ This gracious declaration he was favored to feel so applied to his own soul, that death was disarmed of its sting; and he several times said, that through the rich mercy of God in Christ Jesus, the king of terrors was not such to him.

The fruits of Christian faith and resignation were instructively manifested under this afflictive bereavement; for while the loss was deeply wounding to her affectionate feelings, and after a union of thirty years, my beloved mother found herself, ‘a widow indeed, and desolate,’ she was mercifully enabled to trust in God; and so to supplicate for His saving help, that instead of sinking into gloomy sorrow she was qualified to comfort her children, and set them an animating example of humble acquiescence with the divine will, and diligent attention to the performance of social and religious duties.

CHAPTER XV

Family Visit at Clonmel—Death of her daughter—Removal to London—Visit to Friends of Southwark Monthly Meeting—Journey into Dorset and Hants—Religious service within the Quarterly Meeting of London and Middlesex, from Twelfth month 1807, to the end of 1814.

My dear mother had for several years believed that her measure of gospel labor in Ireland was nearly filled up, and her husband uniting in the desire of a removal to England, they had for a considerable time contemplated this change, and were arranging for its accomplishment when he was attacked with the disease which terminated in his death. This awful event rather tended to confirm her feelings; and the sense of release from that part of the vineyard was accompanied by a belief, that she should be called to labor in different parts of her native country, while she clearly saw that the place of her future abode ought to be within the limits of the Quarterly Meeting of London and Middlesex.

During the last two years of her residence in Clonmel, she frequently mentioned feeling herself but as a sojourner, and waiting for the season of departure. In the meantime she paid a religious

visit to the families of her own Monthly Meeting, wherein she was joined by her dear niece and child in the gospel, Hannah Grubb, who lived but a few years afterwards.

The necessary preparations for so important a removal occupied more time than was anticipated; and before these were completed, it pleased Infinite Wisdom again to diminish the family circle, and keenly try the tender feelings of this affectionate mother, by depriving her of a much beloved daughter; one who at the age of twenty-five, and with qualities rendered increasingly valuable by being submitted to the regulating influence of religion, was an endeared companion and friend, as well as an attentive and dutiful child.

She had long suffered from ill health, but was so much benefited by spending the summer of 1809 in the neighborhood of a chalybeate spring, that the impending voyage and journey were looked to as a probable means of completely restoring her. Such, however, was not the will of Him who only knows what is best for His creatures; and to the praise of His great name it may be recorded, that under this deeply proving affliction the Lord granted adequate support. To this the bereaved parent was strengthened to testify at the grave of her precious child; and near the spot where the remains of her husband and son had been recently laid, poured forth the humble acknowledgment of her soul to Him who had been her refuge in many troubles, and was then sustaining in holy confidence, and granting resignation to His will.

The attendance of the Quarterly Meeting, held at Waterford in the tenth month 1810, was the concluding service of my beloved mother in the nation of Ireland, where she had resided thirty-three years, and left a great number of dear and valuable friends. The separation from these was sensibly felt on both sides, but the bond of Christian union which had been experienced with some, was such as neither time nor distance could destroy; and to the end of her days, she was frequently animated with the feeling of this gospel fellowship, while many in that land have testified that to them her memory is precious.

She arrived in London with her family, early in the eleventh month; and took up her abode within the compass of Southwark Monthly Meeting, to which she was soon after recommended by certificate.

The first religious service for which my dear mother obtained the concurrence of this Monthly Meeting, was a visit to the families composing it. In this extensive and important work she was joined by her friend and fellow member, J. H. and neither of them being able to move on rapidly, it was a considerable time going forward; but through merciful assistance was ultimately accomplished to their relief and peace.

She also held public meetings in various parts of the city and neighborhood, feeling her heart

enlarged in gospel love, and some of the prospects under which she had been long exercised so matured, that it felt as though her time and strength were to be wholly devoted to the service of her Lord.

In the summer of 1812 she was much tried with illness, and but partially recovered when she laid before her Monthly meeting a concern to visit Friends and others, in Dorsetshire and Hampshire, She left home the 18th of the eighth month, and returned the 5th of the tenth, having travelled above four hundred and sixty miles, and held twenty public meetings, besides attending all belonging to Friends in those counties, and paying family visits in most of the places visited.

For these various services my beloved mother was strengthened beyond her expectation, and the following is transcribed from a short account of the whole.

“In retracing the merciful dealings of the Almighty throughout this journey, it may be thankfully acknowledged, that although many close exercises, and deeply proving baptisms, have been experienced, yet holy help has been so graciously vouchsafed, as to produce the tribute of gratitude to Him, who has indeed been strength in weakness.”

In the eleventh month she performed a visit to the families of Longford Monthly Meeting, and held public meetings in several places, within and near its limits, in which service D. C. was her companion. The following account is taken from her letters, and some short memoranda.

“Eleventh month 15th. The meeting at Staines was large for the number of members, and a time of exercise; but there was a door of entrance, and through honest labor life was measurably in dominion, for which thankfulness could be acknowledged; and I trust also access was mercifully vouchsafed to the throne of grace.”

“17th. An appointed meeting at Chertsey, held in a dissenting meeting house, proved a season of rather remarkable favor and relief; the pastor was truly kind in his attentions, sitting with us in one of the pews, and at the conclusion evincing much unity and feeling.”

“In the evening, a large, solid, and favored public meeting at Staines, proved a season wherein Truth was mercifully in dominion, for which thanksgiving was I trust, acceptably poured forth.”

“First-day, 22nd. Last night we concluded the visit at Staines; it has been an arduous labor of thirty-one sittings. I sometimes feel nearly run down; and at other precious moments, when mercy reigns triumphant, willing to be spent in a cause beyond all things valuable. This day at Brentford there was a large meeting of Friends, and many truly solid persons; whether acciden-

tally coming or not, their company was strengthening, and it was a good and relieving season, attended with peaceful feelings.”

“25th. Commenced a family visit at Uxbridge; and on the 27th went to Iver, to an appointed meeting in a room at an inn; many assembled, who were quiet and attentive, but of a less serious class than are sometimes to be met with. I trust no harm was done to the precious cause, which, however feebly advocated, it is the desire of our hearts may be advanced, and the Lord's name exalted.”

“29th. A very large meeting of Friends and others who accepted the invitation to join us, and it may be truly said that it proved a day of holy solemnity, a time to be thankfully remembered to the praise of Him who is forever worthy. A renewed favor was granted at the time of the evening sacrifice, with a large company of Friends at our lodgings, which we accepted as a token for good in the retreat from this field of labor, and a parting blessing before leaving some, to whom near and precious sympathy had bound in a feeling beyond the power of expression.”

“A meeting at Ripley is fixed for tomorrow; it is heavy in prospect, but surely we may trust a good and gracious Master who has never withheld His assistance, and whose promise remains immutable, ‘I am with you always, even to the end of the world.’ Ah! if to the end, in mercy and in love, of what small importance will the conflicts be, should these even reach to this period. ‘The Lord sits upon the flood, yes, the Lord sits as King forever.’”

“If we only had a little more faith, what a blessed soaring would there be above the troubles of time; how would the spirit rise into the treasures of eternity, the rich ‘inheritance, incorruptible, undefiled, and that fades not away.’ To receive a little renewed capacity to cast a look here, is a great favor; but though it is good, when in the divine will, to be thus helped, the descendings must also be borne; and perhaps we are never so fitted to arise as when we have afresh partaken of a state, where, as at ‘the bottom of the mountains, earth with her bars’ has been about us, and the head wrapped as with weeds.”

“Twelfth month 1st. Attended the proposed meeting at Ripley, which was held, in a dissenting chapel; it was a solemn relieving time, among a people willingly receiving the important doctrines of the gospel, as ability for proclaiming them was afforded; the pastor, a solid looking young man cordially shook hands with us, and desired that the blessing of heavenly goodness might be ours. What a day of openness and Christian unity is the present!”

The concluding service in this embassy was a public meeting at Windsor, which had cost my beloved parent much thoughtfulness, and was appointed under a deep sense of its importance, and her own insufficiency for any good word or work. Almighty assistance was, however,

proportioned to the occasion, and she thus relates the fulfillment of what had been a heavy prospect.

“To the praise of divine mercy it may be thankfully acknowledged, that by the all-sufficient help of a gracious Master, this long borne burden is removed: this has been a solemn day, a season of renewed goodness, and one which afresh encourages the hope of continued aid, in every remaining step that Infinite Wisdom may appoint.”

Early in the year 1813, my dear mother obtained the necessary concurrence of her friends, for such religious service within the Quarterly meeting of London and Middlesex as she might apprehend herself called to, and be favored with strength to perform.

Her first engagement was a visit to the families which composed the Monthly meeting of Barking, wherein she was accompanied by E. J. F. During this service, she felt her mind attracted to several places both in the neighborhood of Friends, and where the principles we profess were but little known, and held numerous public meetings to the relief and comfort of her exercised spirit, and there is good ground to believe to the help and instruction of others.

In briefly noticing some of these seasons, she makes the following remarks:

“Held a public meeting this evening, in a barn, for the inhabitants of East-Ham, the first which I have ever ventured to appoint in a place where opposition was threatened. This was the case by a magistrate in that parish, but either from fear, or conviction of being wrong, he was restrained, and the meeting was, through divine favor, satisfactory and solemn, being also largely attended.”

“A sweet and precious feeling accompanies the belief, that in some of these little villages there is a people under the gracious care of Israel's Shepherd, and whom He is gathering by His almighty arm nigh unto Himself.”

After this she was similarly engaged within the precincts of Kingston Monthly meeting, at the termination of which service she writes as follows:

“We concluded this work and labor of gospel love, by a visit to a family, which completes the fiftieth sitting. I hope that where the seed has been honestly sown, all will not be lost; but that, through the heavenly blessing, some increase may appear; yet, whether this is the case or not, the servant is to receive and follow the word of holy command, and leave the issue to Him who has all power.”

“It has been a field of labor indeed, and also a time of entering into near sympathy with some,

who appeared to need strengthening and encouragement, in order that they might manifest increasing attachment to the cause of righteousness, and experience qualification to advocate it, according to the purposes of Infinite Wisdom and to their own peace. That no stratagem of the adversary may defeat the Lord's work in any of these, is the earnest desire of my spirit.”

A visit to the various schools conducted by Friends, in the vicinity of London, constituted part of the present service; and in conjunction with her dear friend Stephen Grellet, she also visited many of the public institutions in the metropolis. She was religiously concerned that the inmates of such charitable asylums, should duly estimate and improve their great advantages of leisure, and incitement to gratitude; a feeling which my beloved mother was accustomed to represent as worthy of being cherished by young and old, and peculiarly acceptable in the sight of Him from whom every mercy is received.

The annexed letter will not, it is believed, be unsuitably introduced here.

“Caraberwell, Sixth month 18th, 1813.

To Louis Majolier, and other Friends of the Meetings in the South of France, visited in 1788.

I MAY truly say, that although so many years have passed over, and various have been your and my conflicts, beloved friends, many waters have not quenched love; but that this sweetly banding influence, being from time to time renewed, has made, and still keeps you, as epistles written in my heart; and while there has been no communication with the tongue or pen, desires, yes, fervent prayers have often ascended, that the God of all grace might preserve, strengthen and settle you, in the faith of His unchangeable and glorious gospel. This remains the power of God unto salvation to all who happily obey it, though patience, as well as faith, may be closely and painfully proved.

Trials were part of the legacy which our dear Lord and Master, Jesus Christ, bequeathed to His humble followers. ‘In the world you shall have tribulation;’ but ah! my beloved brethren and sisters, in Him the light, life and power, is the treasure of peace, the pearl of great price. In possessing Him as the way, the truth, and the life, in the soul, all is rightly estimated; every sublunary good, or what may be termed evil or afflictive, are kept in their proper subordinate places, and through all and in all. He is the one source of solid hope, the spring of all our help.

May you grow, then, my dear brethren and sisters, in the root of life, and may this lie so deep, and spread so widely, that the branches may be lively and the fruit abundant, to

the Lord's praise.

I sit up in bed, where illness has kept me some days, just to tell those in that dear nation whom I have seen, and so long loved, that they are truly dear to my heart; as were those who have gone from your little church to that of the first-born in heaven. This feeble but sincere salutation is designed to be handed you by a brother dearly beloved and your countryman, Stephen Grellet, whose heart the Lord has so enlarged as to make him willing at this time of trial to visit you, and such others as he may be turned towards in the pure disinterested love of the gospel. You will doubtless receive him with gladness, and may you be mutually refreshed and comforted, if it be the will of Him who is thus remembering his flock and family, scattered up and down on the habitable earth. These the Lord is graciously regarding, not only by calling His devoted messengers to run to and fro, and declare His counsel in the ability received, but causing many to know Him by blessed experience, as the everlasting Shepherd, ready to lead beside the still waters, and in the green pastures of spiritual life.

Such will not lack, as they humbly and resignedly follow Him in the paths of righteousness; but through His abundant mercy, when walking through the valley and shadow of death, be preserved from the fear of evil, and feel His rod and staff to support to, and at the end of all danger, conflict and pain. This is the rich inheritance, my dear brethren and sisters, which I pray we may each of us diligently seek, and happily obtain; then in due season we shall meet where parting can be no more, and unite in the one song of harmonious praise through eternal duration.

I feel the extension of Christian love to the various classes among you, and with all my heart say farewell in the Lord! Your poor feeble, but affectionate sister,

Mary Dudley”

At the time of the autumn Quarterly meeting, she felt her mind so exercised on account of the young people belonging to it, as to have a meeting appointed specially for them, respecting which she made the following short memorandum.

“Ninth month 29th, 1813. A large and truly solemn season with those constituting the class from children to youth, and advancing to maturity. The pins of my enfeebled tabernacle seemed sensibly loosening at that time, yet gracious help was vouchsafed, so that some good relief of mind was obtained, and thankfulness felt for the renewed favor experienced. Strong is the attraction which I feel to this beloved class of the people.”

In the Twelfth month she entered upon a visit to some of the families belonging to Devonshire-house meeting, not feeling bound to the whole, nor expecting that bodily strength would admit of extended procedure.

She had been only a few weeks engaged in the service, when a heavy and alarming attack of illness occasioned an interruption, which continued for several months; during which time she was brought very low indeed, and in her own apprehension, and that of most who saw her, not likely to be again equal to much active service. But it pleased Him with whom is all power, to raise her from this state of weakness, and afresh qualify her to advocate His cause.

When sufficiently recovered, the visit already mentioned was resumed, and after having sat in above thirty families, she felt her mind released from the exercise, and adds the following remark to her notice of the last family she visited.

“A truly solemn season, confirming in the trust that this warfare was not engaged in at our own cost; but through unmerited mercy, that all things requisite have been vouchsafed, and the blessed experience given in some seasons of refreshing influence, that such as water are watered themselves.”

In this service she was accompanied by R. C. While confined by illness from one of our Quarterly meetings about this time, she wrote as follows:

“After parting with two of my beloved children this morning, whom I would gladly have accompanied as to a solemn assembly, I was sensible of a degree of overshadowing goodness, under the calming influence whereof I seemed drawn to consider, how at such seasons there might be a profitable mingling in spirit, even under external separation; whereby united prayers might ascend, that the return of these convocations should be holy, like the solemn feasts or fasts divinely appointed, and consecrated to the Lord.”

“It appears clear to my best feelings, that if those gathered, and such as are in right ordering personally absent, were first to feel after the renewings of inward strength, bringing their spirits into a state of humble waiting, resignation would be their peaceful covering as individuals, and in proportion to the degree of spiritual life attained to, concern felt that the assemblies might be crowned by the presence of the King Immortal; or if he proved a God hiding himself, that His devoted children might continue the acceptable exercise of faith and patience, until he was pleased to command ‘light to shine out of obscurity, and their darkness to be as the noon day.’ Yes, such would be encouraged to put up a prayer for the remnant that is left, whether in vocal or mental aspiration, till the Lord turn the captivity of the people generally, and cause a glorious breaking forth as on the right hand and on the left.”

“Universal as this desire may be, extending from sea to sea, and from shore to shore, I have been and am now afresh sensible, that there are desires peculiarly earnest for the people among whom we dwell, and bonds of spiritual unity with those of our brethren, who in a measure of pure life, we feel as bone of our bone. While for these the desire is renewedly raised, that each may stand faithfully in their lot, willing to do or suffer according to the divine will; fervent also is the solicitude, that such as have not stepped further than the outer court, may be brought under the awakening power of Him who sits between the cherubims, and whose name is holy!”
“I am thankful to feel, in my secluded state, and while tried with pain hard to nature, but I hope not murmured at, the prevalence of that love which drew me here; where, as in my home, I feel settled in concern for a Quarterly meeting, large and important, as composed of various members, each designed to fill some place in the militant, and be fitted to join the triumphant, church, when to them time shall be no longer.”

“I pray that the harmonizing power of divine love may be so known, as for the great design to be fully answered, and that none may rest in a name, without an experience of the nature of true religion.”

“I have viewed mentally an assembly such as our Quarterly meeting, collected under the solemn profession of being spiritual worshippers, sitting in outward silence before the Lord, and apparently waiting only upon Him. Oh, the awfulness wherewith I have often beheld these meetings, while my eye has affected my heart, and the language forcibly arisen, let us be as we appear, let us gather to the Source of unfailing help; fully believing that if all were properly engaged in feeling their needs, and the only way of having them supplied, the united breathing would ascend as pure incense, and the lifting up of the heart be an acceptable sacrifice.”

“The Lord is powerfully at work in the earth, operating through various means to effect his unsearchable purposes. Oh! that the respective ranks in a society holding in profession the standard of Truth, the sufficiency of divine light, the necessity of redeeming, sanctifying grace, may not only see, but duly consider, their high and holy calling.”

“It is religious consideration which all have need increasingly to dwell under, and were the mind sufficiently withdrawn from sublunary objects, to the contemplation of those which are alone pure and permanent, many would assuredly be prepared in a spiritual sense, to unite in the testimony which was borne on a very inferior occasion, by one coming from far, the one half was not told me. No, verily! for had the Lord's messengers ‘the tongue of the learned,’ or could they utter with angelic power the sensations they may, at times, be favored with, all would fall short in describing the beauty of Zion, the safety of her inhabitants, and those transcendent pleasures which are at God's right hand. Let the Lord then work in your hearts,

beloved young friends, convincing how true substantial rest is to be found, and through converting goodness entered into.”

“The choice is left to us all, none will be forced into the path of happiness; but as the awakening attractive influence of divine love is yielded to, and the light which makes manifest obediently followed, the work of transformation will gradually advance; ‘the new man which after God is created in righteousness and true holiness,’ will strengthen and mature, until there is a reaching to the fulness of the stature mercifully designed.”

After my beloved mother got out to meetings, and was again engaged in active service, she wrote the succeeding observations:

“Wonderful have been the dealings of unerring wisdom; marvelously has the Lord preserved, sustained, and even consoled me, in and through innumerable conflicts of body and mind, and under inexpressibly proving privations. Yes, He has, to my humbling admiration, made the clouds His chariots, and the sorest afflictions ministers of His will; having in some small proportion to multiplied advantages in the line of suffering, effected submission, and I reverently trust, produced increasing desire to love and serve Him. Yet is my sole reliance placed upon His abundant goodness: here I depend for the gracious acceptance of my feeble efforts to promote His ever worthy cause, and forgiveness of all omissions and commissions against the pure revealed will of my divine Master.”

“Unprofitable servant,” is a language I can unequivocally adopt, and if I could sound through the whole earth what is my heartfelt belief, it would be in unison with apostolic declaration, ‘Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.’”

“Mercy, mercy is the sum and substance of my hope. The unmerited mercy of God in Christ Jesus, for the remission of sins, and perfecting the work of preparation for admittance into eternal settlement.”

“It is now between forty and fifty years since this ever to be extolled mercy called me from darkness into light, in a spiritual sense, and the Lord was pleased to open the doctrines of the gospel with clearness to my view. I trust I am safe in saying, that since that time I have not dared to call in question the ways of His working, nor to doubt the appointed means of salvation, as revealed when my awakened soul in deep prostration understood the language, and uttered it, A Savior or I die, a Redeemer or I perish.”

“Here conviction and repentance were known to be produced by the efficacious working of the

promised gift, and nothing was left to depend upon, but the purchased redemption through the great Sacrifice without, and the sanctifying influence within.”

“What God has thus joined together, none can, without derogating from his power and wisdom, put asunder. I wish to’ leave the expression of my unshaken faith in the stupendous plan of divine love, as manifested in the incarnation, sufferings, crucifixion, and resurrection of the ever blessed Redeemer. His all-sufficient atonement for the guilt of sin, and continued intercession for poor fallen man; until in the gradual process of regeneration, the dominion over all evil is happily effected, and the great design in man's formation mercifully accomplished, by his experience of full redemption, through the operation of the pure and purifying spirit of Christ.”

“As this influence is submitted to, there is a progressive advancement in the divine life, from the slate of childhood to that of maturity, and a growing capacity to comprehend ‘the deep things of God.’ These are internally revealed through communion with Him, the spring and source of all good, when the mind is abstracted from every inferior feeling or consolation, and knows the various streams of comfort to be as it were swallowed up and lost in the ocean of ineffable love.”

“Surely the Christian believer is invited to experience redemption, not only from the pollution of sin, the love of the world and its spirit, the false ways and worship of man's ordaining; but from all mixture of creaturely choice, wisdom, or willing. And the heart which unreservedly yields to the refining process, does witness redemption from self-seeking, so as not to be moved by the praise or censure of men, but in humble resignation uniformly breathes the acceptable language, ‘Your will be done.’”

CHAPTER XVI

Visit to Kent, Surrey and Sussex—Religious service within the Quarterly Meeting of London and Middlesex—Journey into Essex, and Family visit in the meetings of Peel and Westminster—Visit to some parts of Yorkshire—Family visit in Southwark, From Fourth month, 1815, to Twelfth month, 1822.

In the spring of 1815, my beloved mother obtained the necessary concurrence of her own Monthly meeting, for religious service among Friends and those of other denominations, within the bounds of the Quarterly meeting of London and Middlesex, and in the counties of Kent, Surrey and Sussex.

Although considerably indisposed at the time of entering upon this engagement, she was

enabled to perform it without much interruption, and greatly to the relief of her own mind.

In the course of it she travelled upwards of six hundred miles—held about thirty public meetings, many of them in places where none of our Society reside; besides visiting all the meetings of Friends, and most of the families which constitute them, in Kent, Surrey and Sussex.

In some of the public meetings in the vicinity of London, she was joined by her dear friend W. F., whose company and gospel labors were acceptable to her; and it may be safely said, that in her ministerial engagements she always evinced a tender care for the feelings of others, rejoiced in the dedication of her brethren and sisters, and endeavored to make way for their obtaining relief of mind, in meetings which were appointed at her request.

In the summer of 1816, she paid a religious visit to Friends in Berks and Oxfordshire, holding public meetings in many parts of those counties, and some places in Buckinghamshire. During the following year, she had a large number of public meetings in the city and neighborhood of London, among these one at the west end of the town, which was held in the Argyle Rooms, and attended by many of the nobility and higher class of society. For this description of persons my dear mother's mind had been long exercised; but although several meetings had been appointed, with a view to having their company at our own meeting house, no attempt had succeeded so as to relieve her of the burden. Friends of Westminster entered very feelingly into the concern, and many Friends attending from other meetings also, their joint sympathy proved strengthening under the prospect and performance of what she considered an awfully important service; while her spirit bowed in thankful acknowledgment of Almighty help, and the peace which resulted from this sacrifice.

In returning the certificate of her Monthly meeting she wrote as follows:

To Friends of the Monthly meeting of South-wark.

“Dear Friends,

Feeling unequal to the personal attendance of our Monthly meeting, I adopt this method of returning the minute which was kindly issued a long time since, leaving me at liberty to move, in fulfillment of the avowed prospect, as Truth, might direct, and health permit. While the latter was favorably afforded, I hope there was attention given to the apprehended discoveries of duty, by appointing many meetings in the city and its vicinity; finding in the general not only a willingness to lend suitable places for such to be held in, but much openness to receive these visits of gospel love, to my humbling relief I may thankfully acknowledge, that with respect to this engagement a peaceful retrospect

is vouchsafed; and as it seems unlikely I should be enabled to avail myself of the liberty given, by attempting further service of this sort at present, I resign the minute; and conclude beloved friends, your very affectionate interested friend,

Mary Dudley

14th of Twelfth month 1817”

Towards the conclusion of the year she was much confined to the house by illness, and while thus circumstanced wrote some observations relative to the state of her mind, from which the following have been extracted.

“When I contemplate the years of deeply trying probation through which I have been sustained, the bereavements dispensed, the anguish experienced, while links most tenderly binding to the natural part, and in some instances sweetly cementing to the best feelings, have been severed; what waves have rolled, and billows followed in succession; I may well query where had a stay and support been found but in Him, who under the early visitation of His love was graciously pleased to seal the sacred promise, ‘I will never leave you, nor forsake you.’ To the Lord's adorable mercy be it ascribed that He has not left, or I had uttered the reprehensible language —‘what are you doing?’ under His dealings with me a poor feeble and naturally erring creature; disposed to ‘cleave unto the dust,’ and centre in the gifts of divine love.”

“The hand of inexplicable wisdom has been laid, in the line of judgment, upon the very closest ties, so that nearly through my pilgrimage thus far, that which clung the nearest has been called for, or crucified, by death passing upon even apparently allowable possessions. The life has been so shaken in desirable things, that ‘I am consumed by the blow of your hand,’ has been a language well understood in the line of my experience.”

“Oh the depth of that repugnance to the heart-cleansing work of religion which is hid in the human mind: in mine how has it impeded a growing fitness to join in the consecrated anthem of redeemed spirits, ‘Your will be done.’ I reverently acknowledge my unshaken belief in the loss which mankind has sustained by the fall, and the need of a Mediator to reconcile a degenerate world to a pure and holy Being.”

“I dare not hope for acceptance on any inferior ground than that opened by Him, who is ‘the way, the truth and the life.’ My foundation for that hope, which through abundant mercy is at seasons felt to enter within the veil, rests on the great propitiatory sacrifice for sin, and the operation of His divine spirit as a deliverer from sin.”

“Here, with all my short comings, my errings, strayings, commissions and omissions, a God in

Christ can be humbly confided in, for continued support through the remaining steps of the wilderness journey, and sustaining goodness at the end. This end may be yet more distant than my weak sight has a view of, the pins having been allowed to hold the feeble structure far longer than could have been expected; and the Lord only knows the need there yet is for trials and afflictions, in order that the work of preparation may be happily effected.”

“Oh the immeasurable distance which is at times contemplated, between uncreated good and the mixed state of a finite being, surrounded with the encumbering load of frail mortality! If others more subdued, more zealous, and more active in the line of duty, are carried above these discouraging sensations, or not called upon to take the abasing views, which some of the Lord's feeble ministers feel to be their lot, I wish not to judge or shake their faith and obedience. While in traversing the solemn path of preparation, and for many years feeling the humble desire to be so strengthened as to fill up the allotted ministry, there feels to me nothing but divine mercy to look to. Therefore, from my very heart I must renounce all hope, even for the acceptance of any feeble effort towards promoting the glorious cause of truth and righteousness, but what is founded on the one blessed advocate, my God and Savior! He only has filled, He has a right to empty; and never does my soul more enrichingly rejoice, than when every view of righteous, and unrighteous self, is absorbed in the calm, silent, and utter reliance on unmerited and everlasting love; my hope in time, my only anticipated joy in eternity.”

In the Second month 1818, my beloved parent began a visit to the families belonging to Grace Church-street Monthly meeting, her certificate leaving her also at liberty for other religious service; and during the engagement she appointed many public meetings in the city, and some country places adjacent. Among these was one at Woolwich, which was remarkable for the numbers by which it was attended, the general solidity that prevailed, and the freedom felt in declaring the way of salvation.

In the Ninth month she obtained a certificate for religious service in Essex, and was diligently occupied in that county for above nine weeks. She visited most of the families which composed Witham Monthly meeting, and held numerous public meetings to the relief and peace of her exercised mind, which was often enlarged in the feeling of that Christian love which embraces the highest interests of mankind universally.

She travelled in this journey above four hundred miles; returned home in a very broken state of health, and was for a considerable time, confined by illness, her body and mind suffering under a combination of afflictive circumstances. She was, however, mercifully sustained; and in the summer of 1819, again felt herself called upon to manifest the continuance of gospel concern on behalf of her fellow professors, by applying for the requisite liberty to visit families within

the compass of Peel and Westminster Monthly meetings. In the latter service Abigail Pim united, and it proved the last religious engagement of this dear friend, who, in the following year, was attacked with the illness which ultimately removed her from the militant church.

In the year 1820, my dear mother felt inclined to attend the General meeting at Ackworth, and informed the Friends of her own Monthly meeting, that she believed it her duty to stand resigned to such religious service as she might feel required of her while in Yorkshire, as well as in going and returning from there.

This engagement occupied about four months, during which time my beloved mother was diligently employed in such service as from day to day opened to her view, being, notwithstanding the sensible increase of bodily infirmities, enabled to perform the labor assigned her both among Friends and others; for, besides attending two Quarterly, six Monthly and above sixty Particular meetings, she also held twenty-six appointed for those of other religious professions.

In going from a meeting of this description, held at Tadcaster, to another appointed at Ferrybridge, she sustained a very serious injury by the carriage in which she rode being overturned, which prevented her reaching the place until the people had been a considerable time assembled.

Through the display of that power to which all things are possible, she was wonderfully strengthened for the service that devolved upon her, and the refreshment of spirit which was felt in declaring the doctrines of the gospel, to persons who seemed prepared for receiving them, for awhile overcame the sense of bodily labor; but after the meeting this was acutely felt, and she was so ill as to excite much apprehension for the consequences.

She proceeded at once to Doncaster, and was there confined above two week at the house of her dear friends W. and M. Smith, who, when she was able to move forward, continued their kind care by accompanying her as far as Hitchin, where she spent a few days with her long loved friend E. J. Wheeler. Upon a review of this journey, wherein she had travelled upwards of nine hundred miles, my dear mother wrote as follows, in the twelfth month, 1820.⁸

“Hitherto has the Lord helped, may well be deeply inscribed on my heart, and acknowledged with my pen, in retrospect of innumerable unmerited mercies, preservations, and deliverances, through a long journey, and on many accounts, one of the most exercising of my life. I have to commemorate the goodness which veiled the prospect as to its nature and extent, and left us to depend on the fresh arisings of light to guide from day to day, and from place to place.”

⁸ The Editor thinks it may be best for her to stale, that in this and several preceding journeys, as well as in all her subsequent religious service, she was her dear mother's companion, having certificates from the monthly meeting for uniting in such engagements.

“After attending the General meeting, at Ackworth, where there was reason to believe we were in our right place, the field of labor enlarged before us, amongst those of our own profession, and many of various names and sects in that extensive county; while to the praise of Infinite Wisdom and love, a precious evidence was often felt that the Shepherd of Israel is sweetly gathering by His all-powerful arm, many who are not, and never may by outward designation be, of the same name with us. The preparation frequently witnessed among such to receive the gospel message, the solemnity of the stillness spread over some uncommonly large assemblies, exceeded what we had before experienced, and encouraged to the full belief that the present is a deeply interesting period; one wherein the call is loudly proclaimed to us as a distinct and highly professing people, to ‘stand continually upon the watch tower in the day time, and sit in our ward whole nights;’ to place a double guard upon our words and actions, lest even one of the inquiring little ones be offended, or turned out of the way of steady advancement.”

“Oh! how did my soul lament within our camp, the lack of that holy discipline which, if submitted to, would prepare to be accounted for service in the Lord's hand, and amongst the people. The lack of righteous zeal, of spiritual discernment, of heavenly skill in savoring the things that be of God, while those that be of man merely, can be nicely discriminated and understood.”

“The faculties and reasoning powers of many are strong, their perceptions clear respecting that path wherein self can rejoice and is nourished; but oh the cross! to some I fear that even the preaching of it is as to the Jews and Greeks. There is an unwillingness to lose the life, in order that that which deserves the name may be found, while any substitute is readily adopted, rather than submission to the humbling, reducing state where, as little children, the kingdom is alone received.”

“An endeavor to reconcile the world, and religion, seems the hindrance of a multitude; the strong assertion of our blessed Redeemer being too much overlooked, ‘you cannot serve God and mammon.’ Thus the eye becomes dim, and the ear often deafened, so that imparting what is seen to be the whole counsel to such is like breaking down a fenced wall; the healing power of a physician to those who are whole, needless tidings, an unwelcome message. How hardly shall they that have riches enter into the kingdom? Various are the possessions wherein there is a resting; many have their good things in this life. Oh! that the abundance might be passed through, and temporal blessings not centered in, so as to cloud the view of the things that are eternal.”

“I often think inherited or obtained treasures have blinded the spiritual eye of many, who are descended from those sons of the morning, as it respects our little community, to whom great

things would have been burdensome; and earnest are my desires that worldly prosperity may not be allowed to settle in a state of dangerous ease, lest the language formerly uttered in the Lord's name should be applicable, 'They that depart from me shall be written in the earth.'"

Early in the year 1821, my dear mother again felt her mind drawn to the performance of some religious service within the limits of her own Quarterly meeting; in the prospect of which she wrote as follows:

"Amidst the sense of feebleness and trial, I find no rest but in what I believe to be the divine will. I therefore informed my brethren and sisters, in a joint conference today, that I believed resignation on my part was called for, to pay a visit of gospel love to the Monthly meetings constituting this Quarterly meeting; accompanied with a view of appointing some meetings among Friends and others of a more public kind, besides visiting the families belonging to Southwark Monthly meeting, awful as it is to contemplate such a large number."

"I feel relieved by having thus acknowledged the exercise, but as to procedure, it is likely in my enfeebled state to be slow, and if never accomplished by me, I wish to leave all to unerring wisdom and love, with a humble hope that in the sacrifice of the will acceptance may be mercifully granted."

"In seasons of abstractedness from visible things, and precious preparation for communion with Him who is invisible, the capacity is strengthened to comprehend that redeeming influence, whereby knowing that we are not our own, fervent desires are raised to 'glorify God in our bodies and in our spirits which are His.'"

"The lapse of time offers matter for solemn consideration; the end of it when viewed in connection with an entrance upon that state which admits of no change, feels truly awful; and a sense of the purity which must clothe disembodied, glorified spirits, contrasted with our own poor vestment of mortal infirmity, is felt almost appalling, even to the eye of feeble faith. Yet under the sustaining hope that 'the white linen' will be prepared, and when unclothed a being 'clothed upon' mercifully experienced, while in prostration of soul the term unworthy can be indeed adopted, there is ground whereon the end of time can be contemplated with a serenity which nothing inferior to such feelings can possibly produce."

"The mind, when raised in such holy contemplation, is ready to utter the language of good old Simeon, 'Lord now let your servant depart in peace, for mine eyes have seen your salvation;' but He who is infinite in wisdom only knows what is best for us, what is most calculated to effect in and through us, the appointed work, the measure of suffering, the degree of patience in it, needful to be proved, and the portion of active service He designs to prepare for."

“Under these views, the longer I sojourn on earth, the more I see the value and safety of endeavoring daily to learn this one lesson; leave all, attend to present duty, and in humility cast every care for the future on Him, who cares for, and will provide for, those who love and serve Him in time and through eternity.”

“T. L. joined in part of the visit to the families of Southwark, which was accomplished with as little interruption as could be expected, considering my beloved parent's age and infirmities; and she frequently mentioned feeling it as a farewell visit to the members of a meeting, where she had been long bound in peculiar interest and concern.”

After this she was again engaged in public service, holding meetings in the different meeting houses belonging to Friends in London, and in many of the surrounding villages, much to the relief of her own mind, and there is reason to believe the satisfaction and help of others. Some of these seasons were attended with remarkable solemnity, and the clearness and liberty which were evident in her declaration of gospel truths, frequently excited the apprehension that her labors were drawing to a close; while she spoke of the sensible help afforded her, and the feelings of peace and comfort which succeeded these engagements, as greater than she had been accustomed to, adding, “I believe if I were to continue long in the body I should not have such feelings, nor be so filled with divine love as is sometimes the case.”

One of the meetings just alluded to was at Hampstead, a place respecting which she had long felt her mind exercised, but where a meeting of Friends had not been held for many years. In a record of this season my dear mother says:

“Though heavy in prospect it has been relievingly held, and I humbly trust gracious help may be acknowledged to have been near: many who attended the meeting had never been present on such an occasion; yet the attention manifested during the communication of gospel truths was remarkable, and the solemnity which was early evident, and continued to increase, tended to renew the trust in Almighty aid and goodness.”

Once upon retiring to bed in a very exhausted state after an evening meeting in the city, my dear mother said with much tenderness of spirit, “I long to be joined to the general assembly and church of the first-born, yet such is the love and concern I feel for the souls of the people, that my life seems of little consequence, and I could be satisfied to drop while declaring the mercy of God in Christ Jesus to a fallen race.”

On another occasion of the same kind she observed, “What a favor to have a good bed, but what a still greater mercy to have ‘a good hope through grace,’ that after a few more fleeting days there will be a settlement in unmingled, everlasting rest. I am so weaned from anxiety that

I seem to have nothing in the world to think of; there is, however, one thing which weighs heavily on my mind, and that is the prosperity of the blessed cause of truth and righteousness. To promote this in any way I could be willing to live a little longer; and the separation from all of you who are so dear to me will be keenly felt when it comes to the point.”

After a meeting had been appointed at Dulwich, she wrote as follows:

“I feel this an awful occasion, for such prospects are becoming almost too heavy through infirmities abounding, and bodily ability sensibly decaying, yet I trust I may humbly adopt the resigned language,

*‘My life, while Thou preserve my life,
Thy sacrifice shall be.’*

Oh, that I may be enabled, through the continuance of sustaining faith, to add the subsequent expressions,

*‘And death, when death shall be my doom,
Shall join my soul to thee.’*

For when the eternal union is formed, conflict will have finally ceased.”

On returning from this meeting she remarked, that under the consolation vouchsafed her, she seemed insensible to pain or weakness, and felt as if healed in body and mind; strongly expressing her thankfulness for the covering of good whereby that evening sacrifice had been owned by her gracious Master.

CHAPTER XVII

*Visit to the families belonging to Devonshire Monthly meeting.—Illness and death. From
Twelfth month 1822, to Ninth month 1823.*

In the twelfth month, 1822, my beloved mother informed her friends of a fresh prospect of religious duty, and obtained a certificate for visiting the families belonging to Devonshire-house meeting, as well as some more public service as strength might be afforded.

One of her first engagements was, the appointment of a meeting for the young people belonging to the Quarterly meeting of London and Middlesex. This proved a time of solemnity and relief, and she afterwards expressed her satisfaction in reflecting on the opportunity, as well as her belief that it would be the last she should have of that kind.

The family visit in Devonshire-house meeting was commenced early in the first month, 1823; and although the weather was extremely cold, my dear parent was strengthened to pursue the service in a manner wonderful to herself, as well as to those who witnessed it.

Sometimes, at the conclusion of a day wherein she had sat in five or six families, she would remark that the haste she felt was such as made her scarcely sensible to bodily fatigue.

After paying above one hundred and thirty visits, with much less interruption than had frequently attended such engagements in younger life, she wound up this service amongst her fellow professors, in which M. S. had been united, by having a meeting appointed for the heads of families, and another for the young people constituting that particular meeting.

On one of these occasions, when closely expostulating with some for whom deep religious concern had been felt, my dear mother said with peculiar emphasis, "Bear with me, my friends, I have not long to speak."

On first-day, the 16th of third month, she was largely exercised in the forenoon meeting at Devonshire-house, and in the evening had an appointed meeting for the inhabitants of that neighborhood, wherein she was wonderfully strengthened to proclaim the important doctrines of the gospel, in which she so surely believed.

While inviting those present to the consideration of their latter end, she mentioned how surprisingly her own life had been extended, and that having completed more than the threescore and ten years, she could then look back upon her existence as but a point in comparison with eternity.

The solemnity which prevailed at that season was remarked by many who attended it, and upon returning home in a very exhausted state of body, my beloved mother expressed the peace and satisfaction with which her mind was clothed. In the morning she also observed, that whenever she had awoken in the night the remembrance of that meeting was sweet and comforting to her, and that she loved to think of the feelings by which it had been marked.

Thus with alacrity, and even cheerfulness, did this aged servant of the Lord prosecute the closing labors of her day, repeatedly observing, that although sometimes weary in her work, she could honestly say she was not weary of it, but felt the service of her Lord and Master to constitute her meat and drink in a spiritual sense.

At the Quarterly meeting in the spring she was powerfully engaged in advocating the cause and name of her Redeemer, and seemed to overflow with love and solicitude towards her friends: while the strength and clearness of her voice was deemed by many an indication of renovated

health.

For several weeks afterwards she continued to get out regularly, and on first-day the 13th of fourth month, attended her own meeting at Peckham, morning and afternoon; in the first she was exercised in the ministry, and spoke of both seasons as having been times of refreshment to her spirit.

She was at the Monthly meeting of Southwark on the third-day following, and continued tolerably well until sixth-day the 18th, when she was affected with symptoms of a heavy cold, and in the evening palpitation of the heart and faintness. As my beloved mother was accustomed to sudden attacks of indisposition, we did not feel any particular alarm. Next day, however, she appeared very unwell, and during several succeeding days repeatedly mentioned, that she felt so loaded with illness as to make her apprehend that nature would sink under the oppressive weight; while this was always expressed in much calmness, and with perfect resignation to the divine will.

Sixth-day the 25th, after taking with a relish something which had been prepared for her, she said with great sweetness, "How good is our gracious Provider in thus supplying us with all we need; yet how apt are we to pass by Him, regale ourselves with His gifts, and forget the giver."

During that and the following day she was frequently employed in a strain of heavenly rejoicing, and once observed, "How little idea we can form of what will open upon the spirit when the incumbrance of mortality is laid down. I have not a wish to go, if I could proclaim to one more soul the rich mercy of God in Christ; but if it be the will of the Lord to take me, I hope my dear children you will be resigned, and preserved from all evil; and may the Lord preserve your goings out and comings in from that day forth and for evermore. I have no sight as to how it may be, but I do not feel able to struggle as heretofore; my strength seems giving way, the sands sinking fast; but they may be renewed."

At another time, "I have nothing to depend on, not a shred of my own, no good works to tell of, only mercy; that which visited me in the morning of the day, has supported me through life, and will support me in death; unmerited, unbounded, and I trust unchangeable mercy! I have loved the cause of my Redeemer; it was to draw to Him, to attract and fix the attention of the mind on Him alone, that I have been willing, made willing, to proclaim His goodness; and though one Philip after another be taken away, yet the happily awakened soul may go on rejoicing. This was the case with the Ethiopian, while Philip was found at Azotus, sent and commissioned to preach to others the unsearchable riches of Christ.

Seventh-day the 26th, was one of much bodily suffering; in the evening she said, "the Lord

bless you, my precious child, for your care of me; we have been together in heights and depths, in poverty, and sometimes in the riches of the gospel; had it not been for a portion of these, we must have utterly sunk under conflict and multiplied exercises, even of later times.”

“I am thankful that the labor in Devonshire-house quarter was accomplished, and for those last meetings, both with Friends and others; the Lord be praised for the strength He afforded to proclaim His goodness, and He will be praised. You may know more of it when I am dead and gone, for there was a witness in many hearts to that which was his own work.”

“I have no sight of how it will be with me, at which I almost wonder; but it will not do to judge by the weakness of the poor body; the Lord can raise it up if it be His blessed will. His will has been all to me, when the conclusions, doublings, and hesitations of nature have been kept down.”

““Thy will be done,”” is the highest anthem ever sung on earth or in heaven; that will of God which is our sanctification; and when fully yielded to, operates in its own regulating and redeeming power, raising out of the fall, and restoring to all that was lost, this I am sure of, to all that was lost, the second Adam, the Lord's new creation in the quickened and believing soul. My heart is full, but the poor body must have rest. I trust you will be supported; try for a little rest; this is granted to poor human nature as well as to the mind.”

On awaking from an uneasy slumber she exclaimed, “Excellent, excellent;” and asking her what was so excellent, she replied with energy, “The support of religion is most excellent.”

Third-day morning, the 29th. My precious mother desired that the 12th chapter of the Hebrews might be read to her, and while hearing it, seemed as if deriving peculiar comfort from that blessed record of divine doctrine and instruction; observing, it was part of that chapter which engaged my attention at the last meeting I bore testimony in London. Upon the last verse but one being read, “Let us have grace whereby we may serve God acceptably with reverence and godly fear,” she audibly pronounced “Amen, amen, amen.”

Fifth-day, 1st of fifth month. After a time of silence she evinced how her mind had been occupied by mentioning the Yearly meeting of Ireland, and said: “A large number of Friends are collected in Dublin this day, and many dear creatures; I wish they may be enabled to do their duty, and preach Christ to the people.”

Afterwards, with much composure, and in a tone that bespoke the feeling of renewed thankfulness: “I seem to have nothing to do but with the present moment, no looking back with pain or uneasiness, but in grateful remembrance of that mercy whereon I trust there was a building

long ago. Oh, not to doubt the foundation is a great mercy; warn them, tell all, there is no other way but resigning up all, the management of ship and cargo, to the true, unerring pilot. Then, (alluding to Paul's shipwreck,) though the vessel may be tossed, however any are tried, some as on boards, and some on broken pieces of the ship, but oh, the consolation, all will get safe to land."

"Every feeling and desire of my heart seems comprehended in the language, 'Thy will be done.' Only I fear that through long continued suffering I may not exemplify that which I have declared to others, the sufficiency of divine power: may patience have her perfect work, whether any glimpse of the unspeakable glory be afforded or not. Oh, if this is known, it must be glory to God in the highest, through Him who came to procure peace on earth. The language of the redeemed through all eternity will be, 'Not unto us, not unto us, but unto Your name be the praise.'

"I sometimes feel as if I could fly even to distant lands to proclaim the gospel of life and salvation: 'the earth shall be filled with the knowledge of the Lord as the waters cover the sea.'"

In the night of the 4th of fifth month, my dear mother's mind appeared to be deeply exercised on some doctrinal subjects, and she said with great energy: "For a man to have his Bible in his hand and read, 'as I live says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live,' and then venture to say that any soul is created for destruction! Oh! surely the present dogmas nearly amount to an assertion of this kind; I have not so learned Christ. It is dangerous, dangerous."

"I am a believer in the election of grace, the covenant and seed of life, but not in the possibility of any state where the petition, 'Lord save,' will not be necessary, nor that any human being is excluded from the offer of divine mercy."

Once on taking leave for the night she sweetly said, "The Lord direct our hearts into the love of God, and into the patient waiting for Christ; then all will be well." Thankfulness for favors received seemed the continual clothing of her spirit; and instead of dwelling upon her complaints, or recurring to the numerous afflictions which had marked her pilgrimage through time, she spoke of the blessings afforded her, as abundantly beyond her deserts, saying, "What mercies I am a partaker of, and how poor and unworthy I feel, nothing to trust to, but mercy, mercy, mercy; that which was early extended, that which has ever sustained. Wonderfully was preserving grace afforded in the morning of my day, guarding from evil and keeping from many snares. It may well be said I girded you when you did not know me; and since my heart has been surrendered to divine government and guidance, the promise has been graciously verified, 'I will never leave you, nor forsake you;' Oh this rock."

The 7th of the fifth month was a day of considerable suffering from cough, etc., and the appearance of exhaustion was very painful.

When a little revived, my dear mother observed: "Sometimes after a fit of coughing it seems as if I should sink away, and then again the feeling is rather different; how it will be is remarkably hidden from me, but I feel perfect quiet and resignation. What a mercy to have no burden or anxiety, though I am poor and unworthy, nothing to depend on but the one foundation; if that fails, all is over; but it never will fail; the mercy of God in Christ Jesus: and whether I am able to express much or not, when the time comes, this is my anchor. Oh! now to have a conscience stung with guilt! and this might be the case but for gracious unmerited mercy: for what am I? what have I? but 'He that spared not His own Son, but delivered him up for us all, how shall He not with Him also freely give us all things' in time and in eternity."

"I trust I have not been equivocal in proclaiming gospel doctrine, that I have not shunned to declare what I believe to be the whole counsel of God."

On obtaining relief from a distressing symptom, she desired the psalm might be read to her which begins, 'Unto you, oh God, do we give thanks, for that Your name is near, Your wondrous works declare.'

First-day the 12th, while Friends were at meeting, my beloved mother requested her daughters to sit still awhile in her chamber; and after a time of solemn silence uttered the following supplication: "Wherever gathered, Holy Lord God Almighty! whether in this little meeting, in larger congregations, or under whatever name assembled, bless those who wait upon and worship You. Let your word have free course and be glorified to the increase of the dear Redeemer's kingdom, and the advancement of the great, the glorious and universal work spoken of by your prophet, when from the north and from the south, from the east and from the west, Your suppliants shall be brought."

"Bring them, gracious Lord, near unto Thyself; bring us, as a family. Bless my children, I pray You; Your poor unworthy creature, yet one who through Your mercy has trusted in You, and been desirous of Your glory.""

She then prayed for each of her family, in a manner which showed the clearness of her spiritual perceptions, and the deep religious concern renewedly awakened on account of those most near to her affections, and concluded with these words, "Wash all in the laver of regeneration, and grant the renewings of the Holy Ghost, that You gracious Father may be praised in time, and with the dear Son of Your love, everlastingly receive glory and honor, thanksgiving and renown. Amen and amen."

Her voice was remarkably strengthened for this exertion, and she afterwards observed, “What a mercy to be favored with a little fresh feeling; without the fresh feeling what is all expression, what is anything?”

In the afternoon she addressed her kind physician, in a manner which evinced strong interest and Christian solicitude on his behalf, offering gospel counsel and encouragement, and enforcing the necessity of constant watchfulness and prayer. She expressed feeling obliged by his affectionate attention; to which he replied that he deemed it a privilege to have the opportunity of attending her.

Upon one of her sons mentioning that his wife had been detained from public worship that day on account of her infant, she promptly answered, “‘The tabernacle of God is with man.’ We have duties to fulfill; but there is an altar to which we may continually resort: the gracious language is accomplished, ‘He that is with you shall be in you;’ adding, “your children are very near to me; the Lord bless you and the dear babes; Oh may He keep them from the evils of the world: the evils of the heart must be gradually overcome through submission to the spirit of Christ.”

Third-day the 14th, hearing of our dear friend Mary Proud's being alarmingly ill, my beloved mother was much affected, and spoke of her as an endeared sister and fellow laborer in the gospel; after a short pause she solemnly exclaimed; “Oh our poor Society! Lord raise up judges, counsellors, feelers, such as are quick of understanding in Your fear; and if children are to become teachers, give them wisdom and humility.”

The approach of the Yearly meeting was watched with lively interest by my dear parent, and when it began her mind seemed clothed with the same Christian solicitude as if she were personally mingling with her friends.

This was in degree manifested by an address which she dictated to the Meeting of Ministers and Elders, as well as by messages to many of her brethren and sisters who were engaged in active service; and she entered into the concerns of that important season as fully at times as if she had no bodily ailment. Yet her weakness was such as to render her unfit to see company, and often to excite apprehension that her vital powers were rapidly sinking; while she was still kept in ignorance, and as she would sometimes say, remarkably blind as to the event.

To the Yearly meeting of Ministers and Elders, held in London, fifth month, 1823.

“Dearly beloved Friends,

Separated from you by the pressure of extreme bodily weakness, that love which I trust

is of the everlasting gospel, has caused me to visit you in spirit, and even bound in sympathy under your solemn deliberations. Your attention has been claimed by the return of messengers, who, having been enabled to lift up their eyes and look on the fields, now thankfully feel that He who led into labor, graciously sustained through the portion allotted them, while they dare not rejoice in anything but the humble hope, at times afforded, that through unmerited mercy their names are written in heaven, and their feeble efforts, for the promotion of His ever blessed cause, accepted by the great Lord of the harvest. You have also been called upon as a collected body, to receive the acknowledgment that views of a similar, or more extensive nature, are opened to some others who have been alike separated for the work of the ministry.

In considering the present state of things at home and abroad, not only the lack of the prevalence of divine life, but in many instances the oppression of the heavenly Seed; how has my soul travailed, that such as are sent forth may not only go in the fulness of gospel commission, but so dwell deep with the gift, as to be faithful to its revealings, watchful and patient in times of concealing, and resigned to those reducing, as well as qualifying operations, whereby the command given to the tribe of Levi maybe understood, and from time to time obeyed: 'Let your Thummim and your Urim be with your Holy One, whom you did prove at Massah, and with whom you did strive at the waters of Meribah.' Here is the safety of ministers in this day, as it was in preceding ages, who knowing that all their help is from the Lord, cast their care wholly upon Him.

And for you, dear Friends, who are called, though in a less public manner, to labor, whether at seasons in word and doctrine, or as deeply baptized Elders to act like Aarons and Hurs, my heart is engaged in sisterly concern.

Some of you in your different meetings, with larger or smaller companies, have long known what it is, while desiring to bear your own part of the burden, to sit as with your mouths in the dust, ready to utter the bemoaning language, 'What advantage is it to me if the dead rise not.' May these be strengthened to hold on their way, accepting for their encouragement the scriptural assertion, 'Unto you it is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake;' while through this deep experience there is an increasing capacity to 'know Him and the power of His resurrection, and the fellowship of His sufferings,' so as to be 'made conformable unto his death.' The Lord has not forsaken His long regarded people, though 'the time to favor Zion' in the way that exercised spirits crave, 'the set time,' may not be yet come. The Redeemer's kingdom will spread in His own way; the work is great, but the arm which is carrying it forward is Omnipotent.

To the Lord then let us look; in Him let us trust, and to His name, which is everlastingly worthy, be the glory ascribed now and forever. Amen.

In the feeling of affectionate and gospel love, I salute you, and am your very poor and variously tried friend,

Mary Dudley”

Dictated in her sick chamber but signed with her own hand at Peckham, the 28th of Fifth month, 1823.

In the early part of the sixth month she so far revived as to bear being taken from her chamber to a sitting room, where, reclined on a sofa, and mercifully excused from much pain, she frequently saw her friends, and enjoyed that social and religious communion for which her mind and disposition were so peculiarly adapted.

The first strangers she saw were two of her sisters in the ministry, to whom she imparted much of her feeling on the most important subjects; encouraging them to individual faithfulness, and making many observations which are likely to be well remembered by those who heard them.

She feelingly expressed her own sense of unworthiness, and that her sole dependance was on the mercy and merits of her Redeemer.

The same day she had a very interesting interview with Isaac Stephenson, whom she wished to see previously to his embarkation to America.

She was wonderfully helped to testify her continued zeal in the cause of truth and righteousness, as well as affectionate concern for those engaged in gospel missions, earnestly desiring that divine assistance and preservation might be experienced by this dear friend, whom she blessed in the name of the Lord.

During the seventh month, my precious mother was so far recovered as to ride out several times; and we began to entertain hopes of a partial restoration, fondly anticipating the probability of enjoying her valued society, even though the days of active service might be over.

This she frequently said she believed was the case; and spoke of the peaceful retrospect which she was often enabled to take, while feeling that her gospel labors were only valuable as tests of her love and obedience, but not furnishing any ground of dependance. Yet she was much engaged in encouraging to faithfulness, often saying to those who visited her, as well as to her attendants, “Mind that the day's work keeps pace with the day;” and in exhorting her fellow ministers strongly expressed the necessity of being completely devoted to the sacred calling,

and not shunning to declare the whole counsel of God.

These communications were accompanied by remarks which evinced great humility with respect to her own services. Once, upon some allusion being made to her diligent occupation of the time and talents with which she was entrusted; she sweetly and in great tenderness of spirit, replied, "Feebly and unworthily as they have been used, I trust it was with a single view to the help of others, and the glory of the dear Redeemer; and if He forgives all the mixture, all that has been of the creature, and mercifully receives me into rest and peace, whether he affords those bright prospects, which in the beginning of this illness, and often since, have been vouchsafed, or not, oh, may I never doubt or cast away my confidence."

"I trust that He who has loved with an everlasting love, will continue to uphold me, notwithstanding all the weakness of the flesh, and the temptations of the cruel enemy. Oh this enemy! he never quits his hold of poor human nature while he can assail it. Where is it said that the Savior condescended to be tempted?" The passage 14th of Hebrews and 15th verse was then repeated, to which she assented, as what conveyed comfort to her soul.

Afterwards, when under considerable suffering of body, she prayed for patience, and added "Oh! if I should become impatient with the divine will, what reproach it would occasion. I feel poor and empty, and when lying awake am not able to fix my thoughts upon what I desire and prefer, but little things present, and this tries me. David speaks of having songs in the night, but I sometimes say, these (meaning intrusive thoughts), are not the Lord's songs."

"I have nothing in the world that really occupies me, no object of peculiar interest except my children, and these I can leave to Him who I trust will care for them and protect them."

It was very striking to us, and to some of those friends who occasionally saw my precious mother, how entirely she was abstracted from temporal things, seldom evincing much interest about passing events, and repeatedly observing that every thing of a terrestrial nature was so nearly alike to her, that she could say desire had failed.

There was also such a settled solemnity of countenance as indicated her thoughts and mind being in heaven. I scarcely remember seeing her smile during the whole illness, though nothing of gloom or anxiety was apparent.

Some Friends, for whose best welfare she had been long concerned, coming to take leave of her when about to go a journey, she testified the continuance of her solicitude by imparting much Christian counsel. She enjoined the young people of the family to value the privileges of their education, and not to be ashamed of the cross, even in what are termed little things; saying that

she wished the standard of simplicity might never be lowered amongst us, and as their temptations to deviate would be likely to increase, she felt earnest in pressing what it was probable would be her last advice. This proved the case, for though she lived until their return, they never again met.

Early in the eighth month symptoms of increasing debility came on, and it was obvious that her constitution was gradually sinking. Of this she was fully aware, though from tenderness to those about her, she seldom spoke on the subject.

On being settled in bed one night she solemnly said, "When this poor body drops, I should like if Friends see no objection, for it to be taken into Southwark meeting, and from there to Bunhill Fields. No invitations to be given, nor any unnecessary expense gone to; only information to my friends that the pins of the earthly tabernacle have at length fallen out. Nothing done, nothing said, nor if possible thought, but what lays the creature where it ought to be, and I trust is, prostrate at the footstool of divine mercy: a poor, humble yet confiding sinner."

"I trust enough may have been said, however feebly, to manifest my faith and the ground of my hopes, which solely rest upon the mercy and goodness of God in Jesus Christ."⁹

About the same time when much tried with restlessness, she expressed her fear that patience would not hold out; but on its being observed that this virtue was from time to time graciously renewed to her, she said with earnestness; "'As your day so shall your strength be,' is a promise which has been signally fulfilled in my experience; and now all I desire is that patience may have her perfect work, and that when passing through the valley light enough may be afforded."

One day in the latter end of the eighth month when taking leave for the night of a relation, towards whom she had acted the part of a tender mother, she said, "You see me, my dear, in a state of much poverty and weakness. Oh that I may be favored with a little more light before entering the dark valley." She replied, that she felt sweet peace on sitting beside her, and repeated the language of our Savior, 'Blessed are the poor in spirit for theirs is the kingdom of heaven;' to which the beloved sufferer answered, "That is precious; I can be thankful for even the smallest crumb from a child of my heavenly Father's. Preach Christ crucified, to the Jews a

⁹ In some written directions respecting her burial, penned several years before her death, there are a few observations which, in addition to the desire expressed above, contain such evidence of gospel concern on behalf of her fellow members, as to be judged worthy of insertion: "I request that my body may be taken to the meetinghouse of Southwark, where I have for many years past mingled in person, and often in deep unutterable and sometimes acknowledged exercise, with the burden bearers there. A meeting if not regularly held to be appointed, that while dead, a silent testimony may be proclaimed to that love, wherein prayer has frequently arisen, that grace, mercy, and peace might abound there, and among all the Lord's professing people."

stumbling block, and to the Greeks foolishness: there is much of the Greek and Jewish spirit amongst us; but be not you afraid to preach the cross of Christ, and to proclaim not only what He would do within us by His spirit, but also what He has done without us, the all-atoning sacrifice, which should never be lost sight of.”

After a pause she added, “I often look back to the Quarterly meeting in the spring; I am glad I was at it, and love to remember the sweet feeling that prevailed. Oh what I have felt for the Quarterly meeting of London and Middlesex. If I live to the next I should be willing to be taken to it, and once more proclaim the mercy of God in Christ Jesus; all is mercy, unmerited mercy; nothing, attaches to the creature, all my dependance is on the mercy of God in Jesus Christ.”

The 1st of the ninth month was a day of much bodily suffering, but one wherein the affectionate and religious feelings of my revered parent were peculiarly excited. After writing a few lines indicating the unabated strength and tenderness of her maternal feelings, she expressed a wish to speak a little to her daughters, and upon their all sitting beside her, said with much calmness, “It has been a low cloudy time of late, but a little more light seemed to spring up this morning, and if this should be the last time I may bear testimony to the goodness of the Almighty, I can acknowledge with thankfulness that this has followed me all my life long. That the Lord's mercy and love have never failed me, since He took me out of the wilderness of the world, and before that time He girded me, and restrained from evil.”

“I have never doubted the universality, the freeness and fulness of divine grace, and my faith is now unshaken. Oh! never limit this grace; proclaim it as that whereby all may be saved. I go trembling and dependent, hoping that my sins will be forgiven for the sake of ‘Him who loved us, and gave Himself for us.’ I have nothing of my own, not a rag, (if I may use the expression of another Friend,) to clothe me with.”

She then gave some directions relative to the future and afterwards remarked that she felt much relieved by what had passed. Early in the morning of the 2nd she inquired where is that sweet language, “to be ever with the Lord?” Her countenance at the same indicating heavenly tranquillity, and she seemed comforted by having the 4th chapter of the first Epistle to the Thessalonians read to her. Several times when taking leave of her family for the night, she solemnly uttered this short petition, “Gracious Lord prepare us for what is to come.” And when suffering from pain, and the feeling of general irritation, she frequently petitioned, “Lord enable us to trust that you will never lay more on me than you will give strength and patience to endure,” adding, “Pray that I may have patience.”

On the 5th, conversing seriously respecting her situation, it was remarked that her seeming ignorant as to the issue still produced a degree of hope that the trial of separation was not yet at

hand, to which she quickly replied, "That this is my death illness I have not the least doubt, but the time may be wisely and mercifully concealed from me. The end may come in a moment; and if it be the Lord's will to save me from agonizing pain, and grant a quiet dismissal, what a favor it will be. Oh! to pass quietly away. I feel very poor, and have many infirmities, which I hoped might be less sensibly felt at this awful time; but I have this one testimony, 'I am nothing, Christ is all.' My friends are dear to me, there is nothing in my heart but love to all. God is love; He has supported me through many trials, and now enables me to rely on His free, full, and unmerited mercy. Glory, glory, glory be to His name now and forever. The earth shall be filled with the knowledge of the Lord, and from the rising of the sun to the going down of the same His name is to be praised."

First-day, the 7th, she seemed like one on the verge of the eternal world, and evidently thought herself going. The difficulty of breathing and occasional spasms on her chest being very distressing to herself, and to those around her. She several times said, "Come Lord Jesus, come quickly. Into your hand I commit my spirit."

Observing that she felt too weak even to hear the scriptures read, she sweetly added, "But I can think of their author." When parting for the night she commended each of her children to divine protection, imploring the heavenly blessing for them, under the influence of strong affection, and with the solemnity of Christian concern.

Contrary to expectation she obtained some refreshing sleep, and became a little revived, saying next morning, "I expected to be in another world by this time. Lord enable me to wait in the patience your appointed time."

The evening of the 9th, after hearing a chapter in the Bible, she spoke with an audible voice, "Lord you have been our dwelling place in all generations," going on correctly with the first four verses of the 90th Psalm, and then added, "So teach us to number our days that we may apply our hearts unto wisdom. Thus do, for my children, gracious Lord, and oh! afford me a renewed evidence of your goodness, for a day in your courts is better than a thousand." After a little pause, "How wonderfully He is supporting me, and though there may be such an impoverished state as to have no oblation, the Lord Almighty knows where the refuge is."

She once remarked, "There is too much religious reading and speaking among some serious persons; a little precious quiet and fresh feeling, how far beyond all: do not depend on forms, seek to have the spirit of prayer raised in the heart, and then what is offered will be in the life, and meet with gracious acceptance."

On the evening of the 10th, she desired the 12th chapter of the Hebrews might be read, and

afterwards spoke at considerable length on “the privilege and blessing of the gospel, the importance of attending to the voice of Christ as it is littered in the secret of the heart, where He speaks against sin, and gradually prepares for being joined to the just of all generations;” adding, “He tasted death for every man, and the grace of God which brings salvation has appeared unto all men;” repeating the whole text, and commenting upon it in a clear and instructive manner. She afterwards prayed with great earnestness for her family, concluding with these words: “Let all the dispensations of Your wisdom be sanctified to their souls, and in your great mercy prepare each of us to be joined to the just of all generations, in ascribing to You everlasting praise. Amen.”

For above a week after this time, my precious mother continued so bright and capable of entering into those subjects which interested her best feelings, that we were often ready to think the bitterness of death was again passed for a season, and that we might enjoy her valuable society even for months to come. A friend who had been from home some days and called to see her, was quite surprised at the animated manner in which she inquired about Friends in the country, and conversed respecting the state of meetings, etc.

Upon asking her about this period what part of the Bible she would like to have read to her, she replied, “Not a chapter that treats on doctrinal subjects, my mind has been long made up on all those points.” And she frequently desired that either some of her great Master's sayings or the Psalms might be turned to; generally commenting upon what she heard with her accustomed force and clearness. She saw a few individuals whom she expressed a wish to take leave of, and was strengthened to evince her Christian love and solicitude for them, in a manner which she afterwards said felt relieving to her mind.

First-day the 14th, when very weak and languid, she observed, “I cannot think or keep my attention fixed, but merciful Goodness forgives the infirmities of human nature;—what would become of me now, if I lacked parsons, bread and wine, and to make confession of sins? What a mercy to be delivered from all dependance on man, poor and weak perhaps as myself. What is man whose breath is in his nostrils. Lord receive me for Christ's sake, is my plea!”

Being tried with restlessness, and the desire for frequent change of position, she sweetly remarked, “It is only the body, it does not get within; all there is peaceful, quiet trust.” In the evening she desired that the family might collect for reading, saying, “We may not have another First-day,” and listened with close attention to the 16th chapter of John, responding to different expressions with her usual quickness of feeling.

During the night she seemed as if richly enjoying the foretaste of perfect happiness and peace. Once, after taking some refreshment, she said, “How good, all is sweet, sweet nurses; what

mercies to be thankful for; there are no nurses like children. I have often thought lately, whether the feeling of gratitude has ever been sufficiently prevalent in my heart, the sense of heavenly goodness, and my many blessings seems so to increase; I could have sung a song of praise this night.”

In the morning she desired a few verses in the Bible might be read, and being asked what part, said, “No matter, all is treasure;” but in a minute or two added, “The Lord hear you;” upon which the 20th Psalm was read, by which she seemed comforted, saying at the conclusion, “Lord we thank You that You have heard.”

After obtaining some refreshing sleep she observed with emotion, “Often through divine mercy something so sweet touches my soul, my good Master is, I trust, near me; all is well, all is right, the Lord has never forsaken me; God forbid I should distrust His mercy, though the enemy has thrust sorely at me, but I have remembered the language, ‘Oh you enemy, destructions are come to a perpetual end.’ What mercy, a perpetual end.”

A medical friend calling to see her, she manifested the continuance of Christian love and interest for him, by desiring the Lord might bless him in his undertakings; and added, “Keep near to Him, and may He keep you near to Himself; that is the way, my dear friend—keep near to God, through that grace which brings salvation; farewell!

On the morning of the 19th, a distressing spasm at her chest caused my beloved mother to feel as if dying, and the appearance to those around her was awfully affecting; when a little relieved, she spoke as follows: “Glory, glory, glory to Him that sits upon the throne and to the Lamb forever; nothing in the way, all peaceful within; but ah these struggles! Lord take me not away in anguish—grant a calm if it be Your blessed will. Do not hold me; I can give you all up. I must go; do you yield me up every one of you? Ah! do not hold me.”

Being told that we were endeavoring to feel resignation, and desired not to hold her, she expressed satisfaction, and said, “Now then leave me in the Lord's hands, make no efforts; Lord Jesus receive my spirit.” After a while she had some sweet sleep, and on awaking said, “How wonderful that I am here, I expected to wake in another world: Lord why is it, why am I kept? but it is not for me to say what do You?”

In an interview with our dear friend Maria Pollard, she mentioned it as “a great favor at such a time as this to have nothing in the way, though I am a poor creature, very poor, and have nothing to depend on but divine mercy;” adding, “how do you feel beside me? Do not conceal a word even if reproof be needful.” M. P. telling her she felt nothing but sweet peace, and deemed it a privilege to be near her, trusting that she should remember the opportunity with

thankfulness during the remainder of her life; she replied, "That is more to me than rubies; then I am not deceiving myself."

Humility, as it regarded her own attainments and feelings, was strikingly conspicuous in my revered parent during her whole illness, and the manner in which this was evinced, by one of such deep experience in the way and work of righteousness, offered very important instruction to those who had taken fewer steps in the Christian course.

During the remainder of this day she frequently expressed her surprise at being still in the body, saying, "I seemed just at the gate, to have almost entered it, and now to be here,—what am I kept for?" After a short pause she added, "Give my love to all Friends; tell them to cast off the works of darkness, whatever they are, and seek to be clothed with the whole armor of light, which is Christ within, the hope of glory. The world, the world gets in, and occupies the attention, and then there is a settling down in form, without the power."

At night she said, "Lord strengthen me to go through the remaining conflict: I thought the conflict would have ended this night; enable me to wait in patience; I am afraid I feel impatient; may I be forgiven if I do anything wrong."

First-day morning, 21st. After a distressing night, and while tried with the feeling of restlessness, lifting up her hands and eyes she fervently exclaimed, "Grant a moment's calm of body, if it be Your blessed will." Which petition being almost immediately answered, she solemnly, and with a clear voice proceeded, "Praise, praise for this calm. Now Lord, into Your hands I commend my spirit. Bless my children, bless your own work. Receive my feeble, but I trust, not unacceptable acknowledgments for Your great goodness, while I have nothing to depend on, nothing to look to, but mercy, mercy, unchangeable mercy." Awhile after, hearing her in a low voice mention the word "Rock," it was observed that she felt sustained by the Rock of ages, to which she sweetly replied "That's it, Oh! this Fock," with some further allusion to the support she experienced, in words which were not distinctly heard.

The whole of this day might be termed a sabbath indeed, for while every affectionate feeling was in painful exercise, under the certainty that the hour of separation was fast approaching, the power and presence of the Most High were signally vouchsafed; so that nature seemed hushed into stillness, and reverent submission to the will of Him who was thus condescending to make His strength perfect in weakness.

In the evening my precious mother suddenly uttered this language: "The dead shall be raised incorruptible, and we shall be changed, in a moment, in the twinkling of an eye." Part of the 15th chapter of the First of Corinthians being read to her, she made remarks upon different

expressions, which evinced her clear and fresh conviction of those important truths, and on hearing the 57th verse, she audibly pronounced "Amen!" Soon after which she said, "Conflict is over; the combat is ended and victory proclaimed. 'Thanks be unto God who gives us the victory through our Lord Jesus Christ.' Now is the accepted time, now I trust is the day of salvation: glory, glory, glory!"

Early in the morning, the 14th of John was read to her, to which she attended with her usual quickness of perception. At the 17th verse she remarked, "There is the new covenant dispensation, 'He dwells with you and shall be in you. I will pour out my spirit upon all flesh.' He tasted death for every man."

Oh! never limit divine mercy." After a time of solemn stillness she said with peculiar emphasis, "Grace has triumphed over nature's feelings. The Lord has fulfilled His promise. He has given the victory through Jesus Christ, to whom be glory and power, dominion, salvation and strength now and forever; holy! holy! Holy!"

Second-day 22nd. While her family stood around her bed, and it appeared as if she was on the point of entering upon her eternal and much desired rest, my beloved mother repeatedly asked, "Do you give me up; who holds me?" She then said, "Oh! do not hold me. I proclaim I am ready. Lord God Almighty, You have done Your part, praise and thanksgiving to Your name for this day. I am ready, and willing to go; now Lord let your servant depart in peace according to Your word. Oh! save the world; turn the hearts of the irreligious, give them hearts of flesh." Her continuance in the body much surprised, and even tried her, and she frequently queried, "Why am I detained, Lord why is it?"

A few hours after this she was strengthened to speak in an extraordinary manner to some of her children, and her little grand-daughter, adapting her language to the capacity of the child, so as strikingly to evince the clearness of her recollection, and unabated soundness of mind, when the powers of nature were all but exhausted. She mentioned feeling a good deal spent with this exertion, but much relieved in mind, and frequently remarked on the peace she enjoyed, sweetly saying, "I feel so peaceful!"

From this time it seemed as if my beloved mother was scarcely an inhabitant of this world, her language being generally that of adoration and praise, and accompanied by the names and attributes of her God and Savior. She was often evidently engaged in prayer, when only broken sentences could be gathered, and the names of her children were pronounced with affectionate epithets.

In the forenoon of fourth-day, she began to slumber a good deal, and lay in an easy and

composed state, which her attendants did not interrupt by asking her any questions: thinking it most consistent with the awful occasion, and knowing it to be accordant with her own feelings, not to excite natural emotion, or recall the happily prepared spirit in any degree to the world, from which it was gradually, and most peacefully receding. For some hours the coldness and hue of death were apparent, but her breathing was so easy that it seemed scarcely possible the change could be so near.

The only evidence of approaching dissolution was a gentle sinking of the breath, which continued like that of a sleeping infant; until without any perceptible intermission or the slightest struggle, it ceased, and the immortal and redeemed spirit ascended with joy to the mansions of never-ending rest and peace, about half past eight o'clock on fourth-day evening, the 24th of ninth month 1823; leaving its worn tenement with the appearance of perfect tranquillity, and a countenance which strikingly indicated holy settlement and permanent repose.

The repeated prayer of this ancient and honorable servant of the Lord was thus remarkably answered, by her last hours being exempt from any degree of bodily anguish, and exhibiting the calm solemnity she so highly valued. Under this feeling, and amidst the poignant sense of such a bereavement, nature was mercifully hushed into stillness; and while all her children stood around her bed, a thankful assurance of the unspeakably glorious transition of one so justly beloved, overcame selfish sorrow, and tended to produce that resignation to the divine will, wherein the strength and true consolation of the believer are known to consist. My dear mother was aged seventy-three years, three months and sixteen days.

On fifth-day, the 2nd of tenth month, the precious remains were taken into a meeting appointed for the purpose at Southwark. It was largely attended by Friends and others, and signally favored with the covering of solemnity, both in the time of silence, and while many Friends were engaged in the line of gospel ministry.

The same extension of divine regard was again evident, while a numerous assembly stood beside the grave at Bunhill Fields, and the last affecting duty of depositing the coffin in the house appointed for all living, was succeeded by a silence peculiarly impressive, so that then, as at the moment of dissolution, the tide of natural grief was restrained by Almighty power, while the contemplation of her life and death emphatically called upon survivors to follow her as she had followed Christ.

Testimony of Southwark Monthly meeting, concerning Mary Dudley, deceased.

This our beloved friend was born in the city of Bristol, the 8th of sixth month 1750, of parents professing the principles of the established church; who strictly attending to the ceremonies instituted therein, introduced her from a child into a regular observance of them; notwithstanding which she was allowed to enter into most of the vain amusements of the world, to which her natural disposition greatly inclined; and being of engaging manners her company was much sought after, and her temptations to gaiety thereby greatly increased.

It appears, however, by some of her memorandums, that she was very early favored with the visitation of divine love; and while pursuing the gratifications of time and sense, she was often impressed with an awfulness and fear, which led her to desire the possession of more substantial enjoyments; and which ultimately produced a gravity of demeanor that exposed her to the ridicule of her less thoughtful companions.

About the twentieth year of her age she withdrew from those scenes of dissipation and folly to which she had been accustomed; became dissatisfied with the forms and ceremonies in which she had been educated, and apprehending that she had received benefit from the ministry of some of the Wesleyan Methodists, she was induced to connect herself with that society, and continued a member thereof between two and three years; but remained at the same time an attender of the established worship. Here she observes: "In the several ceremonies of this, and in different meetings of the other, I felt unsatisfied; and often while others were engaged in attention to the preaching, singing, etc., has my spirit in solemn silence communed with the Lord my strength, so that I scarcely knew what was passing without me, and even felt disturbed from this inward attraction when obliged to draw to that spot where the outward elements were prepared for the congregation. Oh! how did I then feel the heavenly mystery, and sweetly partake of the bread of life, so that all forms and shadows fled away, and became no longer of use or efficacy to a mind feeding spiritually on the substance."

In this state she frequently attended the meetings of Friends, and was so drawn into fellowship with them, that although she had no outward instruction, nor was assisted in the understanding of their religious principles from the reading of books, it appears she had so clear a view of their profession and peculiar testimonies, and was so strongly convinced of their consistency with the truth, that she believed it would be required of her to demean herself conformably thereto both in profession and practice. But in submitting to this sense of duty, the opposition from her family was so great, and the cross to her own will so heavy, that she thought the yielding up of her natural life would have been an easier sacrifice.

She was, however, through mercy, strengthened to obey the divine requiring, and in the twenty-third year of her age, on the ground of settled conviction, joined our religious Society; about

which period she felt herself constrained to speak in the line of ministry, from which her natural disposition exceedingly shrunk. After exercising the gift with which she was entrusted, for some time, the conflicts of her spirit were so great that she gave way to reasonings and doubts on the subject of her call to the sacred office, and thus became involved in unspeakable distress, from which at times she could see no way to escape.

In the year 1777, she was married to Robert Dudley of Clonmel, in Ireland; but the society of an affectionate husband, and an increase of domestic comforts, proved insufficient to afford that peace of which her exercised spirit felt so much the need: and here she described her situation as “often miserable”—concluding that by disobedience she had forfeited the divine favor, and should never again be commissioned to proclaim her Lord's goodness. But He who had called her to His service, and designed to qualify her for his work, brought her out of these perplexities and close probations in which her mind had long been involved, to the comfort of many who had suffered with and for her, and to His own praise; enabling her again to bear public testimony to His goodness.

Her constitution being naturally delicate, she was often affected with illness, and it was at times under the pressure of much bodily suffering that the prospect of religious services was opened to her, and a preparation of mind for proceeding therein experienced. This was strikingly the case in the year 1787, when by a complication of disease, she was brought so low, as to be thought by those about her to be near her close; yet in this state of bodily infirmity, her spirit was attracted to distant parts, and in the love of the gospel a people of strange language presented to her view. This prospect in a short time became more fully opened, and her love and allegiance put to the closest test, by an apprehension that it was required of her to unite with her beloved friend Sarah Robert Grubb in a religious visit to France, Germany and Holland. She had seven children, the youngest only ten weeks old when entering on this engagement; her health was very delicate, and in the progress of the journey she experienced many deep conflicts. But the holy arm of power being extended, she was enabled to accomplish the service to the unspeakable relief and peace of her own mind, and we trust to the edification of those in that remote part of the vineyard, who were thirsting for spiritual refreshment.

Her resignation to the foregoing requiring was the commencement of that devotedness to the cause of religion, which so conspicuously marked the future life of this dedicated servant of the Lord. For the succeeding twenty years, when ability of body permitted, she was much occupied in traveling; having within that period visited all the meetings, and a large proportion of the families of Friends in Ireland, Scotland and Wales, many of the counties in England, and some parts of the continent not included in her former journey: besides which she was engaged in most places in holding meetings with those of other denominations.

After the decease of her beloved husband, and two children who had arrived at maturity, trials which deeply wounded her susceptible feelings, she removed in the year 1810, under an apprehension of duty, into the neighborhood of London, and resided for the most part of the remainder of her life within the compass of our Monthly meeting. She was a minister highly esteemed amongst us; sound in faith and doctrine, laboring diligently in gospel love for the promotion of the cause of truth and righteousness, under the pressure of much bodily weakness; a bright example of devotedness in declining years; and we believe it may be truly said of her, she was “fervent in spirit, serving the Lord;” that in her removal we feel the church has sustained the loss of a mother in Israel. After coming amongst us, she visited most of the families comprising the Quarterly meeting of London and Middlesex, and travelled in several counties in the line of the ministry.

The youth in our Society were the objects of her peculiar and affectionate solicitude, for whom she was at times concerned to appoint meetings. She was also favored with a gift that remarkably qualified her for service in meetings with those not in religious profession with us, in the exercise of which she was frequently engaged in advocating, in a clear and convincing manner, the doctrine of universal and free grace, and the divinity of our Lord and Savior Jesus Christ. She experienced many deep trials which she bore with exemplary resignation; evincing thereby her reliance on divine support. Thus could she feelingly sympathize with others under affliction, and was often enabled to hand the cup of consolation for their encouragement.

Her last religious engagement was a visit to the families of Friends belonging to Devonshire meeting, which she was enabled to accomplish early in the past year to the admiration of herself and others; during which she frequently expressed her belief that her day's work was drawing to a close. After this, when ability of body permitted, she continued to attend her own meeting until the 18th of fourth month, when she was confined to her bed with what appeared to be the effects of a severe cold: symptoms of fever soon followed, and in a few days the disorder had made so rapid a progress that danger was apprehended. She frequently expressed a belief that nature would sink under the weight of illness with which she was oppressed: saying, “I do not feel able to struggle as heretofore, but I have no sight as to how it may be, nor any wish to go unless it be the will of Heaven.” Again she said, “when the doublings and hesitations of nature have been kept down, the divine will has been all to me. Your will be done is the highest anthem ever sung on earth or in heaven.” She was eminently favored with the sensible enjoyment of the Lord's presence, and often testified of the support and consolation thus afforded her. “I have loved the cause of my Redeemer; it was to draw to him, and fix the attention of the mind upon him alone, that I have been made willing to proclaim His goodness.” Being much tried with pain and other distressing symptoms she observed, “I only fear that through long continued suffering I may not exemplify that which I have held up to others, the

sufficiency of divine power: may patience have its perfect work, whether any glimpse of the unspeakable glory be afforded or not. Oh! if this be known it must be glory to God in the highest, through Him who came to procure peace on earth; the language of the redeemed through all eternity will be. Not unto us, not unto us, but unto your name be the praise. I could say much; my heart is full; but the poor body must have rest.”

First of fifth month. This night when solemnly conversing on her precarious situation, with a peculiar calmness and feeling she said, “I seem to have nothing to do but with the present moment, no looking back with uneasiness, but in thankful remembrance of great and unmerited mercy, whereon I trust there was a building long ago. Oh! not to doubt the foundation is a great mercy; tell all there is no other way but that of resigning up all.” About this time she was informed of the alarming illness of a valuable minister, when with much tenderness of spirit she uttered the following emphatic language, “Oh! our poor Society! Lord raise up judges, counselors, feelers, such as are quick of understanding in your fear—and if children are to become teachers give them wisdom and humility.” On allusion being made to the diligence with which she had occupied the time and talents committed to her trust, she sweetly replied, “Feebly and unworthily as they have been used, I trust it was with a single eye to the help of others and the glory of the dear Redeemer. And if he forgive all the mixture, all that has been of the creature, and mercifully receive me into rest and peace, whether he affords those bright prospects which, in the beginning of this illness and often since, have been vouchsafed, or not; Oh! may I never doubt or cast away my confidence, that He who has loved with an everlasting love will continue to uphold me, notwithstanding the weakness of the flesh, and the temptations of the cruel enemy. Oh! this enemy, he never quits his hold of poor human nature while he can assail it.”

Early in the eighth month she became increasingly debilitated, and thought it probable her remaining strength would be soon exhausted; and one night after having given some directions respecting her funeral, she expressed a wish that nothing might be done, nothing said, nor if possible thought, but what would lay the creature where it ought to be, and where she trusted it then was, prostrate at the footstool of divine mercy.

Her situation at this period was very fluctuating, but the evidence of Almighty support and consolation became increasingly manifest. On its being observed that, as she had no clear sight of the issue of her disorder, a hope was induced, she might be again raised up, she replied quickly, “That this is my death illness I have not the least doubt, but the time may be mercifully concealed from me; and if it be the Lord's will to save me from agonizing pain, and grant a quiet dismissal, what a favor it will be.” At a time when she was sending some messages of love to some of her friends, she said, “I am nothing, Christ is all! my friends are dear to me,

nothing in my heart but love to all—God is love. Glory, glory, glory, be to his name now and forever.”

During the last three weeks of her life, she suffered much from the difficulty of breathing, and general bodily uneasiness: her mind, however, was wonderfully supported; so that to those around her she frequently appeared to be favored with a foretaste of the rich enjoyment of perfect happiness and peace. At another time, when tried with pain and restlessness, she said; “It is only the body; it does not get within: all there is peaceful, quiet trust;” again, “nothing in the way. Ah! do not hold me; yield me up; I must go; I could have sung a song of praise this night.”

After a distressing night she prayed with earnestness, “Grant a moment's ease of body if it be your blessed will!” The petition appeared to be soon answered; for almost immediately after she proceeded thus, “Praise, praise for this calm. Now Lord into your hands I commend my spirit; bless my children; bless your own work.” The attributes of her God and Savior now became almost her only theme; and she often seemed as if scarcely an inhabitant of earth. Her approaching dissolution was now apparent, and the following are some of her latest expressions. “Grace has triumphed over nature's feelings; the Lord has fulfilled his promise, he has given the victory through Jesus Christ, to whom be glory, and power, dominion and strength, now and forever; holy, holy, holy.”

Her departure was observable only by gradually ceasing to breathe, and her immortal and redeemed spirit we doubt not ascended to the mansions of never-ending rest and peace. She died at her house at Peckham on the 24th of the ninth month, 1823, in the seventy-fourth year of her age; a minister about fifty years; and her remains were interred in Friends' Burial Ground, near Bunhill Fields, on the 2nd of the tenth month, after a solemn meeting at Southwark.

Signed in Southwark Monthly meeting, 10th of second month, 1824, by many Friends.

The Testimony of the Quarterly meeting for London and Middlesex, held the 30th of the Third month, 1824.

The foregoing testimony concerning our beloved friend Mary Dudley, whose memory is precious to us, in the remembrance of her “work of faith and labor of love,” has been read in this meeting, and being cordially united with, after some small alterations, is signed in and on behalf of the meeting, by John Eliot, Clerk.

Signed in and on behalf of the Women's meeting. Hannah Messer, Clerk.

SOME ACCOUNT OF THE LAST ILLNESS AND DEATH OF HANNAH DUDLEY

Who Was Released From The Troubles And Dangers Of Time On the 19th day of the Third month 1810, in the twenty-sixth year of her age.

The following account was drawn up by E. Dudley at the time, and has been circulated in manuscript among the contemporaries and friends of the deceased. Her dear mother having left a written request, that if any memorial of her life were ever prepared for publication, this should be added to the work, it now seems proper to premise a few particulars respecting the character of one who was but little known beyond the circle of her immediate connections.

Hannah Dudley was the third daughter of Robert and Mary Dudley, and born at Clonmel, in Ireland. Her disposition was amiable and tender, combined with a degree of reserve, so that, although naturally cheerful, she shrunk from observation, and was peculiarly diffident in her manner. She was seriously thoughtful from a child; fond of reading the Holy Scriptures, and remarkable for the solidity of her demeanor in religious meetings, which she delighted to attend. As she advanced to youth, the favorable impressions thus early made upon her mind, were in some measure counteracted by indulgence in self-gratification, and she took greater latitude with respect to dress and reading than was consistent with her education, though not to an extent which would be generally deemed reprehensible, nor by any means equal to what many young persons of our Society give way to. In the twentieth year of her age she had a long and very suffering illness, during which it pleased the Lord so to renew the visitation of his love, as greatly to humble and contrite her spirit. In this state she saw the vanity and unsatisfying nature of worldly enjoyments, mourned over the time which she had spent unprofitably, and was brought under conviction for deviating, even in little things, from that simplicity which she then felt it would be right for her to practice, however in the cross to her natural inclination.

She was strengthened to enter into covenant with her heavenly Father by the sacrifice of her will and affections; and when raised from the bed of sickness, the fruits of humble dedication were obvious to others. She continued subject to trying attacks of indisposition, but her patient endurance of pain, increasing watchfulness and stability of conduct, with an evident weaning from worldly objects, proved that the great work of transformation was powerfully, though secretly, carried forward in her heart.

Some papers being found after her decease, which describe the earnestness of her desire for complete sanctification, it is thought that the following extracts may be a suitable introduction to the particulars of her last illness and death.

EXTRACTS

Eighth month 25th, 1805. “This day I completed my 21st year; may the succeeding one witness a more perfect dedication of heart to the Creator and preserver of my life, and may He graciously sanctify, (if his will,) the late severe dispensation with which he thought fit to visit.”

Third month 31st, 1806. “Although disease may be permitted to make its advances by almost imperceptible degrees towards a final termination of life, and with it all earthly encumbrances, be pleased to grant. Oh! you dispenser of every blessing, an entire acquiescence and unreserved submission; but, if consistent with Your holy will, merciful Father bestow more patience, more perfect resignation of heart, to every dispensation of your Providence. You alone can afford ability in the moment of trial, to rely on your unfailing arm for consolation and divine support. Teach me, then, I beseech you, teach this unsubdued will, to bend unreservedly to yours. And, O Lord! if so mean a suppliant may be allowed to cast a petition at your footstool, in abundant condescension be pleased, Creator and preserver of my life, to continue near when pain and weakness prove almost too much for the small grain of faith; for you alone, dearest Father, can afford strength in such a moment.”

First month 1st, 1809, one o'clock First-day morning:

Another year forever gone

Proclaims the end of time.

“May the succeeding one be passed more circumspectly, and an increase of knowledge be acquired on subjects worthy the pursuit of an immortal soul! But resolutions formed without mature and necessary reflection and perseverance, steady, unvarying perseverance therein, can avail but little—alas, how little!”

Eighth month 25th, 1809, Sixth-day. “The first of which I have ever attempted to set down the occurrences, and the last I have to spend of my twenty-fifth year; a year in which there has been little or no progress made in what ought to be the grand pursuit of my life, and is designed to be the end of my being. O You! whose ways are not as our ways, nor your thoughts as our thoughts, grant that I may experience, (if permitted to measure another year in this state of probation,) an increase of desire, and stability in that desire, to follow more implicitly, more resignedly, your holy commandments; to watch more guardedly over a disposition naturally prone to be too easily excited by the occurrence of trivial circumstances, to what is improper

and reprehensible, both in my feelings and language. Oh! be pleased to teach me the way most suited to curb, if not overcome, the propensity I have so frequently to combat with, indulgence in imaginary prospects which never can be realized, and which tends more than any other weakness, to alienate my mind from devotedness to You, you great Source of light and life. And ere I close this weak attempt to petition for further strength and support at your footstool, you God and Father of my life, be pleased to grant the humble request of one of your most unworthy creatures, that this effort to acquire some improvement in the most essential point, may be blessed.”

Twenty-sixth, 1809, 7 o'clock, Seventh-day morning. “This day I enter a new year. Oh may the numberless blessings conferred on so unworthy an object during the preceding one, as well as every other of my life, be thankfully had in remembrance, and with sincere humility of heart considered of, every rising and setting sun I may be permitted to behold. But, more often than the rising or setting sun, may I be strengthened to return thanks to his name who has been the preserver of my life, who would be the enlightener of my eyes, did I permit them to be opened to revealed conviction. Through His adorable condescension am I still preserved; but were I more devotedly to resign every selfish, sordid, low propensity, and substitute for them the meekness, humility, and self-denial of the true follower of a crucified Redeemer, of how much more the instrument of good to others should I be permitted to become; and how much larger a portion of that peace which the world cannot give, neither take from its happy possessor, should I be frequently blessed with.”

On the 15th of the First month, 1810, my precious sister was attacked with violent pain in her face, to which she had been liable since a long illness five years before, so that we did not feel alarmed by it. Lying in bed that day, and using proper care, seemed to have the desired effect, and she was so much better the two following days as to bear sitting up for a short time. On the 18th the pain returned with much severity, and was attended by symptoms of fever, and inability to sleep, which she remarked was very trying. Towards noon her spirits became much affected, but after being relieved by weeping, she lay in a composed state, though still without sleeping, and said, “My poor dear Thomas seems continually before my eyes.”¹⁰ At night she grew more easy, and fell into a sweet sleep, which lasted nearly five hours; on awaking, however, she felt no way refreshed, though tolerably free of pain; and expressed such great anxiety at my not going to bed, that to satisfy her I lay down for an hour or two.

The next evening she was sweetly collected, and we had some very interesting conversation. She observed, “How just is that line of Young's, ‘All men think all men mortal but themselves,’ and added, “how apt we are to forget that we are not to continue here. I have been thinking of

¹⁰ A brother who had died in his 21st year, about two years before, and to whom she was very tenderly attached.

the 91st Psalm, as applicable to our dear mother; does it not end with ‘I will bless him with long life, and show to him my salvation?’”

She then asked me to read the whole of it, which I did, apparently to her comfort: when I came to the last verse, she cheerfully said, “that is not one of the blessings I desire,” meaning long life; her mother answering, “but, my love, you have no objection if such be the divine will” “Oh no,” she replied, “if it be the Lord's blessed will.” That night, while in great pain, she said she was afraid of being impatient, to which I replied that she had always been much favored with patience when tried by illness; which indeed was the case in a very striking manner: she sweetly answered, “The Lord has never laid more on me than he enabled me to bear; we should be poor creatures without his help.” She then calmly said, “I think I shall not recover this illness.” Being told that she had been worse in former attacks, she replied, “Yes, I have, a great deal worse and been restored, and I may be now; but somehow I think I shall not; and if it be the will of the Almighty I should rejoice; at least I hope I should. Is it in the Romans that passage is? ‘We are troubled on every side, yet not distressed; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.’ ‘For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory.’”

Soon after this, mentioning a relation who had lately died; “Poor _____” said she, “had a bustling life; I trust she is at rest. Oh! if people did but consider rightly I often think how insignificant those things would appear which now make us anxious and uneasy.”

*'Ah! what is life, that thoughtless wish of all,
A drop of honey in a draft of gall.'*

I remarked that the next line was also striking:

'A half existence, or a waking dream.'

“Yes, indeed,” she replied, “we do not exist here; it is in eternity we shall have our existence.”

After awhile she again spoke on the improbability of her recovery, and mentioned her absent brothers with much tenderness, desiring that when anyone wrote, her love might be given them; adding, “I think I shall never see them again, but I don't know, of course none of us can tell; but if not, we must be satisfied; His holy, blessed will be done!”

On my saying that I hoped such a sorrow as losing her did not await us, after all we had gone through, she cheerfully repeated, “Sorrow!” I replied, “that it will not be sorrow to you, my love, I can readily believe, but it will be a sore privation to us.” She sweetly answered, alluding

to the term sorrow, "I hope not; I trust in the mercy of a gracious Savior, and rely on his merits only." I think it was on first-day evening, that being in great agony, she clasped her hands, as in the attitude of prayer, and exclaimed, "Oh! merciful Father! you have never laid more on me than you enabled me to bear." Presently after she queried where is that expression, "The Lord hear you in the day of trouble;" her mother repeated the verse to her, which is the first of the 20th Psalm. "Yes," said she, "but there is something more." The whole passage was then repeated. "Send you help from the sanctuary, and strengthen you out of Zion; grant according to your own heart, and fulfill all your counsel." "Yes, yes," said she, "that's it; Oh, merciful goodness!" On getting a little ease she quickly told us she was better, being always anxious to say anything calculated to relieve our minds, and sweetly added, "what a favor this is." Upon asking whether her mother was gone to bed, "my poor, careworn mother," said she, "does she take nourishment? You should make her take as much as possible, now she has so much to bear," Her amiable, affectionate solicitude for those she loved, never seemed more acute, and she often expressed her fears of our being overdone by watching with her, frequently saying, "I am not worth half the trouble you have with me." Hearing some noise in the street, which we told her was owing to a ball being in the neighborhood, she remarked, "how giddy the world is, and how serious every thing appears to one who is not likely to recover;" then lying still awhile, she looked at me with inexpressible sweetness, and said, "Come, let us join with angels round the throne!

When she had been about a week ill, the doctor proposed our calling in further medical advice; but feeling very delicate of alarming her, though convinced that she was fully aware of her own situation, we avoided speaking of it until the second physician was in the house.

Her kind attendant then told her that he had brought his friend Doctor to see her, not because he thought her worse, but that it would be a satisfaction to him to have his own judgment confirmed. She calmly answered, "I have no objection, he may come in, though I have full confidence in you, but I cannot answer many questions. You are trying to make me think I am not in a dangerous disorder, but I know I am, and you can do nothing for me. I do not depend on physicians; you need not be afraid to tell me." When both the doctors had withdrawn, she inquired of me, "what do they say my complaint is?" I told her they called it inflammatory rheumatism.

Ah," said she, "it is more than that;" and signified that she felt the disease very deeply seated. Her mother saying that she hoped the means used for her help would prove effectual, she sweetly answered, "but, my dear mother, if the means are not effectual, I want you not to be depressed; you are too good, too good to us all. I cannot say that I have an evidence that it will be so, but the impression that I shall not recover remains." Her mother answering that she had

heretofore been wonderfully sustained and brought through severe sufferings, she replied, “The Lord is all goodness, all mercy, all mercy.” She seemed religiously to comply with every thing proposed for her benefit, though some very painful means were thought necessary. She usually suffered much from the application of blisters, and had an uncommon dread of them; so that when it was proposed to put a large one to her neck, where the pain was very severe, she objected, and seemed to think she could not bear it; yet after a few hours she called me to her and said, “you had better put on that blister; if I grow worse I shall blame myself for refusing it.”

Complaining that she felt very heavily loaded with illness, yet could hardly tell where her pain was, she said, in a solemn and impressive manner, “It is in seasons like this, we find the necessity of exerting all the little religion we may be favored with; every other support fails me now.” The scriptures appeared to be mostly the subject of her meditations, and the remembrance of them to contribute largely to her comfort. “What a treat it will be to me,” she would say, “when I am able to hear you read a chapter.”

At a time when her bodily affliction seemed enough to absorb every other feeling, she astonished me by querying, “Do you know who is the author of that observation respecting the sacred records, ‘They have God for their author, Salvation for their end, and Truth, without any mixture of error, for their matter?’ How just,” added she, “is the description!” At another time she asked, “Is it the Apostle James who says, ‘we walk by faith, not by sight.’” “She would frequently observe, “what trouble and care these bodies cost us;” “Oh! the encumbering flesh,” etc.; and repeatedly, when undergoing violent pain, which it was often hard for those who loved her calmly to witness, she would say, in an animated and heavenly tone of voice, “What are these sufferings when compared to what the Savior bore for us. The sufferings of this present time are not worthy to be compared with the glory which shall be revealed.”

Whenever a little respite from pain was afforded, she would mention it as a mercy, and say, “what a favor it was that she had not such or such suffering to struggle with;” or, “thank gracious Providence, that pain is lessened,.

Want of sleep was one distressing feature of the complaint throughout, but she lay so still that we often thought her dozing, until she would break forth in some sweet observation, tending to manifest how her mind had been occupied.

On one of these occasions she asked me if I remembered these four lines: “We've no abiding city here, We seek a city out of sight; Zion its name—we'll soon be there, It shines with everlasting light.”

The 5th of the second month was a day of extreme suffering to my beloved sister, although when the physicians came they pronounced her not worse, which she listened to without making any remark; but after passing a most distressing night, she said to me very composedly, "Surely Dr. is too honest a man to tell you I am recovering. I am not, nor do I believe I ever shall. I have never lost the belief that I should not recover this illness. I dreamed last night that I saw my precious father, and remembering that he was gone, I asked him if he was happy? He answered me in the sweetest manner by repeating that passage of scripture which he used to speak of on his death-bed, relative to the general assembly and church of the first-born; adding, 'you shall be with me in a short time; only make your peace with God, and he will admit you into his holy presence.'" She wept much while relating this dream, and on my remarking that I trusted her peace was not then to make, she said, "if I only had an evidence, but I trust I shall at last." I reminded her of the manner in which she had been favored at the beginning of her illness, when she had said she could rejoice in the prospect of being taken away; "Yes," she replied, "and I hope I can rejoice. I trust in my Savior, I have many sins, and I pray they may go beforehand to judgment." She then mentioned that her nights were so trying as to make her dread their approach; "yet," said she, "I enjoy sweet peace in the night. How do the doctors account for my passing such uneasy nights, and being unable to sleep; but, (as if unconcerned about an answer,) it is an unspeakable favor, that even when I am racked with pain, I feel such sweet peace as more than compensates for all I suffer. Oh! what condescension of a gracious Savior to a poor sinner! this bed is not like a bed of sickness: I feel holy joy."

In the afternoon being asked how she felt, she cheerfully answered, "rather better, thank Providence; it is a great mercy that my head is not always so bad as it is sometimes."

When the doctor came in he queried whether the pain was more bearable, to which she sweetly answered, "It ought always to be bearable, but I think it is somewhat lessened."

Speaking to her mother of her illness, and its probable increase and termination, she said, "If I grow worse my dear mother do not get any other physicians," Her mother replying that she knew her confidence was not in man, but in the Lord, "Ah!" said she, "what poor creatures we should be but for his help!" Her mother observing, you can say with Job that "painful nights and wearisome days are appointed you;" "yes," she returned, "I suffer much, but what are mine when compared with the sufferings of many others; and though my nights are trying, there are times when my Savior is near me, I feel him near me!" Her mother again repeating the first two verses of the twentieth Psalm, added, my soul craves that this may be your experience; to which she solemnly answered, "my dear mother, the effectual fervent prayer of the righteous avails much, and if I have your prayers they will be such."

After the doctor had paid his visit at night, she said, "I pity that poor man when standing by the bed; he is very affectionate and wishes to help me I believe, but it is out of his power, and I do not depend upon them; the opinion of any physician is not of the weight of a pin with me. I know the Lord is able to do all things, he can raise me up if he pleases, and he can grant me patience, though I fear if it lasts much longer, (meaning her illness,) mine will be worn out."

Her mother saying you are favored with patience, it is renewed to you; "It is renewed; she emphatically replied. On my begging her to try for rest, "ah! my dear!" said she in her own placid manner, "I believe there is not much rest for me on earth." As the night advanced, her pain and restlessness increased, and on my querying where her uneasiness was, she replied, "my head is very bad, but it is a mercy my senses are preserved, I think I have had a sight of heaven." She then spoke of her death, and said, "tell my dear brothers not to grieve like those who have no hope. I trust we shall meet in another and a better world; take care of our precious mother." Finding that this conversation affected my feelings, although natural emotion was generally suppressed in her chamber, she sweetly said, "Is it not our Savior's language? Daughters of Jerusalem weep not for me; but weep for yourselves and for your children: you are doing too much; Heaven bless you for all your kindness to me; but what should I do if you were sick." Then correcting what might seem like selfish consideration, she added, "but it is more for your own sake than mine I speak; do go to bed, perhaps I may get a little sleep." This she often said with a view of allaying our solicitude; for notwithstanding any little temporary amendment, from which those about her were at times willing to cherish hope, her opinion that she was in her death illness remained unshaken.

And the whole tenor of her conduct evinced, that she was patiently waiting her Lord's time for an admittance into that mansion of rest which she confidently, though humbly, believed was prepared for her; and it was indeed an unspeakable favor, considering the pain of body she endured, that she was spared those mental conflicts, which many experienced Christians have been tried with. Her prospect of a glorious fruition appeared to be unclouded.

Whenever she mentioned anything that she wished done, or spoke of any little alteration, it was with this provision, "please Providence my life is spared, I hope to be moved into the other bed tomorrow, etc." One night she inquired whether she was to take medicine, or have anything done for her; I replied no, that she had nothing to do but to try for sleep. "Only," she returned with great sweetness, "to pray for patience."

At one time she suffered much from the use of a painful prescription, which seemed almost too much for her exhausted state, and she frequently exclaimed, "mercy! mercy!" When somewhat relieved she called me to her, and said with much tenderness, "I was very unguarded awhile

ago, I was impatient.” I replied that we had not observed it, but thought she was much favored with patience. “I felt it,” said she, with emphasis, “I was unwatchful.”

Thus was the “swift witness” attended to by this happily instructed spirit, and no allowance made for emotions which perhaps few would deem culpable under such distress as was allotted her. Her nurse once mentioning how hard it was to bear such agony, and that it would have been better never to have been born, “Oh do not speak so,” said she with earnestness, “it is good for us to suffer.”

Second month 17th. For some days past the increased illness of my precious sister rendered her unable to speak much, but the little she did utter, clearly evinced that the Lord still sustained her in holy confidence, amidst the storms and tempests of a peculiarly trying season. Many times, when a sentence could hardly be connected, the language of supplication was heard, and her patient acquiescence with the divine will manifested in words like these, “Oh Lord look down upon your poor child: heavenly Father! not my will but yours be done,” etc. etc.

18th. Her weakness and debility this morning seemed greater than at any time before, so that she was scarcely able to articulate; yet on being asked whether she had got any sleep, she answered, very disturbed sleep, but it was a sweet peaceful night.” Her bodily sufferings throughout the day were extreme, and she appeared to think herself hastening to the close; once on calling me to her she said, “Pray, pray, pray;” and soon after, “this is an awful day; preparation for a final change.” Her mother saying that she did believe her soul was anchored on the Rock of Ages, and that the Lord was her Father and Helper, she said in an animated manner, “Come then holy Father! Lord preserve me! Oh the encumbering flesh.”

19th. About five o'clock this morning her sufferings of body were such as nearly to overcome her, and desiring I might be called to her, she described her sensations as peculiarly distressing.

On finding that I was greatly afflicted at being unable to relieve her, the different means prescribed proving ineffectual, she affectionately held my hand, and said with sweet composure, “be content, whatever way I am taken, be content, the Lord is near me. He is near me; my God and Savior!” Soon after, while under great conflict, she raised her eyes, and awfully exclaimed, “My blessed Redeemer!” Her brother coming into the room she spoke very tenderly to him, saying that it was a mercy they were permitted to hear each other's voices again, (for the room was necessarily kept so dark that he could not see her,) and in strong terms expressed her love for him. After he left the chamber she called me to her and said, “It is surprising how my affections are loosened from every earthly object.”

I seem weaning from all of you, and oh that God may be all in all to all of us. Every tie seems

fast loosening, if I am taken this will be a mitigation of my sufferings, but perhaps when the time comes it may feel harder. I remarked that every thing had been made easy to her during her illness. "Oh yes," she emphatically answered, "from the very first. I sometimes forget that I am on a sick bed; the serenity I feel is so great, that at times I fear it is carnal security, and think it is presumptuous in so poor a worm to trust as I do, but no! He cannot deceive me, none ever trusted in the Lord and was confounded." She often said she was not half thankful enough for the blessings she enjoyed, so superior to what many poor creatures under bodily suffering are favored with. In the night while her pains were very acute she repeated the following lines.

"Hide me, oh my Savior, hide me till the storm of life be past, Safe into the haven guide. Oh receive my soul at last! Ah that is it," said she, "If I be but safely landed." In the intervals of pain she prayed in these words, "Oh my God! help your creature who depends on you." Turning to her mother, she said, "when you have access pray for me. I have often thought my dear mother, that I could not bear to see you go, that I could not bear to stay behind you, and now it looks as though I should be spared that trial." At another time, when speaking to her mother respecting the nature of her disorder, she signified how unimportant it was what name it might be called, adding, "we must all have something; to bring us to our end;" and then turning to the subject which appeared to her the only one worthy of attention, she spoke of her strong confidence in the mercy of a Redeemer, and said that her hopes of salvation were grounded on that alone, observing, "Oh my dear mother, what could works do for me now?" Her mother replied, "nothing my precious child, all we have to trust to is the mercy of God in Christ Jesus."

On the night of the 21st she was affected with something of a spasm, which we were apprehensive might prove the last struggle, and she seemed herself to have a similar idea, for clasping her hands and raising her eyes, she solemnly said, "Now Lord for an evidence!" and presently after, "yes, yes; peace, peace, peace." When a little recovered she observed, alluding to the Pilgrim's Progress, (which she had read through a short time before her illness,) "poor Christian said, though I walk through the valley and shadow of death I will fear no evil, for your rod and your staff they comfort me;" then with a more cheerful voice, "poor Feeble-minded too got over the river, so may I."

She lay during the whole of the 22nd in a state of great suffering, being generally unable to say more than yes or no, and even that effort frequently produced distressing symptoms.

—About eleven o'clock at night we were surprised by her reviving so as to call us all by name. Finding that only her mother and sisters were in the room, she asked for her brother, who quickly came in, and we all sat round the bed; when to our admiration she was strengthened to approach the throne of her heavenly Father in the language of solemn supplication, praying for

us individually, and commending in a strain of Christian confidence yet deep humility, all and each of her near connections to his protecting care: and then for herself “Oh gracious Lord and Savior, if I do not weary your throne with petitions, look down upon your poor dying sinner: favor her with an evidence that she shall be received up into glory; but you have already, my God and Savior, nearly done so. Oh! accept my humble thanks for your preserving care throughout my life, and for the last five weeks that you have been near me and supported me. You have answered my petitions.” “Oh my Savior! posture is nothing, you hear prayer!” She then sent messages to her absent brothers, and sweetly addressed her sisters in the language of serious advice, concluding with, “comfort our dear tried mother, console and support her.” Observing that some of us were affected, and indeed it would have been hard to restrain the tide of feeling on such an occasion; “Suppress nature,” said she very forcibly, “I endeavor to do so.” After we had all remained some time silent, she inquired, “who are here?” Her mother answered, “none but your poor mother, your sisters and brother, and the Shepherd of Israel;” “He is here;” she replied, “He is near me.” After a while she addressed her nurse in an affectionate and grateful manner, and added, “I am dying, and it is a very awful thing to die. Oh be circumspect, we must all die; but the presence of the Lord supports me, his presence is near me.

Then dismissing the servant, she said, “Give my love to Dr. _____ tell him I am much obliged to him for his kind attention, but that the knowledge of this world genders to bondage. I am afraid he is too fond of vain philosophy to think enough of religion.” She next gave me a message to a relation at a distance, comprising much important counsel in a few words; and mentioning the attendance of places of amusement, she said in a plaintive and lamenting tone, “Oh it is a pity, a great pity, a sin, and waste of time.” After lying still a few minutes she broke forth thus; “What is life! a bubble; five and twenty years and a little more, and all is over; but I am taken in great mercy, oh! in great mercy I do believe, from the evil to come. The grass withers, the flower fades, but the word of our God shall stand forever.” Remaining awhile quiet she said, “I hope I have not said more than was given me:” her mother telling her that she need not fear, as it was evident her lips had been touched with a live coal from the holy altar; “It is the Lord's doings, she replied, “it is His doings, oh what mercy! He hears and answers prayer!”

It is worthy of remark, and proved an undoubted evidence of her having been strengthened for the occasion, that although my beloved sister had spoken so much more during this solemnly interesting scene, (which lasted for about two hours,) than at any time of her illness, yet she did not seem at all exhausted by it, nor to suffer afterwards from such great exertion of voice: for notwithstanding her weakness was such that we generally had to lean over her in order to gather what she said, she spoke while thus engaged in so clear and distinct a manner that she could be heard in any part of the room.

For about two weeks after this memorable period, her debility was such that she could seldom bear to be touched, or have anyone very near the bed, and usually made signs for what she wished done, the distressing sickness at her stomach rendering it hard to her to speak a word. Yet ejaculations were sometimes heard which manifested that her mind was still kept in confidence, and her faith in the sufficiency of her Almighty Helper preserved unshaken.

One evening during this sore conflict, after her mother had supplicated at her bed side, and was engaged to petition that the Lord might preserve her amidst all the suffering he saw fit to dispense, in steady reliance upon himself, and grant that patience might have its perfect work, etc. etc. "Amen! Amen!" said she with uncommon energy and sweetness, and then made this appeal; "You have told me that mine eyes shall see your salvation. You have told me so in the secret of my heart; only Lord keep in the patience, until it is your good pleasure to set the spirit free. I am afraid the spirit is too anxious to get free." During exquisite distress of body the following aspirations were distinctly heard, though uttered in a weak and broken voice. "Gracious Father, remember I am but dust! Oh, my Savior, look down with compassion upon your poor sufferer, take her this night if it be your good pleasure; yet not my will but yours be done!"

Speaking one time of the dying expressions of dear Sarah Grubb, she seemed comforted by her mother's repeating that part relative to the grain of faith being mercifully vouchsafed, amidst deep conflict of flesh and spirit, etc., and afterwards mentioned the account of a young woman who had made a very happy end, saying, "How apt we are when in health to scan over records of this kind, without considering their value and importance, though they are calculated to do much good." She several times mentioned dear Deborah Darby, (of whose death we did not inform her, though it occurred during her illness,) saying, she had dreamt of her, and often remembered her and her companion's sweet visits to our family when last in Ireland; remarking what a favor it was to be noticed by the messengers and servants of the Most High; but that His visits to the soul were beyond all. She sent a message to a beloved and intimate young friend on the subject of reading, which at that awful period she saw required great caution, and lamented that much precious time was often wasted in perusing works of imagination. "Tell her," said she, "to read the Holy Scriptures," intimating that the more she did so, the less she would feel disposed for perusing books of an unprofitable tendency.

About a week before her death, she said, one evening while in great pain, "I pray that the Lord may terminate my sufferings before my patience is exhausted, and I believe and trust he will." On my querying where her pain was, and expressing surprise at her having such constant uneasiness, "Oh death, death!" she calmly replied, "in how many forms does death approach, it is hard work to die." She once or twice asked her mother, "do you think it can be long,"

meaning her continuance in suffering. At a time when we thought she scarcely noticed any sound, she remarked the death-bell tolling, and said, in an animated manner, "some one escaped from life, a spirit released.

Third month 14th. Her sufferings and consequent debility were very distressing, so that we were often apprehensive she had really ceased to breathe; yet on a little revival, it was evident that her faith and patience continued in lively exercise. She said with great sweetness and composure, "How pleasant it will be to get home, after all these conflicts, into the arms of Jesus! how trifling they will then appear, though so hard to poor mortality; but the Lord is near; oh what an eminent favor, what an unspeakable mercy that he is so near: from the very first he has seemed to overshadow me, all my impatience he passes by and forgives; he remembers that I am but dust; he smiles, he comforts, he cherishes me.

I remarked that her bodily sufferings had been very great almost throughout. "Yes," she answered, "in the beginning I had great conflict, and felt my pain very trying; but at length I got to resignation, and by prayer could say, "Your will be done;" and now I have desired that when I am taken it may be in a calm and tranquil moment, that the pangs may not be such as to preclude the possibility of my nearest connections being around me; but the Lord's blessed will be done. He is all goodness to me, and will relieve me in his own good time.

For the last two days of her life, she spoke but seldom, and that with difficulty, apparently owing to the oppression and hurry of breathing: which were such, that except when some one fanned her, she dared not venture to doze, feeling as she herself expressed it, that without that artificial air she could not breathe at all.

On first-day evening she had a little of that rambling which results from extreme weakness, and did not seem fully to know those about her; but this quite subsided, and she was next morning perfectly clear, yet did not say much, being mostly in great pain and suffering, more so under the approaches of dissolution than we thought could be the case, considering her exhausted state. But about four hours previously to her release, as if permitted to show us that the bias of her mind remained firm even at that awful moment, she said, with strength and clearness, "thank merciful Goodness, that pain is better." She appeared once or twice after this to be engaged in prayer, but the words could not be understood: and so peaceful was her close, that those around her knew not the precise moment when she entered her everlasting rest; though her nearest connections were witnesses of the solemn, and to them deeply afflictive scene, about half past eight o'clock on second-day evening, 19th of third month, being exactly nine weeks from her first seizure. The desire of her soul was thus remarkably granted, and the last enemy disarmed of his sting. May she, "being dead," yet speak with availing emphasis the

awfully instructive language, “Be you also ready.”