

PIETY PROMOTED

IN A COLLECTION OF DYING SAYINGS OF MANY OF THE PEOPLE
CALLED QUAKERS

VOLUME 4

“Precious in the sight of the Lord, is the death of his saints.” Psa. 116:15. “It is appointed unto men once to die, but after this the judgment.” - Heb. 9:27.

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SPELLING MODERNIZATION AND FORMATTING BY
JASON R. HENDERSON – 2016

ADEY BELLAMY was born at Framlingham in Suffolk, in the year 1739. When about eleven years of age, he was placed with a relation in London, with whom he was afterwards apprenticed; and being endued with a good capacity and an ingenious mind, he stored it with much useful knowledge, which rendered him an interesting companion. Although his general conduct from early life had been such as to gain for him the esteem and love of his friends, yet, in taking a retrospect of the past, he writes thus: “I feel and know that time and expression would fail me, were I to attempt to show the great mercy, long suffering, and forbearance of a merciful God to my soul, and the many sins of omission and commission which I have been guilty of; rebelling against his grace and good spirit in my soul, even while highly professing with his people.”

In his youthful days, after he had been favored with the convictions of the Spirit of Truth, and had at times yielded to them, he indulged himself in reading plays, and other works of the same character. His own remarks, in after life, upon this dangerous practice, contain the following reflections: “I have found, and now record it as a caution, that they were extremely hurtful to me, and fed almost every evil propensity of the natural mind. For though it is urged that honey may be extracted from even poisonous flowers, yet I know by experience that the depraved mind will suck in and retain that which had better be forgotten, and forget those parts which, by some, are extolled for moral sentiments. These hurtful

parts choke every good desire, and are instruments in the hand of the evil one, to bring into captivity, or keep us there. Oh! when favored in the light to see these things, what would I at times have given to unlearn this unprofitable, may I not say earthly, sensual learning. It seems as though I scarcely could say or think enough on this subject, so hurtful has it been, and so grievous are the effects still to me. I remember the last play I ever read a deep tragedy —and which, after having pretty much laid them aside, I read to please some present, as I had a readiness in reading them as I supposed they who acted them spoke; for I never saw but one play acted. I was so struck in reading it, particularly some of the wicked imprecations and expressions, that I could not go through, but trembled very much, and retired with a resolution not to attempt it again; which, by renewed mercy, I was enabled to keep to, though the love and root of the matter still remained in degree.”

As Adey Bellamy advanced in years, he became more decided in his attachment to the cause of piety and virtue. Though encompassed with trials of flesh and spirit, he acted as one whose mind was influenced by the love of God to labor after, and keep a steady eye upon, an inheritance in his blessed kingdom. He continued many years in London, engaged in trade, in which he conducted himself with uprightness and integrity; not allowing it to hinder him from being an active and useful member of our Society. From conviction he was much attached to the principles of Friends, and zealously concerned for the faithful maintenance of the same. The following memorandums instructively show the exercise of his mind on subjects of the highest importance.

1783. —Fourth month, 13th. “Is it not a near advance to Christian perfection, if not the highest state of it, in this militant state, to be made willing to do and suffer all the will of God, made manifest in us? And is not watchfulness the first step towards this state of perfection? O Lord, make me ever more watchful, humble, and attentive to your voice.”

1785.—Eleventh month, 18th. “When the light of the Lord shines most upon my soul, oh! how it humbles the creature; then do I indeed appear as vile in his sight, and that my sins ought to be forever before me, and my whole life dedicated to acknowledge the same, and to praise his mercy and goodness, in that I was ever brought to a sight of myself.” 1793. Fifth month, 1st. How precious it is, O Lord, to have a heartfelt sense of the prevalence of your love over every sensible object. How necessary, how desirable it is, to be sought after and waited for in abstraction and renunciation of all creaturely objects. It is a sense of your power and greatness which alone can humble our hearts: as it is a sense of your love and goodness which alone can tender our spirits, and draw us towards You as our supreme and only good. Unless You draw us, we should never follow You, much less run after You; but be ever seeking enjoyment and consolation where they are not permanently to be found. May we then, more often than the morning, desire to experience the drawing cords of your love to be manifested in our souls; and oh! strengthen us to follow You whithersoever You lead.”

1795.—Ninth month. “I think I may say without boasting, that I am no bigot—not disposed to favor any particular system of religion merely as such; but one who wishes for, and sometimes is enabled to pray for, the happiness of the whole human race, both in time and in eternity. I see in myself by and through the light of Grace, so many failings, so many deficiencies, so much shortness of what, I

believe, is attainable by all, and ought to be pressed after by all, even to live in Christ, to put Him on, to walk after his example, in self-denial, and in the mortification of the will and wisdom which are striving to attain the gratifications of this life. I see in myself so much lack of the one, and proneness to the other, that I can readily make allowance for others. Yet, whatever our profession of religion may be, unless it is a principle which, if followed, will bring us nearer to God, humble and contrite our spirits before Him, and give us strength to overcome the propensities of fallen nature, and to see the beauty of holiness, and beget in us desires to become more and more like the holy Pattern, it will prove, however ostensible and high in the sight of man, but an illusion, a dream.”

Adey Bellamy first spoke as a minister in our Society, in the forty-first year of his age, in which character he was well accepted by his friends. He paid two religious visits on the island of Guernsey, and one in the south of France. In the year 1789, he removed to High Wycomb, and his friends in those parts had reason to be glad he came among them, having found him capable and willing to render himself truly useful. He was very diligent in the attendance of meetings, to accomplish which he frequently went through much bodily suffering.,

He was twice married, and survived his second wife upwards of nine years. Near the close of the year 1808, he was seized with a violent fit of illness, which seemed likely to prove mortal; and although of such a nature as to occasion great suffering, yet his mind appeared to be preserved in much quietness and resignation. Some hours after he had been relieved from this extremity, he spoke thus: “I desire not to be anxious as to the event, for which of us by taking thought can add one day or one hour to our lives. No, no, the great thing is, to be prepared for our final change; to beg forgiveness for what we have done amiss, and desire to do the will of him who has created us, and to be united to Him: this is the end of suffering, to bring us to this,—’ You are my friends, if you do whatsoever I command you.’ Oh! it is a precious thing to be the friend of Christ, and to have Him for our friend: ‘Whom the Lord loves, He chastens, and scourges every son whom He receives.’”

Although at the commencement of his illness, and for many weeks afterwards, it was not supposed that he could long survive, yet he so far recovered as several times to attend meetings: he was, however, seldom free from considerable pain, and continued liable to repeated severe attacks of the complaint. When somewhat recovered from a seizure of this kind, he said: “I hope, if one of these fits should terminate the life that now is, it will open the way to one that is far better. It becomes us poor creatures, under every difficulty, to say, ‘Your will be done.’ Oh, what a favor not to have a murmuring thought permitted to arise. The power and goodness of the Most High ought to be looked up to above all.” And on another such occasion, he said, “I should wish, if it is the will of the Almighty, I might not go off in such extremity, but that I might quietly leave my friends.” This desire was mercifully granted; for, on the 29th of the Third month, 1810, he was released without apparent suffering.

JOHN HALL, of Little Broughton, near Cockermouth, was born there in the Third month, 1744. His parents were Isaac and Alice Hall; the latter of whom died at Philadelphia in the year 1762, when on a

religious visit to Friends in America.

No particular account of the early life of this Friend has been preserved; but when about twenty-eight years of age, he first bore public testimony, as a minister, to the efficacy of the grace of our Lord Jesus Christ; having, by obedience to its discoveries, measurably experienced a purification of heart, and become prepared for the work of the ministry. His communications in this way, though lively and acceptable to his friends, were for several years not extensive.

In the year 1769, he was united in marriage with Hannah Wigham, of Cornwood, in Northumberland. Not being entrusted with much of the treasure of this world, and having a large family to provide for, (he left ten children at the time of his decease,) his time, when he was released from the more important engagements of religious duty, was much occupied in, endeavoring to provide a comfortable subsistence for himself and his household, which called for all the skill and industry he could employ upon a small patrimony, and in some other occupations which he undertook with this view. His daily walk through life manifested a continued desire to live in accordance with the principles he professed, and with his station in religious society. Watchfulness and Christian humility marked his steps, endeared him to his friends, and gained him the esteem and respect of his neighbors.

For several years he occasionally travelled from home on religious service, in different parts of this nation, with the full unity of his friends; and in the year 1799, with their approbation, he proceeded on a similar gospel errand to the continent of America. After a sojourn in that country of nearly three years, he was favored to rejoin his beloved connexions and friends, with peaceful feelings; having performed an acceptable visit to his brethren on the other side of the Atlantic.

He did not again travel as a minister; and appeared to be in great measure excused from further service in this character. He was, however, diligent in his attendance of meetings at home, and concerned to promote the right exercise of our discipline, and the maintenance thereof in its true spirit and authority.

About the beginning of the year 1809, his health appeared to be declining. He was attacked by a dropsical complaint, attended with great difficulty of breathing, and other symptoms of debility, which seemed to indicate the approach of the solemn close of life. During the tedious and painful conflict that was allotted him, his mind was preserved in quietness and resignation; he was favored to rest in that hope which is as an anchor to the soul, and to feel that he had endeavored to follow the pure light of the Gospel.

In the course of his illness he sometimes expressed a desire to go hence; but prayed earnestly that he might be favored with patience to the last. Being at one time exceedingly distressed with pain, he said, "How small are my sufferings, when compared with those of our dear Lord, when he died upon the cross. If these afflictions are designed for my purification and preparation for a better kingdom, I accept them with thankfulness at your hands, O Lord. What shall I render unto you for the many favors you have bestowed upon me, a poor, unworthy creature?" He frequently spoke of the peaceful state of his mind, saying: "I die in peace with God and man. I have fought the good fight; I have kept the faith;"

and desired those about him to take notice that he died “sound in the Christian faith.”

At one time, he said: “I know my Redeemer lives; and because He lives, I live also.” And, at another time: “How precious a thing it is to feel the influence of divine love upon the mind! I feel an evidence, that in the day when the Lord makes up his jewels, I shall be his.” Being asked how he was, he said, with a kind of melodious voice, “O Death! where is your sting? O grave! where is your victory? The sting of death is removed. Oh that this may be my dying song!” And at another time, he said: “I have seen the angel of the Lord's presence, who is come to guard my weary soul to the mansions of eternal happiness; and glorious was the appearance.” When some friends were about to take leave of him, he said: “I think I see the gates of heaven opened, and an angel of the Lord waiting to receive my spirit.”

For several days previous to his death, his articulation was very indistinct. In the course of the night which preceded the solemn close, he seemed desirous of expressing something, and, on being asked if he lacked any thing, he answered with great difficulty, “Nothing at all: I am going to heaven.” These were almost the last expressions which could be understood. About noon, the following day, he quietly drew his last breath, at his own house in Little Broughton, the 2nd of the Sixth month, 1810, at the age of sixty-six.

RICHARD JACOB was the eldest son of Joseph and Hannah Jacob, of Waterford, and was born there, in the Sixth month, 1758. He had the benefit of a religious education; but, being naturally of a lively turn of mind, and of a social disposition, he found it difficult to take up his cross, and deny himself in those things which he was favored to see, in the light of Christ, were opposed to his advancement in true piety. But he gradually submitted to the power inwardly revealed, and proved it to be good for a man to bear the yoke in his youth, to sit alone, and to keep silence;” and thus there is reason to conclude, that even in early life, he was brought under preparation for that solemn engagement, into which, after having passed through many close baptisms, he was introduced at a future period.

About the year 1786, he came forth in the ministry; and in the continued exercise of his gift, severe conflicts and reasonings were frequently experienced, in which he partook of the sympathy of such as were qualified to comprehend these humiliating siftings, whereby the chaff is separated from the wheat. His communications as a gospel minister were marked with peculiar energy; and, though not frequent, they were weighty, and demonstrated his care to wait to be endued with power from on high, in the fulfillment of this sacred office. The fervent travail of his spirit for the young, was conspicuously evinced in public and in private labor on their account.

He did not travel much on religious service, but diligently attended meetings for the concerns of our Society in his native land, and was an example of steady and patient waiting therein for strength and ability to judge aright; and was eminently useful in the promotion of good order. He was several times acceptably engaged in visiting the families of Friends as a Christian minister, when he was at times enabled to speak to the religious states of individuals, in “demonstration of the Spirit, and of power.”

He was particularly concerned to bear testimony to the benefit and excellence of inward silence, as a state of mind the fittest for the performance of pure and spiritual worship; and he earnestly recommended a daily endeavor to retire to the immutable source of instruction and strength, from a deep conviction of the tendency of this practice to preserve from inward and outward evil.

Richard Jacob was necessarily engaged in trade, yet truly desirous of keeping his outward concerns within proper limits; his countenance and deportment frequently denoting that he was favored to experience these changeable things to be in subjection, and the Spirit of Truth in dominion, in his own mind.

He was a bright example among his friends, in the discharge of his filial, parental, and relative duties; and he performed a truly affectionate part, when called upon to act as a master or a friend. Laboring with conscientious perseverance that evil might be overcome by good, he was solicitous to promote love and forbearance in all; often enforcing these Christian virtues, by the revival of the Scripture declaration, "God is love, and he that dwells in love, dwells in God, and God in him;" and he was a good example in endeavoring to live under the influence of this precious principle; hence, also, he often sympathized with the afflicted, and ministered to the necessities of the indigent.

In the year 1809, he attended the yearly meeting in London as a representative from Ireland, and his dedication to this service produced solid peace to his own mind. His company and religious labors were acceptable, and left a lively impression of his worth on the minds of many of his friends in England. Soon after his return, he visited the quarterly meeting of Ulster, with a committee appointed by the yearly meeting of Ireland. He attended his own quarterly meeting in the spring of the year 1810; his health was then visibly declining, and it continued to require attention and care.

On the 30th of the Eighth month of the same year, he was present at a marriage at Waterford, and powerfully engaged in prayer, on behalf of those who had then entered into covenant. After the meeting, but before he reached his own dwelling, he was seized with apoplexy, which, in about three hours, terminated his life. The testimony of the monthly meeting of Waterford, from which the foregoing account is compiled, adds: 'The solemn calm, mercifully diffused at the time that he was thus suddenly but peacefully translated from this probationary state, was humbly accepted as an evidence of his admittance into permanent and undefiled rest.'

SARAH JONES, wife of George Jones, of Stockport, in Cheshire, was born in the borough of Southwark, the 15th of Third month, 1768, and died at the age of forty-three. Her parents, James and Sarah Hargrave, were members of our religious Society. When about fourteen years of age, her mind was in a remarkable degree favored with a gracious manifestation of the light of Christ; and by following its discoveries, experienced true peace, by which she was encouraged to seek after a closer communion with the Lord. As she advanced in years, she was strengthened increasingly to give up her natural will, and to walk in the path of Christian simplicity and self-denial; and her dependence

continuing to be placed on the Almighty for preservation and support, she attained to a good degree of stability in the Truth.

Her humble, circumspect life and conduct, preached loudly to those who were in early life; and it tended not only to the encouragement of such as had a birth-right in our Society, but also of others who were favorably impressed with our religious principles; some of whom have thankfully acknowledged that her example had an animating effect on their minds. After her marriage, in the year 1793, she further manifested her love to the cause of religion, in many ways. She was exemplary in a diligent attendance of our meetings for worship and discipline, and in making way for the attendance of those under her care. She frequently went herself, when in a poor state of health; and her reverent, patient waiting therein, as well as in opportunities of retirement at home, was very instructive. Through a watchful care to maintain the Christian warfare, and by submission to the necessary baptisms of spirit, she was fitted, and became willing, though naturally of a diffident disposition, to support the good order and discipline of our Society; and her services in her own monthly and quarterly meetings were very acceptable to her friends.

For many years she experienced, at times, great poverty of spirit; yet she was very cautious of expressing to others what she was passing through, or of receiving consolation from them; being anxiously concerned to feel after the evidence of the love of God to her own soul, preferring this to all other enjoyments.

During her last illness she was favored with resignation and Christian fortitude; and, in the course of her confinement of sixteen weeks, was not heard to utter an impatient expression. At one time, her husband remarked to her that he had been greatly comforted in thinking of her, in the belief that a language like the following might be applied to her: "Her secret prayers and alms-deeds are accepted by me: they are come up as a sweet memorial before me." She replied, that it was encouraging to her to understand that he had thus felt, but she should be glad to feel it for herself; and though she had often been under great discouragement, yet, within a day or two, she had been at times favored with a little glimmering of light, and the saying of Jonah had come feelingly before her view: "Though I am cast out of your sight, yet will I look again towards your holy temple." Further saying, 'I do not feel any uneasiness or distress of mind, but I fear it may be for lack of sensibility.' The following morning, on seeing her in tears, he inquired if she wished to say anything to him, when she replied: 'No; I have been thinking how much I am favored, many ways: I am afraid I shall not be thankful enough.'

A few days subsequently to this, after receiving a visit, she remarked how comforting it was to have Friends call and see her, and what a different effect their quiet sitting together, and the feelings they were sometimes favored with, had on the minds of the visited, compared with the more formal visits that some pay; observing also, upon the hurtful tendency of the light conversation, which, under the plea of raising the drooping spirits of the sick, is often on these occasions promoted. One morning, she expressed great thankfulness for the many favors she enjoyed, adding, that she could not always feel her mind in such a thankful state; and she had been thinking that, being at that time favored therewith, afforded her some ground to hope and trust in divine goodness and mercy. On another occasion she

also said, "I have at times been permitted to feel a hope, of eternal salvation and I count it an unspeakable favor-an unmerited mercy. I have thought, for a long time past, though I mourned all my days, if at last I could but feel a hope, I should be very thankful."

A few weeks before her death, on retracing her early life, she spoke of the time when she entered into covenant with the Almighty; also of her love for faithful friends, and their kind notice of her; and alluded to one occasion, when a friend in the line of ministry, addressing her, had said, "If there was but a keeping on the Lord's side, He would provide for her;" remarking, that this had been abundantly verified, and the covenant of the Almighty had been fulfilled by Him.

During the evening which preceded her death, the conflict appeared to be severe; yet those around did not apprehend she suffered so much pain as on some former occasions, and she remarked how gently she had been dealt with. She passed quietly away from time to eternity; and her surrounding friends had the comfortable persuasion that, having served the Lord in her generation, she fell asleep in Jesus, her Savior.

CHRISTIANA HUSTLER, of Undercliff, near Bradford in Yorkshire, was the widow of John Hustler, of the same place, whom she survived many years, and daughter of William and Sarah Hird, who resided in an adjoining part of the same county. Under a grateful remembrance of the blessing which she had derived through her parents, she repeatedly spoke of the religious care and instruction which they had bestowed upon her. Her attention having in childhood been turned to the light of Christ in her own soul, she was, through obedience to its manifestations, preserved from many allurements that abound in the world, and enabled to walk in the narrow way which leads to life. She had, however, to endure various besetments and trials, which, to her diffident mind, were rendered peculiarly poignant, from an apprehension that she should be required to bear a public testimony to the truth; but having, in her own experience, witnessed the sanctifying virtue of divine grace, she became willing to declare unto others the goodness of her Heavenly Father.

When about twenty-eight years of age, she was strengthened to surrender herself to the service of her Lord, and first spoke as a minister. She visited, in this character, most, if not all, of the meetings of Friends in this country, and in Ireland. In the exercise of her gift, she was sound in doctrine, and clear in discernment. Her ministry was marked by an earnest and persuasive simplicity; and attended with an affectionate solicitude, that her friends might in no respect be inactive or superficial in the pursuit of the one thing needful; but really be what they professed to be, a spiritually-minded people, built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone.

In private life her conversation was interesting and instructive; and her manners were affable and engaging, particularly to the young, even such as were remotely wandering from the fold of rest. To these she frequently imparted counsel, in so attractive a manner, that they seldom quitted her company without feeling desires after those Christian virtues, which in her they could but admire and love. Her

hospitality to her friends, and more especially to those who were traveling as messengers of the gospel, was well known. The most experienced ministers of Christ are often greatly cast down, and stand in need of the counsel and succor of those who have trodden the same path with themselves. Her dwelling was a place where these comforts were often to be met with, and where such found rest, both to body and mind.

The recollection of her own happy experience, of the effects produced by the early religious care of her parents, induced her to lay particular stress upon a timely subjection of the will in children, and, when opportunity offered, earnestly to urge attention thereto, as contributing very materially to prepare the way of the Lord; and to diminish in future life, the hardships of self-denial and the daily cross.

In the early part of the year 1811, her strength had so far declined, that she was confined up-stairs. Yet, while the powers of nature were sensibly giving way, it was instructive to witness the liveliness of her religious feelings, and her earnest concern for the spiritual welfare of her friends. She often encouraged them, with a clearness and energy which were striking to those who knew her feeble state, to persevere in the path of dedication, by the animating assurance that, in reviewing the various trials of a life protracted to a late period, she could thankfully acknowledge, that goodness and mercy had followed her all the days of her life.

Her weakness continued to increase. On the 7th of the Sixth month she seemed much alive to affectionate feelings for her children and attendants, and appeared sensible of her own situation; and after an interval of silence, with reverent awfulness broke forth in these words: "Oh, that I were safely gathered beyond the great gulf, into that country that knows no change! But oh that I may keep the word of His patience, and then He will keep me in the hour of temptation, and what a favor will that be; more to me than ten thousand worlds;" adding, after a pause, "I think I may say, blessed and praised be his holy name forever." She endured the last sinkings of nature with great meekness and patience, and, without much apparent pain or suffering, continued to grow weaker, until the 27th of the Sixth month, 1811, when, at the age of seventy-nine, her spirit was released from the conflicts of mortality, prepared, we cannot doubt, to partake of the joys of God's salvation.

MERCY RANSOM, late of Hitchin, in Hertfordshire, was, from her youth, a friend of steady and consistent conduct; and was favored, when in the vigor of life, to yield, in measure, to the power of that love, which redeems the soul from the pleasures and friendships of this world. But, as time advanced, she had a clearer sense of the spiritual nature of the reign of Christ in the soul of man, and found that she had much to give up. Earnest desires were raised within her, that the work of purification might be completely accomplished; and she underwent many sore conflicts and deep baptisms of spirit, known to but few of her friends, by which she became gradually fitted for service in the church of Christ.

About the fifty-eighth year of her age she came forth in the ministry. In the exercise of the gift entrusted to her, her communications were weighty and instructive: she was cheerfully and faithfully

devoted to do what she apprehended was required of her, and paid religious visits to her friends in various parts of this nation, and in Ireland.

In the autumn of the year 1802, when upwards of seventy-three years of age, she had a fall, which confined her to the house about six months, and brought on much pain and suffering, to which, with short intermissions, she ever after was subject; but for several years, when her health admitted of it, she was conveyed to meeting in a chair; and, though pressing through many difficulties, she often signified her thankfulness that she could enjoy this privilege.

The following extracts from some memorandums made by her, during this painful confinement, are introduced, as exemplifying the consolations of religion, in the midst of much bodily suffering.

“1806.—Fifth month, 7. Last night went to bed unwell, and in considerable pain, which was unremitting, until near two o'clock; but my mind was calm, and enabled to aspire after heaven and heavenly things; and, I thought, renewedly qualified to join in the language of David, when he calls upon all the creation to praise the Lord. Surely praise is always due to Him, whether we are in prosperity or adversity; because he makes all things work together for good, to them that love and fear Him.

Sixth month, 15. Ill all day yesterday. Went to bed poorly. Dropped asleep; but soon waked in much pain; was relieved, yet no inclination for sleep. As I lay musing, the excellency of pressing forward in the heavenly race, was afresh opened to my view; with desires that I might follow the example of the holy apostle, in leaving the things that are behind, and pressing forward to the mark for the prize.

1807.—Fifth month, 30. Last night waked before twelve o'clock in much pain, which abated in about two hours; but I could get no sleep until after five: yet my mind was favored with sweet serenity, so that my pain of body was sustained without much sense of suffering. Thanksgiving and praise, for the secret, humble hope vouchsafed, of an admission within the pearl gates when time shall terminate.

1808.—Fifth month, 20. This morning under great pain of body, and closely tempted and tried; I was reduced to great fear, and almost sunk below hope of ever rising again; but even then I was enabled to derive a little encouragement, from the fresh remembrance of this gracious and animating assurance, “Blessed is the man that endures temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love Him.”

1809.— Seventh month, 22. This morning early I was lifted up in recollection of the Lord's mercies bestowed upon me, and enabled to commemorate them: they are both ancient and new; yes, renewed every day. I was under bodily pain; but heavenly dew refreshed my mind, and then all my trials seemed light, and, as it were, driven away for a time, as chaff before the wind.

Eleventh month, 27. Last evening the following language livingly arose in my mind: “I know that my Redeemer lives.”

1810.—Fourth month, 1st. Musing this morning, under bodily distress, my spirit earnestly craved patience in proportion to the trial, which was mercifully granted; and every disposition of soul was centered in entire resignation and thanksgiving; and I thought I could adopt the language of the apostle: “In all things I am instructed.”

Ninth month, 15th. My night watches were for some hours very comfortable; many passages in Holy Writ were brought to my remembrance, with fresh instruction; and some afforded consolation, being, as I apprehended, opened by Him that opens, and no man shuts; and I was enabled to offer the sacrifice of brokenness of heart, with tears that afforded joy.”

This tried servant of the Lord was confined to her bed for about four months before her death, and during that time was seldom free from pain. In the early part of this period, He, whose dispensations to his dependent children are all in mercy, though inscrutable to our finite understandings, permitted her to be deeply tried with discouragement as it respected her hopes of final acceptance. She one day remarked, “I have loved the Lord with all my heart, with all my soul, and with all my strength; and I hope I have loved my neighbor as myself; but oh! I am so tried with desertion. If I had all the world, I would give it to feel what I have felt;” often requesting her friends to pray for her. And at another time she said, “My poor mind is so low: the enemy is permitted to afflict me with bad thoughts, and I abhor bad thoughts. I abhor all that is evil, and love all that is good.”

But as the solemn close of life approached, more peaceful feelings prevailed, and she thus expressed her animating hope: “Open the gates, that the righteous nation that fears the Lord may enter in. Oh! joyful to be admitted. I have sought the Lord and his strength, and am mercifully supported in patience and resignation to the divine will. Nothing will do but patience.” At another time she said, “My sufferings are great; you cannot form any idea of them; but I feel something very sweet, at times, that rolls over all; and I hope it will continue to roll over all to the last.” She one day remarked, “When I was waking this morning, an unadvised word crossed my mind, but not with my consent. I hope I shall be preserved from uttering an unadvised word.” And herein her desire seemed granted, as she had throughout been preserved from showing any impatience. As her sufferings increased, her hope of acceptance with God increased also, and she often longed to be released; and when articulation became more difficult, she was mercifully borne up under the last conflict.

She died at the age of eighty-three, on the 25th of the Fifth month, 1811.

THOMAS COLLEY, of Sheffield, was a friend well known in our Society, and highly esteemed as a faithful and diligent minister of the Gospel of Christ, in which character he labored for upwards of forty years.

He was born at Smeaton, a village near Pontefract, in Yorkshire, in the year 1742, and educated in the principles of the established church of England, and when about eleven years old went to reside at

Sheffield as an apprentice. In the course of his minority, his mind was awakened to a sense of the importance of a religious life, and he joined the society of the Methodists, among whom he was zealous, active, and much esteemed.

In the year 1764, he married. About this period the observations and performances, in which he was religiously engaged, failing to satisfy the travail of his soul, he sought for something more substantial, and in this disposition of mind attended the meetings of Friends. Waiting reverently before the Lord, he became further acquainted with the operation of divine grace, and was engaged to press after a greater knowledge of things which accompany salvation. His circumstances were then low in the world, yet he attended our religious meetings diligently, until he observed that some, who were active in the concerns of the Society, absented themselves from those held in the course of the week. He thought that he might follow their example; but found, that by so doing, he suffered in a spiritual sense, and therefore resumed his former practice; and giving proof of his sincere attachment to our Christian principles, he was in due time admitted into membership with Friends.

In the year 1768, he first spoke as a minister in our religious meetings; and being careful, in humility and watchfulness, to occupy the talents committed to him, his services were acceptable and edifying. Not long afterwards, he felt himself called upon to travel in the service of the Gospel; and performed several journeys, with the unity of his friends.

In 1779, in company with his friend, Philip Madin, also of Sheffield, he paid a visit to the then remaining members of our Society on the Island of Barbados, and was also on a few of the other British West India islands. He was brought very low when on his passage across the Atlantic; but his mind appears, by a memorandum made at the time, to have been greatly consoled in this season of conflict of spirit, in the fresh remembrance of the sufferings of the unconquered Captain of our Salvation; and he was enabled to look, in faith, unto Him, and to lay hold on his gracious promises.

Being favored to return home in safety, he penned the following reflections. “Under a grateful remembrance of the many favors of the Almighty, graciously extended to us, through the course of this long and perilous journey, in preserving us in the midst of a raging and tumultuous war, in opening our way in the service in which we were engaged, and affording ability and strength to discharge the duty of the day, are our spirits humbly bowed in deep reverence and thankfulness to the Father and Fountain of all our living mercies.”

A few years after his return from the above-mentioned voyage, this devoted servant of Christ again left his near connexions, and travelled extensively in North America, where his gospel labors were well received and made a deep and instructive impression on the minds of many of those whom he visited. In his native land he travelled much afterwards, as a minister; and was often concerned, more particularly in the latter part of his life, to labor in word and doctrine, among those of other religious societies.

In reference to one of the last-mentioned of these services, he thus writes from London: “I have labored

many weeks in this populous place; visited all the meetings in this city, and most of them on First-days; and also have attended their quarterly and monthly meetings, and have had public meetings at all the meeting-houses, and in other places; in which service, I may with reverence acknowledge, that the Lord has been near, and his ancient promise fulfilled: 'As the day is, so shall your strength be.' The meetings have generally been large; neither unfavorable weather, nor snow on the ground, prevented the people from attending; and that living Power, which is both ancient and new, was a crown and diadem to our assemblies."

When not engaged in religious service, he was diligent in attention to his business, which was that of a cutler, and of which the superintendence, during the periods of his absence from home, devolved in great measure upon his wife, who, not only in a religious sense, but also in regard to temporal concerns, was truly a "help meet" for her pious husband; and the honest industry of both, was attended with the blessing of Providence.

He was a man whose deportment in life was such as becomes one employed in preaching the glad tidings of salvation; desirous to keep himself unspotted by the world, of unaffected gravity, though at times innocently cheerful and communicative. His general demeanor showed on whom his confidence was placed. His reverent, silent waiting in religious meetings was obvious to others, and had a tendency to draw them into the same profitable frame of mind. He was uprightly concerned for the due preservation of our Christian discipline, and careful to keep his place in the meetings established for its support. In the exercise of the ministry he was diligent in seeking after the renewed influence of Divine power; and often eminently qualified to set forth the blessing of salvation, through our Lord Jesus Christ, who came as a sacrifice for sin, and as the light of the world; fervently endeavoring to gather all to the teachings of his Holy Spirit, in the secret of the soul.

In the year 1810, he attended the yearly meeting in London, near the close of which he had a dangerous attack of illness; but was restored to his family and friends. He afterwards held a few public meetings in his own neighborhood, and diligently attended other meetings at home. Towards the latter end of the year, there were obvious symptoms of a declining state of health, on which he remarked to one of his friends, "I have for a considerable time apprehended I should have a lingering illness, and have never desired it might be otherwise. I do not, as some have done, wish for sudden removal, as I think divine Providence, as well as divine Grace, is as much manifested in times of sickness as in times of health; and it now yields me great consolation, that I worked while health and ability were afforded. I now see but little to be done; and it is cause of great satisfaction, that I was enabled to perform my last religious visit to London."

At his own meeting, where, for some time before, he had been but seldom heard, he now frequently spoke, both in testimony and supplication, with clearness, and in the power and love of the Gospel; manifesting, as a father in the church, his continued and increasing solicitude for the spiritual progress of those amongst whom he had long and faithfully labored. The solemnity which prevailed on these occasions made a deep and instructive impression on his friends.

In the Seventh month, 1811, he was seized with violent illness, which he expected to survive only a few days; but being a little revived, he said to a friend who visited him, "I am a poor, weak creature, uncertain how this attack may terminate; nor am I anxious about it. For some time past, I have been concerned to use the strength afforded, in discharging manifested duties; and, on a retrospect, I do not see one religious duty or service left undone."

After this he gradually declined; and in the Sixth month, 1812, he became very weak. On the 10th, when one of his friends, who had called on him, was about to take his leave, having to attend a meeting of ministers and elders that evening, he said, with a calm and expressive countenance, "The Lord bless you; and may He be with you in all your movements, in the promotion of his work. How long the taper may glimmer in the socket, is uncertain; I think it will not be long. My love to friends. Farewell."

He spoke but little afterwards, appearing to be in a state of patient waiting for the full accomplishment of the Divine will concerning him; and, on the 12th of the Sixth month, 1812, he expired in the seventieth year of his age, having been a minister forty-four years.

FRANCIS FOX.—It is instructive, and cause of thankful acknowledgment to the goodness of our heavenly Father, to observe how divine grace, when yielded to in its pure and gentle intimations, operates on the human mind, under the various circumstances in life—how it enables the benevolent Christian to exercise his affections, and to employ the faculties of his soul, not for a selfish gratification, not from a love of human applause, but with a pure and fervent desire that all may redound to the glory of God, and the good of our fellow-men. Reflections similar to these arise in contemplating the character of FRANCIS Fox, of Plymouth, who was born there in the Eleventh month, 1765, and died at the age of forty-six, in the Ninth month, 1812.

He was a boy of modest, amiable dispositions, endearing himself to his youthful associates by a readiness to contribute to their pleasure, and to deny himself the gratifications that were within his reach, for the sake of others. Having been early deprived of his father, he was an example of filial obedience to his surviving parent, and cheerfully submitted to her will when at variance with his own. For a time he indulged in fishing as an amusement; but from a fear of inflicting pain on any of the brute creation, and from a conviction that such amusements did not yield substantial enjoyments, he soon abandoned it.

As he advanced towards manhood, his occupations became more rational and improving. He pursued, with an ardor that was natural to him, the study of chemistry, in which he made great proficiency; and possessing a mind alive to the beauties of nature, he feelingly rejoiced in them as the gifts of an all-bounteous Creator. He early chose the path of virtue; and amidst the many allurements of the world, and the opportunities for yielding to them which his situation afforded, he was preserved from deviating widely from those practices which our self-denying profession enjoins; yet he has acknowledged that, at one time, he went so far as to alter his apparel, that it might be something nearer

to the fashion of the times. This he found opened the way to his yielding to greater temptations than he was at first aware of, by leading him into company and conversation which brought a burden on his mind. He afterwards became willing to submit to that simplicity in external appearance, which, in his apprehension, became the disciple of our blessed Lord.

Having been early sensible of the visitations of the love of God, and favored to see that nothing short of its power can fully satisfy the desires of an immortal spirit, or complete the work of redemption, as his judgment was more matured, and as these convictions were mercifully renewed, it became his first concern to turn from evil, and to follow the guidance of his gracious Lord.

Continuing faithful in his endeavors to walk uprightly before the Most High, when about thirty-one years of age, he gave up to an apprehension of duty to speak as a minister in our religious meetings. In the exercise of the gift committed to him, his offerings were convincing and clear, attended by an evidence of right authority, and delivered in a remarkably simple, humble manner.

Those amiable dispositions which had been discoverable in his youth, shone forth with peculiar brightness in advancing years, evincing that true religion, which operates by purifying the heart, necessarily produces works of righteousness, and leads those who perform them, by the very manner in which they do so, to ascribe the honor to Him to whom it is due. Though naturally mild and unobtrusive, he was firm and bold, when he found it his place to act as a Christian moralist and philanthropist. Weakness of body was not permitted to plead as an excuse for indolence; but using with caution his portion of strength, and proceeding with regularity and clearness of purpose, his exertions were turned to good account, and his time and labor were well employed.

Deeply interested in things connected with the welfare of his fellow-men, he was a liberal and zealous promoter of public works of benevolence. To the poor and wretched of every description he was an unwearied but unostentatious benefactor; and justly attributing many of the evils which exist among this class of society, to the lack of right instruction in early life, he was earnestly and successfully engaged in procuring this benefit for the poor children of his native town.

While thus usefully and honorably employed as a man and a Christian, it pleased unsearchable Wisdom to call him hence, deplored by the poor, and esteemed and lamented in no common degree by his fellow-townsmen, and fellow-professors of the Christian name of various classes. His last illness was short; and his endeared companion, to whom he had been united upwards of sixteen years, was called upon to surrender him as at an unexpected moment. As the close of life approached, he expressed very little which indicated his religious feelings at that solemn period; yet the sweetness of spirit that attended him, seemed to imply that his peace was made with his God; and that he had only to wait the awful summons, to be admitted to the inheritance of a glorious immortality with the saints in light.

HANNAH JARRETT, widow of Stephen Jarrett, who resided near Banbury in Oxfordshire, appeared

from an early age to be religiously inclined. She was earnestly engaged, as she advanced in life, to obey the monitions of the Holy Spirit, and was enabled at times, under an impression of duty, in gospel love, to recommend to her friends a diligent waiting upon God for the renewal of their strength. Being deeply impressed with the necessity of continued watchfulness and fear, her conduct and conduct evinced a sincere desire, both for herself and others, that they might possess that faith which works by love, and purifies the heart.

Though poor as to the things of this world, she was a diligent attender of meetings; her confidence being strong in Him whom she experienced to be rich in love, and able to add all things needful to the devoted mind. And as she was concerned to show forth the example of a meek and quiet spirit, her religious labors left a good impression upon the minds of her friends, and especially of those among whom she dwelt.

For a considerable time before her decease, she was deprived of the power of speech; yet her friends had cause to believe, that she was not infrequently favored to partake of the feeling of peace.

She died the 18th day of the Tenth month, 1812, at the age of seventy, having been a minister about forty-five years.

ROBERT MARRIAGE, of Chelmsford, in Essex, died on the first of the First month, 1813, having attained to but little more than fifty years of age. He was a man of an upright character, diffident of his religious qualifications, and seldom speaking of his own experience, but well concerned for the prosperity of the cause of Truth, as upheld by our religious Society; and he was for several years in the station of an elder.

He had been for some time in a declining state of health; and towards the latter end of the year 1812, the symptoms of his disease became alarming. Soon after the complaint made its appearance, he remarked to his wife: "I do not know how this may terminate; but as I was walking in the garden, a day or two ago, I felt such a calm come over my mind, as I think, I never felt before; but, perhaps, it was an enemy's work, for I cannot expect to feel so, as I have been a poor creature, and not so much concerned as I should have been."

From the commencement of his illness, his mind was turned to that Almighty Power which alone could help him, and he used great diligence in setting his house in order, and did what his hand found to do, with his might; and though his pain was often very violent, he was enabled to bear it with surprising fortitude and patience.

As the awful prospect of the invisible world opened before him, he was permitted to take comfort in the belief that he had not consented with evil, or with evil spirits; while, at the same time, he felt and made the humiliating acknowledgment, that he had been a poor, groveling creature.

To two friends who visited him he said: "I have been favored with a tender heart, and I may say, that goodness and mercy have followed me all my life long: and I have not been a cast-away, but favored at seasons. Oh! if I may but be enabled to work what I have to do, before I am taken away, what a mercy! If I am restored, it may be a favor to my family; but if I am taken away, and numbered with the just, it will be a great favor to me, and I shall escape many conflicts which might attend a longer stay here."

At another time, he observed to some who called upon him: "You are come at a gloomy time. I have been wishing to see you for days. Wherein you have seen that I have erred, or fallen short, do you take warning, and fear not the faces of men; be not faint-hearted. I have not been sufficiently devoted, nor so humbly dedicated as I might have been. But I hope He who sees that there has been a degree of uprightness and integrity of heart, will be pleased to accept that, and pass by my weaknesses. I have nothing to boast of but my infirmities, and the mercies of God. I wish, above all things, that my children may be brought up in the way of truth and righteousness, in simplicity and lowliness of mind; for with such a state the Omniscient is well pleased. I have been fearful lest the enemy should have transformed himself into an angel of light, and deceived me; but I have desired, if there were any lurking sin in me, that it might be brought to judgment. I am a wonder to myself."

In the course of the last two weeks of his life, the disorder made rapid progress, and his sufferings continued to be great. At one time he remarked, that he had performed all his little services-that he had nothing to do, but was ready when his heavenly Father should call for him. During these his closing days, he was engaged, for hours together, in praising the Lord for his goodness; and said, "I could sing aloud for joy. Oh! that I had the tongue of an angel, that I could plead with my friends to prepare for such a time as this. What are all the riches and greatness of the world, to what I enjoy!"

When under great debility, he said, "You think I have been asleep, but I have not. I have been enjoying such a quietude as I have not been favored with for days." To some of his attendants he observed, "This is a trying dispensation; you, who are in health, should endeavor to prepare for such a time." And again, "This is a struggle." A belief was expressed, that it would work for him a far more exceeding and eternal weight of glory; when he exclaimed, with great energy, "Glory to God in the highest! Oh! that You may come quickly-come quickly; but I will endeavor to wait your time."

He often prayed fervently for a little ease from pain, and that his mind might be kept tender; and on one occasion, when under great suffering, he remarked: "Now I feel something run through me which takes away all my pain. Is it possible that such a poor creature should be heard?" About a week before his decease, expressing a belief that he should not continue long, he added, "The arms of mercy are open to receive me." He continued in a quiet, resigned state of mind; his understanding remained unclouded, and his close was full of peace.

JOHN ELIOT was born in London, the second of the Twelfth month (old style), 1734-5, of parents who were members of our Society. Both of them dying in his early minority, he came under the

guardianship of his paternal grandfather, who being engaged in foreign commerce, and designing his grandson for that line of life, took care for his instruction in appropriate branches of learning, particularly in the knowledge of different languages; and, at a suitable age, placed him in a mercantile counting-house. Amidst these facilities for his introduction into business, the far more important advantage of a guarded education, comporting with our religious profession, was unattended to. The family in which he was placed were not of our Society; and the example of his associates and connections was, with very little exception, such as tended to lead away from our self-denying principles. Thus situated, he freely indulged his inclinations in respect to dress, and to the customary forms of deportment.

But soon after he arrived at manhood, at a time when his prospects in life were flattering, and when almost all outward circumstances concurred to immerse his mind still further in the spirit of the world, it pleased the gracious Author of his being to extend, in infinite mercy, a powerful visitation to his soul. He was favored with a sense of his unregenerate state to see, and deeply to lament, that much of his time had been spent in unprofitable pursuits, in seeking after worldly wisdom and acquirements, while the true wisdom, which comes from God, and begins with his fear, had been neglected. He saw the emptiness of all worldly possessions and enjoyments, incapable as they are of affording lasting happiness to the human mind, and the comparative unimportance of every pursuit, which has not for its object the glory of the great Creator and the welfare of the immortal soul. It then became his concern to decline many of his former practices, to seek retirement, and to be frequent in the attendance of meetings for worship. Being advanced thus far, in obedience to the impressions of duty, he felt (to use his own words,) an inward persuasion to take up the cross openly to the world. This he for some time withstood, trying many things with the hope of finding peace, but in vain; until at length, after having been brought into much distress of mind, he received strength to enter into that way of self-denial, with respect to language, habit, and deportment, which our principles point out, and which he afterwards often believed it right to recommend to others.

Not long after this observable change, which took place in the year 1757, he yielded to a belief that it was required of him to bear a public testimony to the efficacy of that Divine Grace of which he had himself experienced the gradual and salutary operations. But, before this, he was not lacking in earnest endeavors, with some of his associates and connexions, to persuade them to adopt the same choice that he had made. In one quarter, and that to him a peculiarly interesting one, the effect of his example and of his counsel was early conspicuous. An only and beloved sister, rather younger than himself, had soon to acknowledge him as instrumental in strengthening her previously visited mind to enter upon the path of Christian obedience; which she pursued with much steadiness during the remainder of a short but useful life.

Within a few years after his first appearance as a minister, he performed some visits in that capacity, chiefly in the southern part of this island. In 1770, in company with several other Friends under appointment of the yearly meeting, he visited the then remaining professors with us in Holland. In 1788, he was engaged in further service on the continent. It had become known that a number of

persons at and about Congenies, in the south of France, held principles in several respects accordant with those of our Society; and some Friends in the ministry, Sarah Grubb, Mary Dudley, and George Dillwyn, having felt constrained to pay them a visit in gospel love, he, with Adey Bellamy, united therein, and with the latter Friend was assistant also in interpreting. Before the visit terminated, a consideration arose, whether a public testimony to our principles and way of worship should not be borne, by holding a meeting, open to all that might incline to attend. This was a new proposal, the custom having been to assemble privately; and there appeared some considerable risk of personal suffering, in making the essay in a country where persecution had been formerly so grievous, and where laws of extreme rigor were but then giving way to the toleration which has since ensued. The apprehension of danger did not, however, deter. The meeting was held to satisfaction, and no molestation occurred. In entering into this measure, as the subject of the present brief memoir is understood to have done, with promptitude and decision, he acted conformably with that Christian firmness, in the performance of what he believed to be his own individual duty, which may be said to have been prominent in his character. Having endeavored to conduct himself as a faithful servant to his gracious Lord, he had to take a peaceful retrospect of this arduous journey.

In general, his services as a minister were confined to his own and some neighboring meetings, and were not frequent. His expressions, when so engaged, were mostly few and simple; the language, at times, of consolation to the afflicted; at others, of tender entreaty to the lukewarm and indifferent, exciting to the love and fear of God; while, to the diffident and humble mind, his communications were often truly encouraging. In the exercise of private admonition he was diligent, and he was anxious that, in cases of departure from our religious principles, or of a deviation from moral rectitude, this office of love should be seasonably performed.

He was a humble man, of a meek and quiet spirit. The tenor of his conduct with regard to the things of this life, showed the influence of religious principle. Alive to the need of guarding against a desire after the accumulation of wealth, he was not solicitous to increase his paternal inheritance. He entertained his friends with kindness and hospitality; and was, at the same time, a good example of that simplicity in a domestic establishment, which becomes the self-denying followers of our blessed Lord. He also forcibly felt the obligation of making a right use of that portion of outward substance with which he was entrusted. Acting under this impression, he was one "ready to distribute;" and thus, to many poor persons, as well as to others in reduced or straitened circumstances, he was a kind and unostentatious, and he endeavored to be a discriminating, benefactor.

It is probably not unfrequent in the all-wise dispensations of Providence, that those who may seem to meet with few adverse occurrences, experience some of the deepest inward probations. Of such this friend had, according to the observation of those who knew him best, a large share. Various were the exercises of mind which he underwent, and amidst which he had often to pass as through solitary places; yet he could at times derive encouragement from the belief that such seasons of conflict and privation were the means of his furtherance in the Christian course. Hence too he was well qualified to feel for those who were brought low from inward conflict of spirit. Of these exercises or trials, some

had reference to the consistent support of the testimonies, which, from its origin, our Society has believed itself called upon to bear. Faithfully to uphold them in his own practice with Christian meekness, was his sincerely conscientious concern; and many are the proofs, as regards his conduct in life, that might be given of the prevalence, with him, of religious scruple over considerations of convenience, ease, and secular interest.

About a year before his decease, a close trial was permitted to befall him, in the removal by death, of his endeared wife, who had been a truly helpful companion, for a period of almost fifty years. His own health, too, was infirm; and he was frequently in much pain, which he bore with patience. He had a prospect of his departure as near, and it appeared that the view was to him a consoling one, yet accompanied with very humble thoughts concerning himself, as might be gathered from various sentences that he dropped, but of which the particular words are not recollected. A week or two before his last illness, in speaking to a friend, he emphatically said, "Mercy I want, and mercy I have." His illness, which induced a great and rapid decay of strength, was short, and he had little on his mind then to express, but desired his son and daughter, who were attending upon him, to pray that he might have an easy passage; and afterwards, on one of them expressing a concern for his great bodily weakness, he replied, "It is as the Lord pleases."

This 'dear and valued friend,' to adopt the expressions used by the members of his own monthly meeting, very tranquilly departed this life on the 9th of the first month, 1813, at his house in Bartholomew-close, London. He had nearly attained the age of seventy-eight, and had been a minister about fifty-three years.

JOHN GLAISYER, of Brighthelmstone, was born at Icklesham, near Rye, in Sussex, in the year 1739, and was educated by his parents as a member of the church of England. About the twentieth year of his age, he became dissatisfied with the forms and ceremonies to which he had been accustomed; and, after attending the meetings of several other religious societies, without finding that solid comfort which his soul longed for, he and a few others separated themselves from all forms of worship, and met on First-days on the rocks by the sea-side. In these secluded approaches before the throne of grace, they were frequently refreshed by the presence of Him who has declared, "Where two or three are gathered together in my name, there am I in the midst of them."

He was admitted as a member of our Society in the year 1769. At this time, the discipline in the parts where he resided, was in a very low state; but he soon found it to be his place to endeavor to put in practice our salutary rules for the promotion and establishment of good order. He manifested a fervent concern, both by his example, and exhortations to his friends, that the important business of our meetings for discipline should be transacted under the influence of the Holy Spirit. When about forty-seven years of age, he first spoke as a minister in our religious meetings. His communications were not frequent, and he was very cautious of interrupting the solemnity of true silent worship; indeed, his friends were ready to apprehend that his diffident mind sometimes gave way to too much

discouragement, and that this commendable care was carried too far. But when he was strengthened to impart counsel, he was clear and sound; his words few and impressive, inviting others to come and taste, and see for themselves that the Lord is good. He was often concerned that all might experience a secret exercise of mind, and in true, inward silence, become worshippers of the Father in spirit and in truth.

He piously endeavored to discharge his religious and relative duties as becomes a true Christian; and, at a period of life when he was necessarily engaged in the cares of business, it was his practice frequently to call his family together to wait upon the Almighty. In these opportunities, he was often enabled to impart sweet counsel; and there is reason to believe that his faithfulness, in this respect, was blessed to himself and others. He was a striking example of circumspection of conduct, and watchfulness over his words and actions, jealous of himself, and tender of exposing the failings or weaknesses of others; yet faithful in offering private reproof or counsel, when duty required it of him. And although but little known beyond the limits of the quarterly meeting to which he belonged, it may be truly said that his light shone with brightness in his own neighborhood.

Some time before his decease, he had several paralytic attacks, which affected both his bodily and mental faculties; yet, at intervals, his judgment was clear and sound. At these times he was often engaged in fervent supplication, that he might be preserved, both in word and deed, from any thing that would cause the way of Truth to be lightly spoken of; manifesting that his hope and trust were in redeeming love. The love of God in Christ Jesus was a subject on which he delighted to dwell from his youth; and when he had the free use of his faculties, this seemed to be the anchor of his soul, and that of which he was desirous that others should become partakers.

He died the 18th of the Fourth month, 1813, at the age of seventy-three.

MARY BEVAN, wife of Joseph Gurney Bevan, of Stoke Newington, was the daughter of Robert and Hannah Plumsted, and was born in London, in the year 1751. Her father, who had been for some time an acknowledged minister, died when she was about nine years old. The care of her education, as well as that of her younger sister, of course devolved on their surviving parent, who devoted her time and attention to her children, in a manner seldom surpassed, and not often equalled. The effects were very early visible in the subject of this memoir, and she was remarkable for exemplary consistency of conduct in her station in life. Her mother lived to an advanced age, and this parental care was afterwards repaid by a full share of filial love and attention.

In the more immediate circle of her friends she was much and deservedly beloved. She was a humble woman, one who was concerned to live in the fear of the Lord, very watchful over her words and actions, careful not to over-rate her own religious impressions, but sincerely desirous of being found in the way of her duty; and, though her outward situation was exempt from many of the cares and anxieties of this life, she was conscientiously concerned to walk in the path of self-denial, and to work

out her own salvation with fear and trembling. She manifested much interest in the spiritual advancement and comfort of those who were uprightly endeavoring to walk in the right way of the Lord; and often extended a friendly care to some who, from their secluded situation in life, might not obtain much of the notice of their friends. At the same time, she endeared herself, by her kind and affectionate behavior, to many who had not so fully submitted to the yoke of Christ.

In the year 1784, from a conviction of duty which had long been on her mind, she first appeared as a minister in our meetings for worship; in which service she was acceptably engaged, while ability remained. Her communications were short, and she was particularly careful not to exceed what she apprehended to be her commission.

This dear friend was seized with a fit of an apoplectic nature, in the year 1810, but recovered so much, in the course of a few weeks, as to encourage some hopes that its effects would wear off. These hopes were, however, quite destroyed by a second attack; and seizures of this kind afterwards became frequent. During the course of this afflicting illness, she appeared to derive much consolation from continuing a practice which she had long observed, that of allotting a portion of each day to wait in silence upon the Almighty. On one of these occasions, having herself an apprehension of approaching death, she sweetly uttered these expressions; "Be pleased, O Lord, to forgive all my sins, to pardon all my faults, and receive me into glory." And at another time she supplicated in the following manner: "Enable us, O Lord, to be still, and know that You are God. Preserve us from endeavoring to offer prayer merely in words of our own; but grant us a degree of living faith that we are yours, and that you will not forsake us." About twelve hours after an attack, which for a time deprived her of recollection, she uttered these few words: "O Lord, be pleased to help me; be pleased not to lay on me more than I can bear." These sincere petitions, though simple in their style and character, instructively portray a humble, pious mind, relying, in the midst of sore trial, on the mercies and compassion of Him who is all-powerful and gracious.

Many distressing hours were subsequently at times her portion, but the spirit of prayer and gratitude was often felt and acknowledged. On the 23rd of the Fifth month, 1813, she was released from the conflicts of time; and her surviving friends had the consolation to believe that her purified spirit ascended to the realms of everlasting peace.

ANN KITCHING, daughter of William and Ann Kitching, of Darlington, was born there, in the First month, 1776. She was an amiable and dutiful child, and, when about nineteen years of age, came to reside with her brother in London. After his marriage, from an apprehension that, by a more entire occupation of her time in the service of others, she would render herself more useful in society, she became an inmate in Joseph Foster's family at Bromley, where she lived about thirteen years, and was a very helpful assistant in the care and management of the children. By her kind and judicious behavior, and an unwearied attention to their comfort, she greatly endeared herself to them, and left on their minds a deep and lasting impression of love and esteem. She was an example of great humility and

propriety of conduct towards the servants in the family, highly valued, confided in, and consulted by the friends with whom she lived; endeavoring in all things to act upon religious principle, in “singleness of heart, as unto Christ.”

In the summer of the year 1809, she left her kind friends at Bromley, to pay a visit to her relations in the north, intending, after an absence of a few weeks, to resume her usual engagements. During this absence she had a serious attack of illness, from which she partially recovered, but was never well enough to return into the neighborhood of London. Her protracted illness was peculiarly trying, and her sufferings were often severe; and, in the course of the four years previous to her death, it was considered that she scarcely knew what it was to be long free from pain. Under these afflictions she manifested great cheerfulness: her mind was much occupied with the things of eternity; but she was cautious of speaking of her religious feelings, and earnestly sought after resignation. The following extracts from some of her letters to a beloved brother, instructively show the progress of the work of purification.

1809.—Tenth month, 12. ‘I far more dread a lingering illness, than a removal from a state of mutability. I think I could give up all that is dear to me in this world, if it please the All-wise Disposer of events to cut the thread of my life before long, having nothing that I know of to stand in my way, or make me very uncomfortable. What I most desire is, that I may stand fully resigned to whatever it is my lot to undergo, whether my life be longer or shorter.’

1811.—Third month, 16. “If I am not mistaken, and I hope I am honest, I have liberty to remark, that I have several times been enabled to say, Lord, give me patience and resignation, with a humble hope that I may be accepted, when it shall please You to deprive me of life; and then I am content, and can say, ‘Come life or death, all is well.’ And oh! to feel the divine arm underneath, to support in our trying conflicts with bodily infirmities, is an attainment worth striving for. I hope I have felt something of this under my late sufferings, which has been a cause of thankfulness; and I believe a great support to me, and many times kept me from complaining outwardly, which could do no good.”

Eleventh month, 16. “I can, after all, confess with gratitude, that I have indeed my low times: although they are trying, yet I firmly believe they are of great use, and make a state of silent tranquillity an enjoyment, which we should not sufficiently prize without them. Command divine, ‘Be still, and know that I am God.’ What instruction has this single line at times been to me, when my mind has comparatively been as a troubled sea, yet under all evidently supported; yes, I may perhaps say comforted, by a secret something that kept me from despairing.”

1812.—Fifth month, 5.—(Written by a friend, as dictated and signed by herself, her weakness and sufferings being such as to prevent her writing herself.) “As you so affectionately desire to be informed of the feelings of my mind, I can freely acknowledge, in the depths of humility, and, I sincerely trust, without presumption, that since my close confinement to my chamber, I have great comfort in believing that my commission [of evil] will pass beforehand to judgment; and I feel freedom to tell you, that I have been enabled to resign myself wholly into the hands of a never-erring, merciful Creator, and

desire to live, day by day, on daily bread, and not on the manna gathered yesterday. I do not so much as feel a desire to know how this weakness may terminate; but certain I am, at least I believe it, that my afflictions have been mercifully permitted for my soul's good. With feelings like these, how can I but be cheerful, even under bodily suffering. Low seasons, seasons of darkness, and, as it were, the withdrawing of that consolation and quietude which are so desirable, I have cause to believe, bring great good, when properly abode under. Preservation, and fortitude to desire, wish or be anxious for nothing, is what I most earnestly crave."

Eighth month, 15.—(Written in addition to a letter which had been begun three months previously, but which she was then unable to finish.) "When I look back, and reflect on my apparent recovery from so very trying and additional suffering, I cannot but admire the condescending goodness of a merciful Creator, who dispenses a due portion of strength to support even the least of the family. If I am but favored to continue resigned and peaceful, I shall indeed be enabled to bear whatever is yet left for me to suffer. What are the sufferings of the body, compared to a mind at ease! Oh! that faith and patience may hold out; and why should I doubt, seeing so much has already been granted, and my poor spirits kept up to admiration! It is good to trust in the Lord, and to resign all into his Almighty hands. He is indeed strength in weakness, and a never-failing helper in every time of need. Oh! that I may never cease to praise Him for all his benefits, for He is worthy of adoration and praise, at all times, and in all places."

Twelfth month, 4.— "To look towards a recovery seems now almost out of the question; but still I think I feel the sufficiency of that power that is able to calm the troubled sea. My greatest fear is, that, should it please our heavenly Father to restore me to health again, I shall not be able to stand so firmly and faithfully on the immoveable Rock as I could wish. This nature of ours is so prone to evil, so anxious after perishable objects, instead of laying up treasure that does not corrupt, and will stand us in stead at a trying time. I feel so poor and weak sometimes, as to be hardly able to crave a little bread, and as if I were ready to faint by the way; still these have been profitable seasons. We should not expect or desire always to be filled. I seem as if there was no better way for me, at present, but to endeavor to keep under the refining fire, to be resigned and willing, either to remain still suffering, or to be restored."

1813.—Tenth month, 3. "It is a good thing to feel resigned, and requires great watchfulness to keep us in so safe a place: if we do but resign ourselves, and every thing belonging to us, fully and freely to the hands of a kind and gracious Providence, we need not be anxious for the future. But then, are we sincere? Do we in no wise deceive ourselves? We must keep nothing back: nothing short of a total surrender will do; nothing short will, I believe, bring us that peace which the world can neither give nor take away: it is worth seeking after, and patiently waiting for. Be not weary in well doing: press forward for the prize. Oh, to be deserted on a sick bed would be sad indeed! What a melancholy time should I have had, if a most kind and loving Father had not so tenderly condescended to compassionate all the various states of a poor worm, and held out the cup of consolation in the needful time."

She thus further describes her feelings to her absent friends. "Surely, while the Lord is our Shepherd, we shall not lack any good thing. I have been as comfortable since our parting as I could wish. Oh! how

humble ought we to be, when we consider the daily benefits that a most beneficent and tender Parent is bestowing so bountifully upon us. Let us then do all in our power to set a true value on such favors.

“I sometimes find, in my weak, helpless state, satisfaction in exerting myself, to try if I can find any way to be useful in the least degree, either in word or deed, and do my best in that respect: it yields a pleasant thought, if the action fails; and perhaps helps to keep the mind in a better state than in ruminating on things that should be left. I can acknowledge, that I never felt so comfortable, until I was enabled to do my best in pressing forward daily, without being anxious for the future, which saves much anxiety. We know not how much may be ours; therefore, to do our best each day, as we may be favored with them, is certainly wise.”

We may be instructed in observing how, through the power of the Holy Spirit, the afflictions of our departed friend became the means of her increased purification. Not very long before her death, when speaking of the many spiritual conflicts and baptisms which she had passed through she remarked, that three years before, when looking over her past life and conduct, she did not see but that she was in a good degree prepared for heaven; but, as time passed on, the prospect of the life which is to come was increasingly solemn in her view.

In the Ninth month, 1813, in conversation with her brother, she remarked, that while she had believed it right for her to be very cautious in speaking of what was passing in her mind, she then felt a liberty to converse with him on the various mental trials and exercises which she had gone through, and on the heavenly peace which she had often been permitted to enjoy. She showed in a clear and affecting manner, that she had found the way for her to partake of this blessing, was an entire surrender of the will, and a full dependence on Almighty help; not having a thought which would be offensive in the divine sight, but day by day keeping continually on the watch, in inward stillness. She had found this to be a state of mind which the enemy of man's happiness cannot disturb, and in which the soul is enabled to rely upon the goodness and all-sufficiency of the love and mercy of its God and Savior.

Towards the latter end of the year 1813, this patient sufferer became increasingly ill, and her attendants apprehended that her end was near. She remarked to an intimate friend who called to see her, “Oh! what a comfort it is to have the Lord for our support at a time like this! I have not now to seek for help.” On its being noticed to her, that she had been remarkably supported during the whole of her illness, and that it was to be hoped she would continue to be so to the end, she said: “Yes; but the conflict is not yet over. But I trust I shall be supported to the end.” And a day or two afterwards, when her seeing the light of another day seemed uncertain, she requested that her friends might be informed, that at this trying hour she was mercifully supported, beyond her expectation; and that she could not have thought she could have felt so comfortable, at the prospect of so awful an event as appeared likely very shortly to take place.

She was frequently refreshed by hearing the New Testament read to her, but was only able to listen to a small portion at a time. On one of these occasions, in allusion to what had been read, she remarked: “To feel comfort in tribulation is a great thing; but when the Comforter comes, then, indeed, we do feel

comfort.” She spoke with difficulty; and saying only a few words at a time was painful to her, and increased the cough and irritation in her throat.

The stiffness and contraction of the ligaments and muscles of her back and limbs, with which she had been so long afflicted, were now gone off; they had rendered moving, and particularly coughing, extremely painful. Her friends had been obliged to hold her back very firmly, when the cough came on; otherwise the pain which it occasioned was almost insupportable: the removal of these afflictions proved, therefore, a great alleviation of her sufferings.

Within a few days of her death, she observed to one of her friends, that, on looking at the separation of the spirit from the body, it seemed an awful thing; but that she had been strengthened and comforted, in a way which she did not know how far it was right for her to express; and that when the awful moment came, she humbly trusted she should not be forsaken. She said, that during her illness it had been her lot to have many seasons of perplexity and difficulty, so much so, at times, that she had almost resolved to speak to some experienced friend, respecting the state of her mind; but she never could feel freedom to do so, and this language had been impressed on her spirit: “Be still, and know that I am God; cannot I do all things for you? Who is there in all the earth that can do you any good?” “Yes,” she added, “Be still, and know that I am God.” But she continued, “We are so unwilling to endure all those operations of the divine hand, which are so necessary for our purification, that, instead of waiting in stillness and resignation of mind, we are apt to look around us for help; thinking, perhaps, that we are tried in a different manner from others, and that, by unbosoming ourselves to a friend, we may get a little relief. But we shall none of us have more laid upon us than we shall be enabled to endure; and who is so able to assist us, as He who is not only able, but willing to save, and mighty to deliver.”

Her sufferings from frequent attacks of pain, the feeling of great irritation, and difficulty in breathing, were often distressing, so that she could speak but little. On one of these occasions, a few hours before her death, she clasped her hands, and said, “Lord, Lord, be pleased to release me:” and again, towards morning, “Oh, Father, you have been merciful to me!” About an hour before she departed, on observing her friends preparing to move her a little, she desired them to “wait awhile;” and a short time before the solemn close, said, “I am going home.”

Her closing moments were attended with an apparent release from all pain; and, on the 5th of the Eleventh month, 1813, her spirit was mercifully withdrawn from its afflicted tenement, and no doubt was admitted into those regions of purity and peace, of the nature of which it had so long and so largely partaken.

WILLIAM WRIGHT, of Cork, was the son of William and Mary Wright, of the same place, and was born there in the year 1783.

Through submission to the influence of divine grace, he was, from early youth, of steady conduct, and

a good example in life and conduct. He was a regular attender of meetings for worship and discipline; and, for several years, was diligent in going to the quarterly and yearly meetings to which he belonged, and was twice, in the character of a representative, at the yearly meeting in London.

In temper and disposition, he was conspicuously amiable and gentle, a kind and sympathizing friend, upright and punctual in his dealings and intercourse amongst men; and, although necessarily and industriously engaged in trade, he appeared to live loose from the world, and to be preserved from the contaminating influence of its spirit. He was an example of moderation and temperance in his own family; and careful to have a portion of the Holy Scriptures daily read in it. A considerable portion of his time was devoted to the important concerns of our religious Society; and in the part which he had to take in the support of our discipline, he manifested much humility and diffidence. He was appointed to the station of an elder, a short time before his death. Although in the ordering of unerring Wisdom, he was early removed from a sphere of usefulness, yet it may be said of him, that “he was as a plant grown up in his youth,” to whom the expressions appeared applicable, “Wisdom is the grey hair unto men, and an unspotted life is old age.”

During a short, but painful illness, accompanied by a fever, while his understanding continued he was preserved in calmness, evincing that his mind was stayed in resignation to the will of God, which he also expressed to be the case. On the 4th of the Twelfth month, 1813, he quietly expired, leaving the consoling evidence that his end was peace.

JANE SHIPLEY, daughter of John and Elizabeth Dearman, of Braithwaite, near Thorne, in Yorkshire, was born in the year 1734. When about the age of thirty-one, she was united in marriage to Thomas Shipley, of Uttoxeter, one who was well esteemed by his friends; and in the year 1770 they removed to within the limits of Shaftesbury meeting, in Dorsetshire, of which they continued members during the remainder of their days.

Early in life, her soul was quickened by the invisible power of God, and continuing obedient to its manifestations, she was prepared for the work of the ministry; a service in which she was first publicly engaged when about the age of twenty-one. In the exercise of her gift, until near the termination of a long life, having attained to her eightieth year, she often found it to be her duty to encourage others, to seek first the kingdom of God and his righteousness. The inestimable benefits which result from being thus exercised, she exemplified in humility and circumspect conduct; and having known in her own experience, the sufficiency of the grace of God, she earnestly entreated others, by a faithful dedication of heart, to press after the attainment of true peace. Her gospel labors were acceptable to her friends: they were nearly, though not wholly, confined within the boundaries of the quarterly meeting of which she was a member.

During the course of her pilgrimage, she underwent a variety of close trials; but as her mind was turned to Him whose tender mercies are over all his works, these trials were sanctified to her; and as she

advanced in life, Christian simplicity and meekness were more and more conspicuous in her character.

She was a good example in the attendance of religious meetings, even when much enfeebled by age and infirmity. The last time at which she thus assembled with her friends, which was about three months before her death, she impressively revived among them the solemn language of the apostle Peter, "I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing, that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me." Adding, in humility, that she knew, by experience, that there was a support in religion when all things else failed; and that she believed, that whenever it might please the Most High to release her, a place of rest was prepared for her immortal spirit.

Her last illness was at times attended with acute bodily pain, which she was enabled to endure with patience, and resignation to the divine will. In the course of it she uttered many pious expressions: at one time she was led beautifully to mention the goodness of the Almighty to those who were obedient to the discoveries of his will, adding: "I have for many years felt bound to the friends of my own meeting, and I think I have been favored with a consoling evidence of having been in my right allotment, and that I have discharged my duty faithfully towards those amongst whom I have had to labor. My spirit still feels as anxious for their eternal salvation as at any period of my life, and I believe I shall continue to do so unto the end of my pilgrimage. I should be glad to have my dear love in Christ Jesus presented to them; and they may be informed, my soul at this season salutes them, in the love of the everlasting Gospel, and very affectionately desires they may, through obedience to the monitions of divine grace, become built up in the most holy faith."

Her son inquiring one morning after her health, she replied: "I scarcely know what to say; but I hope nature will soon yield to the disorder, that my tribulated spirit may be at rest. All I dare ask or hope for is, that my Almighty Father may, through the mercies and merits of the dear Redeemer of mankind, admit my spirit into rest and peace. This is what I have earnestly labored after, even from early life; desiring, according to my ability, to be made conformable to the divine will."

A few days after this she remarked, that it seemed wonderful, at her advanced period of life, that her strength should hold out so long, when nature seemed at times nearly exhausted; adding: "How long the infinite Holy One may see fit to continue me in this state, I know not; but I ardently long to partake of the joys of God's salvation; and that you, my dear children, may unite with me, in praying that I may be speedily released from all pain and conflict, and admitted into that bliss prepared for the righteous."

Being asked, the next day, if she felt more comfortable than during the preceding morning, she replied: "I do not know that I have felt anything like comfort during the night, for my mind has been involved in conflict and distress: the accuser of the brethren seemed let loose to buffet me, and to suggest such fears and discouragements:" but added, "It is said, all things work together for good to those who love God; and this morning a comfortable hope is again revived, that my faith and patience will not fail; but that, through holy aid, I shall be enabled to hold out to the end, and finally lay down my head in peace. This is all I wish for, all I pray for. My affections have, for a long time past, been much fixed on the

glorious Object of the saint's faith in all ages of the world.”

The following day, on a hope being expressed that she had not to contend, during the night, with conflict of mind as well as of body, she said: “No; that was measurably and mercifully withdrawn,” and some time after added: “It is given me to believe, that when I lose sight of faith, and fears and discouragements prevail, it is the effect of my great weakness, and the height of my fever. There is such an intimate connexion between the mind and body, that, when one is affected, the other, more or less, participates in its sufferings.” On another occasion, she said to one of her children: “In low seasons, I am apt to fear I have said or done something which has offended my great Master, that it pleases him to keep me so long here, in a poor, afflicted state, wherein I seem of no use in the creation; yet I know all his ways are just and equal, and it is not for us to fathom his inscrutable designs. These fears will, through weakness, intrude; yet, at other seasons, my mind is favored with a full belief, that, whenever the solemn close may come, my spirit will be graciously admitted into everlasting rest.” Again, speaking of the hope she had of salvation, she said: “I have nothing to trust to but the mercy of God in Christ Jesus our Lord; for it is not by the works of righteousness which we have done, but according to his mercy, he saves us by the washing of regeneration and renewing of the Holy Ghost. And, oh! that this necessary work may be fully accomplished in my soul, that nothing may remain that is impure; that my spirit may be arrayed in the white robes of righteousness.”

To one of her daughters she said: “You see me, my child, in a very suffering state: nature seems to maintain a harder struggle with the force of my disease than I once expected would have been the case; but my duty is submission. Oh, my dear, when you come to experience the same reduction of strength that I now do, then, if not before, you will fully know of how small value is the greatness, grandeur, or pleasures of this changeful scene —how little they can avail in hours such as these. I am very weak and full of pain; but it is a great favor to feel nothing in the way—nothing to do but to die.”

As the time of her departure drew near, she was often engaged in fervent supplication, that she might be released from the sufferings of the body; that she might be dissolved and be with Christ. On her son's coming to her one evening, she said: “You find me, my dear, in the same suffering state as in the morning. When it may please the Lord Jesus to release me, I know not; but I know that here I have no continuing city; and, for many years, it has been my earnest desire and endeavor to seek one which has foundations, whose maker and builder the Lord is.” She then prayed: “Oh, Holy Father, be pleased to look down in mercy upon me, and in mercy admit my weary spirit into that blessed and glorious city, whose walls are salvation, and whose gates are praise; but your will, O Lord, be done.” Soon after, she said: “I am sometimes ready to fear my faith and patience will fail me, or at least, that I shall not be enabled to bow in that degree of holy resignation to the divine will which I ought to do; but if these light afflictions, which are but as for a moment, should work for me a far more exceeding and eternal weight of glory, it will be a blessed thing; and under the remembrance of many seasons of former favor, my soul blesses and magnifies the name of Zion's King, who is worthy forever: he has been as a stay and a staff to my mind, under many deep afflictions; and I have learned to put my trust in Him.”

On the 2nd of the First month, 1814, she prayed: “O, most merciful Father! if it be your blessed will, be

pleased to cut the work short in righteousness, and receive me into your heavenly kingdom; for I have no one to trust to, but you, for help; who still remain to be the strength and salvation of your people.” She afterwards said: “Though I am very afflicted in body, yet I am comfortable and resigned in mind;” and on the 6th of the same month she quietly departed this life, like one falling into a sweet sleep.

BENJAMIN MIDDLETON, of Wellingborough, was well esteemed as an elder in our Society; and much beloved on account of his bright and amiable example, and his steady adherence to the truth of the Gospel as professed amongst us.

In the earlier part of life it was needful for him to enter into trade; but his desires were so bounded by the precepts of the Gospel that he did not attempt, although it was in his power, to extend his business beyond the provision of what would be sufficient for the comfortable accommodation of his family and a life principally devoted to the service of his Divine Master. His humble endeavors were so blessed, in regard to his outward undertakings, as instructively to bring into view that encouraging declaration, “The steps of a good man are ordered by the Lord, and he delights in his way;” nor shall they that seek him lack any good thing.

Being thus enabled, in a great degree, to abstract his mind from worldly pursuits, he was more at liberty to become useful to others, both in our own Society and among his neighbors. It was often his pleasing employment to plead the cause of the poor and needy; and, in the place of his residence, he was frequently solicited to assist in settling differences; and through his counsels, delivered in the spirit of genuine Christianity, he had sometimes the satisfaction of seeing them brought to a favorable issue.

He was a man of unassuming, courteous manners; diffident of his own abilities, and showing a great preference to others. This gentleness, being the fruit of a pious heart, had a sweet and benign influence on all around him.

During the last ten years of his life, he suffered much from a painful malady. In the commencement of the disorder he travelled a little, being unwilling to give up the attendance of the meetings for worship and discipline of which he was a member. He had long felt a lively zeal for the welfare of our Society, and the unity of the brethren: and his social disposition rendered it a source of real enjoyment to him, to meet with his friends on these occasions.

A little more than five years before his death, he was deprived of his beloved wife. His feelings were naturally acute, so that this affliction deeply proved his faith; but his trust remained fixed on the Captain of his salvation, by whose power he was strengthened to meet all with becoming fortitude and resignation.

In his Christian warfare he was often deeply tried, by the withdrawing of those consolations which, at other times, flowed from Him who was the light of his countenance, and his God. He ceased not, however, to wait for the renewings of heavenly love; and was thus permitted to experience

preservation, and to advance in the way of holiness.

His bodily sufferings were so much greater, during the latter part of his life, that he was unable to ride at all, and could walk very little; but he attended the meeting for worship to which he belonged, until within two weeks of his death. He did not murmur or complain; but, by quietude and patience, evinced to all around him his humble dependence upon the Lord; so that, though his mind was, at times, depressed, he was often very cheerful and communicative, and much pleased when his friends came to visit him.

A short time before his death, he submitted to a surgical operation, believing that it would be an allowable means of seeking relief from a disorder that became more and more painful, and which, in all probability, must otherwise shortly have terminated his life. He bore his great sufferings with Christian fortitude; but the reduction of bodily strength which ensued, was more than nature was able to sustain at the age of sixty-eight; and after his bed of languishing had been anxiously watched by his affectionate daughter for nine days, his purified spirit quitted the afflicted tenement, on the 12th of the Seventh month, 1814.

HENRY TUKE, son of William and Elizabeth Tuke, was born at York in the year 1755, and died in that city, the 11th of the Eighth month, 1814.

He was, when a boy, of a lively, active disposition, and though of an affectionate temper, quick of resentment; but when about thirteen years of age, the forbearing principle of religion often gained the ascendancy in his heart, and those opposing feelings were controlled, and yielded to the gentle but powerful influence of the spirit of Christ. About his seventh year, he was deprived of his mother; but this loss was remarkably supplied by the affectionate and maternal care of his father's second wife. He was indeed blessed with the guardianship of discreet and religious parents, who were deeply concerned for his welfare in every point of view.

He possessed an excellent understanding, and when placed at school, made rapid progress in learning, and became a great favorite with his master. He contracted a taste for the study of medicine, and employed some of his leisure hours in that science; but his father being desirous that he should assist him in his own concerns, he did not hesitate to give up this inclination, and diligently applied himself to the business. At the same time, this industrious youth found opportunity, by early rising and extraordinary exertion, to indulge, in a moderate degree, his turn for literature; and to retain and extend the classical learning he had acquired at school. Some of those with whom the nature of his business led him frequently to associate, were of a stamp far from being likely to promote either his moral or intellectual improvement; but having set the fear of the Lord before him, he was preserved from the contagion of vicious example. The diligent pursuit of useful knowledge, with the care of religious parents, and the society of virtuous and pious friends, doubtless, under the divine blessing, contributed much to his preservation, and also to form that religious character which was conspicuous in him in

future life.

The love, as well as the fear of God, had early impressed his heart; and his mind turned to Him, in gratitude for his manifold mercies. In obedience to what he believed to be the divine will, he first appeared as a minister of the gospel in his twenty-fifth year. Although diligently engaged in business, and in the cares and provision connected with a family, having entered into the married state at the age of twenty-six, he continued greatly solicitous to secure the one thing needful, the pearl of great price. Hence, under all his outward concerns, and with the daily temptations of flesh and spirit, maintaining a care to move under holy influence, and that his life might correspond with the sacred office to which he believed himself called, he experienced an increase in true religion, and in the exercise of his ministry, which was sound and edifying.

The humble, devoted feelings which clothed his mind, when reflecting upon his own experience in this station, are agreeably manifested in the following extract from a letter, written in the latter part of his life. "I can say that I sympathize with you in your various exercises, from within and without; but thus it behoves some to suffer, that they may be the better qualified to speak a word in due season, to the weary traveller; and patiently undergoing the various exercises allotted in Infinite Wisdom, may experience them ultimately to terminate in the increase of joy and peace;-in believing that faithful is He that has promised, 'I will never leave you nor forsake you;' and, 'who also will do it.' One thing I find, that the longer I live the more I am reduced to that state which breathes the language, 'Lord, I am a child;' sometimes with an addition like that of, 'I cannot speak;' though, at others the more resigned language will prevail: 'Take me, and lead me where you would have me to go.' And here I wish to center, and leave all to Him who does all things right; and who, my small experience has taught me, is worthy to be served and obeyed in all things."

In the discipline of the Church, the subject of this memoir was active, skillful, and extensively useful. He felt the great importance of preserving, unimpaired, this hedge and guard to our religious principles and practice; and was desirous that his zeal for its maintenance might always correspond with its design, the encouragement of the right-minded, and the discountenancing and recovery of backsliders. In these services, there was evidently a watchful care not to press his own views beyond that deference and regard, which are due to the sentiments of others.

Though not exempt from trials and conflicts, he bore them with meekness and submission; and evinced the dignity of his Christian profession, by that constancy and cheerfulness which are recommended by our Lord to his disciples, when he enjoins them "not to appear unto men to fast." As he knew that he served a good Master, he served him with a willing mind, and was engaged frequently to number his blessings, and to ascribe them all to the bounty of that gracious Being, "who opens his hand and satisfies the desire of every living thing."

He had made himself well acquainted with the writings of our early predecessors, and was fully satisfied that they entertained sound views of Christian doctrine; but, beyond all other writings, he studied and revered the Holy Scriptures. Hence, he was well qualified to advocate our religious

principles; and the services which he rendered to our Society, as an author, were well accepted and valued by his friends.

Having endeavored to walk faithfully before the Lord, and been concerned that his natural disposition might be regulated and restrained by the power of divine grace, his heart became more and more expanded in love to all mankind; and while his attachment to his own religious principles increased with lengthened years, his love and charity for those who differed from him increased also. The prosperity of true piety and righteousness cheered his spirit; and he was ready to unite with his fellow-citizens in any measure for relieving the sorrows, or advancing the temporal and eternal happiness of others, when he could do it without a compromise of his own views of Christian truth: and no object of this description was nearer to his heart, than the free and universal dissemination of the Holy Scriptures. He was naturally a man of a sanguine temperament: religion did not destroy this character; but regulated and sanctified it. He was zealous for good, and earnestly opposed to evil; but when called upon to act towards those who pursued a wrong course of conduct, he was an example of moderation. And, as he possessed unfeigned and active love, so he was greatly beloved by a numerous circle of relations and friends.

In the midst of his benevolent views and pursuits, He, whose ways are all in perfect wisdom, saw it good to remove his servant from this scene of trial, before he had attained his sixtieth year. He had through life, until the last year of it, enjoyed a comfortable and even vigorous state of health. About a year before his decease, he began to be affected with bodily infirmities; they gradually increased, and at length confined him to his house for nearly eleven weeks previous to his dissolution. Having been concerned to serve his Lord and Master faithfully, and knowing in whom he had believed, he contemplated the near approach of eternity with seriousness, but not with dismay; and thankfully spoke of the goodness of the Almighty to him. To those about him, who tenderly ministered to his necessities, he often expressed his grateful acknowledgments; and manifested his concern for them, lest they should not be sufficiently attentive to themselves. Through the whole of his illness, which was, at times, very painful, he exhibited great and exemplary patience and resignation to the divine will.

A few weeks before his decease, he was visited by one of his friends, who loved and esteemed him much, and who was struck on observing his general debility, and the great alteration in his appearance. But his countenance indicated a sweetness and serenity of mind, accompanied with a holy solemnity, which cannot be easily described. He manifested much kindness and affection, and remarked, though not in the language of complaint, that it was trying not to be able to write, or talk much to his friends. He added, that his omissions and commissions had been many;-that he found, more and more, it would not do to trust to any merits of his own, but to look to Him who had washed away his sins by his blood.

A short time before his death, he wished his eldest daughter to read to him the twenty-third Psalm; and when she had finished, repeated, with great feeling, the last verse, in this manner: "Surely goodness and mercy shall follow me all the days of my life; and I hope I may add, I shall dwell in the house of the Lord forever: but," he added, "all is mercy, unmerited mercy."

Through life, and even to its latest period, he cherished and evinced great esteem and reverence towards his father, who loved and valued him in a high degree. A few hours before his decease, he said to him, with Christian fortitude: "My dear father, how I have loved and revered you! and now we are likely to part. But I am perfectly resigned to the will of my heavenly Father. If I die, I die as I have lived, in the faith and hope of a Christian." Thus closed his useful life, in peace with God and man.

JOSEPH GURNEY BEVAN was born in the city of London, in the year 1753. He was a youth of a lively, intelligent mind, and endowed with a quick perception and superior understanding, so that he readily acquired much useful learning and information. His situation in life was that of outward ease: his company was attractive to his associates, and he enjoyed the pleasures of society. Hence he was peculiarly exposed to some of the dangers of early life, and to the growth of those dispositions which are inimical to the cross of Christ.

But having felt the powerful visitations of the love of God, arresting him in the pursuit of self-gratification, and inviting him to walk in the narrow way, he listened to the heavenly call; and although many a low and solitary hour evinced his consciousness of the slippery path in which he trod, he was enabled to turn his back upon the temptations which surrounded him; and notwithstanding that he had often, through life, to contend with the enemies of his own heart, he was favored to keep his eye steadily fixed upon the unconquerable Captain of our salvation.

On his marriage, in the year 1776, his father introduced him into his own business, that of a chemist and druggist. In his dealings in trade, he maintained an unblemished character for integrity of conduct. The fear of violating, in his intercourse with the world, any of the precepts of the Gospel, or of acting contrary to its spirit, either for the sake of gain, or to procure outward enjoyment, early subjected him to much thoughtfulness. He exceeded most men in earnestly endeavoring to carry into the daily habits of life the sentiment, that he ought to avoid in any way contributing to that in another, which he was not satisfied to perform himself. He considered that a Christian ought to act upon principle, and not to be deterred from doing right, by any apprehension of consequences; and he was concerned faithfully to observe these rules. Being a man of a tender conscience, and entertaining elevated ideas of the purity which becomes a real Christian, and of that truth and sincerity with which he should live amongst men, his own life was often that of great inward conflict and self-examination.

In the year 1796, he removed to Stoke Newington, having retired from business about two years. With a firmness and decision of character, which become the disciple of Christ, he devoted the strength of his days, the vigor of his mental powers, both natural and acquired, to the service of his great Lord and Master, with a steady reference to that power by which his efforts could be blessed. His time was much occupied in promoting the best interests of our religious Society; and his pen was often judiciously employed in support of its principles.

For many years he filled the station of an elder, with acceptance to his friends; endeavoring faithfully to

discharge his duty in this character. Many can acknowledge that he was, to them, a counsellor, and a sympathizing friend, when they apprehended themselves called to appear first in the ministry, at the same time carefully turning them to the Lord alone for strength and direction. His acquaintance with the Scriptures, his meditation upon their contents, and the perusal, in a pious disposition, of annotations upon the sacred volume, furnished him with a rich store of information; and his views on passages of Holy Writ, were often striking and just.

This dear friend manifested a lively and peculiar interest in the religious welfare of young persons: his remarks in conversation were often replete with counsel to such, conveying much instruction in a few words; and a cheerful manner and natural vivacity at times so prevailed, when he unbent in their company, that there was not any appearance of gloom, calculated to induce a distaste for religion. Those who knew him best, loved him most: to these he was endeared, not only by the high sense which they entertained of his uprightness and worth, but by his kind and affectionate exercise of a genuine Christian friendship.

Within the last few years of his life, his health declined: his sight became greatly impaired, so that he was much dependent upon others, for care and help; and the illness of his beloved wife, at times, greatly affected his spirits. As, however, he advanced towards the confines of the grave, his soul increasingly partook of that Christian love, and those other heavenly dispositions, which he had been long pressing after; although his low estimate of his own attainments often led him to speak and to write of himself with very great fear.

He had appeared among his brethren as an intrepid advocate for the pure truths of the Christian religion; and earnest were his desires, that that redemption, which comes by the Lord Jesus, might be experimentally felt and borne witness to amongst us; — that his name and power might be magnified. Yet such was his humility, so exalted were his views of that holiness without which no man shall see the Lord, that he was often ready to fear, whether those promises of rich consolation in Christ Jesus belonged to him.

In the course of the year 1814, his bodily powers were still more weakened. On the 9th of the Seventh month, he remarked, that it was very awful to think of leaving probation for a fixed state, and added: “I do not know how it is: I am sure I have nothing to trust to of my own, yet I do not feel dismay.” And in the course of the day he mentioned with much humility, that the idea of Christ was precious to him. A few days afterwards he observed, that now that he was taught to believe that his continuance in this tabernacle would not be long, it was his greatest comfort to have a hope of admission into “a house not made with hands.”

In a letter dictated to a much-loved relative, on the 1st of the Ninth month, after alluding to his health, he adds: “I hope what I have said will not be set down as the language of repining; for I believe I may say that, in a retrospect of my complaints, I have scarcely, if ever, dared to desire that things had been ordered for me, otherwise than they have been. I am ready to be surprised, that so unworthy a creature has hitherto been preserved in the degree of composure which I have been permitted to experience; and

well will it be, if self-love, or some other hidden cause, does not make me think more favorably of the state of my own mind than I ought.”

On the 11th of the same month, being First-day, he spent the morning pleasantly. In the evening he desired to have a little stillness, in which his mind was comforted and refreshed. He sat with the family during the usual reading of the Scriptures. The following day he appeared as well as usual. On retiring to the sofa for his customary repose in the afternoon, he entered into conversation on the state of things in our Society, which he considered as calling for increased diligence, especially among its more conspicuous members; after which he fell asleep. In a few minutes he was heard to cough, and, without any indication of pain, soon passed quietly away.

JOHN KENDALL was a Friend who, during a long and honorable life, manifested a zeal for the cause of truth and righteousness, which was well tempered with Christian charity and love.

He was born at Colchester, in the year 1726, of parents religiously disposed, and early in life became an upright supporter of the doctrines of the gospel, and of our Christian discipline; and about the twenty-first year of his age, he first appeared as a minister.

In the year 1750 he accompanied Daniel Stanton, a friend from North America, on a religious visit to Friends in the northern parts of England, and in Scotland; and was frequently engaged, during nearly forty years, in similar visits in various parts of this kingdom. He was five times in Holland on religious service; and attended the yearly meeting in London, with little intermission, for the space of sixty years.

In the year 1764, he married Ann Havens, of Colchester, who died in 1805, and of whom he left the following short testimony: “She was a woman of great humility, never aiming at high things, nor to be highly thought of; one who, from her youth upwards, was preserved walking in the fear of the Lord. The benevolence of her mind appeared in many instances, especially in a charity for the benefit of poor widows, in the town of Colchester; which she was the means of instituting, and contributed largely towards building a house for their accommodation. Her lively hope in Christ, and increasing love of God and man, filled her mind with comfort and peace.”

John Kendall was concerned through life as well by example as precept, to encourage all around him to the exercise both of civil and religious duties. If the character of any individual happened to be brought under review, he would, if he could not excuse their failings, avoid the conversation; thus evincing “that charity which thinks no evil.” His latter years were much occupied in preparing works for the press, principally consisting of Extracts; the design of these publications being to promote the moral and spiritual welfare of his friends. Such was his concern for the good of all, that it led him frequently to call at the public houses in his native town, to admonish those whom he found there, against the baneful evils of intemperance. Twice he attended at the theatre, and, at different times, other public

entertainments, to warn those collected, against the evil consequences of such an occupation of their time. His fellow-townsmen entertained so much respect for him, that these proofs of his sincere desire for their eternal good were very generally well received.

In the Sixth month, 1812, when at the advanced age of eighty-six, he met with a fall, by which he fractured his arm, and was in consequence confined to his chamber several weeks. On a friend calling upon him during this confinement, he remarked, 'It is trying to lie in so very weak a state of body; but I hope it will all tend to my further preparation, and fitness to meet my dear Savior.' He so far recovered his strength as to be able to walk to meeting, which he attended several times in the course of the ensuing autumn. He one evening remarked to a friend who visited him, "My greatest comfort is, to lie still in supplication to the Almighty." And at another time said, Oh! if but one glance of my Savior's presence, it makes amends for all the pain I feel."

About a year after his first accident, he fell down in his parlor, and fractured his thigh; after which he went no more out, but was confined up stairs.

On taking a retrospect of his lengthened life, he once remarked, a few months before his death "It is frequently the desire of my mind, that no complaining may be heard in my streets; but rather the voice of thanksgiving and praise, to Him who has been my Preserver and Helper all the days of my life. I have not aimed at great things; but have endeavored to promote the cause of truth and righteousness up to this day." And at another time he said: "Our lives are in the hand of a kind Providence, to give or take away; and I desire we may be helped to be thankful for his dispensations. I wonder my days are thus prolonged; but amidst afflictions, I have cause to be thankful for many mercies. We have an unwearied enemy, who seeks to draw us aside; and if he cannot by great things, he will by little ones. But while I am speaking, I feel great thankfulness in my mind, that we are not left without One to help us; this is. an unspeakable mercy. I have had a great share of the Lord's goodness, both by sea and land, and now my life is spared in a wonderful manner. I can recommend nothing better to us than the love of God. Oh, this brings great sweetness with it!"

The following portions of Scripture were often repeated by him during his illness: "The Lord is my shepherd, I shall not want. He makes me to lie down in green pastures: He leads me beside the still waters." "All the days of my appointed time will I wait, till my change come." "There is a river, the streams whereof make glad the city of God:" saying, he was frequently favored to partake of the streams of this river, which he believed to be divine love, flowing from the fountain and source of all goodness and perfection. On being asked, a few days before his departure, how he felt in his mind, he replied: "All sweetness:" and soon after added, "O! death, where is your sting? O grave, where is your victory?"

On the 27th of the First month, 1815, about half an hour before his close, he said to a friend; "I am gradually going; resignation slopes;" but could not articulate more than "farewell —farewell;" and in great quietness quitted this life, in the eighty-ninth year of his age; evincing, by the calmness of his evening, that his day had been blessed.

MARY PRYOR, wife of John Pryor, of Hertford, was born in the city of London, in the year 1738. She lost her mother when very young; and in earlier life was exposed to some of those temptations by which the youthful mind is drawn aside from the simplicity of the Truth as professed by Friends. On an occasion of this sort, when about to be introduced into unsuitable company, she remarked to her companion, as they were walking along: "I can go no further." This sacrifice to duty appears to have brought with it a corresponding reward; for, on relating the circumstance, in after life, to one of her daughters, she acknowledged, that she had hardly ever felt more true joy than she at that time did, on her solitary walk home.

When about the age of twenty-five, she gave up to an apprehension that it was required of her to bear public testimony to the Lord's goodness. In looking forward to this awful service, for several months previous to the time when she first ventured to speak publicly in the name of the Lord, she was in the habit of retiring frequently in the course of the day, to wait upon Him. Her ministry was acceptable and edifying to her friends, and having early experienced, that the way to the kingdom of heaven is by bearing the cross of Christ, she was strengthened, in the obedience of faith, to yield to many services of a humiliating nature. In the performance of these acts of dedication, her genuine love and simplicity gained her the esteem of those with whom she labored.

She was a friend whose affectionate and cheerful disposition, joined to a pious and exemplary life, rendered her company pleasant. She felt tenderly for her friends and others, under the varied trials incident to this state of existence manifesting, in Christian love, her sympathy with the afflicted, and her anxiety for their comfort. She was diligent in seeking out objects of benevolence; in endeavoring to procure the means of their relief, and to administer to their needs.

Towards the decline of life, she was liberated, with the full unity and sympathy of her friends, to proceed to America, on a visit in gospel love. She embarked in the Twelfth month, 1797, in company with about twenty fellow-passengers, chiefly mechanics and artists, on board a vessel bound from London to New York. They had not been long at sea, before it was found that the ship was totally unfit for the voyage; so much so that, after every gale of wind, the leaks increased considerably; and all attempts to discover particular ones were ineffectual. The danger continued and increased for several weeks. The sailors despaired of saving the vessel, and the passengers were obliged to be constantly assisting them at the pumps. All the men who were able to exert themselves took their turns; and they succeeded each other in small companies, every four hours, night and day. Throughout this state of painful suspense, which often amounted to despair, Mary Pryor was preserved in great calmness, and her faith in Him who is Omnipotent did not fail: she was supported by a secret persuasion that their lives would be saved.

In the evening of the 2nd of the Third month, two pumps were continually at work, and on the following morning the water was gaining so fast on the vessel, and the strength of the men was so much exhausted, that they had scarcely any hopes of being rescued from a watery grave. The crew were

employed in throwing out some articles of the cargo, when a schooner bound from Nova Scotia to Philadelphia came in sight. On being made acquainted with the distress of the crew and passengers, Captain Macey, the commander of this vessel, and his company, though they supposed they were six hundred miles from the shores of America, and had only a vessel of sixty tons burden, generously consented to submit to an allowance of one pint of water each in twenty-four hours, and to take all the sufferers on board. Their removal was effected in the course of that evening, and it was thought that the vessel sunk about two hours afterwards. The captain gave up his berth to Mary Pryor, and behaved to her as if he had been her own son.

In her passing to the schooner, the water in the boat rose as high as her knees, and she had no change of clothes until they reached the port. In about two weeks they reached the port of Philadelphia in safety. The serenity and cheerfulness of her countenance, removed all anxiety respecting her from the mind of a friend who went on board to see her, on hearing of her arrival. It was raining very fast when this faithful disciple of Christ again set her foot upon land; but, with that fervent piety for which she was distinguished, she immediately knelt down on the quay, and returned thanks for her providential deliverance, and asked a blessing upon the captain.

She tarried about twelve months among Friends in America, where her fervent labors, to do the will of her gracious Lord, and the sweetness and humility of her deportment, endeared her to those whom she visited.

After her return home, she paid an acceptable visit to Friends in Ireland; but did not subsequently go far from home. She retained the love and esteem of her friends, as one who continued to love the Lord Jesus, and having served him uprightly, was able to testify of his goodness, and to encourage others to walk in the path of obedience.

In her last illness, which appeared to be a gradual decay of nature, she remarked, that she had been enabled to rely with confidence on the merits and intercession of her Redeemer, adding, "To sit at the feet of my beloved Lord, in his kingdom, is more than I deserve; but not more than I covet. I know that it is by grace we are saved, through faith, and that not of ourselves, it is the gift of God. Oh, that it may be continued to the end." At another time she said: "I feel that I have nothing more to do than to wait for admission into the promised rest;" further remarking, "What a favor, a blessed favor, to have nothing to do but wait for the last summons. O! Lord Jesus, my Savior, be pleased to deal mercifully with your poor handmaid, who has nothing to depend upon but your mercy."

How instructive and animating is it to contemplate the latter days of those, who, having worshipped God in the Spirit, rejoiced in Christ Jesus, and had no confidence in the flesh, peacefully close their earthly pilgrimage. Such was the lively experience of this devoted Christian, who died in the Second month, 1815, at the age of seventy-seven.

JANE PEARSON, daughter of Jonathan and Jane Gibson, was a native of Cumberland, and died at Whitehaven, at the advanced age of eighty-one, in the Third month, 1815.

It pleased the Lord, when she was young in years, to work upon her heart by his good Spirit, and to awaken her to a sense of the importance of a religious life, and of the awfulness of eternity. She early loved to read the Scriptures, and especially the New Testament, and was deeply afflicted in reading of the sufferings and crucifixion of our blessed Lord. Her father dying when she was young, the education of four surviving children devolved on their mother, who manifested a pious solicitude and concern for them, by the care which she bestowed on their education. She was of a lively turn of mind, and of warm, affectionate feelings; and, in early life, was strongly inclined to gaiety; but submitting to the powerful operations of divine love, these natural propensities were, in great measure, brought under its restraining influence.

In the year 1757, being then about twenty-two years old, she was married to John Pearson, of Greysouthen, a religious young man. In the course of several succeeding years, she passed through much secret conflict; her distress of mind was often very great, and the provings of her soul very deep; but, in due time, she was enabled to yield obedience to the power of God inwardly revealed, and, in the year 1773, first appeared as a minister, very acceptably to her friends. In the following year her husband was removed by death; this was a heavy affliction, and a few remarks, in a testimony which she wrote to his worth, may be not unsuitably here introduced. "Oh, my loss is inexpressible! His kindness, his nearness in a religious sense, cannot be set forth by me; his compassion, his patience towards me, his condescension to my weakness in my infant state, cannot be penned. For indeed I had gone through various and deep provings; many weary years had passed over my head, while I was under the preparing hand of my God."

Not long previously to this event, she had lost her two youngest children by the small-pox; five survived their excellent father, some of whom were taken away in early life, and the others at different periods after they grew up; but they all died before their affectionate mother.

Jane Pearson was diligent and exemplary in the attendance of meetings. Her ministry was sound and edifying; and though she spoke not infrequently, and sometimes at length, she was particularly concerned that she might not go beyond the pure openings of the Holy Spirit. She was deeply impressed with the solemn nature of public prayer; and her offerings in this way were remarkably powerful and fervent. In conversation she was lively, affable, and instructive, being endowed with an excellent understanding. She retained her natural cheerfulness to very advanced years, and her mental faculties were unimpaired to the last.

It will be obvious, from this brief memorial of her tribulated life, that she partook largely of outward affliction and conflict of mind; but through all, her faith continued steadfast, and she sought to place her whole trust in the mercy and goodness of Him in whose ways are all in infinite love, and in wisdom unerring and unfathomable. He who had been the guide of her youth, and her support in seasons of great extremity, was, at times, graciously pleased, in her declining years, both in her silent waiting

before him in religious meetings, and in her secret retirements in her own dwelling, to break in upon her with his life-giving presence; to grant her the evidence of his love, and an undoubted assurance, that when the trials of time should terminate, she should be admitted to an inheritance incorruptible, that fades not away.

Not many weeks before her death, upon a friend's taking leave of her, she seemed affected, and said, 'Though I drop tears, I am not left comfortless. No; we have not followed cunningly-devised fables. I think, what I feel might convince the whole world. Oh, it is marvelous! it is marvelous!'

At another time, she requested that her two grand-daughters, being all the family she had, would not grieve after her; but rather rejoice that she was released from all her sufferings: "for I believe," she added, "that, at my dissolution, death will have no sting, nor the grave any victory."

On the 17th of the Second month, 1815, being much tried with infirmity and pain, she said with earnestness to those about her, "Join with me in petitioning the Father of mercies to relieve me from my sufferings. Oh, that I had wings like a dove; for then I would flee away, and be at rest."

Very early in the morning of the 20th, her cough became troublesome, and her breathing much affected. About this time she was thought to be exercised in prayer, but the words could not be understood. She quietly drew her last breath about three the same morning; and there is every reason to believe that she entered into the rest prepared for the people of God.

ELIZABETH ASHBY was the daughter of James and Elizabeth Stevens, of Stains, in the county of Middlesex, from whom she received a guarded and religious education. In early life she was deprived of an affectionate father; and by close attention to her surviving parent, through a long illness, her own health, naturally weak, became considerably impaired. This circumstance, together with a sense of the awfulness of death, which was deeply impressed on her mind in childhood, were probably the means, under the divine blessing, of rendering her more obedient to the convictions of the Spirit of Truth, and of subjecting her natural temper and inclinations to the power of the cross of Christ.

In the year 1797, when about twenty-six years of age, she appeared as a minister. In this character she moved with much humility and fear; and her communications, which were not long, were acceptable and instructive to her friends. In the following year she married Thomas Ashby, a Friend, resident in the same town, by which union, the charge of six young children, his offspring by a former marriage, devolved on her. She seemed peculiarly adapted to this important trust; for, though liable to frequent attacks of illness, the activity, and, at the same time, the guarded state of her mind, in what related to the family, rendered her a valuable acquisition to them. By her affectionate attention, and solicitude for their religious welfare, she greatly endeared herself to the objects of her care, and promoted their best interests; and was afterwards anxiously desirous that no distinction might be felt between them and her own children. She was naturally of a lively, cheerful disposition, and wished not to depress those

around her with a gloomy view of religion; but rather to speak of it as producing an enlivening effect on the mind, and rendering us better capable of true enjoyment.

In the spring of 1811, more than four years before her death, she suddenly became the object of a distressing malady, which continued, in a greater or less degree, during the remainder of her life. At first it seemed probable that she could not long survive the attack; and the prospect of a speedy termination of life, and of leaving her family, brought her into much affliction and close exercise of mind. To a relative, who came from a distance to see her, she spoke nearly as follows: For a time there was a hard struggle, and nature still feels. I hoped I might have been spared to my numerous family, to have done the best I could for them, though that is but little! I see many things I have been deficient in, and that I have evinced much frailty, when I ought to have been more firm. It is the way to lessen our strength, to give way in little things, for thereby we are led on to greater deviations! But nothing is little that tends to draw us further from, or strengthen us in, our duty. And now my desire is, while ability to speak remains, to impress it on those I leave behind, that they will be so kind as to extend a little care towards my dear infants; and when any thing occurs, by way of advice, that may seem needful, do not be afraid to give it; for much may be done this way, much may be done through love.” Adding, after some further remarks: “We have not a hard master, I can truly testify: he richly rewards our obedience. But it is not for any deserts of mine, that I am favored to feel Him near as I now do, to support, but merely of his mercy, his infinite mercy, which surpasses all our capacity to comprehend. We can have no adequate idea of it: we are poor, finite creatures.”

At another time, waking composedly, she said in substance, on looking round to see who were with her: “How kindly I am-attended: I should not like to have such about me, as had no feeling; I mean, no sense of what is good in their own minds. While we are obedient as far as we know, we shall be accepted; for it matters not of what kindred, tongue, or nation we are, our merciful Creator is mindful of all. He knows the heart; and there are many that are but little accounted of by their fellow-creatures, who are precious to Him. I often think, when we look round and are ready to suppose things are growing worse, and that there is so much wickedness in the world, that it is very distressing; that we should look on the other side, and believe that there is much more good than we know of.”

One morning early, she was much tried with acute pain, and said: “Oh, this is hard for the poor body to bear; but there is a better part, and if that is but prepared to go, it does not matter. It is a great favor not to have distress of mind; and the way for this to be the case, is to be obedient: we shall be well paid for it. Do not be afraid to give up in little things, but endeavor to walk by faith: for were it not for faith and hope, what should we do in an hour like this? This is indeed a trying hour, and it sometimes is very hard to walk by faith.” When under great suffering, she frequently exclaimed: “Oh! pray for me, that I may have an easy passage to those realms of bliss, where, above all things, I long to go. I have been favored with a foretaste of peace, beyond what I could ever have expected, well knowing how undeserving I am of it;” and added, “Oh, what a favor, in such a conflict of the poor body, to have no other conflict! But there is no merit in me: it is mere mercy, unbounded mercy! it is nothing but mercy that supports me in this state.”

After uttering these and some other expressions, she was much exhausted, and for several hours lay in a convulsed state, attended with symptoms which seemed to indicate the near approach of death; but she afterwards revived, and, for a few days, appeared to be gaining a little strength. She sweetly expressed her thankfulness for some abatement of violent pain, saying, This may look a little like recovery; but I desire not to build upon it, neither to be uneasy at again entering into life. I desire to be resigned either way.”

After passing nearly a sleepless night, she remarked to one of her kind attendants: “Ah! they little know what passes within, when the poor body lies here: sometimes, though tried with great pain, the mind is favored beyond what I can express; and that has been the case this night. It has been a sweet night to me; such as, I am ready to think, is a foretaste of a still better state. Many passages in the Psalms have been brought to my remembrance, with great encouragement. I am ready to wonder, that such a poor creature as I am, should ever be made capable of experiencing what I at times do: it is altogether unmerited on my part. And I hope you will not think that I speak boastingly; but I think it is no more than gratitude demands, to tell a little to those that can understand the goodness of our merciful Creator: it is very great. I often have thought of the expression, 'He knows our frame: He remembers that we are dust;'—yet He is a God of justice.”

At another time, when a little revived, she said in reference to her state of uncertainty as to recovery: “I have thought, if I were only permitted to be able to sit and give directions, and have some oversight of my family, I should be content; but even this is scarcely likely, and I must not look that way. There is One that can be a Father to the fatherless; and I trust He will care for them. It is our duty, when we can not be doing, to submit to a state of suffering; and by endeavoring to do so patiently, when it is our allotment, we are fulfilling his will, perhaps as much as when in more active employ. But this is hard to nature, and, unassisted, cannot be attained.”

When her own complaints were very trying, on being informed that her husband's mother was thought to be so fast declining that she could not continue long, but was in no pain, she said, “That is a great favor; or, at least, I, that am tried with so much, am ready to think so. But we do not always know what are favors to us: perhaps my sufferings may be a blessing to me, though very hard to bear. I have no cause to complain. I have been wonderfully favored in this illness. I can truly say, the Lord has made my bed in my sickness; and I desire to be resigned to what He may see fit to allot for me.”

For upwards of two weeks the disorder continued nearly stationary, accompanied with very trying circumstances, which often excited her anxiety, lest patience should not hold out to the end; but through all, the bias of her mind remained the same. When tried with extreme suffering, she said: “Oh! that I might be preserved from impatience; that not a murmuring thought, or impatient word, might escape me. I have been so supported, that I have much indeed to be thankful for: but through the constant wearing pain that I have, my spirits seem less able to bear up, quite as they did some time ago. Yet it is only my spirits, for my mind remains unshaken in confidence and dependence upon all-sustaining Goodness. Oh! who can disbelieve the existence of a Divine Being, who has felt his support and assistance as I have done: and all of his free mercy, for I deserve nothing?”

On one of her relations expressing a wish, when she was in pain, that it were in her power to do any thing to alleviate her sufferings, she replied: "Oh, no; you cannot. You are all very kind, and do all you can; but there is only One that can ease my pain, or enable me to support it: and that He has done wonderfully, beyond what I can express. Oh, the sweetness, the heavenly sweetness, that I am sometimes favored to feel: it is beyond my ability to describe. But there are times of desertion too, and these I must expect while in this poor body; yet there is no cause for us to complain, when we remember the sufferings of our merciful Redeemer. Oh! the wonderful love and condescension of Him who came to save poor sinners. He suffered the ignominious death of the cross, and offered himself a sacrifice for all, that we, through Him, might be saved. Oh! then, these short afflictions, if they do but work for us a far more exceeding and eternal weight of glory, will be light indeed, compared with the everlasting reward."

To another relation she said, at another time: "When I was almost at the worst, that text often ran through my mind: 'O! death, where is your sting? O! grave, where is your victory!' I remembered, that the sting of death is sin; and I hoped that sin was done away. I have esteemed it an inexpressible favor, in this time of great trial, to feel no condemnation; yet the approach to eternity has felt so exceedingly awful, that I cannot describe it."

After a time, she continued very slowly to recover; and, beyond all expectation, was so far restored as to be active in her family for more than a year and a half, though in a state of great weakness, and with frequent relapses that confined her to her chamber. Her daily conduct, in this interval of time, was such as to manifest a strong and steady desire that her example might correspond with the divine precept, of letting her light so shine before men, that others might glorify that gracious Being who had eminently displayed his love in the further refinement of her mind, through a season of great affliction.

In the Eleventh month, 1814, she was again seized so alarmingly, that it appeared, for several hours, as though the faintness of death was upon her. On reviving from this attack, she said, "I desire to be resigned, and not to inquire why I am so tried. I have much to be thankful for, in having been so supported, and enabled to resign all my family into the hands and keeping of Him who can do more for them than I can. But this has not been attained without great conflict; nature will feel, and sometimes seems as though it would be overwhelmed! Then again a little encouragement is administered, in the remembrance of the dear Savior. Our Lord himself, though in his divinity above all these feelings, yet in his humanity He suffered the feelings of our nature, when He prayed that the cup might pass from Him; and then again his submission was shown (no doubt for our instruction,) when he said to His Father, 'Not my will, but yours, be done.' Oh! this is the grand point to aim at, but it is hard to reach."

After this, she was confined to her bed for several months, and preserved in a state of great tranquillity and resignation, which was consoling and instructive to her friends. On the 17th of the Tenth month, 1815, she said to her husband, My dear, I wanted to see you; I shall not live many hours longer." On his asking her how she felt in mind, she replied, "Quite easy, the day's work is done." Her weakness gradually increased for several hours; but she was sensible to the last, and quietly expired the same day, at the age of forty-four.

ROBERT TREGELLES. —In relating some particulars of the last days of several young persons, children of Samuel and Rebecca Tregelles, of Falmouth, all of whom survived their exemplary mother, it should awaken pious reflections thus to observe so many of one family early made fit for, and removed to that city which has foundations, whose maker and builder is God. The natural dispositions of these young persons were very different, consequently their besetments were so: but the great Physician to whom they applied, knew how to administer to all their needs. The help of the Holy Spirit was not withheld from these sincere suppliants for its renewing, sanctifying influence; and it will be seen, in the course of the following narratives, that they were, in their different measures, enabled to witness a good confession, and to lay down their heads in peace.

Although there is not much to record respecting ROBERT TREGELLES, yet the lively faith and hope which supported him, during the progress of a very gradual consumption, appear worthy of being briefly noticed. In him the saying appears to have been exemplified, that “wisdom is the grey hair unto men, and an unspotted life is old age.” For though he had but just attained his sixteenth year, when he was removed from this state of existence, his discretion was remarkable; a strict attention to truth also, from very early childhood, stamped such frankness on his character, as gave additional luster to every part of it.

As the disease gained ground, and he became sensible that it was not likely he would ever have to take an active part in the concerns of this life, his mind was evidently more and more stayed on the immoveable Rock; so that he could contemplate the approach of death without dismay, trusting in that infinite mercy which had reached, and was redeeming his soul. His views of himself were humble; but he appears, except on one occasion, to have had this blessed hope of eternal peace unshaken. Having, at that time, given way to some speculation, he evinced, by his manner, that something distressed him. This led to an inquiry as to the cause, when he replied, that he had been endeavoring to fathom a great mystery: namely, in what the joys of heaven could consist; and not being able to come to any conclusion, he felt tried. He was answered: “Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him.” After a short pause he expressed himself fully satisfied, and sensible that it was at least unprofitable thus to dwell on such subjects; saying, that he could entirely trust to Divine mercy, for being in such hands, all must be well.

After an almost imperceptible decline, for more than a year, he was at length taken off rather suddenly, having only a few hours of increased illness. He had sat up the usual time, on the 10th of the Fifth month, 1815, and retired to bed without any symptoms of immediate dissolution; but very early the following morning the family were called up, and it was seen that life ebbed quickly. Being dressed and laid upon the sofa, he remarked more than once, what a glorious morning it was; which those around him considered as emblematic of the more glorious one which was about to rise on his soul. He desired one of his sisters to read, and when he could no longer speak, showed evident marks of being still able to understand; pressing her hand, and looking at her with great emotion, on her reading that passage of Holy Scripture, “Precious in the sight of the Lord is the death of his saints.” His face beamed with

heavenly peace; and as he gently passed away, a sweet smile fixed on his countenance.

JOHN TREGELLES died at Ashfield, near Falmouth, on the 8th of the Eighth month, aged nineteen years and a half. His early youth was marked by an unusual sweetness of natural disposition, which gained him the love of those with whom he associated.

At the age of fifteen, he was placed as an apprentice at Wellington, where there is reason to believe that he was concerned to enter into covenant with the Lord, and through his gracious assistance, was enabled to walk before Him with uprightness and humility. At this place he continued until the autumn of 1815, when a cough, to which he had been subject, increased to such a degree, that it was thought necessary to try his native air; but, contrary to the expectations of his friends, he became rapidly worse, so that a long voyage to a milder climate, during the remainder of the winter, seemed the only expedient that could be tried with hope of benefit. This he almost immediately undertook, accompanied by his brother Joseph.

They sailed for Jamaica, intending to touch at the Bermudas, to which place they had a stormy passage of ten weeks, and on their arrival were shipwrecked. Staying some time there, they proceeded to Jamaica, and from there returned to England, after an absence of twenty-four weeks; in which interval they had, from various causes, undergone much suffering. While in Jamaica, and on his return home, he was greatly tried in spirit; but the arm of divine power was extended for his support, which he acknowledged as a peculiar favor. On one of these occasions, when every thing outward looked discouraging, and his mind was much bereft of consolation, a dream became the means of comfort. It appeared as if he were alone on the water, in a small boat, exposed to a great storm, so that he found it quite ineffectual to row: after much exertion he laid down the oars, concluding that the only way was wholly to trust in divine help. When enabled so to do, he soon found himself in safety, and was received on the shore by his beloved mother, who showed extreme joy, and expressed her thankfulness that another of her sons was safely landed.

On the 18th of the Seventh month, 1816, in allusion to some matters which he had wished to attend to, he said he had found, during the whole of his illness, and in the midst of many difficulties, that when he could leave things entirely, and commit his cause to the Almighty, a way was made for him where there appeared to be none. At another time, being inquired of respecting the disposal of his books, he answered: "I have not been so careful in the choice of my books as I ought to have been." On being told that none of them appeared to be of a hurtful tendency, "No," he replied, "I hope not; but now I should wish to have such as would be really profitable." After this, he gave many clear directions respecting things which he wished to have done; saying, "These appear trifles now; but I should not find them trifles on a death-bed."

On the 26th, he intimated that what had been said to him in the line of ministry, in a time of religious retirement which had occurred, was very suitable; "for," he added, "I have many times felt great

poverty; and sometimes, while at sea, was tried beyond what I can express; but I can say the Lord has delivered me out of all my troubles.” Two days afterwards, conversing with one of his sisters, he said, with great affection, “I have a full hope; and I believe, after a few years are past, we shall meet to part no more. I trust all will conduct themselves so that we may meet again. I have felt anxious about some; but it is taken from me, which is a great favor.”

Early in the Eighth month, a great alteration appeared, and extreme bodily suffering attended. He once said, “It will be only a little longer;” and being reminded that it was a great mercy, at such a time, to have nothing to contend with but the pains of the body, he replied, “I find it so.” He had expressed some solicitude to see two of his brothers; and on their arrival, acknowledged his thankfulness to his Heavenly Father for permitting him to live to see them. After some other counsel, he thus addressed one of them:

“When you meet with difficulties, trust in that Power which is able to sustain you: pray often to Him, and wait for his direction. I have always found that He helped me out of my troubles. I have settled my outward affairs to my satisfaction. I have had time, and repented of all my sins; and I believe they have been freely forgiven, through the merits of my Redeemer. I owe no man any thing but love.”

To an intimate friend, who was one of the family during the last part of his illness, he said: “My dear Charles, farewell. I charge you, obey that Power which is sufficient to direct you in all your ways.” On the 7th, seeing some weeping, he said: “Do not weep: there is no cause for mourning; it is all thanksgiving.” He took an affectionate leave of many of his friends, and sent messages of love to all he could think of; saying he felt it abundantly. Between five and six the next morning nature gave way, and in a few minutes his spirit was liberated without a struggle, from its earthly tenement.

JOSEPH TREGELLES was removed from this state of being at the age of twenty-six. He was a young man whose general demeanor, and obliging disposition, gained the affectionate regard and esteem of those around him, in no common degree. For seven years he had been liable to occasional attacks of illness; but it was not until within about six months of his decease, that he became so ill, as to excite apprehensions that his disorder, like that of his two brothers, would prove consumption.

At an early age, he became sensible of the influence of the love of God upon his soul, and in the view of others, his general conduct appeared consistent with his religious profession; yet, when the solemn prospect of death came before him, great was the distress of mind in which he was involved, for a time refusing to be comforted; and being afraid even to give sleep to his eyes, lest he should be cut off, without feeling an evidence that his sins were blotted out; his language often being, “Oh, I have acted against conviction.” In this state he passed several weeks, crying earnestly day and night before the Lord; for his soul could not feel satisfied without an inward assurance that there was nothing retained against him.

On the 22nd of the Third month, 1817, some symptoms appeared to indicate that his change was approaching. On one of his sisters proposing his removal to a chamber where he would have more air than in his own apartment, he was much affected, and answered that he did not deserve any of the comforts with which he was surrounded. She endeavored to comfort him, and told him there was yet hope, seeing he was sensible of the continued offers of mercy. He replied, with great earnestness, "Oh! yes I know that; but I have rejected these offers so long, that I can expect nothing. I feel as if I had left it to the very last hour. If I could expect to live but a few weeks, what a blessing should I consider it; but of this there is no probability. The fever which I now have, must soon wear me out. It is the uneasiness which I feel about myself, that prevents my sleeping: if it were not for this, I could sleep soundly any where; but I have so long rejected what I knew to be right, that I fear it is now too late."

On his sister's remarking, that she thought he had taken an undesirable view of his past life, he replied, that it had been very different from what it ought to have been; and that he had squandered his time, particularly since his return from the West Indies with his brother John. He would several times repeat, that he felt destitute of all help from above, and dared not hope for mercy; that he knew there was no way of being saved, except through the merciful intercession of the Redeemer; but that, as he had despised and refused him while in health, he could not expect to have the invitation again extended. On his being reminded, that our blessed Lord came into the world to save sinners, and that his prayers and tears would not be disregarded by the Savior of men, he seemed a little comforted.

He continued for some time in this tried state of mind; but within a few days of his decease, he was enabled to feel an undoubted evidence of acceptance in and through Christ, which, in much humility, he thankfully acknowledged; impressively observing, that a short time before, he seemed to hear a voice, saying: "I and my Father are one;" after which the mystery of redemption appeared to open before him, which, he said, he had not before known, or rather, had not understood; and now called on those around him to join in giving praise where alone it was due, for they might truly say, "This is the Lord's doing, and it is marvelous in our eyes."

Notwithstanding the comfort in which this day was passed, he was fearful, the following morning, that the enemy had been endeavoring to lull him into a state of security. In the evening, that part of Scripture was read to him, which treats of our Lord's temptations, after he had been acknowledged as the beloved Son; and a remark being made to him thereon, that there was no cause for him to be discouraged, though thus buffeted, he said with great emphasis, "I know that the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but I also know, that nothing short of the infinite mercy of an all-merciful God can reach my case."

After this he became tranquil, and remained so until the close of life, frequently expressing his great thankfulness. He was often fervent in supplication, and the night before his departure, in these words: Oh! Lord God Almighty, have mercy on me, and pardon me, through your beloved Son, our blessed Redeemer, who gave himself a ransom for the sins of the whole world."

On the afternoon of the day preceding his death, great pain and distress on the lungs, for some hours,

attended him, after which he became quite easy; and as long as he could articulate, he continued to speak of the mercy of the Most High, and was heard in supplication, when only a few words were distinguishable. On taking something to drink, he said, "I believe this is the last: there is but one step between me and eternity." He appeared to sink into a sweet sleep, and thus gently passed away, at midnight, on the 26th of the Seventh month, 1817; a remarkable evidence being granted to those present, that he had entered into that rest for which his soul had so ardently longed.

CATHERINE TREGELLES, daughter of Samuel and Rebecca Tregelles of Falmouth, through early submission to the regulating power of the Lord's Spirit, was a striking example in the discharge of social and relative duties; she evinced a tender regard to the feelings of others, and manifested her humility by an amiable condescension to all.

When sixteen years of age, she met with a very close trial, in the death of her beloved twin brother, Robert, during whose lingering illness she deeply entered into sympathy with him; and, on his decease, her mind became much weaned from the things of time, though she retained a true relish for its lawful enjoyments. Soon after the completion of her nineteenth year, she took a cold, which terminated in a consumption. During the progress of her disease, she was much disposed to number her blessings, but made little mention of her sufferings. Indeed, such was her submission, that nothing like a murmur was known to escape her lips. But she also passed through much distress of mind, particularly in the early part of her illness, in the remembrance of her secret sins and transgressions.

In the autumn of 1818, she became sensible that the disorder was of a serious nature. At that time she had so far overcome her natural diffidence, as to tell one of her sisters that she was quite aware of the uncertainty of her recovery; adding, that in whatever way her illness might terminate, she knew it would be for the best. And after some further conversation, remarked: "What I suffer every time you leave me, enables me to form some idea of what my sufferings would be with the prospect of a final separation before me. Oh! the pang is indescribable." Gratitude seemed to be the clothing of her spirit, first towards her heavenly Father, for the immediate extension of his favor; and then towards her friends, for their affectionate interest in her comfort and accommodation.

The prospect of death being very awful to her, she thus described her feelings, in a letter written about the end of the Eleventh month, to one of her sisters: "I cannot be too thankful to my truly kind friends, for the openness with which I have been treated respecting my complaint: for so flattering is its nature, that I might have been kept in ignorance to this day. It is not in my power to express what I felt for some weeks after I became aware of my danger, at the prospect of a separation from my beloved father, brothers, and sisters; and inexpressively awful was the reflection on my own utter unworthiness. I am ready to believe, that had not best help been afforded in this time of deep distress, I should have sunk under it. I believe no one was aware of my sorrow, for I felt it my duty to endeavor to be cheerful by day. I have often wished for bedtime, that I might give vent to my feelings. My dear sister, do not suppose I am complaining, in telling you what my feelings have been since my indisposition; for I do

hope I am grateful in being able to feel, that although in myself I am unworthy of the smallest of favors, yet I am not forsaken.”

Her health gradually declined for some months after writing the foregoing; but she was at times favored with strong hopes of approaching bliss, and strengthened to impart suitable counsel to her friends and relations.

At one time she remarked, that she was abundantly favored with peace, and acknowledged that her cup overflowed with blessings: and to a friend, who remarked that she had been preciously supported, her reply was, “I have indeed been most mercifully dealt with. I have none but bodily pains.” Turning to one of her sisters, she said: “I have yet one request to make; daily retire to wait upon your God. It has been my practice for many years, and I have found strength in so doing. You may perhaps feel discouraged; but persevere, and you will, in the end, find your strength and comfort increased.”

On the morning of the 16th of the Fourth month, 1819, she said that she hoped very soon to be in paradise, with her dear Redeemer; but that she desired to have no will as to the time, being willing to wait the Lord's time, if He saw good to detain her in suffering, either for her own sake, or that of others. In the course of the same day, she saw several of her friends, and took leave of them with great composure; and on one of them noticing her great sweetness and quietude, replied, that if she once gave way to thinking of her bodily sufferings, she should soon be overwhelmed. The following day, she was earnestly engaged in supplication on behalf of her nearest relations, particularly her nephew, desiring that he would rather be taken out of the world, than suffered to remain in it to dishonor the Almighty. In the afternoon she took leave of him and her niece, and gave them counsel suited to their ages, between six and eight years, concluding with warm desires that they might love and serve the Almighty all the days of their lives.

On the 20th, after being greatly tried by weakness, she was, during part of the day, much distressed, admitting deep discouragement, and saying to some who desired that she might be strengthened to persevere, “If I had any access to the throne of grace, I should hope, but it seems denied me at present.”

On the following day, the prospect brightened. She spoke impressively of the solicitude she felt, that not one of those most nearly connected with her, might be so unwise as to neglect the important business of knowing their peace made; that so they might be favored to join her in those realms of bliss, into which through infinite mercy, she was about to enter. She frequently expressed her desire to be liberated, but always with submission; saying, she could leave all to Divine disposal.

On the morning of the 22nd of the Fourth month, 1819, the day on which she died, she spoke sweetly on death, and inquired whether there was any probability of her being released that day; saying, the prospect of the pains of death did not affright her; and earnestly supplicating that the Almighty would be near her in the approaching trying hour. In the afternoon, within an hour of her close, she called one of her younger brothers to her, and said, “My dear Henry, it is an awful thing to die; and I desire you may so live, that when the solemn moment arrives, you may have nothing to contend with but the pains

of the body.” After this she spoke no more, but gently drew her last breath, at the age of twenty, at Ashfield near Falmouth.

HENRY TREGELLES.—Of this family, already so stripped, another very promising branch was soon taken away; for, in about two years after the decease of Catherine, Henry Tregelles, to whom her last words were addressed, followed her. He was a boy of great spirit; but being early convinced of the excellency of that Divine instruction, which is in mercy offered to each of us, he was concerned to yield obedience to it; and a great portion of peace and comfort was his reward, having often been known to acknowledge that he had not followed cunningly devised fables, but living, substantial Truth. This was proved by the patience and even cheerfulness, with which he was endued, during a painful illness, attributing all to the mercy of God in Christ Jesus.

He spent about two years from home, the last of which was at Colchester, as an apprentice, where the solidity of his deportment was observable, and where he was much beloved amongst Friends, his conduct being such as to render him truly an example to others. But decided symptoms of consumption appearing, he was removed home, in the Fourth month, 1821.

In the course of his illness, as well as before, he appeared to be very sensible of the privileges enjoyed by the members of our Society, as they keep their places in the Truth. He was particularly impressed with the importance of a diligent attendance of meetings for divine worship: and enforced the advice which he gave on that subject by going himself, when in a very weak state; which, he said, proved strengthening to his mind. He said but little respecting his religious feelings, except sometimes in allusion to the mercy which had made him sensible of the insignificance of every thing, in comparison with the love of his Heavenly Father; a conviction which had induced a willingness to resign himself to be formed according to his good pleasure.

Some of his friends had entertained the pleasing hope that he might be spared for usefulness in that society to which he was so strongly attached; but Infinite Wisdom saw fit to take him from the temptations of time, at the age of sixteen years and a half; thus cutting short the work in righteousness, and leaving a bright example to the youth of one who could say, from experience, “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” Amongst other sources of virtuous enjoyment, the friendships which he had formed were productive of much solid satisfaction: and many were the testimonies, borne by persons of mature years, to the value of his society, which, although permitted for so short a time, had left a sweet impression on their minds.

In the latter part of his illness, he was particularly desirous of great quietude, that there might be nothing to distract his attention from the Lord Jesus from Him on whom he was enabled fully to cast himself, as having nothing, and yet possessing all things in Him. And in this state of deep stillness, he passed gently away, on the 23rd of the Eighth month, 1821.

MARY TREGELLES, fourth daughter of Samuel and Rebecca Tregelles, was born on the 1st of the Eighth month, 1795.

For several months previous to her death, she had not enjoyed robust health; but after an attack of fever, in the spring of 1826, consumptive symptoms became so increasingly apparent, that alarm for the result was soon excited. She did, however, appear in some degree to recover; but disease was too deeply seated to be removed, and the whole of the following winter she was confined to one room.

In the Second month, 1827, she tried change of air, which recruited her strength so much that her friends flattered themselves with the hope of seeing her entirely restored to health. But this hope proved delusive, and again they witnessed a decline of her bodily powers, and such a return of unfavorable symptoms, that short excursions on the sea were recommended, as the means most likely to benefit her.

In the Fifth month she tried a voyage to Wales, where she principally passed the summer, and did not return till the Tenth month; when, perceiving that the means resorted to had failed to produce the desired effect, she became much more alive to her critical state.

Her passage home was tempestuous, but her mind was kept in great quietness. Often afterwards, she spoke of this time with feelings of much gratitude; observing, in allusion to this, and other proofs of the providential care which was over her, that the words, "Be careful for nothing; but in everything give thanks," seemed very applicable to her. One evening, soon after her return, when one of her sisters, on taking leave of her for the night, remarking her suffering countenance, she told her, that she had felt extremely anxious, from the appearance of a new symptom of disease; that it seemed as if she was only just awake to the reality of life; that she had been living many years in the world, so differently from what she ought to have done; that she had slighted the many advantages that had been offered her, and had chosen her own path: this was said with much feeling. Her sister endeavored to encourage her still to trust in that Power which had sustained her in many seasons of trial; and to believe, that although she was cast down, she was not forsaken.

Once, when in a state of great weakness, she said, that she felt her situation to be very awful; that she was daily sensible of an increase of disease, but was so entirely unfit for the change that awaited her, that she could not be otherwise than dismayed: such purity being requisite, before we could be admitted into the heavenly kingdom. She was reminded, that it is when under such a sense of poverty and nothingness, that we feel the need of the great mediatorial Sacrifice. Still, in the midst of her anguish, she was permitted to derive a little hope, from the assurance that "God is love;" and those who witnessed and measurably partook of the conflicts of her soul, were enabled to believe, that one in whose heart the love of God was so prevalent, could not eventually be cast out.

On the evening of the 3rd of the Twelfth month, she asked one of her sisters to sit by her; when, in a very feeling manner, she described some of the conflicts through which she had had to pass during tile

interval of their separation. She said, that some symptoms indicative of more disease in the lungs than she had been aware of, had greatly afflicted her; that she felt as if she could have rejoiced in the prospect of annihilation; and that it would not be possible to give an idea of her sufferings: adding, “Throughout one week, I seemed in the depth of despair; my sins, I was going to say all of them, were placed before me, but I believe not yet all of them; yet I trust that none may be permitted to be covered, but that everything may be brought to judgment. Amongst other things, it greatly distressed me to think of the irritability which I have often shown towards you.”

Here her sister interrupted her by saying, that she was scarcely sensible of it; and if sometimes there was an appearance of irritability, it was attributable to the nature of her disease. She would not, however, admit the excuse. She afterwards spoke of the constant kind attentions of her friends and relations; adding, And how did I repay their love and kindness! On my return home, I wished to make my sisters promise that I should go nowhere and see no person: this was pride and ingratitude. But after the time to which I allude, I can hardly describe the change; every one seemed to claim my love, and all the creation appeared lovely; and should I now return to health, I trust this time may never be forgotten.” She then embraced her sister with much warmth of affection, saying she hoped she could forgive every unkind word, and every appearance of indifference.

During some part of her illness, she could scarcely bear reading or conversation, lest it should divert her attention from the one all-important subject which occupied her mind. She did indeed pass through deep waters; but she could occasionally acknowledge that she was not overwhelmed by the billows. About this time, she referred to a circumstance which occurred some years before, when she was addressed by a pious poor woman, to whom a remarkable sense of her state appeared to be given. She told her, that a day would come when this language would be verified in her experience: “I have heard of you by the hearing of the ear; but now mine eye sees You: wherefore I abhor myself, and repent in dust and ashes.” This was inexplicable to her, as she considered that she had more than heard with the ear, and had understood with more than the natural understanding; and it was not till now, when the secret of her heart was, as it were, laid open before her, that the full force of this passage was explained to her.

On Sixth-day morning, the 28th of the Twelfth month, 1827, her family perceived that her life was drawing to a close. She appeared about midnight to fall into a heavy slumber, which they thought would terminate only with her earthly existence. Very earnestly had they desired, that, if consistent with the designs of that Wisdom which is unerring, it might be permitted them to hear from herself, that her doubts and fears were removed. Within about an hour of her departure, she appeared quite sensible, spoke very clearly, and inquired whether she was not dying. One of her sisters told her that the change appeared to be very near, and inquired whether all were peace within; to which she clearly answered, “It is all peace. I am ready to go, quite ready; do not hold me.” She then inquired for her father, and for other members of the family. She recognized them all. Very soon she said, “I sought the Lord.” One who was near, answered, “And He has heard you.” She added, “Yes, and delivered me from all my fears. Oh! praise the Lord.”

As she gradually, for a few minutes, breathed more gently, she was heard to say, "It is nearly over: it is a very pleasant prospect, and very near; and almost in the moment of death, those around her distinctly heard the sound of "Hallelujah! hallelujah!"

These were her last words; and about eight o'clock her purified spirit was released from its very suffering tenement, and, we may humbly trust, entered into the realms of light; there to know the fruition of that bliss of which so merciful a foretaste had been afforded her: it being literally verified in her experience, that, although "weeping may endure for a night, yet joy comes in the morning."

WILLIAM SOWERBY, late of Wensleydale, in the north of Yorkshire, joined our Society by conviction in early life, and first appeared as a minister when about thirty-one years of age.

Soon after the opening of the school at Aekworth, in the year 1799, from an apprehension of duty, he went to live in the family there as a servant. He was a good example of fidelity and industry in that station; and was concerned frequently to labor as a minister, with the various branches of that large establishment, under an awful sense of the nature of the engagement.

After a residence at that institution of about twenty years, he returned into the compass of Richmond monthly meeting; but though he felt the difficulties of traveling, occasioned by advancing years, he paid several visits at Ackworth, where his religious labors were cordially received. On some of these occasions, he appeared to be singularly favored in the exercise of his gift in the ministry; and he was esteemed there, and by his friends generally, as a preacher of righteousness in life and conduct, as well as in word and doctrine.

He was a diligent attender of our religious meetings, in which his deportment was grave and reverent. About two weeks before his death, in his last public testimony he said, in much brokenness of spirit, that he came to the meeting with so much difficulty, that, on the way, he thought he must be under the necessity of giving up attending; but he had found that reward, refreshment, and renewal of strength, which he had coveted for those who were then, and perhaps too often, absent from these opportunities; desiring that they could be made sensible of the great loss which they sustained in their best interests, by allowing the chaining things of this life to prevent them from assembling with their brethren, and participating in that good, of which the patient, sincere travailer might be permitted to partake.

He was seized with an apoplectic fit, a few days afterwards, and died at the age of eighty-four, in the Second month, 1816.

JOHN BATEMAN was born at Bunhill, in Norfolk, in the year 1732, of parents who were members of our religious Society; and was brought up under the care of his grandfather. He was early sensible of the power of divine grace, and when about seven years old, was remarkably contrited in spirit, at a

meeting for worship held in silence. The precious remembrance of this extension of divine regard, and of the religious example and precepts of his grandfather, often proved instructive to him in the succeeding stages of life. He served his apprenticeship at Wymondham, to a Friend, who endeavored, by proper restriction and wholesome counsel, to preserve him from those evils to which the young are particularly exposed: a religious care which, he frequently observed, had been of lasting benefit to him.

When about twenty-six years of age, he settled at Chatteris, in the Isle of Ely. In this allotment he had many secret exercises of soul to pass through; but as he was concerned patiently to wait for the quickening influence of divine love, He who knew his integrity became his shield and exceeding great reward, and enabled him to walk in his holy fear. He was for many years an elder in our Society, and filled that station acceptably to his friends. In the discharge of this duty, he believed it to be right for him, at times, to leave his outward concerns, and to perform the useful service of traveling as a companion to some of his friends, who, in the exercise of their gifts in the ministry, were concerned to visit their brethren.

In the more private walks of life, and in his daily intercourse with his neighbors, it was his pious concern to live as becomes the disciple of Christ; and hence he gained the love and esteem of those around him. "For nearly fifty years that I have known him as an inhabitant of Chatteris," says one of his intimate friends, "I always believed him to be a worthy and respectable man; one concerning whom I am inclined to think might be adopted the descriptive exhortation of the apostle, 'not slothful in business, fervent in spirit, serving the Lord.' I have seldom had an opportunity of observing an individual who appeared to me to endeavor, with more success, to keep things in their right places, by carrying on, from day to day, the very disproportionate concerns of time and eternity, with a, due regard to their distinct, yet relative importance; which is not one of the least difficult lessons in the Christian course, particularly to a man with a family, for whose support considerable exertion was, I apprehend, for many years necessary."

In his declining years, this upright-hearted friend believed himself called upon to speak as a minister of the gospel. He did not travel much in that character; but was more peculiarly useful in his own meeting, to many whose attention was turned to our religious Society, and who were seeking the way to the kingdom of heaven, to whom he was frequently made an instrument of good. His ministry, having the savor of life, reached the witness in others, to the consolation and encouragement of the humble traveller towards the heavenly Canaan.

He was a very diligent reader of the Holy Scriptures, which, through the blessing of the Most High, were a means of conveying deep religious instruction to his mind, even to the latest period of his life. And as the close of it approached, he appeared to be much redeemed from the world, and enlarged in Christian benevolence, with an increasing desire to "do good and to communicate," as a sacrifice well-pleasing in the divine sight.

At a meeting of ministers and elders, held in the Ninth month, 1815, the last which he was able to attend, he said that he was free to remark, he was thankful in feeling a comfortable release from further

service; that he had only quietly to wait the appointed time, and he hoped, through his gracious Redeemer, to be admitted into rest. He was confined to his chamber and an adjoining apartment nearly six months, in great bodily weakness; but his mind was preserved calm and serene; and he observed at one time to a friend, "I feel very little or no dismay at the prospect before me; but have a comfortable hope I may be received in mercy." And not long before his death, he said, "It was given him that day to believe, that his day's work was done, and reconciliation mercifully vouchsafed." He quietly drew his last breath, on the 24th of the Third month, 1816, in the eighty-fourth year of his age.

ANN DYMOND was born in the Second month, 1768. She was the eldest daughter of George and Ann Dymond, who were many years elders, in good esteem, of the particular meeting of Exeter. They were conscientiously concerned to bring up their children in a manner consistent with our Christian profession; manifesting, by the tenor of their lives, and by their counsel, that they were much more solicitous that their tender charge should obtain an inheritance in the Truth as it is in Jesus, than that they might acquire the perishable riches of this world.

Ann Dymond was early favored with the visitations of divine love; and she thus instructively describes the state of her mind at that period of life. "My beloved parents were often concerned to advise and reprove me, and to give me good counsel; which, although to appearance it had little or no effect at the time, has undoubtedly been blessed to me; for which I now desire to be humbly thankful to the great Dispenser of all good. His witness, placed in the secret of my heart, even in these my very young years, was often striving with me, so that, at seasons, I was made sincerely desirous of altering my course; but as often the enemy prevailed by dissuading me. I can remember many a hard struggle in my tender mind, even when I scarcely knew what it meant. Thus did my heavenly Parent condescend to visit me by the in-shinings of his good Spirit, although I knew him not. Oh, wonderful condescension, indeed! My soul now bows in reverent gratitude for these his unmerited favors.

For a time she resisted these heavenly calls, and gave way to a levity of disposition, which opposed her entering into that narrow path, which in mercy had been clearly opened to her view, as the only one that led to peace. But it pleased the Almighty still to follow her with his reproofs. There was a long and severe conflict between the convictions of divine grace, and the strong propensities of the natural will; yet it was joyfully evident, to some who felt an interest in her religious welfare, that the pure principle of light and life was gradually rising into dominion in her soul.

Thus she was prepared for the important work of the ministry, her first appearance in which service was about the twenty-fifth year of her age; and as, from time to time, she submitted to the humbling power of the cross of Christ, she became an able and acceptable minister of the gospel. She was, at different times, engaged to visit the meetings of her friends at a distance from home, and also to appoint them for those of other religious societies.

Though the chief concern of our departed friend, for others, was, that through the discoveries of divine

grace, inwardly manifested, and a full submission to its sanctifying operations, they might be turned from darkness to light, and from the power of Satan unto God, yet she deeply felt for those who were struggling with outward trials.

She frequently visited the abodes of poverty and disease: and finding her limited means inadequate to the relief which she thought needful, was earnest and successful in pleading the cause of the afflicted, with her more affluent friends and neighbors.

It was her disposition, as much as possible, to conceal from others the religious exercises which she passed through. She also felt, that though she had been enabled by the power of the Lord to yield herself to his service, constant watchfulness and frequent self-examination were needful. In times of solemn retirement before Him, it appears from her own memorandums, she was often enabled to pour out her soul in fervent supplication, and to pray for the continuance of his help, and for preservation from the snares of the enemy.

Her last public religious labors were in meetings which she appointed in some villages adjoining to Exeter, and in that, her native city, to which the inhabitants were successively invited. In this arduous undertaking, it appeared to be her sincere desire to be preserved from having any confidence in the flesh, and to depend alone on holy help. This was graciously afforded from time to time; so that she was enabled to advocate the great truths of the Christian religion, and also the rectitude of those principles by which we, as a religious Society, are distinguished.

In the Sixth month of the year 1816, she informed her friends of an apprehension of duty, which she had for several years felt, to visit Friends in some of the eastern counties. But it pleased Him, whose wisdom is unsearchable, to accept the resignation of her will. On the 28th of the Sixth month, a fit, supposed to be apoplectic, similar to a slighter attack about ten days previously, put a sudden period to her existence; and thus she was, as in a moment of time, released from further conflict, and from further service in the militant church; and permitted, as we have good ground to believe, to join the church triumphant in heaven.

“Be also ready, for in such an hour as you think not the Son of Man comes.”

RICHARD REYNOLDS was the son of Richard and Jane Reynolds, and was a native of the city of Bristol. He was for several years in the school of Thomas Bennet, at Pickwick in Wiltshire, between whom, and his scholar, an intimacy subsisted long afterwards, founded on that esteem and confidence which the conscientious conduct of the master tended to excite, and which it is so desirable to cultivate in the education of the young. At the age of fourteen he was placed as an apprentice to William Fry, a resident in his native city, and approved minister in our Society.

From early life he appears to have been favored with serious impressions, and with a sense of the importance of living in the fear of God, through the help of his blessed Spirit. Thus was he, in degree,

prepared to encounter many of those temptations, to which, in youth, an affectionate, lively, ardent disposition is often exposed. He had not many literary advantages in his education; but afterwards obtained much valuable knowledge, by an extensive and careful reading of the best English authors. His mind was also improved and elevated by reflecting upon the varied works of the Creator, and contemplating the beauty and simplicity of natural scenery, on which he was accustomed to dwell with animation and delight.

In the year 1757, he married Hannah, the daughter of Abraham Darby, of Coalbrook-dale in Shropshire, and settled at Ketley, in that neighborhood. She was distinguished for her humility and piety; and the similarity of her taste and religious views, afforded a bright promise of domestic happiness. But He who does all things in perfect wisdom, saw fit that this happiness should be but of short duration; for, within five years, this endeared companion was taken from her husband, and he was left with two children, a son and a daughter. Her death was sudden and unexpected, and was very acutely felt.

Richard Reynolds spent the greater part of his life in Shropshire. He was for many years actively engaged as a partner, in some extensive iron-works at Ketley, and in its neighbourhood, as well as in some collieries and iron-mines connected with the works. He was a man of great order and integrity in business; but possessing a generous heart, being alive to what affected the interests of his fellow-men, and having been early permitted to feel the great importance of a religious life, he did not pursue these concerns with a mind engrossed in the accumulation of earthly riches. He entered, with much judgment, into measures calculated to promote the benefit of the community in a civil and commercial point of view; and his sentiments were respectfully listened to and considered by men of power and influence. On several occasions of general distress among the poor, he came forward to solicit the wealthy to unite for their relief, and himself contributed largely to the funds raised for that purpose. When the cruelties of the slave-trade were first brought under public notice in this country, forty years ago, he was amongst the foremost to exert himself for its total abolition; and his lively interest in the termination of this traffic, and of slavery itself, was continued until the close of a long life.

In the year 1789, having long wished to retire from business, and be left more at liberty to prepare for eternity, he resigned his property in the iron-works to two of his sons, (having married again,) and removed to Coalbrook-dale.

A few days after the accomplishment of this important object, he thus wrote to one of his friends: "The first religious meeting I attended, after quitting the trade, though small and silent, as ours generally are, was a season of comfort and refreshment to me; and earnest were my desires, that it might not only be a time of renewal of strength, but of renewal of covenant also; that now I was, in one sense of the word, become more than before, my own free man, I might be, more than ever I have been, a servant of Christ, of his church, and of his people."

He had long been an active and useful member of our religious Society, advocating, with Christian courtesy and firmness, those testimonies to which he was conscientiously attached; and as he was a true believer in the immediate guidance of the Lord's Spirit, to those who wait for his holy aid, and was

fully convinced of the necessity of the work of regeneration, and a daily bearing of the cross of Christ, he endeavored, through watchfulness unto prayer, to walk consistently with so high a profession. He was, for many years, acceptably in the station of an elder, and diligent in taking his part in the discipline of the church. And his residence near the borders of North Wales, where the members of our Society were few in number, widely separated, and many of them in low circumstances, afforded him frequent opportunities, of which he availed himself, to render them important assistance, in the various trials and difficulties incident to their situation. But his kindness was far from being confined to them.

By diligently availing himself of the gift of the grace of God, bestowed upon him, our dear departed friend was enabled to withstand his easily besetting sins; and was strengthened to keep in subjection those dispositions, which might have been cherished by the testimonies of flattering approbation, received from many with whom his knowledge, exertions, and wealth led to an intercourse. His mind, naturally quick and sensitive, and alive to injury or injustice, was, by the same gracious Power, brought under the regulating influence of Christian love and meekness. But this victory was not obtained without many painful mental conflicts; and, according to his own testimony, no one knew the poignancy of feeling which was experienced on some of these occasions.

The parental care and tenderness towards his beloved children, which especially marked his character, even when engaged in the busy scenes of life, are instructively shown in the two following extracts from his letters.

1776.—“Let not, my dear, the example of others, who may be ashamed of the cross, and of the plainness and simplicity which we possess, influence your conduct; nor the levity of heart incident to youth, prevent your seriously and frequently reflecting on the shortness and uncertainty of this life, and the continuance of the next, as well as on the infinity of the consequences of our present conduct. We are advised to pass the time of our sojourning here in fear: how different is the conduct of the world! It ridicules, or despises, that fear in which are true safety and real wisdom. But let us be rather the companions of the despised followers of a despised and crucified Savior, in meekness and lowliness of mind, than grieve them, and injure our own souls, by conforming to the world and its fashions and practices.”

1778.—Twelfth month. “The most earnest wish of my heart for my dear, as for myself, is, that by a constant, earnest attention, and faithful obedience to the inspeaking word of divine grace, we may, in the Lord's due time, experience that change of heart which our Savior calls being born again; but to which nature is repugnant, because it is only effected by the inward crucifixion, or death, of the vain mind, and manifested outwardly by a denial of the vanities and follies, as well as of the impieties, of a wicked world. Great would be the advantage, even in this life. The truly happy are the truly religious, who having known, in their measure, a death to sin, and a new birth to righteousness, love God above all; while in a due subordination to Him: they are more susceptible of pure impressions, and better qualified for the endearing connections of affection and friendship, than those whose licentious passions are not regulated by the salutary restraints of religion.

“I doubt not your admitting the truth of what I have written: the assent of the understanding is readily obtained; but to have the heart replenished with the holy preserving fear of the Lord does not, at all times, depend upon the will of the individual, much less upon that of another. There are seasons of grace, times when the divine visitation is extended in an especial manner. May we wait for it with more ardent breathings of soul than for every other blessing; and by giving way to its leavening influences, experience that meekness, patience, true charity, and self-denial, which, and than which nothing else, will make us happy in ourselves, and a blessing to others.

“I love your brother as I love you, and equally desire his happiness with yours. Knowledge is not lacking to any of us, and oh! that obedience may not. Give my dear love to him, and let him remember, let us all remember, God sees the heart. If our professed desires to grow in grace are sincere, they will be heard and answered. To the protection and preservation of the Almighty Arm, in every season of danger and difficulty, I desire to commit you both, with my own soul.”

The subjoined extracts are introduced, as instructively indicating that course of life and conduct which his views of Christian purity led him to aspire after.

1777—Twelfth month, 17. “You ask me how I feel myself as to the late news from America.' I do feel and sympathize with our suffering friends on that continent, and am sorry for the effusion of blood the contest occasions; but with respect to the political justice, or injustice, of the pretensions of either party, I do not feel about it. My opinion, were I capable of forming a right one, would have no influence; and, as consistently with my profession, I can do nothing, I think it best to say nothing. Were I a man of fighting principles, perhaps I might both say and do; at least I should think it right to support the cause I espoused, mediately or immediately; but as I trust I have been favored to have a sight, if not an experience, of a state in which there can be no wars or fightings, so I think it my duty to pity and pray for those I believe to be wrong, and to acquiesce in every dispensation of Providence, with a steady belief, that all things will work together for good to those who love God; with an earnest endeavor to evince my love to Him by keeping his commandments, and, in particular, the new commandment, to love one another.”

1777.—Eleventh month, 7. “I should not be just to the unmerited mercy of God, if I did not acknowledge, with the deepest gratitude, my hope, that through the assistance of his grace, I have experienced a small degree of deliverance from the sins that did most easily beset me; yet, at the same time, I must as freely confess, that if I had been more obedient and more watchful, and had made use of all the assistance that had been held out to me, I might have witnessed a much greater advancement; and that I have not, is cause of much sorrow of heart unto me. And oh! that it may continually operate to the quickening of my desires and prayers for perfect redemption from the power of sin, as well as from condemnation for past transgression.”

1789.—Third month, 24. “I often contrast the lively zeal, the apparent heavenly-mindedness of some I know and love, with my own cool or constrained devotion; the difficulty with which I restrain, or rather attempt to restrain, my thoughts from wandering, when in public worship, or private retirement, is

painful to me. It is the wish of my heart, that every faculty may be engaged, may be absorbed in the devout application of my soul to Him who sees in secret; and that, under the influence of divine assistance, I may acceptably worship, and availingly supplicate, the adorable Object of all my hopes of happiness hereafter; a sense of whose present forgiveness and favor can alone convert the consciousness of former transgressions into an occasion of thankful acknowledgment of his mercy, and an increased desire for instant and future preservation. I believe it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; and as confidently trust in the efficacy, as I am sensible of the need I have, of his salvation, and am equally desirous of being delivered from the power, as from the guilt of sin; still this appears to me, at times, more like a cool, rational deduction from admitted premises, than an experimental knowledge in my own particular; though I admit, and admire it in others, more worthy.”

1791.—Sixth month, 19. “I am sure you will not be offended, if, as an apology for my entertaining different sentiments on what you call innocent dissipations, 'as concerts and theatrical exhibitions, I observe, that if to withdraw a young man from the dangers of temptation is a visionary hope, I cannot think leading him into them is advisable; or, though intended to be the means of procuring him' the enjoyment of life, 'likely to effect it without a participation of its vices.

“To those who call themselves Christians, professing to believe the doctrines and follow the example of a self-denying, a crucified Savior, a reference to what He taught, and what he practiced; and to what his apostles after Him, inspired by his Spirit, enforced by their writings and their conduct, must afford the most conclusive arguments; and favorable, I think it, to my weakness in general, and at this time in particular, that your thorough acquaintance with both, as declared in the New Testament, makes it as little necessary for me to attempt to show the irreconcilable difference, as the obvious contrast, between a Christian and a man of the world, as including the spirit that influences, and the practices that distinguish them. But the thought that occurred to my mind, when I first read your letter, and with which I will conclude this subject, was, whether any of those virtues to which our Savior, in his sermon on the mount, annexed the beatitudes, were promoted by, no, were consistent with, the dissipations, by so many of his professed disciples, considered as innocent.”

1796.—Second month, 25. “I may also further confess, that considering our fallen estate, and the momentous consequences of our present probationary existence, with the necessity of our becoming new creatures, of our becoming new members of Christ, through the process described by the apostle in the fifth chapter of his Epistle to the Galatians, I have too much reason to fear the proscribed dispositions would be more likely to be strengthened than crucified by the incitement of the passions, though upon imaginary subjects; the more forcibly agitated, as the more interesting the narrative. Nor is the incongruity of the practice, when compared with the examples recorded, as well as the precepts enjoined in the New Testament, less obvious, than I find the effect different after the perusal of a pathetic romance, or the simple but pious productions of a Woolman among ourselves, a Kempis among the Papists, or a Law among the Protestants. And though the strong, genuine good sense of some persons may induce them, after trying all, to prefer the things which are most excellent, however

plain the language in which they are communicated, I have been apprehensive, that impassioned descriptions of fancied happiness or ideal woe, related with all the advantages of elegance of style, and beauty of composition, may have an effect on the mental taste of others, similar to that which high-seasoned dishes have on the palate, by rendering plain food, though most wholesome, insipid, if not disgusting.”

In the year 1804, Richard Reynolds removed to Bristol, to spend the remainder of his valuable life in his native city. He had, in the course of the preceding year, been deprived, by death, of his second wife, Rebecca, the daughter of William Gulson, of Coventry, to whom he had been married between thirty and forty years. She was a woman of sincere and unaffected piety: and, though living in affluence, she was steadily concerned that her life might be one of simplicity and self-denial, and that these Christian graces might increase and prevail amongst her fellow-professors and in the world at large. These qualities, combined with her charity and benevolence, united to a good understanding, rendered her a valuable companion and friend to the individual whose life we are now reviewing.

He was, to the last, unremittingly anxious to prove himself a good and faithful steward of the wealth which he possessed. He exhibited a rare example of Christian simplicity, both in his domestic establishment and general habits. In disposing of the riches with which he was entrusted, he was munificent but discriminating, expending the whole of a large income, and, in latter years, diminishing the actual sum of his property, to alleviate the distresses of others. He studiously endeavored to conceal his benevolence from the public eye; so scrupulous was he in this respect, that his accounts were kept in such a way as to prevent others from knowing in what manner and on what objects his property was bestowed.

In his passage through life, he met with many domestic trials, which he bore with Christian submission; and he suffered deeply from feelings of great spiritual poverty, in the course of his religious progress, which tended to his purification and increased humility. He was concerned to maintain the warfare with his soul's enemies; not to rely on former experience. Day by day he sought the Lord and his strength; and in his declining years he was favored, under all his conflicts, to keep hold of that faith which is as an anchor to the soul, sure and steadfast. The following, extracts from two of his letters, are a confirming evidence that he was strengthened to trust in the Lord Jesus as his only hope of glory, and to believe that he had an interest in Him.

1814—Eleventh month, 12. “This day I commence the eightieth year of my age a circumstance so awful, that it indisposes for every other employment but the consideration of the speedy termination of a life already so much protracted beyond the admitted natural term of human existence. Most reasonably may I expect soon to follow those who are gone from this state of probation and intended refinement, from works to rewards. And earnest are my desires, nor always faint my hopes, that through the mercy of God in Christ Jesus, it will be to be again united, in heaven, with those I have loved best on earth. Not as though I had already attained a sufficient degree of refinement, or were already perfect. Alas! much remains to be removed, much to be acquired, and in how short a time! If it depended on my own unassisted efforts, or my expectation rested upon works of righteousness which I

have done, or can do, my hope would perish and my confidence fail; but I trust I may, in all humility, though in a very limited degree, adopt the language of the apostle, and say, 'I know in whom I have believed, 'and commit my soul to him as unto a faithful Creator, and all-sufficient Redeemer.'

1814—Eleventh month. "My dependence is truly not upon any works of righteousness that I have done, or can do; but upon his mercy who saves us by the washing of regeneration, and renewing of the Holy Ghost, through Jesus Christ our Savior: that, being justified by his grace, I shall be made an heir according to the hope of eternal life. Though, through mercy, I am enabled, at times, to confide that such will ultimately be my happy experience, frequent fears assault me; the absence of all sense of good, or of the comfortable influence of divine favor, suggests, with fearful apprehension, the possibility of my taking up a rest, short of the rest which remains for the children of God. But whatever sufferings it may be necessary I should endure, or deprivations sustain, to prevent so fatal a delusion, may I be preserved from it; and however inferior my talents, or imperfect my obedience, may I, through the mercy of God in Christ Jesus, have hope in my death."

1816—Fifth month, 28. "It is true, that in this variable state of things, and especially as we advance towards the termination of the probationary scene, the bitters may, at times, appear to exceed the sweets: yet it is with thankfulness I acknowledge, that ever since we parted, I have experienced a degree of support sufficient to prevent my sinking below hope in seasons of apprehended desertion and weakness, which have sometimes been so much as to deprive me of the power of praying for the help I so much needed: yet, in hearing the Scriptures read, I have even at such times been enabled to apply (I hope I was not presumptuous, if I thought I was permitted to appropriate) the gracious invitations and promises of our blessed Savior more to my encouragement and confirmation, than at some opportunities in times of greater bodily strength and mental energy."

As the diligence of this pious Christian induced a care to leave nothing to be done on the morrow, which could be accomplished on the day, in his outward concerns, so in that which regarded his religious duties, and his preparation for a future state, as the close of life drew near, nothing seemed to weigh upon his mind to communicate, either in regard to himself or others, and he had only patiently to wait the gradual declension of the vital powers, trusting in the promises of the Gospel.

In the course of the summer of 1816, he paid a final visit to his son, then residing at Ketley, and to his daughter, near Liverpool, during which his strength obviously declined; but he accomplished the journey. Not long after his arrival at home, he was induced, by the anxious solicitations of his friends, to try the waters of Cheltenham, when he thus wrote to one of his intimate friends: "I will not conclude without mentioning, that throughout my illness I have not been without hope, and which I may say with humility and thankfulness, is continued, and, I trust, will be to the end; but it is solely founded on the mercy of God in Christ Jesus who died for us, in whom we have redemption through his blood, "' forgiveness of sins."

In the course of a few weeks after writing the foregoing lines, Richard Reynolds was called to receive the reward of the righteous. On the 10th of the Ninth month, 1816, he was peacefully released from the

vicissitudes of time, and added, we may reverently trust, to the purified spirits of the just.

JOHN THORP was born at Wilmslow, in the county of Chester, on the 5th of the Eleventh month, 1742. He was the youngest son of Jonathan Thorp, a farmer, who left but little property. His father dying before he was born, the charge of his maintenance and education, with that of several other children, devolved upon his mother, whose maternal care and affectionate solicitude, under the trying circumstances in which she was thus placed, he frequently mentioned with feelings of filial gratitude. His parents were members of the church of England, in profession with which he was educated. He was, from very early life, sensible of the workings of the evil of his own heart, and also of the manifestation of the divine principle of light and grace, which showed him the evil. He felt that this world is not the place of rest for man, but that it is designed by Infinite Wisdom, as a preparation for a state of uninterrupted happiness; and that this great work can only be effected by taking up the cross to all the corrupt desires and passions of our fallen nature.

Under these religious impressions, he believed it to be required of him to decline the practice of singing, in which he had taken great pleasure; he had been a noted singer in that called the parish church of his own village. He continued some time longer to attend that place of worship; but being convinced that as God is a spirit, they who worship Him must worship him in spirit and in truth, the forms and ceremonies practiced there did not furnish that edification and comfort which his soul longed for. His regard, however, for, and his sense of duty to, his tenderly affectionate mother, made the thoughts of separating from her, in the solemn and important duty of public worship, very trying to him; though at times, when present with her, he was so much distressed, and felt such strong convictions that he was not in his proper place, that, to use his own words, his knees have been ready to smite together.

In a lively remembrance of this season of early and divine visitation to his soul, he remarked, a few days before his decease, that he had never since, for a moment, had to doubt the certainty of those convictions which were thus, at a very early age, so remarkably and so indelibly stamped on his mind; and that shortly afterwards he attended a meeting of friends at Morley, a village about two miles distant from his native place, where he found publicly professed and advocated, as the principles of a religious community, doctrines consonant with the convictions which had operated so powerfully on his mind. He added, at the time when he made these observations, that if he were only preserved in the way of his duty to the end, he should have cause to rejoice that his lot had been cast amongst them.

Continuing to attend the meetings of friends, he was, when at the age of twenty, admitted a member of our religious Society. Soon after he removed to London, where he resided about four years; and in 1767, he settled at Manchester, was married not long after, and was an inhabitant of that town the remainder of his life.

During his residence in the metropolis he lived much retired. A relation who accompanied him from the

country, and with whom he had joint lodgings, and his eldest brother, an officer in the army, a man of talents and general knowledge, formed, for some time, nearly the extent of his acquaintance. With these companions, who were his superiors in information and learning, he at times delighted to converse; but, through divine help, he inflexibly resisted all their persuasions and entreaties to deviate, in any one instance, from that steady and uniform religious practice of life and manners, which he believed it to be his duty to adopt. He occasionally accompanied them in an evening walk; but if they gave way to any levity of conduct, or turned aside into any tavern or place of diversion, he immediately left them and returned to his lodgings.

This decision of character appears to have been blessed. May it encourage others, who are exposed to similar temptations, to adopt and persevere in the same holy resolution. Young men who are thus circumstanced, have a claim on the kind notice of their friends; but if they do not always receive this attention, let them remember that if, with fervency and humility of heart, they look unto their gracious Redeemer, he will guard them from all that is evil.

For some years after his admission into our Society, John Thorp had to pass through much spiritual conflict; continuing to find that there were in his heart propensities opposed to that state of humble resignation which, by the divine light, had been so clearly shown to him as necessary to be attained; but through the effectual operation of the grace of God, he was enabled to persevere in taking up his cross, and prepared for service in the church of Christ.

He first appeared as a minister about the thirty-second year of his age. He was reverently concerned to wait before the Lord, in the exercise of the gift entrusted to him: his powers of expression were strong and persuasive; and these being sanctified by divine grace, he was qualified affectionately to entreat others to come to that Fountain of mercy, by which he had been often refreshed and strengthened. But the most prominent and frequent subject of his gospel labors was, closely recommending to all an earnest, serious, and impartial examination into the state of their own hearts, in order to see how their accounts stood with God; and setting forth how great and irreparable would be the loss, to those who unwisely neglect the opportunity afforded, of embracing the all-sufficient means appointed for their redemption.

Being early convinced of the danger of seeking for the treasures of this world, he was content to remain in a comparatively low station. That he might not be unnecessarily encumbered with the cares of trade, and that he might be more at liberty for the service of his Divine Master, he steadily declined, though with an increasing family, the offers that were made to him to enter more extensively into business, and the repeated and earnest solicitations of his friends that he would accept them. But he was favored to experience the fulfillment of the heavenly promise, that to those who seek first the kingdom of God and his righteousness, all things necessary shall be added.

He was much beloved; and among his more intimate friends, his natural cheerfulness, tempered with Christian gravity, and his deep experience and sound judgment in Divine things, rendered him an interesting and instructive companion.

He spent much time in retirement; and it was his practice, during a great part of his life, to take a walk, mostly alone, in the fore part of the day, generally into the fields. These walks, there is reason to believe, often proved seasons of religious exercise and devotion; and some, who have casually met him, have been struck with the solemnity of his countenance. His reading had been extensive and various; but the writings which he perused most frequently, next to the Holy Scriptures, were those, by whomsoever written, which recommended religion as an individual, experimental work; consisting in faith and obedience, not in speculative knowledge, or in a mere profession. Yet, notwithstanding the satisfaction this reading afforded him, he often remarked how little all the knowledge that can be obtained, even from the best of books, will avail those who neglect a reverent attention to the divine law written in their own hearts.

In the summer of 1806, he wholly declined his business, which had been that of a tailor, having, through a blessing on his honest industry, acquired a sufficiency for his future support. In the course of that year he was deprived by death of his second wife, who had, for thirty-one years, been his faithful and affectionate companion.

Having through life, while encompassed with human infirmities, kept his eye steadily on the Captain of his salvation, he was remarkably favored, at times, as he approached the confines of mortality, to look, in faith, to that state of undisturbed happiness which is beyond the grave, as the subjoined extracts, from letters to his long-loved and intimate friend, Richard Reynolds, exhibit.

Let none, however, conclude, if the same bright prospects are not afforded to them, that this is any mark of divine displeasure. Infinite Kindness deals variously with his children; and, for wise and hidden purposes, sometimes sees fit to prove even his most devoted servants, by granting them less certain evidence of his acceptance; but to these also, as they persevere unto the end, shall the consoling assurance be verified: 'You shall reap, if you faint not.'

1805.—Tenth month, 22. "At seasons, I feel a degree of consolation and Divine peace that cannot be expressed in words, which I would not exchange for a thousand times the treasures of both the Indies; in comparison of which I should esteem, I do esteem, crowns and scepters as dung and dross. And at the much more frequent seasons, when heavenly good is least sensibly felt, (I hope I write it with humble, heartfelt gratitude,) my faith, and hope, and confidence, are so firmly anchored on the everlasting rock, Christ Jesus, that when the rains descend, and the winds and the storms beat, I am not greatly moved. I know him in whom I have believed, and that he will, in mercy, keep all those who have committed themselves to Him!"

1813.—Sixth month, 10. "With regard to myself, I am not destitute of hope; for though many have been better stewards of the manifold grace of God than I have been, I am not conscious, at any time, in my religious labors, of having done the work of the Lord deceitfully. Yet I might have been more diligent; I might have watched more frequently at Wisdom's gate; I might have been more devoted, and, like the holy prophet, more ready to say, 'Here am I, send me.' But I trust in divine mercy, knowing' in whom I have believed;" and I am persuaded that He is able to keep that which I have

committed unto Him against that day.”

1814.—First month, 28. “With regard to myself, I am moving on in my Christian pilgrimage in a low way; yet not destitute of hope, that the dispensations I have, or may have to pass through, may be graciously intended for my further refinement, of which I have great need: so that, in the solemn close, I may be numbered amongst all those, who, through faith and patience, inherit the promises.’ But if I should be thus happy to find acceptance with God, in the awful day of decision, I am sure it will be the effect of his unfailing mercy in Christ Jesus; for I have no claim from merits, to rewards.”

He enjoyed an excellent constitution, and mostly uninterrupted health, until the autumn of 1815, when he had a slight attack, which assumed the appearance of a paralysis. This, in some degree, impaired his powers of body and mind; yet his understanding remained clear to the last, and he continued to attend his own meeting. He was able to walk about, and call on his friends; and his mind was often filled with divine love. A few days before his death, he was seized with a severe spasmodic affection; when he manifested great composure of mind, saying, that whichever way it might terminate, all would be well.

The evening before his decease, he related to his family the following circumstance of his early life. “When a boy, about fourteen years of age, my attachment to music and singing was such, that when walking alone in the lanes and fields, in an evening, I frequently gratified myself by singing aloud; and indulged therein, even after my mind became uneasy with the practice, until, in one of my solitary evening walks, and when in the act of singing, I heard, as it were, a voice distinctly say, ‘If you will discontinue that gratification, you shall be made partaker of a much more perfect harmony.’ “So powerful was the impression then produced, that, he added, he never afterwards indulged in the practice. In relating this short anecdote, he was, towards the latter part of it, considerably affected, and could not suppress his tears, which appeared as the tears of gratitude to God, at this remembrance of his early merciful visitation.

He conversed cheerfully with his family the remainder of the evening, and said that he thought it a great favor to be removed without much bodily suffering. The following day, the 30th of Ninth month, 1817, while sitting in his chair, he closed his eyes, and quietly departed.

SARAH HUSTLER was the daughter of John and Christiana Hustler, of Undercliff, near Bradford, in Yorkshire; and was born there, in the Second month, 1765. She enjoyed many privileges in early life, from the pains that were taken to improve her mind by storing it with useful knowledge, and from the pious endeavors that were used to train her up in the nurture and admonition of the Lord. But though sheltered under the paternal roof, and favored with good example and precept, she did not escape the assaults of the enemy of man's happiness; nor was she unacquainted with those propensities to evil, incident to man in his natural and unregenerate state.

As her faculties ripened, and she came more clearly to see the importance of faith in God, and in the

immediate teachings of his Holy Spirit, and was concerned to practice what she knew to be right, the care that had been bestowed upon her was blessed: and those religious principles in which she had been educated, became increasingly precious in her view.

She was a woman of superior mental endowments; but it was her great concern that these should be employed in the church of Christ, in subservience to the will of Him who had bestowed them. Her friends who knew her best, entertained a high esteem for her worth, and valued her services, and in the maintenance of the discipline of our religious Society, they considered her as possessing a clear and sound judgment.

In the exercise of a faithful friendship, she entered, with much Christian kindness, into the inward conflicts of mind, and baptisms of spirit, of those who, whether in their private character, or as ministers of the Gospel, were laborers in the church: and to the young and inexperienced, who were desirous of walking in the right way of the Lord, she was a judicious and helpful counsellor. A lively remembrance of the dangers incident to their critical period of life, enabled her feelingly to enter into the circumstances of her young friends; and as she possessed a refined and well-cultivated judgment, and her conversation was marked by Christian kindness and affability, her society was additionally instructive to them.

When about thirty-four years of age, she yielded, though greatly in the cross to her natural inclination, to an apprehension that it was her duty to speak as a minister in our meetings for worship. Her first communications in this way, were in great simplicity and brokenness of spirit. To adopt the language of the Friends of her own monthly meeting, when describing her in this character, “Her exercises were many, and her baptisms frequent and deep: thus instructed in the mysteries of the kingdom, she was qualified to administer suitable counsel and admonition to the different states amongst us, and at times commissioned awfully to warn the rebellious and backsliding; and in the arduous work of paying religious visits to her friends in their families, a service in which she was much engaged, she was often qualified, in the authority of Truth, to divide the word aright.”

For many years after the decease of her father, the care of her beloved mother devolved increasingly upon her. She was at once her friend, companion and nurse; and evinced an ardent desire to discharge every duty that filial tenderness could suggest.

In a memorandum, dated the 18th of the Second month, 1811, penned, as it appears, after a time of very bitter conflict, are the following expressions: “There are seasons when all I ask is an ability to fulfill my duty to my Maker, and my fellow-creatures; to continue to the end my watchful, patient, and affectionate attention to my dear parent; and to devote myself, body, soul, and spirit, for the remainder of my days, to that work and service, in doing or in suffering, which He who has been my Preserver, the dew of my youth, the stay of middle age, and my support in many an hour of deep and hidden conflict, shall be pleased to require at my hands.”

Towards the close of the same year, in writing to some intimate friends, she remarks: “Let me not be

thought ungrateful to the Preserver of men. I forget not, I think, to commemorate the mercy which has sustained in the way of affliction; supported through many deep and hidden conflicts: been a resting-place to my tossed spirit: as the shadow of a great rock in a weary land; and enabled me, at seasons, not only to praise Him for mercies past, but also, I trust, humbly to hope for more. O! my precious friends, may we all be more willing to walk by faith, and not by sight; and to profit by that which we have suffered; this is, of all Christian lessons, one of the hardest to endure. It has been a very frequent one, in my little experience, and continues to be so; and were it not for a degree of confidence in the truth of the remark, that steps taken in simple faith are large steps in Christian advancement, I should be often ready to cast away the shield. I know nothing I covet so much, as to be able to adopt the language of David; 'My heart is not haughty, nor my eyes lofty; neither do I exercise myself in great matters.' 'My soul is become as a weaned child.' And as to this world, I hope I am losing my interest in every other prospect than that of standing in o my right allotment: whether it ever be required of me to run in the way of the Lord's commandments, in a public line, again: or whether a short time only remains for me to trim the lamp, and, through Divine aid, have it burning, when the midnight cry is heard."

This exercised servant of the Lord was often deeply concerned for the spiritual welfare of our Society; and she labored faithfully and acceptably in the work of the ministry, in various places in this nation, during the latter years of her life: but in the early part of the year 1814, her mind was often secretly but strongly turned from her fellow-professors in this country, towards many on the continent of Europe, who had been awakened to a sense of the spiritual nature of the religion of Jesus. In the course of the ensuing summer, in company with Elizabeth Coggeshall, of New York, then on religious service in this country, she visited the few professing with friends in Prussia and the south of France, and other serious characters, whom they sought out as they passed along. She returned to England in the Eleventh month, with that warm and lively feeling of Christian interest for her friends, which had been so conspicuous a trait in her character through life.

In a memorandum, made in the Seventh month, 1815, she observes: "I humbly trust I have been enabled to stand in dedication to the unfoldings of duty;" and after adverting to several services in which she had been engaged, and reviewing her endeavors to fulfill her vows, she adds, "I commemorate the mercy which has hitherto kept me in heights and in depths, so that the power of the enemy has not ultimately prevailed. But though the cup of suffering has been largely administered; though faith has been often ready to fail, and many severe provings and conflicts have been my experience, known only to the Searcher of hearts, the ability is yet, at seasons, mercifully afforded, to bear testimony to the divine faithfulness, in that his promise has so far been verified: 'Your life will I give unto you for a prey, in all places where you go.' May patience then have its perfect work in me, and the fiery baptisms do their office, until, in the end of days, a capacity may be received to unite in the final surrender of the Holy Pattern, Your will, O Father, and not mine, be done!' and thereby to join in the song of the redeemed, even, 'Great and marvelous are your works, Lord God Almighty just and true are your ways, you King of saints.' Amen, and amen,-says my soul."

In the course of the year 1816, she removed into Bradford, and writes thus instructively of her new

residence, in the Fourth month following; "I ought thankfully to say, that I have about me every outward means of comfort: and having nothing left to desire, might be employed in numbering my blessings. Nevertheless, I feel (and I am glad I can feel) that nothing earthly, or of earthly origin, can satisfy the needs of an immortal spirit; so that, while my dwelling, and everything about it, have been preparing to become all that I could wish them to be, the habitation of the spirit has been in a land of deserts, of gins, and of snares; and never more sensible danger has been experienced of losing the portion of that better country, where the voice of the oppressor of souls is not heard; for 'they hear not the voice of the oppressor.' None of my friends, therefore, need have any apprehension that I am going to dwell at ease in my ceiled house; for I know the state of my own heart, and I ask myself the question almost daily, I would willingly leave it all for a safe passport to a better, or, under the clothing of divine requisition, sensibly felt, to go to any part of the heritage. I can say of a truth, 'I have seen an end of all perfection, 'as to created good; and oh, when the height and the depth, the length and the breadth, the wonderful extent of the law of love, are in any degree opened to the mind, how are earthly consolations swallowed up and lost!"

In the Eighth month, 1817, Sarah Hustler proposed to her friends to attend the half-year's meeting at Aberdeen, and to visit the few other meetings in Scotland; and was liberated for that service. For some time previous to this her last journey, she had labored under much poverty of spirit; and she left home greatly discouraged, often remembering the words of the apostle, "Unto you it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for his sake," However, she had thankfully to acknowledge, that, through Divine help, she was enabled to perform the visit to her own peace, and, as she humbly trusted, without bringing reproach on the cause of Truth. On her return out of Scotland, she united with some Friends, who had been appointed by the yearly meeting, to visit the quarterly meeting of Cumberland, though suffering at the time under the effects of the bodily exertions and mental exercises she had recently sustained. After some progress had been made in the visit, she was obliged, from an increase of illness, entirely to rest, at the house of Willinson Ostle, at Maryport.

She was for some time favored with great quietude, though her bodily sufferings were occasionally very great. These increased, and she was further tried with a deep sense of inward poverty; her mind was afflicted and tossed, and she repeatedly observed; "This is indeed passing through the valley and shadow of death." Yet, in this deeply-proving season, her faith in the mercy of her Redeemer, and her hope of final acceptance, never failed. In a message to a friend, after mentioning some other matters, she added, "As to myself, I am languishing into the presence of Infinite Purity, having nothing to rest upon but the mercy of God in Christ Jesus."

At one time, when two young friends were sitting by her, she remarked to them, that what she then felt was well worth their sacrificing all to obtain; and exhorted them to yield faithful obedience to every manifestation of duty, however despicable they might appear in the eyes of men. Having been able to sit up a few hours in an adjoining room, she expressed her thankfulness, and said, that if it should please her great Master ever to call her into his service again, she hoped the present dispensation would be a means of fitting her to move with increased simplicity, in the performance of his will. At another

time, addressing a near relative, she exhorted her, in the most tender and affectionate manner, to submit to the restraints of that sacred Monitor in the soul, whose influence she had been favored to feel: Oh, do not," she said energetically, "disregard this precious Teacher. Submit your will to it: nothing short of this will bring you peace; and what else can support you at such a time as this?" Adding, in substance, that the belief that she had herself endeavored to act up to it, and to fulfill her allotted duties in life, then raised her soul above the load of affliction under which her poor body labored, and enabled her to wait the event with patience.

For about ten days she appeared gradually to gain strength: but when this began to decline, she entertained little, if any expectation of recovery, and repeatedly supplicated that the work might be cut short in righteousness. In the course of the night of the 23rd of the Tenth month, she lost the power of articulation; and continued to languish in a state peculiarly distressing to those about her, until the First-day following, when she became quite calm and collected; and, on being asked if her mind was easy, she was enabled, very distinctly, to answer, "Yes;" her countenance, at the same time, being strikingly expressive of serenity and peace.

On the 26th of the Tenth month, 1817, at the age of fifty-two, her soul was released from its afflicted tabernacle, prepared, as we may reverently believe, through redeeming mercy, to partake of the blessing which was promised to the pure in heart.

SPECIAL WEST was born in the Borough of Southwark, in the year 1740. His parents professed with our Society, and brought him up in the attendance of our religious meetings. He lived with them until about the sixteenth year of his age, and worked in his father's business, which was that of a furrier, amongst unsteady persons, whose company proved a great snare to him; and being also himself light and vain, he became very disobedient to his parents, and left them. The nation was at that time engaged in war, and he enlisted into the army.

About a year afterwards, with many others, he volunteered to go on an expedition to Gaudaloupe; but being thought too young and slender, he was refused, which was a great disappointment to him. In this, however, he had afterwards to acknowledge the Protecting Arm that was extended over him: for, in a little time, he heard that nearly all his companions were slain in battle; he believed that only two escaped. When reflecting on this event, he was led to view, in his rejection, the hand of Providence, and his mind was humbled in thankfulness to God.

His next station was in the island of Jersey, where, according to his own account, he had less liberty than he had been accustomed to, which, he said, kept him from entanglements. At this time he frequently felt reproofs for his misconduct: but had not strength to withstand temptation. Being on sentry one night, on the top of the castle, he fell asleep, which, by military law, subjects the offender to the punishment of death. The noise of the officer's approaching to inspect the guard, awoke him in time to avoid detection: this he considered as another instance of the interposition of merciful Providence;

and, in reflecting on his escape, his disobedience to his parents, and other sins, were forcible, presented to his mind. It appears to have been a very solemn time with him, and he prayed for deliverance; this was about the eighteenth year of his age. In making mention of this circumstance, at a later period of his life, he spoke of it as a precious visitation of Divine goodness. On the conclusion of the war he returned to England, and received his discharge: he immediately sought his parents, and submitted himself to them, asking their forgiveness, which they readily granted.

Very few particulars are known respecting Special West from this period, until his marriage, in the year 1773, to Hannah Haggar; when he changed his residence, and was recommended from Barking monthly meeting, to that of Hertford, “as at times appearing in the ministry, to the satisfaction of Friends.” For several years he occupied a small farm at Northaw, on the borders of Hertfordshire, at a distance of seven or eight miles from meeting; but he was diligent in his attendance, though encompassed with many difficulties. He and his wife labored very hard for their support; they lived sparingly, and were at times greatly tried with losses, on their little farm, so that he was often ready to fear that he should be unable to pay his debts, and that he might bring a disgrace upon the cause of Truth. During the time of his living at Northaw, he lost, by disease, several of his small stock of cattle; and at one period his only remaining horse was stolen. His worthy wife, in speaking of this trouble, has remarked: “When the thieves stole our horse, I said it was the enemy's doing, to keep us from meeting; but I said, he shall not have his way now, so we used to walk; but no one can tell what we suffered.”

He was a man of great simplicity: in his dealings he was upright and punctual, and by his consistent deportment he gained the esteem of those who knew him. His honest industry was blessed to him; for though he did not, for a considerable time, meet with much success, yet his exemplary conduct attracted the notice of such as were able to help him, and was the cause of his having, at different times, several small legacies, which enabled him to rise above his difficulties; and in the end he obtained a comfortable independence, for his station in life.

Our dear departed friend had very few advantages in his education: his preaching was not in the wisdom of man, nor after the rudiments of this world; but having been taught in the school of Christ, and, with a simple and believing heart, received the truth as it is in Jesus, he became an able minister of his blessed Gospel. He was well acquainted with the Holy Scriptures; and was often strengthened, in a clear and powerful manner, to enlarge upon them, to the spiritual instruction of his hearers. He was plain and unassuming in his manners, moving with propriety in that sphere in which Providence had placed him; acting as one who was seeking to serve the Lord, and not to obtain the favor of men.

In the latter years of his life, he resided within three miles of Hertford; and though laboring under great bodily infirmities, continued diligent in the attendance of religious meetings, even in very unfavorable weather, frequently appearing in public testimony, to the comfort and edification of his friends.

During his last illness, which was rather short, he was remarkably patient. On being asked how he felt in his mind, he replied, “I do not abound: I trust in the merits of my dear Savior; all my own righteousness is as filthy rags.” He afterwards many times expressed the Divine consolation which he

felt in this season of conflict, saying, “The great work of the soul's salvation must be wrought out with fear and trembling. O, death and eternity, how awful! I am resigned, and willing to go.” On one of his sons asking him if he had anything more to say to him, he replied, “I desire you, my dear children, to live in love, and in the fear of the Almighty, and then He will bless you.” His family standing by him, he said, “What a blessed thing it is to pass from death to life!” adding, “I have nothing to do but to die.” He continued in a sweet frame of spirit, and sensible to the last; and was favored to close, in great peace, a life of much piety and usefulness, on the 30th of the Tenth month, 1817, in the seventy-seventh year of his age.

HANNAH WEST survived her husband nearly three years; she had long been afflicted with a complaint, which terminated in a dropsy of the chest. Her sufferings were great; but she was enabled to beg for patience, which was graciously afforded her, so that she neither murmured nor repined; but remarked, that her Lord would not forsake her, that she felt his arm underneath to support, and that He would carry her through the troubles of life. During her illness, she said; “Oh! that I might put off this body of clay. I have an interest in Christ, and shall soon enjoy that treasure which I was favored to lay up in the days of my youth; that treasure which fades not away, which is a consolation to me at this time of my bodily affliction. I have no fear of death; the grave will have no victory over me.”

At another time she said, For what cause my life is lengthened, I cannot see; unless it is to refine me from the dross and tin; and I am resigned. I long to go to my Heavenly Father, to join the spirits of my dear husband and relations, who are gone before me, to sing the glorious song of the redeemed.” And further said, “My dear children, I think you hold me. Do not hold me; for I have an assurance of happiness. Pray for me, that my patience may hold out to the end; and when I am gone, rejoice evermore.” She quitted this scene of conflict at the age of eighty, the 4th of the Ninth month, 1820.

REBECCA BEVAN, who died on the ninth of the Eleventh month, 1817, at the age of thirty-four, was the daughter of Jasper and Anne Capper, of Stoke Newington, from whom she received a guarded and religious education; and there is reason to believe, that their care in this respect was blessed to her. In very early life, her mind was favored with serious impressions; for it appears, from some memorandums of her own, made when about eleven years of age, that she then felt earnest desires that she might live in the fear of the Lord, and be strengthened to overcome every thing that would hinder her eternal salvation.' She was, in her youthful days, no stranger to close conflict of mind, in which a sense of her own remissness was deeply felt, and the tear of sorrow often shed, from a feeling of great unworthiness. Being preserved in this acceptable state, her own inclinations became much subjected to the power of Truth, and she resisted, in great degree, those temptations to which the youthful mind is exposed: a portion of heavenly light shone upon her path, by which she was enabled rightly to seek, and to find Him whom her soul loved.

When about the age of twenty-one, she was united in marriage to Paul Bevan, and became a member of Tottenham monthly meeting. Not very long after this event, she was humbled under an apprehension that it would be right for her to bear public testimony to the Lord's goodness; and, under this impression, it was her earnest petition that she might clearly know the divine will concerning her, and not seek relief from any outward source. After some years of close inward exercise, she yielded to the divine manifestation, and was permitted to enjoy the reward of a quiet and peaceful mind therein.

The following memorandum is descriptive of her character, and instructively marks the self-examination which she was concerned to maintain.

1811.—Tenth month, 27. “Returned home on the 16th, and the following day, after attending the marriage of M. M. (and there, for once, endeavoring to do in simplicity, what was required of me, in which I found peace,) was surprised with the information, that, during my absence, the monthly meeting had acknowledged me as a minister. The friends appointed to inform me, did it in a tender manner; and my first emotion on hearing it, was a desire to kneel down, and earnestly pray for that preservation in true humility, of which I felt more than ever the need. But recollecting, that He to whom the prayer was offered, can accept the sincere breathing of the heart, as well as the more public petition, I contented myself with turning to Him in secret, and I think felt my strength renewed by so doing. But have I dwelt in his fear, or in a disposition to be dedicated to his service since that time? No: I have again let in lukewarmness and indolence, both in and out of meetings; and I am afraid I shall never be fit to be admitted of the number of his redeemed. The opinion of my friends, though their unity is very pleasant, cannot alter the real state of things between my soul and its Maker; and I much fear, that it is possible to be thought well of by our fellow-pilgrims, and yet to be weighed in the balance and found lacking.”

In the exercise of her gift, it was her great concern that she might not move without clear impressions of divine requiring, nor exceed the limits which Truth sets to its openings. Her communications were neither long nor frequent; but attended with weight and solemnity. She possessed a considerable share of mental endowments; and, being cautious in decision, her judgment was sound and discriminating. She was, from early life, of a tender conscience, and remarkable for a strict adherence to truth. One of the principal characteristics of her mind was sincerity, accompanied with Christian humility. She was exemplary in the discharge of the social and relative duties of life; and, as a mother, it was her continued care that her offspring might be preserved from the evils of the world, and, by an early obedience to the teachings of the Spirit of Christ, be enabled to bear his cross.

Having, with her husband and family, removed for a short time to London, they returned, about the latter end of the year 1816, to Tottenham. From this time she felt herself gradually weaning from the world; her mind being strongly impressed with the apprehension that her continuance here would be but of short duration.

In the Sixth month, 1817, she wrote as follows: “Since my return to this meeting, my state of mind has been much as of late years; mostly attended with great lack of earnestness in spiritual things; but now

and then, for a short time, aroused to greater diligence; and a desire has been much impressed on my mind, that if, at the close of time, I should be favored with the least sense of acceptance, no one may, in future, sink under discouragement; for I think it impossible that any should feel more destitute of good, and even of living desires after it, than I do at times feel.”

The illness which preceded her dissolution was both protracted and severe. In its progress she endured much excruciating pain; yet, when relieved from the acuteness of these paroxysms, she was able to converse, with much calmness, upon her situation and approaching end. In the early part of her confinement, she said to one who was with her: “I am afraid that I am not prepared; if I was prepared, I think I could go.” Upon its being intimated to her, that her patience under suffering was an evidence of her being, in a great degree, prepared, she replied emphatically, “But if a little is lacking!” At one time, when in great pain, she said: “I feel now as if I could trust in the mercy of the Lord in Christ Jesus:” and, at another time, spoke thus: “I am sure, if there is a door open, and I, such an imperfect creature, so full of carelessness, so continually off the guard! can rightly go, I can never enough wonder at the merciful kindness of the Master we profess to serve.” On another occasion, after expressing her comfort in the prospect of being released, she added, “I have no ground in myself; it will be all of mercy that these tears will be changed into tears of joy. I wish that all who ask about my death, may know that I had not a rag of my own to clothe myself with; but that, if I make a good end, it is entirely and purely through the mercy of Him with whom we have to do. It was many days before I could lay hold on the least degree of that; but I hope these sufferings are graciously intended as purifications.”

About this time, when under great bodily suffering, as her husband was supporting her on the bed, she supplicated thus: “O, merciful Father! send, I beseech you, and say, It is enough. Or, if it be your will that these sufferings be protracted for days to come, be pleased to give the balm of patience. And for this, my dearest earthly friend, enable him to bear this affliction, and any future trials that may be allotted. You know that I have often asked for him your guidance and direction through the wilderness of this world; but, for the present day, send us help from your sanctuary, and strengthen us out of Zion.” Shortly afterwards she said; “The Lord has been pleased to grant me a little quiet since the morning. It is a sign that he is near, and what can be a greater comfort.” And to a near relation: “Ah, my dear, I feel for you; but what I feel for myself, is inexpressible thankfulness that the end may be near.” Upon being asked how she felt, she replied emphatically, “Animated with the prospect of the change!” And in the evening of the next day she remarked, that it seemed as if she was longing to hear praises uttered. After this, however, she was permitted to experience seasons of deep depression, and privation of the sensible enjoyment of good, and expressed herself as almost destitute of inward comfort. Yet He who had thus far preserved, did not forsake her, and she was again enabled to look with confidence towards Him.

There being at this time no indication of the immediate approach of death, she manifested much earnestness to be endued with patience; saying, that it was what she stood in need of, and that nothing could be done but to pray for it, and that the Everlasting Arm might be underneath her to the end; and hoped that she might adopt the language, “All the days of my appointed time will I wait.” But her pain

increasing, she said to her sister: "Oh! my dear sister, you do not know how much I suffer many ways. Oh! when the end comes, what a glorious change it will be to me." One of her medical attendants remarking that her sufferings had been great, she said: "They have; but if they work out that far more exceeding and eternal weight of glory, I shall not regret them." And being in much pain, she uttered this short prayer: "O, heavenly Father! if it please you, hasten the time; but, more than all, enable me to say, 'Your will be done.'"

For the last few days of her life, the disorder under which she had labored made more rapid advances; yet she was preserved in great calmness of spirit; and, on the day before her death, in the prospect of being soon released, she was heard, in a feeble voice, to say, "What a comfort, inexpressible!"

Thus He who had been graciously pleased to guide her by his counsel, in the morning of her day, and to carry forward the work of purification, condescended to support her by his presence in the hour of suffering; and there is cause reverently to believe, that He granted her an admission, through our Lord and Savior Jesus Christ, into the joys of his salvation.

SARAH HACK was the daughter of William and Mary Fairbank, of Sheffield, and was born there, in the year 1762. Her parents were concerned to train her up in the nurture and admonition of the Lord, in accordance with our self-denying profession; and though in her youth the natural vivacity of her disposition rendered the salutary restraints to which she was subjected, often irksome; yet, through the humbling, refining power of the Spirit of Truth, with which her mind was at times tenderly visited, she was made sensible of the beneficial effects of early learning to bear the cross of Christ; and in succeeding periods of her life, as encouragement to others, she acknowledged with gratitude this timely exercise of parental care and love.

In the year 1788, she quitted her paternal home, and united with a near relation in the superintendence of a boarding-school for girls, at Tottenham. Her cheerful disposition and natural abilities, were well adapted to this arduous and important undertaking.

For some years she at times endured much humiliating exercise of mind, from a belief that it was required of her to manifest her love and dedication to her heavenly Father, by a public acknowledgment of his goodness and mercy. Her feelings, at the time of the first performance of this act of duty, so contrary to her natural inclination, are thus described: "I found there was a power that could give a more convincing proof than any instrument, and my dependence was to be there alone. He that could give voice and utterance, set before me the fruits of obedience; and I was raised, I know not how, off my seat, and expressed what I believe was right, feeling no condemnation for so doing, but the evidence of peace, though not quite to that degree immediately that I expected, resulting partly, perhaps, from my unwilling compliance, and calling in question a power to carry me through the great and arduous work. A quietness and calmness of mind attended me that day and the following; but may I never forget the state of mind I was brought into afterwards: all that was good, every consolation

seemed to be withdrawn; but I trust, in my great suffering, my confidence never entirely left me, although I was often almost overwhelmed with grief. But in the depth of my distress my sorrows were suddenly removed, comfort was poured in upon my soul: I could then experimentally say, 'O Lord! you are my rock and my refuge; — a present help in the needful time.' May the recollection of these things tend to preserve me in humility, and to strengthen me in every manifest requiring; may it keep down all self-love and self-seeking, the greatest impediment in every good word and work."

In the year 1799, the subject of this memoir was united in marriage to James Hack of Chichester, to whom she was a true help-meet. In her new station, it was her concern to impress on the minds of her husband's children the advantages arising from an early acquaintance with the teachings of the Divine instructor: and her cheerful and affectionate disposition gave her free access to their minds, and increased her influence over them.

Her communications in the ministry, both at home, and among her friends, whom she acceptably visited in various parts, were sound and impressive: and they were attended with an evidence that they flowed from the Divine source of all saving knowledge. She possessed qualifications for usefulness in the meetings for discipline established among women Friends; and was willingly disposed that they should be exercised in the service of the church. She was also concerned diligently to occupy her talents in the various duties of domestic life, and was often employed in searching out and relieving the poor and afflicted.

In the early part of the year 1816, she had a severe attack of illness; but so far recovered as to be able to pay an acceptable visit to Friends in and about London, in the spring of that year; and was afterwards engaged in other religious service from home, evincing her love to Him whom she had long endeavored faithfully to serve. Her lamp shone with peculiar brightness, and she was strengthened, in the power of the Gospel, to offer instructive counsel to those among whom she travelled.

Towards the close of the year, in writing to a friend, she remarks: "The interruptions to my health, that have occurred of late, are, I have no doubt, mercifully intended to prepare either for a better and more enduring inheritance, or for engaging with more dedication and perfect love in whatsoever may be called for: in order that the work which my great and good master may, in adorable condescension, see fit to give me to do, may be finished to his praise, and the exaltation of his name."

In a letter written when her health was in some degree improved, she says: "To know of the welfare of my dear connections and friends, and that they felt me near to them, was all that I dared to ask to know; feeling it to be of unspeakable importance to have my communion and union with the Father of mercies, who, when under great bodily oppression, attracted me to himself, opened the joys of a glorious immortality, and gave me a capacity to comprehend some of the mysteries of his kingdom. Yes, blessed be the name of my God, I was sustained by the Son of his love. It was at there I was delighted to dwell upon, that of redemption through Christ Jesus."

And in another letter, penned several months afterwards, she thus alludes to her religious feelings: "I

hope I have not forgotten the signal support granted, the forepart of my illness; it was marvelous to myself to be so condescended to. The dispensation has since been somewhat changed. I believe, had not the sustaining arm been underneath, though invisible, and oftentimes not known to be near, my faith would have failed me. The condescension then so eminently displayed, to one of the least worthy in the family, has been a means of fixing my reliance on the immutable rock —the rock Christ Jesus, my Redeemer, my Savior.”

In the course of a long and suffering illness, she was often favored with the sweet influence of the love of God, and qualified to administer counsel to those who visited her; and though, at times, her disorder was very overpowering, her mind was clothed with humility and love, and she was favored with an unshaken belief that a place of rest and peace was prepared for her. She died at the age of fifty-six, on the 5th of the Third month, 1818.

JAMES ABELL was the son of Joseph and Mary Abell, of the city of Cork, and was born there, the 15th of the Sixth month, 1751. He was considered a young man of religious life and conduct; one who had early surrendered his natural will to the restraining and sanctifying influence of the grace of God, and had thus been prepared for usefulness in the church.

Early in life he relinquished the concerns of trade, thinking, if he rightly estimated the blessings of the life which is to come, that it would be unwise in him to continue such pursuits, when blessed with a sufficiency for his comfortable accommodation, while passing through this probationary state. He was moderate in his expenses, and thus had the means of contributing liberally, which he did, to the various subscriptions raised for the use of our Society. He showed himself also a true friend to the poor, in different ways: and in a kind and benevolent manner assisted in relieving their needs, without regard to name or profession.

When about thirty-three years of age, he was appointed to the station of an elder. He fulfilled the duties of this office as a faithful and vigilant laborer in the Lord's vineyard, indicating by his conduct and conversation, that he preferred Jerusalem above his chief joy. And his friends have cause to believe that he might have united in adopting the language of the apostle: “As the sufferings of Christ abound in us, so also our consolation abounds by Christ.”

In manifesting his love for the truth as it is in Jesus, he had many sore conflicts to endure, which he did with holy stability and meekness, in a time of great suffering to the faithful members of our Society, in his native land; maintaining his confidence in God, and an unshaken attachment to the principles of his profession.

He was a steady and diligent attender of all the religious meetings of which he was a member, and occasionally visited the general meetings in the other provinces of Ireland.

To the young he was a tender friend; exercising, as a father in the church, a wise and judicious care

over them, and being much concerned that they might walk in the path of simplicity and self-denial. In his intercourse amongst men, his conduct and example were strikingly circumspect; and he was a bright pattern in the discharge of the relative duties of life. He possessed great sweetness of disposition, and was conspicuous for love without dissimulation; an essential feature in the character of those who are disciples of our blessed Lord.

While preparing to leave home, to attend a quarterly meeting at Limerick, he had an apparently slight attack of illness. Exempted from those sufferings which often precede a final separation from this world, he only survived this seizure about one hour, and then peacefully, and almost imperceptibly, expired, on the fifteenth of the Seventh month, 1818, at the age of sixty-seven. His burial was numerously attended by his friends and fellow-citizens, amidst the general regret of all classes.

CHARLES COLEBY, of Alton, in Hampshire, was the son of Joshua and Mary Coleby, of London. In childhood he discovered an active and cheerful disposition; and at Ackworth, and other schools, gained the affection of his school-fellows, and the esteem of his teachers. After the completion of his education, he was placed as an apprentice with his uncle, at Alton, where he discharged his duties in business with fidelity and affectionate attention.

He very early evinced a serious turn of mind, by a reverent deportment in meetings, and in the time of silence before meals, and by his general orderly conduct. He also manifested a desire to read books on religious subjects; especially the Holy Scriptures, in which he appeared to delight. When about the age of fifteen, in reply to a letter from his father, on the subject of books, he observed that he had been reading Newton's Dissertations on the Prophecies, from which he derived much satisfaction; and that he was surprised any one could entertain principles of infidelity, after a careful perusal of this work, in which there are such clear proofs of Scripture prophecies having been already fulfilled.

For many months previous to the commencement of the affliction which terminated his earthly existence, there appeared to be an increased watchfulness in all his actions, with renewed attention to his religious duties, retiring, when opportunity offered, for meditation and prayer. Those who witnessed his comparatively innocent life, entertained the hope that he would have but little conflict of mind to pass through; yet it pleased Divine Wisdom to try him with deep baptisms of spirit, from the awful impression of the extreme sinfulness of sin.

He often lamented, that during the time he had been at Ackworth, he told some known untruths, the recollection of which occasioned him real sorrow; as did also the following circumstance, which occurred when he was about seven years old. While with his uncle at Harleston, he had taken a farthing without his leave, which he now requested his aunt, who kindly attended him during his last illness, to return to his uncle; remarking, that it might appear a small sum, but that it was not the amount, but the act, which pressed upon his mind. This request being complied with, he appeared to be relieved.

He bore his long illness with much patience, and often asked to be left alone, or, when able, frequently retired into another room, when he was earnestly engaged in prayer to the Almighty, that he might be assisted to hold fast his faith, and be favored to close his life with calmness, and resignation to the Divine will. When engaged in vocal supplication, he evinced a strong sense of the necessity of a Redeemer; believing, that by and through Him alone, we obtain forgiveness of sins, and have access to God. He was so desirous to have his mind abstracted from all outward objects of dependence, that, when it became improper, from his weak state, to leave him alone, he often asked his kind attendants to withdraw into situations where he could not see them: fearing lest the sight of them might occasion him to look for help from them, when the Lord required the whole heart and affections to be surrendered to him; observing: "Oh! that I could love Him more and more, and that He would be pleased to give me a broken heart and a contrite spirit." On its being remarked, at times, that his sufferings were great, he would reply: "They are small, indeed, when compared with those of my dear Redeemer." At other times he remarked, that his bodily afflictions would be very light to bear, could he but experience a comfortable hope of acceptance with God. Once, about midnight, he broke forth in fervent supplication for a considerable time, concluding with these expressions: "Yours is the power, mine is the weakness: yours is the glory, mine is the shame. Amen."

For the last few days of his life, being extremely sore and weary with lying, he suffered much pain whenever he was moved; yet, under all, he did not complain; but said, that he humbly hoped his patience might be permitted to hold out to the end; often asking others to pray for him, when, from being unable sufficiently to collect his thoughts, he seemed incapable of discharging that important duty properly himself. The day before his death he suffered much. He said, he had prayed that the conflict might be over that night; but he was afraid it was presumption in him, as it might be too much the result of feelings arising from great bodily affliction; adding, very sweetly, "Dear father, pray for me; but be sure say, Your will be done, and not mine." He then fell into a short sleep; but soon awoke under considerable agitation of mind, which continued through the night, with but short intervals of composure. In these he expressed much fear, lest he might have spoken hastily during the unsettled state of his mind.

In the morning, through Divine mercy, this state was succeeded by a holy calm, which no language can express, and of which all in the room seemed in degree to partake. From this time until his death, about an hour and a half, he continued in supplication, although the voice was so feeble, that his attendants could not collect the substance; except that, in one instance, he clearly articulated, "Your will be done forever." After this he departed without a struggle, at the age of sixteen years and a half, on the 1st of the Fifth month, 1819.

JOSEPH RANSOM, son of John and Ailn Ransom, of Hitchin in Hertfordshire, was a young man of orderly conduct, and well respected by his friends and acquaintance. He was of active, industrious habits; and having a taste for agriculture, rural scenery, and natural history, he combined rational amusement with the pursuit of his usual occupations. About the middle of the year which preceded his

death, his constitution, which was naturally strong, appeared to be generally giving way, under the effects of a complaint in the hip, by which he had been affected from very early life; and a spasmodic affection of the throat, about the same time, led his family to look upon his continuance with them as short and precarious. The progress of his disorder, which at first in part, and afterwards wholly, confined him to the house, and was particularly trying to his natural disposition, gradually weaned him from outward enjoyments; awakening greater solicitude, that the all-important end of our being here might be fully answered; and thus his long-protracted illness was made a blessing to him.

On the 11th of the Fourth month, 1819, his mother inquired of him as to the state of his mind, when he replied: I am comfortable, very comfortable. Indeed, I have often felt so, that I have wondered, and been afraid to acknowledge it, when I considered my own great unworthiness, lest it should be a false feeling; but I believe it is not so. As to the event, I have not had any desire from the first, to choose, being willing to go. Though I am not tired of life, and could like to be longer with you; but if I am now taken, I believe you will not have cause to mourn on my account, nor on your own. I am only, in my weak state, a trouble to others.” On being assured that it was far from being so considered by his friends, he said: “Well, I trust if I am longer spared, it will be a blessing to me. I believe it will be sanctified.” And on a hope being expressed, that, as the outward man declined, the inward might increase in strength, he said: “It is so, it is so: I am comfortable and comforted.”

Some months previous to this, he had expressed his conviction that his afflictions had been to him blessings. On occasions afterwards, he repeatedly spoke of his humbling sense of Divine regard; and appeared evidently to confide in the God of all consolation, for support and comfort, who he knew would not afflict but for some good purpose.

On the day preceding his death, being told that the doctor thought he was rapidly becoming weaker, he said: “A little time back I thought my view of enjoyment here was rather brightening, and I could like to stay longer with you; but that is now closing, and I am willing to leave.” A hope being expressed, that he had brighter prospects than these in view, he replied: “Yes, far, far!”

In the course of the day he often said, it was hard work, but he believed all would, in the end, be well; and of this, at one time, he said very impressively, he had no doubt. He frequently petitioned for patience to endure the violent pain, which was indeed distressing; but, he said, “The presence of my Savior makes up for all.” Affectionately pressing his mother's hand in both his, he said, in substance:

“Farewell, my dearest mother: may the Lord reward you and yours, for all your kindness to me.” In the evening he took an affectionate leave of his surrounding relations; and to two of his cousins, added emphatically: “Remember your latter end, now in the days of your youth. May all take warning not to defer any thing to a time like this. It is, indeed, hard enough to have to struggle with the pains of the body.” In the extremity of his sufferings, he exclaimed: “It is hard, very hard to bear. Blessed Jesus! come quickly; but your will be done.” And he soon added: “Oh, if for purposes of your glory, it be yet lengthened out for hours and days, grant me patience, and all will be well.” He soon after exclaimed: ‘Oh, how the prospect brightens!’ About this time, which was nearly two hours before his decease, the

acuteness of his suffering ceased, and his breathing gradually became shorter. During this time he was repeatedly heard to say, “Jesus, precious Jesus! Praises! Praises! Praises!” With this last expression his articulation became indistinct, and he passed from time into eternity, at the age of thirty-five, on the 8th of the Eleventh month, 1819.

JAMES GRAHAM was born at Westerkirk, on the borders of Scotland, in the Eleventh month, 1734. His parents were religious characters, and carefully educated their son as a member of the Presbyterian church of Scotland. When about eighteen years old, at which time he was a zealous professor of the principles in which he had been brought up, he removed into Cumberland; and, having frequent opportunities of becoming acquainted with the members of our Society, he thought it pitiable that a seriously-disposed people should be so blinded as he apprehended they were.

In the twenty-third year of his age, it pleased the Lord, by the powerful operation of his Spirit, to introduce him into deep mental exercise, which brought him very low, both in body and mind. In this tried situation, he was thought to be in a declining state of health; but as he faithfully endured the chastening of the Divine hand, he was delivered from this humiliating conflict. In the year 1763, about six years after he had, to use his own expressions, embraced the Truth in the love of it, at which period he was, probably, admitted a member of our Society, he was constrained to appear in public testimony, and to warn Friends to be more inward with their God. In the course of the same year, he married a young woman of Carlisle monthly meeting, to which meeting he then, and for many years afterwards, belonged.

Being in low circumstances, he was obliged to work very hard in his employment as a sawyer, for the maintenance of himself, his wife, and a large young family. He submitted to this with cheerfulness and exemplary diligence; believing that that gracious Being, in whom he had trusted, would enable him to make a sufficient provision for their support.

His ministry was well received by his friends as edifying and instructive; and he was much beloved and esteemed by them, as a man of sound judgment, and one who had learned in the school of Christ. In the year 1783, and in several successive years, he travelled acceptably in the service of the Gospel, in various parts of the nation. His last journey in this way, was performed at the age of seventy-seven; and on his return, he made this short memorandum: “Came home to my house, with a heart thankful to the Father of all our mercies, for his care.”

He was a good example in the attendance of religious meetings; and having, in the performance of this great duty, himself partaken of that spiritual refreshment which is often derived from silent waiting before God, he was concerned to invite his friends to increasing care in this respect. He especially exhorted those who, from their situation in life, had to labor hard for their support, to be regular in frequenting their week-day meetings. His own experience enabled him to couple this with a belief, that if it were done under a proper engagement of mind, their outward affairs would not suffer.

James Graham had received very little education in early life, having been barely taught to read and write; but he brought up a family of nine children with reputation. He never possessed much property; nearly the whole of what he had, was acquired by hard labor and economy; but he was hospitable to his friends, and a generous contributor to the pecuniary claims of our Society. He exemplified, in his conduct, that “godliness with contentment, is great gain; having the promise of the life which now is, and of that which is to come.”

Towards the close of the year 1815, having about eight years previously removed with his wife and family into Pardshaw monthly meeting, he was suddenly attacked by paralysis, which, in a great measure, deprived him of his customary activity, and considerably affected his speech. After he had somewhat recovered, he intelligibly and pathetically repeated the following stanza from one of Addison's hymns:

*“My life, if you preserve my life,
Your sacrifice shall be;
And death, if death should be my doom,
Shall join my soul to thee.”*

Some time afterwards, he was again able to attend meetings, though the power of articulation was not fully restored. In the First month, 1818, a-recurrence of the same disorder took place; and, on being asked how he was, he replied, that he could not be better; that he felt his Maker very near, and that he longed to be with him: and to a friend who went to visit him, he said, “Though I am much broken down as to the outward, yet all is peace within; all is peace within.” Not long after, he entirely lost the power of speech; and in this situation he was, for many months, in a tolerably good state of health. It was apprehended that his mental faculties were still continued; and he appeared to be frequently engaged in fervent supplication. He was preserved in a meek and quiet spirit, tears often trickling down his furrowed cheeks. He died on the 5th of the Twelfth month, 1819, at the age of eighty-five.

ROBERT SEARLES was horn at Glatten, in Huntingdonshire, in the year 1764, of parents professing the religion of the Church of England. In his youth, he was a frequent associate with persons of irreligious character, in the lowest stations of life; but when about twenty-three years of age, he became seriously disposed, and soon after joined the Society of Calvinistic Baptists; amongst whom he was esteemed a highly valuable member.

The circumstances which gradually led to a change in his views on the most important subjects, are described by himself nearly in the following words. After regretting that a difference in religious sentiments should produce so hostile a disposition in some serious minds, as at that period he had observed, he proceeds to remark: “The great Leader and Pattern of Christianity said to his disciples, 'He that is not against us, is on our part;' but some think, because another does not see as they do, and does

not walk with them, he cannot be a disciple. Whereas it would be much better to endeavor to imitate our holy Pattern, who was meek and lowly, kind and compassionate, willing to endure the cross, and despise the shame.

“I began to listen to what some of our neighbors said, that this was right, and the other wrong. I left off going to the meetings of the General Baptists, who held salvation possible to all men; and went amongst the Calvinistic Baptists, who profess that salvation is provided for only a part of mankind; and that this part are sure of it, without any possibility of their missing. But although they thus profess, how often do their ministers invite all to the Gospel Feast, to partake of that bread of which, according to their own doctrine, there may be none provided for them! But what a favor, that no one is excluded from it but those who exclude themselves. Welcome the ignorant and polite; the learned and the rude.

“I constantly attended the meetings of the Calvinistic Baptists, was very earnest to be instructed, paid all the attention I possibly could, and was glad when meeting-day was near, that I might go and hear another sermon. I also wanted to feel more of that power within, which was so much talked of amongst them; but in that I knew I fell short, although I greatly longed for it.

“I read much; prayed earnestly and constantly; endeavored to get with those who I thought were spiritual: but all would not make me quite satisfied. I thought the people with whom I walked in a religious way were right, but that I was wrong myself. I thought I did not enter in at the right door. Thus I went on until I became a member of their community; took part of the bread and wine; and was immersed in the river Ouse at Holywell: but I did not find myself so fully satisfied, as I thought others were who practiced these things. My conduct all this time was steady and regular. I was respected as a servant or laborer; but felt a great deal of that about me, which needed doing away: yet not applying rightly for the perfecting of the work, it went slowly on.

“In the course of time my wife also became a member with the same people, and remained so until her death. I think I went on in this way about eight or nine years, and did not gain much spiritual ground, as I thought. In process of time an occurrence happened which led to another change with me. My master who employed me, died; and another came who professed Quakerism, as it is called. He being observant of his new set of men, and religiously inclined, left books in our counting-house, which, being desirous of knowing religious people and things, I used to get and read. One of these books was, Robert Barclay's Apology for the Christian Faith, as held by the people called Quakers. I thought myself a match for that, but was mistaken; for whenever I read in it, it used to reach my feelings.”

“I cannot very well remember how it happened, but I went to one of the quarterly meetings of Friends; and there being a pretty-many ministering Friends that day on an appointment from their yearly meeting, a great many living testimonies were borne in the power and authority of Truth, to the tendering of my spirit: and a refreshing meeting it was to me. On my returning home, I thought, surely these must be the people who hold the solemn meeting; and if I were clear of those other people, I should go to the meetings of Friends; but I did not know what I must do, nor how the matter would end. However, I was so far inclined to them, that I ventured the next first day to attend their meeting again:

and some of the same Friends were there, and bore living testimony to the power of Truth, and again refreshed my spirit.”

Robert Searles became a diligent attender of our religious meetings; and in the course of a few years, was, with the full unity of friends, admitted as a member of our Society. He was brought up to the trade of a miller, and, for about the last thirty years of his life, resided at Houghton, in his native county, in the capacity of a servant. He was a widower for several years after being united in membership with Friends, and married a second time, in the year 1808.

His exemplary life and conduct, and unaffected simplicity of manners, joined to deep humility, and his care honestly and conscientiously to discharge his duty as a servant, gained him the love and esteem of his friends. Private retirement was his regular, daily practice: and on these occasions, as appears by a short diary published since his death, he often impartially examined his conduct, and the state of his own heart. At these times, too, he meditated on those rich consolations which are in Christ Jesus, and was permitted sensibly to partake of the influence of his spirit. This record of a lively concern for the salvation of his soul, offers an example worthy of imitation by all, and especially by those who are in a dependent situation in life, to be industrious in this most important work. Private admonition was also a duty which he often performed, though much in the cross to his own inclination. The discharge of this kind office, so beneficial to his own mind, was not confined to the members of our own Society, but extended to many others, by whom it was generally well received; being accompanied by that love which breathes “peace on earth and good will to men.”

Thus dwelling near the fountain of Divine life, he was, in due season, enabled to yield to an apprehension of duty, to appear as a minister in our religious meetings, which was to the comfort and edification of Friends. His testimonies were clear and impressive, accompanied by the baptizing power of Truth, and eminently owned, as the duties of a faithful minister of his Lord and Master.

The following extracts from two letters, written in the early part of the year 1820, describe the watchful state of his mind.

1820.—First month, 21. “I feel glad to find myself at home again, amongst the concerns relating to this present life: although my service in this matter seems to me on the decline; yet I am most easy to do what is proper for me to do.

“I cannot think that I have done any thing, or suffered any thing, worthy of the regard of him who so plentifully promises to reward in this life, and in the world to come with life everlasting; but I feel myself as a beginner, desiring to obtain a measure of strength to abide the day of trial, and to do the day's work in the day.”

1820.—Fourth month, 7. “I long that I may be one of the subjects of Christ's kingdom, which, he tells us, is not of this world; so that I may be redeemed from the root of all striving, patiently submitting unto the Heavenly Father's will in all things. I hope I shall not complain, nor think my case hard. I am

mortal, and must decay as to the outward, but am at times, (although at some others very much discouraged,) in the hope that the inward man gains a little strength. But more deepening is necessary, to come to a certainty of being prepared for an admittance into peace, when the spirit leaves the mortal tabernacle.

“Oh! remember, dear friend, how frail man is! at best but a fading flower, which while the day of sunshine and heavenly rain continues, does and looks well; but how soon may a blast nip it, or drought dry it up, and the freshness thereof fade. Therefore, learn more and more to cease from man, and trust in the Lord alone for help and strength, to work while it is day, and vigor is felt, before desire fail. Oh! fear not man; neither what he can do unto you; but look inward, have your mind centered in the life alone, and as that moves, move with it.”

In the spring of the year 1820, he was taken unwell, but generally attended to his work.

On Seventh day, the 15th of the Fourth month, he became much worse. Although suffering under much debility of body, he attended the meeting at Ives, on the following day, where he was favored to labor as a minister, for the last time, in a remarkable manner; forcibly impressing upon Friends the necessity of a frequent recurrence to that Divine Power, which had called us to be a people, in order to obtain instruction and direction, so to walk, as happily to be found among those, who had not seen their Lord and Master naked, sick, or in prison, without ministering to Him.

He was confined to the house about a week. In a note to a friend, about this time, he concludes thus: “O dear friend, what a happy escape, to be removed from these changing scenes to a state of uninterrupted tranquillity! but I desire first to bear patiently all that is needful for a preparation for such a pure state.”

On the 17th, a friend going to see him, in the course of conversation he instructively remarked:-” There is nothing will do but keeping in the cross;” and further observed, that he knew not how it might be, but in this illness he felt no condemnation. The same friend visited him again on the 21st when under great suffering of body; but his mind was remarkably calm and tranquil: he had done his day's work in the day time, and having now nothing to do but to die, he again emphatically repeated, “I feel no condemnation.”

Feeling a little revival of strength, he requested his wife and a few friends to sit with him a while, when he said: “Now, what I want for us is, that we may be more fully dedicated-more resigned to follow the Lord, to follow Jesus Christ: there is no other way.” And soon after he remarked: “I do not see but I may yet abide;” at the same time adding, Oh! that I had wings like a dove, then would I flee away and be at rest, and hasten my escape from the windy storm and tempest. I have need of resignation to bear these sharp afflictions.”

In this peaceful state of mind, was this dedicated servant of the Lord prepared to exchange time for immortality. This solemn event took place on the 24th of the Fourth month, 1820. That Divine Power which had been so eminently his support in life, did not forsake him in sickness; that which had been to

him riches in poverty, was now a present help in the time of need; evincing the truth of that declaration concerning our Lord, that “having loved his own, He loved them unto the end.”

HADWEN BRAGG was born at Whitehaven in Cumberland, about the year 1763. His parents, John and Margaret Bragg, were Friends in good esteem, of whose tender and pious care over him, in his early years, he often spoke with gratitude. Being placed as an apprentice with a respectable tradesman of his native town, who was not a member of our religious Society, he was exposed to temptations tending to lead into some deviations from the principles of his religious profession. This occasioned him much thoughtfulness; and as the termination of his apprenticeship drew near, he was increasingly concerned to seek after an experimental acquaintance with that power graciously afforded to preserve the dependent mind in the path of safety.

After the expiration of the term, he spent a short time in London, where goodness and mercy continued to follow him. The state of his health did not permit him to remain long there; yet he found in that great, crowded, and, to many an unwary youth, polluted city, those with whom he took sweet counsel; and being privileged with the instructive society of religiously-concerned Friends, his pious resolutions, and earnest aspirations after Divine aid, gained strength; and his tarriance there was a time of much profit to him.

On his return to Whitehaven, he had an advantageous offer of a share in the business of the individual to whom he had been an apprentice, which he thought it right to decline. This arose from a conscientious fear, lest by being connected with one of different religious views, he should be induced to deviate from a strict adherence to testimonies which, though some may esteem them of minor importance, he had seen it right for him to bear. This step was a close trial of his faith, from the surprise which it occasioned to his kindly interested friends; and because, at that time, no other situation, as a necessary provision for a livelihood, presented itself.

After accompanying two women Friends on a religious engagement in Scotland, he visited the town of Newcastle upon Tyne, when an-entire stranger to the place; and in the year 1788, concluded to fix his future residence there. On his entering upon the cares of life, he sought, and was favored to find, wise and experienced counsellors, in whose society he took great delight; and it was his sincere desire to walk in the footsteps of the followers of Christ.

In the latter years of his life, he was often led to look back, with feelings of pious gratitude, in contemplating that providential arm, which in his early years had protected, and which, at the period above alluded to, had guided him to this conclusion; and the various circumstances that marked his course, all tended to confirm his views of the advantage which those derive who seek Divine counsel in their outward concerns.

Such were his stability and consistency of conduct, that he was appointed by the monthly meeting to the station of an overseer, at an early period of life; and a few years afterwards, to that of an elder;

offices of no small importance in the church; both of which he filled, with much propriety and usefulness, until the time of his death. The reverent frame of mind which he sought to attain in religious meetings, was often indicated by his countenance; and his lively exhortations in meetings for discipline, were impressive and instructive. By his faithfulness and prudent zeal in the affairs of our Society, carefully following what he believed to be the pointings of the Spirit of Truth, he was made instrumental in promoting the firm, yet tender exercise of the discipline of the church.

He was diligent in providing for his family, and executive in attending to his business, which was that of a linen and woollen draper, but was enabled to keep these outward concerns subordinate to higher duties; and, through watchfulness, was preserved from the injurious and engrossing tendency of worldly pursuits. He had many young men in his employ, as apprentices and assistants, whom he treated and watched over with a kind, paternal care; possessing in a more than common degree, the talent of rendering social conversation pleasant and instructive.

He was a man given to hospitality, and liberal in promoting works of charity; and being of a clear and sound judgment, of great urbanity of manners, and having his heart warmed with an expansive benevolence, he was very useful in assisting to conduct several institutions in the town of Newcastle, for the relief of distress, the instruction of the ignorant, and the spreading of the knowledge of the great and saving truths of pure Christianity.

Thus he endeavored to improve the talents with which he was entrusted, and to serve the Lord, the Creator of heaven and earth; yet was he deeply sensible that it is only through the mercy of God, in Christ Jesus his Son, that we can know the remission of sins, and access to that grace wherein alone we can safely stand; and whereby, as its influence prevails, the evil propensities of our nature are overcome, and strength is afforded to persevere in the path of the just.

The illness which terminated the life of this humble Christian was a protracted one, and often attended with great bodily suffering; yet he was, through all, preserved in an unshaken confidence in redeeming power and love; many times expressing the ardent desire which he felt, “to be sanctified throughout, in body, soul, and spirit.”

In the early part of the Fourth month, 1820, when taking leave of some of his relations, he spoke, in great tenderness and humility, nearly as follows: “I may commemorate the goodness of the Almighty to me all my life long, who has abundantly blessed; and although I often feel poor, and very unworthy, his gracious arm is now felt to be underneath, to support in this season of trial.” At another time, after a day or two which had been passed under much bodily weakness and depression, he intimated, that, though consolatory feelings had at times been permitted, yet it was then a season of proving; and, in the evening, inquired relative to that verse in Isaiah: “You will keep him in perfect peace whose mind is stayed on you, because he trusts in you.” The following morning, he acknowledged, in much brokenness of spirit, the consolation which the preceding passage had afforded him during the night, and that peaceful feelings were again renewed.

At one time, when under great bodily suffering, he expressed the solicitude which he felt, to be preserved from desiring anything but what was best for him; adding, "'When under severe pain, it is difficult to suppress the wish to be relieved;" and remarked on this, as on a similar occasion, that any little plaintive accents which might escape him, were not from an uneasy mind, being favored to be free from all anxiety. A restoration to health, he said, would look grateful, for the sake of his dear family; yet dissolution appeared desirable, rather than long-continued suffering; but herein he evinced Christian resignation and patience.

His disorder assumed an increasingly serious aspect; and, on the 1st of the Ninth month, his beloved wife, on expressing the anxiety of the family to do all they could for his relief, added, "But there is only One who can help." He replied, "Ah! no, there is but one source of support, and to that I look. I crave, I crave that the support hitherto extended may be continued; and that none may be dismayed by my sufferings. I desire entire resignation: is it not said, 'Though he slay me, yet will I trust in Him?' Nothing but coming again and again to the footstool, will do." A few days afterwards, upon a belief being expressed that, at times, he felt sensible support, he replied, "Yes; were it not so, I should be overwhelmed;" impressively adding, "I cast myself entirely upon a merciful and gracious Creator." On the intimation of a hope being entertained that he had an unclouded prospect of happiness, he said, "Inasmuch as I feel no condemnation; mercy, nothing but mercy and goodness are near." On others of his relations coming into the room, he alluded to what he had just said, remarking, that though his soul had often had deep wadings, yet, not dismayed, he was enabled to place his dependence upon Divine mercy; that he felt his situation to be serious and awful; and a constant solicitude attended, that in nothing he might offend. This, he said, had been his state for months past.

On the morning of the 5th of the Ninth month, 1820, the day on which his peaceful spirit was released from its afflicted frame, on reviving a little after a violent attack of sickness, he remarked that many had been the vicissitudes in his complaint; that it was wonderful to him that he was again restored; but continued, "I am not careful about another hour;" and upon his most endeared attendant saying, "Then you cast your care upon a merciful Creator," he replied, very emphatically, "Yes; upon a gracious God, in whom all around my bed may confide. Let all do their duty: keep in a tender, watchful, humble state of mind."

Articulation had now become more difficult; but that gentleness and gratitude which had been the clothing of his mind during a long and painful illness, shone conspicuously to the last. While free from extreme suffering, he seemed centered in stillness, at times desiring that his quiet might not be disturbed. The words "dear Jesus," were distinctly heard, when the connected aspiration was not collected.

Thus closed the earthly existence of one whose life was peculiarly marked by love to his fellow-men, and by a more than common interest in the peace and welfare' of the religious Society of which he was a member; and we may consolingly believe, that his purified spirit was mercifully translated to the realms of eternal bliss.

MARY NAFTEL was born at Austle in Cornwall, in the Tenth month, 1756. Her parents, John and Joanna Higman, were members of our Society; and as the meeting to which they belonged was very small, they had but little intercourse with Friends. On a retrospect of her early life, she remarks: "So long back as I have any recollection, I had some sense of God upon my mind. Manifold have been the gracious dealings of the Lord with me, from my very infant days unto the present time."

The watchful care of her grandmother seems to have made a deep impression on her mind, and was revived in after life. She was taken from her at an early age; after which period, by unwatchfulness, she deviated from the simplicity of our testimonies. But, through Divine mercy afresh extended, her mind was humbled, and she became sensible of the dangers to which she had been exposed; and wrote as follows: "You are my God, and I will praise you; my Savior, and I will extol you. What moved you, O you Father of infinite goodness and mercy! to cast an eye, a pitying eye, upon me, a poor worthless creature, when I was running in the sure road to eternal destruction? Nothing, nothing but your unbounded love to the poor souls of men, who would not that any should perish, but that all should come, and have everlasting life. When I was sitting low in the earth, wearied with following the vanities of this licentious age, wanting to find more of happiness than this transitory world can give, then you looked upon me, O Lord! in your infinite and unspeakable mercy, and said, 'Follow me: 'no, not only so, but led me forth, free from the entanglements of the world, and from the many snares that are therein.'"

About the twenty-second year of her age she first spoke as a minister; and, in the year 1789, was married to Nicholas Naftel, and settled in the island of Guernsey, where they resided more than fourteen years. She travelled diligently in many parts of this nation as a minister, and in the latter part of her life removed with her husband to Chelmsford; from which place she was absent about two years, on a religious visit in America, where her gospel labors and circumspect conduct were edifying. On a review of this visit, she writes thus: "Since my return to my own habitation in peace, in commemoration of the Lord's gracious dealings with me, how can I do less than leave testimonies to his goodness and tender mercy, in permitting me to return with joy. Strength has been afforded me to give in my certificates, both to the monthly and quarterly meetings, with those from the American continent. Oh! how often is my mind bound up with some there, in the ever-blessed covenant of love and life, which, I trust, will never be dissolved or broken."

The friends of her own monthly meeting, in their testimony concerning her, remark: "Having had large experience, and being favored with clear discernment, she was often engaged to minister in the love of the Gospel, to the different states of those present, to their edification; and in supplication she was clothed in great reverence and weightiness of spirit. Her deportment was grave and serious, yet her conversation cheerful and instructive; and her memory is precious."

In the course of the year 1820, she paid a religious visit to friends in Dorsetshire and Hampshire, and on the island of Guernsey, where she was, for some weeks, closely occupied. She reached home the

latter end of the Ninth month, very much exhausted; and though medical aid was called in, her illness continued to increase. In the course of it, she evinced much solicitude for friends and those under convincement in Guernsey; and, in speaking of the journey, remarked, "I do not know but paying the last visit may be a means of shortening my days, and sometimes I think it will be so; but I feel peace in it, sweet peace;" adding, "What a favor, at such a time, to feel so resigned, and to have only the pains of the body to struggle with." Soon after, speaking of resignation, she said, "Oh! it is a fine thing to be resigned, to be quite resigned, and to love the Lord with all the heart;" and after a short pause, added, "What a very sweet place it is, where it is said, 'I know your works and tribulation.' "And at another time said, "Oh! how precious is love. I wish my love to all friends, everywhere. I never felt greater love than I do now;" and then added, "The joy I feel."

On a few friends going into her room she remarked: "How sweet is the fellowship of congenial spirits, even here! What must it be with saints and angels, where there is no alloy?" She afterwards said, "I have wished that both the elder and younger may be encouraged to faithfulness. I remember how earnestly I waited upon the Lord in early life, to know the revelation of his will, which now affords me much comfort."

Her illness continued for several weeks, and was sometimes attended with considerable pain, which she bore with Christian patience, evincing that her mind was greatly favored with Divine love, and said, "Through mercy, I have a hope that, if I am taken, I shall be gathered to the just of all generations." She passed away quietly, from time to eternity, on the 18th of the Eleventh month, 1820.

ELIZABETH SYBILLA FRY, wife of William Fry, of Stamford-hill, near London, was born the 4th of the Seventh month, 1775, and was educated by her parents, with a conscientious care, in the principles of the church of England.

She was admitted a member of our religious Society in the year 1797, having previously passed through much conflict of mind, and found that her peace could only be ensured by walking in that path of self-denial in which our Christian testimonies are borne. Remaining under the effect of those contriting impressions which were felt at this important period, and yielding to the renewed visitations of Divine love, she was preserved in a lively concern for her spiritual welfare.

In the year 1813, she first appeared as a minister. Her communications were generally short, and offered in much humility; bespeaking a mind clothed with Christian love, and a warm interest in the well-being of her friends.

Though of a delicate constitution, and liable to sudden and alarming attacks of illness, she was a remarkable example of diligence in the attendance of our religious meetings; and she was piously concerned that her conduct in her own family might harmonize with the profession she was making. Towards her beloved offspring, she extended the most tender parental care, manifesting a steady and earnest solicitude for their preservation in that path of simplicity, into which her own feet had been

happily turned. Her Christian care was also conspicuously evinced on behalf of her servants, whose welfare, in every respect, she was concerned to promote.

In the course of her last illness, which was of several months' continuance, she was favored to feel her mind replenished with Divine love, and enabled to commit her soul as into the hands of a faithful Creator in humble reliance on his mercy, through Christ Jesus our Lord.

The following, found among other valuable memorandums, made in reference to her declining health, mark the state of her mind.

“What times for telling us the truth such seasons of sickness are; but oh! for an abidance under these feelings. How do I fear for myself, upon my recovery, in returning to the world, lest I should not keep near enough to that preserving Power, in true simplicity and humility. This humility, that seeks not the praise of man. What a desirable attainment! the chief one to be longed for. May I more and more press after it, that I may the more closely follow the great and perfect Pattern of humility.”

“Be also ready, for at such an hour as you think not, the Son of man comes.' How awful and unexpected was my attack on the 29th of Eleventh month, 1819. When I left my home in the morning, I was not much more poorly than I often am; and, in less than an hour, obliged to return, by a seizure, which, I was well aware, might be uncertain in its consequences. I felt the awfulness of eternity; but I was enabled to throw myself entirely at the footstool of mercy and redeeming love; feeling that I had not the least degree whatever of any thing like merit; or any thing that I had ever done, that I hoped might have been right in his pure sight, to trust to; for, that I was truly and altogether an unprofitable servant. But in his very abundant loving-kindness, He was pleased to lay no burden on me to bear, not even the weight of the smallest offense. Thus, then, did I wholly rely upon Him, and commit myself unto Him, leaving the termination to be as He might see fit. And let me remember, for my future instruction, how truly then the world, and the opinion of it, seemed but as dross; and the belief I had, that, to discharge faithfully my own duty, in simply attending to every little manifestation of light, was the way to stand approved in his all-perfect sight, with which no estimate of the world, or any other consideration, would balance. How was Divine goodness pleased to break in upon my soul, when I was endeavoring to wait upon Him for help! And I was permitted to feel the inestimable privilege of knowing what that language means, 'Be still, and know that I am God.'”

Oh! the entire unworthiness I feel of any claim to everlasting good; and I am thankful in being made sensible of it, and in feeling that it is wholly and alone of the free mercy of a gracious God, and the redeeming love of a crucified Savior, whereby I can hope to be made a participator in immortal light, love, and praise.”

At one time she remarked, that her sufferings during the preceding evening and night had been indescribable, in the anticipation of a final separation from her tenderly beloved family, who were then surrounding her; but having been enabled, in some good degree, to resign them, and to prostrate herself at the footstool of mercy, she felt that the trial had been gone through, and believed that she should not

have to pass through similar feelings again.

After an occasion of much suffering, brought on by a very severe attack of her complaint, she raised her voice, and said, "Gracious Lord! permit me to thank You, that You have filled my heart with praises rather than complaints." At another time, being inquired of as to the state of her mind, she remarked, that it was like a smooth river with nothing in the way, as it had been, with little exception, during the whole of her illness. A few days before her death, she expressed to her beloved husband, that she had nothing to do but to die that the work was done; and on his asking her whether she had any fresh assurance, she replied, "No; for there is no need of it: He has promised me, that He will never leave nor forsake me."

During the last two days of the life of this dear friend, she was unable to articulate: but appeared at times sensible, until within a few hours of her peaceful close, which occurred on the 9th of the Third month, 1821.

PRISCILLA GURNEY was the youngest daughter of John and Catharine Gurney, of Earlham, near Norwich, and was born in the Eleventh month, 1785. Deprived, by death, when very young, of an affectionate and watchful mother, and left in the midst of much indulgence, she had many temptations to turn her from the pursuit after Truth. She was, however, from a child, of a tender conscience; and, as she advanced in years, delighted in benevolent objects, and in the cultivation of her own mind, rather than in the gay and fascinating pleasures of the world. This amiable disposition, no doubt, guarded her in her search for a path to walk in: and in her progress towards conviction, it was instructive to observe the conflict maintained in her humble and dedicated mind. About the twentieth year of her age, under the quickening influence of the Lord's Spirit, she became fully convinced, for herself, of the truth of the principles of Friends; and being thus led into a narrow, yet peaceful path, was, from that time forward, enabled, steadfastly and openly, to uphold our various religious testimonies. Having accepted the all-important truths of the Gospel, in simplicity and sincerity of heart, she was strengthened to look unto the Lord Jesus as her Savior: and during the remainder of her valuable life, was a bright example of devotedness to his cause, and of a willingness to spend, and to be spent, for his name's sake.

In about the twenty-fifth year of her age, with great diffidence and humility, she came forth in the ministry: and very assiduous, for several years, were her public labors, both amongst the Friends of her own meeting, and in other places where her lot was cast. Her preaching was clear and convincing, and being delivered in the love of the Gospel, and accompanied by the evidence of the Holy Spirit, it was instructive to the hearers. She was often led to set before them the importance of yielding to the power of this Heavenly Teacher, and to turn their attention to the promises of salvation, through faith in Christ, as our Mediator and Redeemer. She was deeply impressed with the need of a constant and entire dependence upon God; and was frequently clothed, both in public and private, with the spirit of supplication, and enabled vocally to offer prayer unto Him.

The following extracts from some of her letters, instructively exhibit her concern for her own spiritual

advancement.

1812.—Fifth month, 14. “Most fully do I unite with you in the blessedness of obedience to the Divine will. In the Christian life we see there is such a variety of means for the attainment of the same great end, that it has always appeared to me that we are not sufficient of ourselves to choose those means which are best for us: and that, the more we commit our way unto the Lord, the more we are likely to prosper in that spiritual life, which is life and peace.’ And I think that the Scriptures authorize us to believe, that the Light, or Holy Spirit, is all-sufficient to lead us in the way in which we should go; that it reproves us for every evil thought and word, and’ that it instructs us in our duties. And does it not also open our minds to understand the important doctrines of Christianity? Surely obedience, which is so enforced by Friends, does not lessen but increase our faith in the redeeming power of Christ. At those times, when we most endeavor to do right, have we not sufficient proofs of our great infirmity, and of the corruptions of human nature, to teach us, that, of ourselves, we are blind, and poor, and miserable, and naked, until clothed with the righteousness of Christ.”

1812.—Fifth month, 24. “It is consoling, under the sense and burden of our manifold infirmities, to find that others have had the same trials, the same pilgrimage to pass through. At times, the present state of probation, and the prospect of what is at the end of the race, wears a more serious aspect than at others, and seems to come more home to the heart. And yet, how much more cause we have to wonder that this should have so little effect upon us, than that it should impress us awfully. Oh! how important it is, that we should at all times be found watching; but how far I am from attaining this desirable state, no mortal knows but myself:-almost every day proves my unwatchfulness and lack of faith; this makes me feel the necessity of going on quietly, and professing little; in short, of showing our faith more by our works than our words.”

1816.—First month, 17. “Though the travelers Zionward often have to walk in the wilderness, yet it is the appointed way towards the promised land: and though the way is narrow, and the gate strait, yet it leads to eternal life. It would be pleasant to escape the wilderness; but if we were always permitted to partake of the fulness of Divine love, where would be our walk in faith?”

In the year 1816, Priscilla Gurney accompanied a relation in a declining state of health, to the south of France, and spent several months at Nice. On her way homewards, she paid a short but acceptable visit to those who profess with our Society at and near Congenies. When thus separated from Friends, and from her near relations in her native land, to whom she felt very closely united, her mind was preserved in great watchfulness and care on her own account, and in a lively concern for others, as appears by the following extracts from some of her letters and memorandums.

LYONS, 1816.—Tenth month, 31. “Our separation from the church, as well as from our various natural ties, is no light matter. It is often the secret prayer of my heart, that this separation may lead us to a nearer union with, and more undivided love, towards Him who is the Head of the Church. For myself, I have felt it like a call, separated from every outward dependence and help, to examine how far we really are in the faith—how far we are so established in a degree of that faith, which will really stand

amidst all the circumstances of life. Under an almost inexpressible sense of my own poverty and nothingness in every way, which I think were never more forcibly brought home to me, than on this journey, I do not know that I ever felt the consoling and the unsearchable riches which are in and through Christ, more than I have done at times in the secret of my heart: this has sustained me through many pains and many discouragements.'

NICE, 1816.—Twelfth month. "It is no easy, no light work, to keep a conscience void of offense towards God and towards man. I believe the first is what we should continually aim at, and then the next must follow. I can say, with truth, that the experience of this journey has not weaned my heart from friends, or lessened my value for that holy, actuating, and living principle which, I believe, is the ground-work of our profession, if not as much as it ought to be of our practice. On the contrary, I long for its prevalence in the world, which certainly does appear to me (I hope without the spirit of judgment) enchained and darkened by forms and ceremonies. But this submission to the Spirit, to its guidance, to its baptisms, to its humiliations, its teachings, and its sanctifications, we find daily and hourly in the way of the Cross; and therefore, alas! it is too much of a stumbling-block to many of us."

NICE, 1817. First month. "I have felt an earnest desire that you may not be discouraged in the important duty of attending meetings. It appears to me most desirable, that we should ever bear in mind for what we go to meeting; not to seek man, nor the help of man; but to seek the Lord, and the help of the Lord. And I can truly say, I am increasingly persuaded of the truth of these words, "The Lord is good to those that wait for Him, to the soul that seeks Him." How does every fresh experience of life make me desire, for those in early life, that they may remember their Creator in the days of their youth: I feel so very sure that they will never have cause to regret any sacrifice made in his service, or for his sake."

NICE, 1817. —Second month, 2. "Oh! how I long to be more willing to submit to that nothingness which it is often my allotment in life to feel; but to be really brought down, to be really sensible that we are, of ourselves, naked, blind, etc., I believe one of the hardest lessons to human nature to learn. O Lord, teach us to become as little children, more humble, more dependent upon You. Enable us to come unto You, that in your beloved Son we may be made rich, and that we may be clothed with the raiment of his righteousness."

In private life, the conduct and conversation of this self-denying follower of Christ were amiable and circumspect. From a high sense of the value of time, she was a good economist of this sacred trust, and diligently occupied a considerable portion of it in works of charity and love. Sensibly alive to the sufferings of the poor and distressed, she was anxious to administer to their needs, and when she could do no more for them, to participate in their trials by kindness and sympathy. This Christian compassion was alike conspicuous towards those who were suffering from disease, being ever ready to do what was in her power to mitigate their pains, and promote their comfort. She was assiduous in visiting the sick and afflicted. Her society was pleasant to the mourners in Zion: great was the tenderness of her heart; and often was she qualified, by the great Physician of souls, to pour the oil and balm into the wounded spirit.

Her solicitude for the welfare of the youth amongst us, and especially of the children, was conspicuous; much of her time being devoted to promoting their religious edification, and especially their being made intimately acquainted with the truths of Holy Scripture.

Soon after her return from Ireland, where she had paid a general and acceptable visit, in the spring of 1818, in company with her beloved friend, Anna Forster; the anxiety of her friends was painfully awakened on account of her health, which was perceptibly undermined. After having passed some months on the southern shore of the Isle of Wight, she appeared, for a time, considerably revived, and returned to her home in the Fourth month, 1820. There, however, she soon became much debilitated, and wishing for the refreshment of sea air, removed, in the Eighth month, to the house of her brother-in-law, T. F. Buxton, at Cromer, where she continued until her death.

The reader may have already observed, that Priscilla Gurney possessed the talent of describing, with simplicity and ease, her religious feelings, when writing to her absent friends. The following extracts from some of her letters, written near the close of life, very instructively describe the humility and liveliness of spirit which continued to prevail.

1820. Sixth month, 30. "The future is entirely in obscurity to me, nor do I wish to penetrate it; but rather confine my views to the present, seeking day-by day for the gift (for I am sure it is nothing of our own) of a meek and quiet spirit, which can enable us to receive our daily bread with thankfulness and contentment. I am thankful to say, I am able, very much, to leave the past. I have sometimes felt that if I had had more faith, more child-like obedience, my situation might in some things have been different, and my life more fruitful; but we cannot judge ourselves, 'There is one that judges.' Nothing I have found availingly consoling in illness, and the prospect of death, but looking to that mercy and redemption which covers our transgressions, and forgives our sins."

Tenth month. "Oh! that I could be always humbly and reverently thankful, that our dear Lord and Master has kept me in some degree of submission to his will, and in some degree of that perfect peace, which we can only feel when the soul, and all belonging to us, is stayed on Him; that he has sometimes given me a glimpse, at least, of his salvation, and of that eternal rest which is prepared for the children of God: but in these things I have nothing to boast of I do not often feel much brightness or elevation of soul; but this, I am sure, I have no right to expect. That my weak, frail, and fearful frame should be preserved in quietness, trust; and composure, through all that may yet await me in this pilgrimage, is my earnest desire, and all that I can venture to ask for myself."

Eleventh month, 20. "Deeply sensible as I am of my shortcomings, I have had some comforting assurance of the unsearchable riches of Christ, as our Redeemer from sin and from death. In the prospect of the uncertainty of life. and the probability of a nearness to death, I have, I believe, known a little what it is to cast all our burdens on Him who has suffered for us; and have had some glimpse, at least, of that only state of preparation for a heavenly and eternal state, the being washed white in the blood of the Lamb. A child-like submission, waiting in a quiet spirit, is devoutly to be wished for. Many and great as have been the discouragements which I have had to pass through, from within and

from without, I can yet bear testimony to the tender mercy and all-sufficiency of that power, who, when He sees fit, can make use of the most feeble instruments in his service. I can hardly do otherwise, than encourage others to be faithful, keeping a single eye to our Lord, watching against imaginations, and the delusions of our own framing, or of our spiritual enemy.”

Twelfth month, 29. “My experience has long been, that of walking through the valley to which I see not the end, yet a quiet hope generally prevails, that I shall be upheld through it, that it may be the passage to more of the glorious liberty of the children of God, even here; but should it prove “the valley of the shadow of death,” still, I believe, there is cause for faith and confidence, that the good Shepherd will be with me, that his rod and his staff will comfort me. I cannot but hope, that this wilderness journey, and my many low estates, will be blessed, in more effectually shaking all self-dependence, and in leading me to place my trust, more simply and more faithfully in the Savior, as our only hope of glory.”

The disease of our departed friend, which was consumption, made a constant yet gradual progress; the more gradual, probably, on account of the great quietness of mind, which, in the midst of continued suffering, she was happily enabled to preserve. Her patience and submission, during this time of trial, were exemplary, and apparently uninterrupted, and she was strengthened to cast all her care upon God. A large proportion of her time was passed in solemn silence; and she desired that Friends might be informed, that “although, during her illness, she had been so much absent from them, she had never more strongly felt the power of that principle in which they believe; for she found that outward administrations and words, were not that which sustained her; but the secret operation of grace in her own mind, that inward power which really subdues self love.”

She was often, during her illness, brought into sweet unity of Spirit with individuals not of our Society; and while she felt closely bound to the members of our religious body, love towards all, was, in a remarkable degree, the clothing of her spirit; and earnestly did she desire, that this heavenly treasure might be more generally sought after and possessed, that it might increase and abound among the professed followers of Jesus. “In extreme weakness,” she observed, “we find disappointment in all human things; but love does not disappoint, that is better than all.” At another time she observed: “We do not live by gifts, and I am thankful that my ministry is so much taken from me, to show me how little the life of religion in my soul depends upon it, and also how entirely the work is out of myself.” Sometimes, however, she spoke concisely, both in testimony and prayer, with great life and sweetness.

For the youth amongst us she continued to feel a lively concern. “I wish it to be communicated to them,” she said, “how grateful I feel for the kindness with which they have treated me. The word of encouragement is due from me, to such amongst them as are seeking the pearl of great price. I fear, however, that with many of our young men, religion is too secondary an object. My desire for them is, that they may seek first the kingdom of God and his righteousness.”

One of the subjects which frequently occupied her mind, during her illness, was the dissemination, amongst all nations, of the knowledge of the great truths of Christian redemption; and she was fervent in her desires, that friends might be animated to continue to take their own part in this great and

interesting work. Another subject which dwelt weightily with her, even until near the close of life, was the slave-trade. Her own sufferings, she used to say, reminded her of the sufferings of the afflicted Africans, and deeply did she feel the moral guilt of the oppressors. On one occasion, she emphatically observed: "I believe the Gospel will never spread largely in the world, until that dreadful evil be done away."

In her life, and in her death, Christ was precious unto her; while, in the purifying influence of his Spirit, she diligently sought a preparation for heaven. Her hope of acceptance with the Father of mercies, was founded on the settled conviction, that Christ died for her; and although, she said, she was not often favored with bright apprehensions of approaching glory, she was enabled thankfully to acknowledge, that respecting her future state, all fear was taken from her.

Thus trusting, and thus patiently waiting the Lord's appointed time, she peacefully expired, on the 25th of the Third month, 1821.

THOMAS FOX, of Wellington, in Somersetshire, was a friend much esteemed for the soundness of his judgment, and the religious consistency of his conduct. He had a large family, and was, for many years, diligently engaged in business, conducting an extensive woollen manufactory, with reputation and integrity. At the same time, he was conscientiously concerned in the education of his children, by guarding them from the evils which abound in the world, and by turning their attention, from early life, to the monitions of Divine grace in the secret of their own hearts, to act in conformity with our high profession. He was for many years in the station of an elder, which office he filled with acceptance to his friends.

He had been long in a declining state of health; but in the early part of the year 1821, became much more enfeebled; and on the 15th of the Second month, he remarked, "My situation is, and must be considered, one of danger. I do not wish it otherwise. My glass is nearly run: but I desire to be preserved in resignation and patience, until the Almighty may be pleased to say, 'It is enough.' I have no oil to spare, if I can only keep the lamp burning; but I rely on the goodness of a merciful Creator, through the Redeemer, that my change will be for the better."

A few days afterwards he said: "In the midst of my sufferings, it is a comfort to look round on my wife and children. Keep in the littleness, keep in the simplicity, keep in the dependence, seeking the manna daily. The Lord will indeed preserve them that are his; and may he strengthen and support you all through this trial:" adding, "I may now tell you, that notwithstanding all my sufferings, I would not exchange situations with the greatest potentate. Everything on earth is nothing, yes, less than nothing, and vanity, compared with an interest in Christ. With what I am now permitted to feel, nothing here is worthy to be compared."

At another time he remarked: "Although I am convinced that we are not saved by our own

righteousness, I believe that numbers miss the mark, by imagining, that the manner in which their lives are spent, is a matter of indifference; (alluding to their dependence solely on the atonement of our Savior, without being careful to maintain good works.) This I consider a very dangerous doctrine, and that there is no safety but in closely following the Divine Guide, no other reasonable ground for hope that we shall be favored to participate in the benefits of the great sacrifice.” He further observed: “It is an unspeakable consolation to me to reflect, that die when I may, I shall die in peace and love with all mankind. I have no malice nor dislike to any; and those who have endeavored to injure me, I heartily forgive. I wish to be affectionately remembered to our servants and work-people; particularly to the foremen, and to those who conduct themselves well. Unknown and unrevealed as are the purposes of Divine Wisdom respecting me, I desire the prayers of all my dear children and family, as they may be enabled, that I may be preserved in resignation and patience to the end; and that I may be prepared to render up my accounts with joy, through the powerful mediation of our Lord and Savior Jesus Christ.”

Having requested to see his servants, after a short pause he addressed them in a very affectionate manner; observing, that the more Christian communities kept to Christian principles, the more interested would their members feel in each others' welfare; that masters and servants might be helpful to each other; that not only were masters, at times, qualified to administer counsel to their servants, but likewise servants to their masters. He charged them, to receive it from him, as a dying legacy, that real, vital religion, the religion of the heart, is the most acceptable to the Almighty; and observed, that on our pillows we may sometimes receive more benefit, than when engaged in the strictest observance of any formal, religious ceremonies. He said, that he had often felt for those in their stations, apprehending they had much to endure from the caprice of their employers; but that, when they bore provocation patiently, he believed it was well-pleasing in the Divine sight: that if, at any time, he had hurt their feelings, which he supposed he must have done, he entreated their forgiveness, as he heartily forgave all those who had injured him: with more of an instructive import.

On the 11th of the Third month he remarked, that notwithstanding all his sufferings and privations, he had been sensible, and still was so, of receiving many favors; that, as all along, so he still-desired to be preserved from murmuring, though it was sometimes difficult to be resigned to do and to suffer whatever might be necessary for the entire reduction of all that was to be reduced. He had once or twice thought his close was very near; and perhaps he had been too much rejoiced at it, and thereby sustained loss. He loved his wife, he loved his children, he loved his friends; but the joys and comforts on which he expected to enter, were very great.

He continued gradually to decline, until the 29th of the Fourth month, 1821, when, at the age of seventy-three, he was released from all his sufferings.

MARGARET WATSON was born in the year 1767. Her parents, John and Abigail Wright, of Balinaclay, in the county of. Wexford, in Ireland, endeavored to bring up their children in the fear of the Lord. Through his blessing, this religious care was the means of preserving her, in good degree, from

the follies incident to youth. She devoted her time, with diligence, to domestic duties, assisting her mother in the care of a large family. When about twenty-six years of age, she was married to William Watson, of Dublin, to whom she proved an affectionate and true help-meet, taking her share of the burden of providing for their young family. In the year 1801, he was taken from her by death, after an illness of only ten days. This privation she deeply felt; and though much care and anxiety now devolved upon her, especially in the management of a manufacturing business, and a shop; yet the same good Hand which had preserved her in early life, was mercifully extended in more advanced years, so that she was enabled to fulfill her engagements, to obtain a sufficiency for her offspring, and to make a provision, from which she was supported in a lengthened illness.

In the winter of the year 1803, she was attacked by a rheumatic complaint, during the early part of which she suffered much pain. Every succeeding winter the disorder increased; so that, in 1810, she judged it most prudent to retire from business. Various means of relief were tried: these were unavailing; but she was made willing, in patience, to submit to the dispensations of the Almighty, who had seen fit, in perfect wisdom, thus to permit her to be afflicted and proved. In 1815, she removed with her family to Rathangan, being then entirely unable to walk.

For the last two years of her life, she could not raise her hand to her head, and was much tried with lack of rest, weariness, and many other painful privations. Her health began visibly to decline, and there were evident symptoms of mortification. This did not make much progress until the night of the 16th of the Second month, 1821, when excruciating pain seized her legs and feet, which continued for several hours: during these extreme sufferings, her petition was for patience. Towards morning the violence of the pain abated; but it returned on the night of the 18th, when she said: "Some time ago, in the former part of my illness, I thought, if I were favored with peace and quietness to the end, it would be as much assurance as I could look for or desire; but now my poor mind looks for something more." It was indeed evident, that she was earnestly engaged for the salvation of her soul; and through much exercise and close searchings of heart, she became sensible of a reconciliation with God, expressing, at different times, a belief, that her long and painful illness had been blessed to her.

At one time, in reply to a kind inquiry from one of her attendants, she said: "I lack nothing; my gracious Father has taken away all my pain: something must come to reduce the poor body." And shortly after spoke thus: "To you, O my gracious God, I commit my soul and spirit. If I should never again open my eyes in this world, I know you can do all things for me." The next morning she mentioned to her sister, that in the night she had thought herself going, and had wondered that she felt so peaceful and easy, not having any of that fear or dread, which she supposed persons had at such a time.

Her gratitude for any little service was great, and she would thus express how sensibly she felt it; "Oh! such attendance as I have—I must never forget to thank the Giver, who gives me every good thing." She was often earnestly engaged on behalf of her children, that they might live in the fear of the Lord and serve Him: at one time saying, they had a tedious attendance on her, but she hoped it had tended to refine them; and that there was no pleasure or gratification in the world worth living for. Addressing

one of them thus: "I desire with all my strength, that you and your sister may live in the fear of the Lord, that you may live in love. You have many friends; but remember the natural tie which should bind you one to another. My dear, you have been always very tender and careful of me, I hope the Lord will reward you: strive to live more in his fear." At another time, in addressing the same child, she remarked: "This is a close trial to you, and I pray my gracious heavenly Father, that He will give you strength to bear it. He does not allow more privations to attend, than He gives us strength to bear."

On one occasion, being very weak and low, she petitioned the Almighty for patience to hold out to the end, saying: "I expect to have sharp sufferings yet: many good people have gone through much suffering towards the close, and why should not I? I do not ask that my sufferings may be lessened. Let not your hand spare, nor your eye pity, until every thing is removed that should be taken away. My Lord and Savior suffered much. Oh! gracious Father, receive my spirit."

At one time she desired her daughter to sit down by her, and said to her: "I thought it would be a comfort to you to hear of the goodness of the Almighty to me. When I awoke out of that quiet sleep this morning there was such a sweetness on my mind as I cannot describe, I do not want to boast; but the Almighty himself has comforted me, and given me assurance; the time is near at hand, when I shall be at my everlasting rest. I have that within me, that will bear me up to the end." And again; "The Rock of Ages is underneath to sustain me: the Lord is my shield and my buckler, and then, who can make me afraid? Inquiry being made relative to her bodily sufferings, she sweetly remarked: "I would rather always be meditating on my blessed Savior."

Being once asked if she were in pain, she replied: "Yes; but I am supported. I do hope to be received into everlasting rest; and oh, that my dear children may be enabled to meet me there, where is neither sin nor sorrow." The time of her release appeared now so near, and her mind so sweetly clothed with peace and love, that it seemed as if the adversary were cast out, and had no more power to assail her; but it pleased Infinite Wisdom again to permit her mind to be buffeted, for a fresh trial of her faith and constancy.

On the forenoon of the day of her decease, she was, for a considerable time, engaged in solemn supplication; humbly petitioning the Lord, that if any stain yet remained, it might be done away. She felt it an awful thing, to be so near having the soul separated from the body; but she expressed her hope of salvation through the Lord Jesus, and her belief, that the grave would have no victory over her.

About three in the afternoon her speech became suddenly affected, extreme pain succeeded for three or four hours. During this time her petitions were addressed to the Throne of Grace for support, and she requested her friends to pray for her. Her last words, which could be distinctly understood, were, "Gracious Father, grant patience for the few remaining moments." She was favored with ease for some time before her death, and passed very quietly away, on the 1st of the Fourth month, 1821.

JAMES TANSON, of Darlington, was born there, in the year 1784, and died on the 10th of the Sixth month, 1821, at the age of thirty-seven. Some particulars of his early life and religious experience are described by himself, in a written communication to his children. They contain much that is instructive to the young; and are now introduced, with a warm desire that they may awaken profitable reflections on the importance of a religious life, at that critical period to which they more particularly refer. The following extracts are made from the paper already alluded to.

“I have not the least doubt, that the Spirit of the Almighty began to influence my mind while I was yet very young; but those propensities to which childhood is so prone, led me away an easy captive. I do not recollect that my younger years were remarkable for any thing of a very evil nature; yet I well remember, I often gave way to wrong dispositions; but not without, at times, feeling a love for that which was good, and a desire, that if I lived, I might become a good man. But the resolutions I from time to time formed for this purpose, were too soon forgotten; and the gratification of self was what I sought after more than almost any other thing.

“As I grew up, an inclination for drawing and reading drew me from my more childish amusements. Entomology was, I think, my first pursuit; but botany and ornithology held me longest engaged. The excess of ardor with which I at times pursued these studies, almost precluded the possibility of attending seriously to anything else; and the most important of all pursuits, that which affects our eternal wellbeing, was, alas! often entirely neglected. I may confess, that I could not behold the beauty and harmony of the creation without admiration; but then I failed in giving God the glory. And as I went on from year to year, without remembering my Creator, I became less and less disposed for any thing of a serious or religious nature; and, about the eighteenth or nineteenth year of my age, my inclination for vain pleasures became great; and I have cause for thankfulness, that I was so situated as not to have an easy opportunity of indulging it. Yet, notwithstanding my heart was so much disposed for gaiety and carelessness, it was, at times, brought into a state of heaviness and disquietude, when all my pleasant pictures seemed to be covered with gloominess, and my customary amusements lost their relish. At those seasons, my mode of life appeared to me a very unprofitable one, and I at times resolved to endeavor to improve it. I had no satisfaction in looking back, and no hope or comfort in looking forward.

“Thus I went on, yet not without getting more sober ideas of things, and more stability of mind, until the beginning of the year 1810, being then about twenty-six years of age; when I was more fully given to see the necessity of a closer attention to things which appertained to eternal life. I was now induced to ponder and look around for something more true and stable than any thing I had hitherto known. And although I was, at times, made sensible there was a way by which I might attain more pure and lasting peace of mind, yet this way seemed too narrow for me to walk in. At length my eyes were more fully opened, and it was shown me, that I had been hitherto floating as it were in a polluted stream, and had thereby become contaminated with its impurities; so that the rays of hope and consolation, which shone on the head of the good man, enlightened not my path; and I saw, that before I could obtain rest to my soul, I must be thoroughly washed and cleansed.

“It was now that the world and its allurements seemed lighter than air and vanity; it was now that I looked to the Eternal Fountain of pure and living water, sincerely desiring to be made willing to have the many impurities, with which I felt myself to be burdened, removed; and now I wished to believe, that the precious blood, which was shed for me and all mankind, would, if I submitted to Divine operation, take away all my stains. But faith was to me a stranger, and I had to inquire, What is it? until by degrees, as I continued to be truly and humbly desirous to be taught, the way in which I should go, and the means by which I should be purified, were more clearly pointed out. And oh, that I may, from time to time, be favored with strength to advance in the path of righteousness, as well as to bear those washings and baptisms to which it is necessary I should submit, before I come to a state of acceptance with the Almighty Source of purity and perfection.”

James Ianson having now entered upon that path which leads to blessedness and peace, it became his first concern to walk in humility and fear before God; to seek to have his whole life regulated by the power of Divine grace, and to be redeemed from the spirit of this world. It is to him, with the aid of another friend, that we are indebted for the little instructive volume, entitled, “The Guide to true Peace.” Having yielded obedience to the inward manifestation of Truth, he became qualified, from his own experience, thus to describe the work of religion: “Religion is no enemy to innocent cheerfulness, and forbids not the enjoyment of any reasonable pleasure or gratification. It bestows upon us the highest privilege of which human nature is capable, even that of having communion with our Maker. What greater consolation is it possible to enjoy, than to be able, in all our difficulties, to place our entire dependence upon Him; relying, in full confidence, on his goodness and mercy; feeling an assurance that, however we may be tried, He regards us with compassion, knows all our needs, and is ever willing to relieve them.”

The Friend whose religious course we are now reviewing, was a man of an unassuming, retiring character; amiable in private life, and of unspotted integrity. His countenance often portrayed a degree of sweetness and pious settlement of mind, which was instructive and endearing; especially to the young, to whom he was uniformly kind, and whom he anxiously endeavored to interest and improve. He was diligently and conscientiously concerned to act consistently with our Christian profession; and, for a few years before his death, he filled, with acceptance, the office of an elder.

He was not of a strong constitution, and for several years suffered much from poor health. In the course of his last illness, he was favored with much sweetness and patience, and with resignation to whatever Infinite Wisdom might see meet to dispense to him; often expressing a desire to be kept sufficiently patient and quiet, under whatever he might have to endure, of mental or bodily suffering. He evinced, on all occasions, great caution in speaking of his religious experience; and this was increasingly the case during the last few weeks of his life, being very fearful lest he should describe in words, that which he did not really feel.

On the day of his decease, however, after being informed that the doctors apprehended that his time would not be long, he replied, it was rather unexpected intelligence, the event having been quite hid from him. After this, he appeared more at liberty to speak of what he had had to pass through within the

preceding few days. He observed, in allusion to his present peaceful state of mind in the prospect of so solemn a change, that his mental feelings, for many days, had been most distressing. He seemed to have had no control over the imagination, which presented the most trying apprehensions: although he was convinced they were all illusions, yet he had not ability afforded to turn from them, or to rest his mind upon the only Source from which comfort and consolation can be administered. At these trying seasons, the grand adversary of his soul's peace was permitted to buffet and beset him on every side, without his having power given to resist. He added, in the midst of these distressing conflicts, he had a firm belief they would only be for a season; for a trial of his faith and confidence, and perhaps as a means of his further purification.

He also gratefully and reverently acknowledged the condescending goodness of his Heavenly Father's love, at other times, in visiting and strengthening his poor, tossed mind: these were, indeed, felt to be seasons of refreshing, as from the presence of the Most High. He said, he believed all was well with him, and that he had brightening prospects before him; humbly hoping he should soon be permitted to join the spirits of the just made perfect, in celebrating the great and glorious name. He assured his beloved wife that he felt nothing but peace, sweet peace, to clothe his mind at that awful period, accompanied with a full confidence in the promises, mercy, and love of his Redeemer; and that the love which he felt for his dear relations and friends, was beyond any thing which language could convey. He remarked, how much of late his desire had increased for a closer communion with his Maker; that he was rather afraid whether he might not have been endeavoring to do too much in his own strength; but that his hungering and thirsting had been such, that every other consideration appeared like dust in the balance. Worldly matters he felt that he had quite done with: even his dear wife and children he was strengthened to give up, and to commit to a kind and compassionate Savior, who, he was well assured, would, if rightly sought unto, prove an unfailing protector.

He took a tender leave of his dearest relations, and his strength now seemed greatly exhausted. His close, which had been for some hours gradually approaching, was calm and peaceful; his countenance beamed with sweetness: and before his spirit departed, he appeared to have a foretaste of those transcendent joys which were about to be revealed.

ANNE CAPPER.—The life of ANNE CAPPER, though not distinguished by striking or uncommon circumstances, but much employed in domestic cares and duties, afforded an instructive example of pious zeal, and continued endeavors to occupy diligently with the talent received; and its close was such as to raise a consoling persuasion in her surviving friends, and relatives, that her labors of love were accepted by her Lord and Master; and that, through redeeming mercy, she was about to enter into eternal rest.

She was the daughter of John and Frances Fry, and was born at Melksham in Wiltshire, in the Eighth month, 1756. Her parents removed during her childhood to London; and her mother soon became much indisposed, so that the care of the family devolved upon her while she was yet in early life.

In the year 1778, she was married to Jasper Capper; and almost on their setting out in the world, they had to encounter a series of trials and difficulties, chiefly occasioned by straitened circumstances. This obliged her to use extraordinary exertions, in assisting her husband to provide for their family. They were careful to observe strict frugality, and to accommodate their manner of living to their circumstances; and their honest endeavors were abundantly blessed. They had a large family, and were conscientiously concerned to bring them up in the simplicity of our religious profession, and to guard them from the evils which abound in the world; thus endeavoring to preserve them from every thing that would tend to diminish religious sensibility. Active benevolence was a distinguishing feature in the character of this dear friend; and she was ever ready to form and to execute plans for the relief of the distressed, in which she was greatly assisted by the influence she had acquired among persons of various classes, and different denominations in religion, in consequence of that sincerity of mind, that cheerful, frank, and open disposition, by which she was distinguished, and for which she was much beloved.

In the year 1819, her husband, whose health had been gradually declining, was taken from her, and in so humble and sweet a state of mind, as to render the retrospect of the event, so far as the immortal part was concerned, consoling. Her own health had long been in a very weak state; and towards the middle of the Sixth month, 1821, her illness increased. At one time she remarked to one of her daughters, "I hope I am not deceiving myself, but I have always had a great dread of the parting moment, and now that is entirely removed." A few days afterwards, she said, "The abounding consolation is beyond what I can describe: all in great simplicity and nothingness, not any thing in which self can be exalted. I trust that my transgressions and my sins are blotted out."

Although thus favored with the incomes of her heavenly Master's love, she had to pass through seasons of deep spiritual poverty, in which the separation of soul and body appeared very awful; and she saw distinctly that she stood in absolute need of an interest in Jesus, "the advocate with the Father." This made her pray fervently for yet deeper and stronger evidence that her sins were forgiven her, for his name's sake; and that her spirit might be sufficiently purified to be admitted into the presence of her Lord. She passed several weeks under great bodily suffering, continuing to exhibit resignation to the Divine will; saying once, when she thought herself near the end, "I do not ask for an easy passage, only that His will may be done." At another time she said, "I have considered myself greatly favored by the recollection that death is the gate of life; and a humble hope has been raised, that the conflicts of time may end in eternal rest, through the unmerited mercy of the Redeemer; which has brought my mind into an anxious desire for all my children, far distant, near, and present, that they may experience the fulness of eternal joy."

On the 2nd of the Ninth month, she remarked to one of her daughters, "I hope you endeavor to feel after Christ. I hope I do not deceive myself, when I think that He will support me through, little and unworthy as I am. I am one for whom He made the propitiatory sacrifice; and I think I may say, I have loved Him. In Him is mercy and plenteous redemption." On the following day she appeared to have been largely favored with the manifestation of Divine love in the secret of her soul; saying, that the

promise to her that morning had been great, almost too great for her to express, that the close should be in perfect peace. On the 4th of the Tenth month, in a message to a near relation, she said, "Give my love to him, and tell him how empty and vague all things are, except the life of God in the soul of man. She spoke of her sufferings being prolonged; but added, she did not wish the change to take place. one minute before the right time.

At one time, when distressingly ill, her daughter remarked, how great her sufferings were; she replied, "But my God is underneath." She often said, while in distress of body, Your will be done." Her strength continued very gradually to decline, and her bodily sufferings, at times, were great; but her mind was still stayed upon the Almighty. All anxiety for the future was taken away; and on one of her sons asking her whether she had then any pain, she answered, "None, only weariness. I should be thankful to be released, if it pleased my Heavenly Father to break my bands."

She was preserved through the few remaining days of her life in the same humble resignation, full of love to her friends, and grateful for the attention of all about her; and, on the 19th of the Eleventh month, 1821, she peacefully expired at her house at Stoke Newington, near London, at the age of sixty-five, having been a minister for about twenty years.

ABIGAIL PIM was born on the 28th of the First month, 1767, in Dublin; but upon the removal of her parents, John and Sarah Pim, to the neighborhood of London, she, while yet a child, was brought with them. Her early years were marked by weakness of constitution, to which the vigor of her mental faculties formed a striking contrast; and even then, in the morning of life, she was religiously inclined, giving proof of her preference for that which is "enduring substance." As she advanced towards maturity, it appears, from some of her memorandums, that she was not without much painful conflict of soul, under which there is reason to believe that she was enabled, through the efficacy of Divine grace, to experience an increase of faith, and an advancement in the Christian course. At a further period, she apprehended herself called to the work of the ministry, in which she came forth in the twenty-ninth year of her age; being then, as for some time previously, and during the remainder of her life, a member of the Peel monthly meeting, in London.

Her ministry was clear, sound, and often, in gospel authority, instructively argumentative. She was frequently concerned to recommend an attention to the gentle intimations of the Spirit of Truth, without an undue expectation of very forcible impressions; believing, as she would in substance express, that "the still small voice" in the secret of the soul, if hearkened unto in the daily occurrences of life, and amidst the temptations to which mankind are exposed, would not fail to conduct in the path of safety.

Besides her services at home, she was engaged, in the exercise of her gift as a minister, to pay several visits within the limits of her own and of adjacent quarterly meetings; and after the decease, in 1812, of her infirm, aged mother, to whom she had long been an affectionately attentive companion, she also performed a religious visit to the meetings, and in several places to the families, of Friends in Ireland.

“In adverting to the services of this our Friend, whose memory is dear to many amongst us,” say the Friends of her own monthly meeting, “we ought not to omit her labors, jointly with those of several others of her sex, in diffusing scriptural instruction, and awakening religious feeling, among the female prisoners in the principal jail of the metropolis; a work well befitting a minister of the Gospel of Him, who came to call sinners to repentance.”

About fifteen months before her decease, her constitution betrayed increased symptoms of decay; and she was, during this period, mostly confined to the house. Her long illness, although paroxysms of pain were frequent, was endured with exemplary resignation, accompanied not only with serenity, but, at times, with cheerfulness of mind. Her love to her friends had increased with advancing years; and as the infirmities of nature had become more obvious, the influence of Divine grace was also more conspicuous. Her spirit, it may be truly said, was borne up above her bodily suffering; her intellectual powers remained with unclouded brightness; and she continued to manifest a lively interest in whatever related to the prosperity of the cause of Truth.

Of the secret exercises of her mind, she was not much in the practice of speaking to others; but to an intimate friend she mentioned, a short time before her decease, after alluding to the awfulness of death, that she had been tried with many fears, lest she should not be sufficiently purified to meet this solemn event; but that of late, these fears had been removed. And two days before the close of life, she said, speaking to her brother, “My mind is preserved in perfect calmness.”

She very quietly expired, on the 19th of the Twelfth month, 1821, at her house in Spencer-street, Clerkenwell.

ELIZABETH RAPER, of Amersham, in Buckinghamshire, was born in the Twelfth month, 1739. Her parents did not make profession with Friends, but were truly estimable characters; and, in conformity with their earnest desires to promote the best interests of their children, endeavored to give them such an education as might induce them to prefer truth and virtue to every worldly consideration. From their situation in life, however, they had much intercourse with what is commonly called polished society; and as their daughter, in her early years, had great delight in splendor and amusements, she was induced to spend much of her time in a manner that gave her sorrow in the retrospect. The opportunities for gratifying her inclination for display were also increased, from the circumstance of her frequently passing a considerable portion of the year at places of fashionable resort, on account of a weakly state of health; and she arrived at mature age, satisfying or endeavoring to persuade herself, that so long as she maintained morality, nothing farther was required of her.

But in the course of an alarming illness, with which she was afflicted when about thirty years of age, it appears, by her memorandums, that her mind became very awfully impressed with the prospect of her dissolution; which she imagined to be near at hand, and for which she believed herself to be wholly unprepared. In this extremity she earnestly supplicated, “Oh, that I may be spared to live for some

better purpose than I have hitherto done! Oh, that a little time may yet be given me, to prepare for an everlasting existence!” Then was clearly discovered to her the necessity of taking up the cross, in order that she might experience the redemption which is in our Lord Jesus Christ; and when favored to regain her usual state of health, the remembrance of the mercies as well as the judgments of the Most High, continued with her, so as to make her willing to give up all things for the sake of that redemption.

The following extract from her memorandums, will furnish the best account of the manner in which her views were first directed towards our Society. After describing the grounds of her dissatisfaction with the profession of religion in which she had been educated, she says; “I looked repeatedly on all the denominations I knew, and in so doing, those called Quakers were the only people. who appeared to live near that blessed Truth which is able to make us free indeed.’ I had once, out of mere curiosity, read Robert Barclay’s Apology, and could neither understand nor make anything of it; but now, the more I read of their writings, the more clearly I perceived their principles to coincide with the Divine principle in my own breast. Now I discovered how closely my own convictions corresponded with their doctrine in every particular, and therefore exceedingly lamented that my education had not been in this religious Society; where they profess not only the necessity of worshipping in spirit and in truth, but are not ashamed to wait in silence, until it shall please the Lord to prepare in them an acceptable offering. Yet this wish was altogether unattended with any idea that such a conformity would ever be required at my hands; and when one thing after another became too burdensome for me to bear, and the necessity appeared of testifying against them, if I would attain that peace my soul longed for, even when it appeared to me to be the Divine will that I should become obedient in this respect, still a conformity to so singular a persuasion seemed utterly impossible; and I wished that any other people had possessed the Truth in the same purity they hold it.

“Sometimes I prayed to be made obedient in all things, even unto death; and at others, ‘I sought to avoid the name of Quaker, which I was sensible must incur many reproaches from men, while all other professions accord in appearance with the world. But although the prospect before me was such as made nature shrink back at the view, yet I did not see all the groundless conjectures, false aspersions, and uncharitable reflections I had to meet with, from some unexpected quarters. Oh, my soul, bless the Lord, and forget not all his benefits! For He who tried me, and saw the way that I took, was a present help in the needful time, when vain was the help of man. And here I found the peace of a Christian did not consist in being free from temptations and difficulties, but in calmly and steadily overcoming them, through Him who overcame.”

When she became fully convinced that it was required of her openly to make profession with Friends, she thought it right, before making any change in her appearance, to acquaint her father, (who was then her surviving parent,) with what she had in view; upon which he expressed to her his entire disapprobation and displeasure. This, as he knew little of Friends, but from unfavorable and vague reports, and from casual observation, was not at all to be wondered at; but perhaps few can conceive the depth of affliction into which it plunged the pious daughter, who, although she had earnestly sought for Divine assistance to prepare and strengthen her naturally anxious and timid mind for such an event,

found the reality of incurring the displeasure of a parent, to whom she had habitually looked up with dutiful regard and tender affection, to be the greatest outward trial she had ever experienced.

But she was not permitted a great while to remain under the bitterness of this affliction; for when, in conformity to apprehended duty, she persisted in making the alterations she had contemplated, her father, with candor and Christian charity, soon gave up his prejudices, and tenderly expressed to her his conviction of her sincerity, and his admiration of her consistency; at the same time encouraging her to persevere in what she conscientiously believed to be her duty. In this also he was followed by others of her nearest and dearest connexions. Yet, from various circumstances, she found that a very narrow path was marked out for her; and she did not fail to enumerate it among the many favors of a kind Providence towards her, that, during her residence at her father's house, which was nearly fifteen years after her joining the Society, she was enabled so to walk as to avoid giving occasion of offense, without shunning the cross, or compromising her religious principles.

In the year 1793, she appeared as a minister. In her communications she did not express many words; but they evidently proceeded from a mind well taught by the Spirit of Truth, and from a heart filled with the love and fear of that Great Shepherd, by whose guidance and providence she had been instructed and sustained. She did not travel much in the ministry; but to many she proved a tender mother, by her lively sympathy and affectionate encouragement and counsel; ever appearing to be on the watch to contribute, to the best of her ability, towards the temporal and eternal welfare of those among whom her lot was cast.

She was a firm and true Friend, and there seemed to be in her mind the very substance of Divine love. The prevalence and enduring nature of this blessed principle were strikingly obvious in her last illness; for although, to a very advanced age, her mental powers had been wonderfully preserved to her, the nature of the disorder which brought her valuable life to a close, was such as materially to weaken her faculties: nevertheless, fervent piety and heavenly love were retained in their full strength, and appeared, indeed, to shine forth with increased brightness. In this truly desirable frame of spirit, all care and anxiety were removed from her; for her "soul was even as a weaned child." And although, by her countenance, it was frequently evident that she was sensible of the pains of an emaciated body, nothing like complaint was uttered; but all was gratitude and peace.

To one of her sisters, who was her constant and affectionate attendant in her illness, she said: "Old age is a great blessing, notwithstanding all the sufferings incident to it; for they are like harbingers, to bid us prepare:" and, in allusion to her having joined our Society, she added, "The fear of offending my father was a circumstance very trying to me; but the Lord showed me a way, and from that day to this, He has manifested himself to be my God." On another occasion, she said to those about her, "What a good thing it is to be good: the Lord loves good people. I love you dearly, though I do not know you. We should love one another, and strive to do all in our power for each other." Not many days before her decease, she said to one of those who waited on her, "I know your kind voice, but I cannot recollect who you are;" and on this attendant expressing sympathy for her, in reference to her suffering state, but saying it was out of her power to do anything to relieve her, she answered, "I well know where to look

for help, as my hope is surely fixed on that Rock that will never deceive me.” And at another time she said, “Through the mercies of Jesus Christ, I have a sure hope.”

Her peaceful spirit was released from its frail tabernacle, on the 2nd of the Third month, 1822. She was in the eighty-third year of her age, and had been a minister about twenty-nine years.

THOMAS MARSH was the son of Samuel and Mary Marsh, of Ratcliff, London. He was taken ill the beginning of the Third month, 1821, with a painful and lingering local disorder, which yielded neither to medical skill, nor change of air. In the Ninth month he went to Ipswich, intending to spend a few weeks with a much esteemed friend. While there, his disorder rapidly increased, and he was confined nearly five months, mostly to his bed; during which time his mind appeared to be gradually preparing for his solemn change, and at times deeply impressed with the prospect of its near approach.

Being desirous of returning home, he left Ipswich the latter end of the First month, 1822; but was unable to proceed further than London. The very great change that was apparent in him, gave his near connections the painful apprehension that he could not remain long with them. The manner in which he was enabled to resign all care respecting his business, and the patience and composure with which he bore his great bodily sufferings, were remarkable. It was noticed by a relation who was much with him, from the time he came to London until his decease, that nothing like a murmur escaped his lips; and very frequent were his expressions of gratitude to those who attended him.

Remarking, one evening, to his parents, his increasing weakness, and the probability of his being soon taken away, his mother said, she hoped he was resigned, whichever way his illness might terminate. He replied, “Not quite so, though I have sought for it with many tears. I have had a strong desire to live, but now it is very doubtful. I do not see that there is any more I can do. I have neither burnt offering nor sacrifice to make; but I am comforted in remembering Him, of whom it is said, He would not break the bruised reed. Many of the gracious promises contained in the Scriptures, are brought consolingly to my mind; but, from the nature of my disorder, requiring so much to be done during my waking hours, I find it difficult to get to that quietude which is so desirable. Short ejaculations frequently arise, which seem all that I am capable of.” He several times expressed his desire for a more full assurance of acceptance with God; and once added, If that be granted but half an hour before the close, it will be enough.”

About a fortnight before his death, after expressing to one of his relations, his apprehension that he should not live through the night, he said, he did not feel so clear an evidence as many were favored with on a dying bed; but he thought it would be a satisfaction to his friends to know, that if he were taken off that night, he should die in the humble but firm hope, that, through the mercy of his Redeemer, it would be well with him. He had been placed, he said, in a more exposed situation than many; and he was aware that his conduct had not been so circumspect as it ought to have been; but, during his long illness, he had been earnest in supplication for forgiveness, and preparation for the

change; and he trusted his prayers had been heard.

In the morning of the day on which he died, he remarked to a friend, that the near prospect of death was awful, very awful. He also requested to hear a portion of Scripture. Parts of the fourth and fifth chapters of the second Epistle to the Corinthians were read, on which he made no comment, but appeared deeply affected. In the course of the same day, he received a visit from a minister whom he had wished to see. He adverted to a time of religious retirement, which had taken place at his father's house some years before, when they were both present; and added, that the impression made on his mind, by her address to him at that time, had never been effaced: and further said, "Although I have had many faults, both of omission and commission, to lament, still I think I may say, that not a day has since passed, in which I have not endeavored to make some advancement towards the kingdom." It had been his frequent, if not general practice, daily to retire alone, after reading the Scriptures in his family.

Some remarks were made on the infinite love and mercy of God; to which he replied, "There is but one Power for all, and on that power I firmly rely. I have thankfully to acknowledge, that the fear of death is almost, if not altogether, taken away; and if I have desired the prolongation of my life, it has been only that it might be more uniformly devoted to my Creator's service." After a solemn pause, fervent supplication was offered on his behalf; and when the visitor was about to take her leave, he said, "I have no other hope than in and through my Lord and Savior Jesus Christ; and I humbly trust, if I am now removed, it will be well with me." He was at that time much exhausted, and his strength continued rapidly to decline. The conflict was for some hours very painful; but, towards the close, a peaceful calm was mercifully granted. He quietly passed away, at the age of twenty-nine, in the Third month, 1822; leaving on the minds of those who witnessed the solemn scene, a consoling evidence that his spirit had entered the mansions of eternal rest.

CHARLES PARKER was born in 1748, at Hilltop, near Bentham, a small town in the north of Yorkshire. His parents were members of the established church of England, and commenced the education of their son, with a view to his being a minister in that church; but becoming early dissatisfied with the forms of that mode of worship, to which he had been accustomed, he relinquished the prospect, and was placed as an apprentice with a member of our Society. His serious turn of mind led him for a time to associate with the Methodists; but as this did not afford him that peace which he was seeking after, he attended the meetings of Friends. In doing this, he was at first afraid of observation, and unwilling to be noticed.

As he was earnest in the pursuit of substantial truth, and desirous of living in the fear of God, he was favored, from time to time, with the influence of his Holy Spirit. He read the Scriptures diligently, with a mind sincerely turned unto the Lord; and found that they were gradually opened to him, to his spiritual instruction. He continued for some years to be a steady attender of our religious meetings; and was admitted as a member of Lancaster monthly meeting, when about twenty-one years of age.

In the earlier part of the time after he joined our Society, he had to pass through many conflicts and trials; yet, being concerned to act with uprightness, and faithfully to discharge his duty, he was strengthened to hold fast his confidence in God, and steadily to keep the even tenor of his course. For many years he was a partner in an extensive linen manufactory at Bentham. The management of the concern principally devolved upon him; and he was assiduous in the discharge of his duty to those employed in it, by promoting their religious and moral welfare, providing for the religious instruction of the children, and seeing that they were not overworked: an evil which is too general in establishments of this description.

After he retired from business, he often expressed the comfort which he felt, in having been kind to his workpeople; and it afforded him great satisfaction to reflect, that he had been careful not to oppress the poor, or bear hard upon them, to enrich himself. He was not a man who accumulated great wealth; but was kindly disposed to assist those who were in limited circumstances, both in and out of our Society; and the fatherless and widow were peculiarly the objects of his sympathy and care.

While necessarily engaged in trade, he was careful that this might not interfere with higher duties: hence he was diligent in the attendance of meetings, both at home and at a distance; and cheerfully gave up his time to labor in the service of the Society, for the maintenance of our discipline, and for the preservation of peace and good order. He was a man of a cool, discriminating judgment, and often usefully engaged in the Christian office of a peace-maker. Loving, as he did, the Society to which he had early become united, he was deeply interested for its prosperity: and acted the part of a kind and sympathizing, but judicious friend, to those who in early life were desirous, in singleness of heart, to devote themselves to the Lord, and to yield, in self-denial, to the guidance of his Spirit.

About the year 1788, he first spoke as a minister in our religious meetings; but for several years he was not often heard in that character. Towards the decline of life, his public labors in the work of the Gospel were more frequent. His ministry was clear and firm, neither presumptuous, nor timid; but it bespoke a mind full of belief in settled truths, in the profession and experience of which he had long lived. His religious labors were principally confined to Friends in the northern counties; but, when far advanced in years, he felt it to be his duty to pay a general visit in other parts of the nation. In the year 1820, he proceeded on a visit to friends in Ireland, and in the southern and western counties of England. On returning from this journey, he remarked: "I have been helped and preserved in and through all, which, with the tranquillity of mind I now feel, demands my humble gratitude to the Author of all our mercies. It is the Lord's doing, and is marvelous in my eyes." And, in allusion to the service in which he had been occupied, he observes: "It is no small part of my religious engagement, to invite my fellow-professors to come out of form into power; and out of profession, into the possession of that pure and undefiled religion, which not only consists in acts of benevolence and humanity, such as become the meek and humble followers of our holy pattern, Christ Jesus, but in keeping ourselves unspotted from the world."

In the Fourth month, 1822, he left his home, which had latterly been at Yealand, in the north of Lancashire, in order to attend the meetings of friends where he had not before travelled. Towards the

close of this visit he was taken ill, in a meeting appointed at his request, at Needham-market, in Suffolk. His illness was of short continuance, as he survived the attack only four days. In the course of it he spoke but little; but he bore his sufferings with much calmness, and cheerful submission to the will of the Most High. It appeared evident, that he had apprehended his continuance here would not be long. He remarked to a friend, a short time before he was taken ill: "I do not expect my days to be many: I have wished to spend them in my Master's service, and this has induced me to leave a comfortable home." He peacefully departed this life, at the age of seventy-four, at the house of his friend, Samuel Alexander, at Needham, the 7th of the Seventh month, 1822.

JOSEPH NAISH was a native of Bourton in Somersetshire. From childhood he appears to have been of an amiable disposition, and engaging manners; but becoming early susceptible of religious impressions, he was happily made sensible, that these natural endowments, although they might obtain for him the favorable notice of his friends, did not supersede the necessity of a deeper and a progressive work, in order to the attainment of a conscience void of offense toward God and men. He saw that nothing less than a submission to the regenerating power of the Spirit of Christ, would procure for him the evidence of Divine acceptance, or put him in possession of that peace which passes the understanding of the natural man.

He was placed, during his youth, with a tradesman at Bath, in which city, at that time, resided John Benwell, another young man of promising disposition. Between him and Joseph Naish was contracted a firm religious friendship, which, throughout their lengthened lives, was a source of mutual benefit and comfort. They were a strength to each other in the Lord, and in that obedience of faith, by which they became increasingly subjected to the cross of Christ; and thus, while resident in a place of great dissipation, they were preserved in a remarkable degree of Christian circumspection.

Soon after leaving Bath, Joseph Naish settled in business in his native village, and resided with his aged father; his mother being deceased. In early life he married one who proved to him a faithful and affectionate help-meet; and who, by her diligence in his temporal concerns, set him much at liberty to pursue those religious duties to which he felt himself called. She also united with her beloved husband, in training up their children in the nurture and admonition of the Lord, and in promoting the spiritual welfare of the whole family. By ruling well his own house, he evinced an essential qualification for an elder in the church, an office which he adorned during the last thirty-six years of his life.

In the course of a few years he removed to Congersbury, a village at no great distance from the place of his nativity, where he resided during his remaining days. His property was limited, but he had a sufficiency; and his habitation became well known as a place of Christian hospitality, and also of repose and succor, to many sincere laborers for the prosperity of Truth. His moderate estimate of his own endowments, rendered him less conspicuous than many in the larger meetings of his brethren; but his gifts were well known and duly appreciated, in his more constant sphere of action. To women Friends, called to travel in the work of the ministry, he was particularly disposed to afford personal

assistance, by accompanying them in this arduous engagement. On these occasions his company, and the lively exercise of his spirit, were a strength and comfort to those with whom he was thus united in the love and fellowship of the Gospel. In the monthly meeting to which he belonged, which extends over a large district in the northern parts of Somersetshire, he was much employed in paying visits to the meetings of which it consisted, and in calling on many of its members, in the exercise of a religious care, and performing the duties of Christian fellowship. On these occasions he sometimes had a companion; a circumstance which he always preferred, in order that others might partake, not only in those visits of brotherly love, but also of that peaceful reward, which he often acknowledged had been bountifully bestowed upon him for such dedication of his time.

In the course of his life, he was no stranger to those afflictive dispensations, which, when rightly endured, are eminently conducive to the salvation of the soul. He sustained, with pious resignation, the loss of four lovely children, by the small-pox; and of a fifth, his eldest daughter, a promising girl of fourteen, whose death-bed formed an impressively instructive scene, in the school at which the event occurred.

His humility and condescension were striking; especially towards those whom he considered as children of the Heavenly Father's family, even though comparatively of small growth in grace. His concern to fulfill the apostolic injunction, "to warn the unruly, to comfort the feeble-minded, to support the weak, and to be patient towards all men," is held in grateful remembrance by many who were the objects and witnesses of these his labors of love. His conduct in meetings for discipline, was marked by tenderness towards the feelings of his friends; while his devotedness to the cause of righteousness, evidently invested him with an ascendancy over the minds of others, which nothing else could confer. In acts of general benevolence, he diligently employed the talents committed to him; often essentially aiding his neighbors, both by his property and counsel.

It is far from being assumed, that his soul was not wounded by the assaults of the wicked one; or that, through the infirmity of the flesh, he did not yield to occasional unwatchfulness; yet it may be said, that his endeavor was as uniform as that of most men, to keep under the influence of the Lord's Spirit, which will assuredly preserve from falling, all those who are subject to its teaching. Thus, what he was, he was by the grace of God; and this grace bestowed upon him, was not in vain.

He attended the quarterly meeting at Taunton, on the 17th of the Sixth month, 1822, and reached home, without any apparent interruption of that good share of health which he had for a length of years enjoyed, evincing much cheerfulness, united with deep introversion and solemnity. Soon after this he was taken ill, and in the course of a short time his situation became alarming. Although from the first, he entertained but little expectation of recovery, he was preserved in great composure; frequently expressing his desire to be prepared for the event, whatever it might be.

In the course of his illness he would frequently mention the poor, and say, that he felt much for them; that they were near his heart. "What a favor it is," he observed, on one occasion, "to feel the lamb-like nature to predominate over that of the bear and of the lion." And on another occasion, when speaking of

heaven, he observed: "This is the only country I feel any relish for now. How I wish I could take you all there! Think no evil, speak no evil, do no evil; and then, if any one speak evil of you, it cannot harm you. The enemy is endeavoring to entice and draw you off your guard." A while after, he said to a young woman who came to see him: "You see me a dying man; but quite happy in the prospect of a blessed immortality, of which I have not the least shadow of a doubt." Inquiring after a minister of the church of England, with whom he had been united in several acts of benevolence in the village, he sent this message: "Give my dear love to him, and tell him to persevere in doing all the good in his power; and he will receive the sweet reward at last, as I have done. Tell him, I should rejoice to see him." At one time, when engaged in prayer, the following words only were collected; "Oh, Lord, look down upon me, for I am only as a little child."

Nearly all the friends of the meeting to which he belonged, visited him in the course of his illness; and he imparted to every one suitable counsel. Indeed, his manner was so impressive, and his mind so richly furnished with heavenly wisdom, that few left his chamber without being deeply affected.

One morning, on his son going to his bed-side, he exclaimed: "How abounding is the love and mercy of God towards me." And at another time, with much sweetness, he remarked: "There is nothing to obstruct the way: all is clear, clear as the light." Being informed the day of the week, he said: "Ah! it is meeting day: I love to go to meetings." And on its being observed that he had pressed through difficulties to attend them; "Yes," he replied, "and have been amply compensated for it: I have had such sweet meetings; my Master has been so good to me. Ah! He has blessed me in basket and in store." For the last few days of his life, his sufferings were at times very great; but when intimating his desire to be released, he would check the least appearance of impatience, saying: "But I wish to await the Master's time."

He finished his course, on the 17th of the Seventh month, 1822, in his seventy-second year, full of days, and full of the hope of a blessed immortality.

WILLIAM TUKE. Of the very early part of the life of WILLIAM TUKE, of the city of York, who was an aged and honorable elder in our Society, not much that is interesting has come to the knowledge of his friends. But it appears, that as he grew up, though he possessed a great degree of uprightness, and was preserved in conduct from things immoral or dishonorable; yet it was not until about the twenty-first year of his age, that his mind was peculiarly and strongly impressed with the supreme importance of heavenly things, and the necessity of making them the primary objects of pursuit; and even after these convictions, the pleasures of the world, the desire of accumulating wealth, and of obtaining pre-eminence amongst men, gained, for a time, the ascendancy in his mind. Divine Goodness did not, however, leave him in this state; but, by the teachings of afflictive providences, and the secret operation of the Spirit of Christ upon his mind, he was awakened from a state of carnal security, deeply humbled under a sense of his transgressions, and led to flee, with full purpose of heart, to the appointed means of Divine Mercy and acceptance.

Although his Christian walk was far from being unchequered, and he was often led to deplore the secret imperfections of his own heart; yet it soon became obvious, that a great change had taken place in his views; that he had reversed the order of his pursuits; and that he was now seeking first the kingdom of heaven and the righteousness thereof. The degree in which he was ever afterwards kept aloof from the spirit of the world, though necessarily engaged in its cares for the support of a numerous family, and the superior claim which religious considerations had upon him, strikingly evinced the continued influence of religious principle.

As his mind gained strength by obedience to the convictions of Truth, he was led to take a part in the discipline of our Society, and to labor, with great zeal, for the impartial and Christian exercise of it, in the monthly and quarterly meetings of which he was a member; in both which, though he had many difficulties to encounter, he was instrumental in effecting much good. He soon became more extensively useful, in this department of the Society's affairs; and the strict integrity of his mind, joined to the soundness of his judgment, eminently qualified him for service on these occasions. He allowed no considerations of personal ease or interest to interfere with his attendance at the quarterly meeting of which he was a member, or at the yearly meeting held in London; where, with very few exceptions, he was found, for upwards of fifty years, taking an important part in the deliberations of that meeting. In the share which he took in support of the discipline of the Society, in its various meetings, he expressed himself with firmness, and sometimes with earnestness; but after having fully stated his own views, if the meeting did not concur with them, he yielded to its judgment; and as he advanced in years, his example, of a cheerful acquiescence in these respects, became instructively conspicuous.

This active and indefatigable laborer in the cause of religion and Christian morals, was a man much given to hospitality. To those who travelled in the work of the ministry, or for promoting, by other means, the cause of truth and righteousness amongst men, his heart and his house were open; and in this cheerful dedication of his time and substance, he was blessed and comforted. He was earnestly solicitous that Friends should contribute according to their ability, to such matters as required pecuniary aid, whether for the maintenance of our poor, the relief of the distressed, the accommodation of the Society, or the forwarding of benevolent objects; and was a good example himself in this respect. A few years before his death, in encouraging his friends to liberality, he informed them, that when his means were small, he always gave a little; that when he had more in his power, he did more; and that he believed, those who withheld from giving, under the idea, that they would be liberal when they became richer, would be in danger, when that time came, of having their hearts so shut up, that they would then do it very sparingly, if at all.

William Tuke was warmly interested in the progress of piety and virtue; and was grieved when he heard of the increase of vice and infidelity. In devising and executing measures beneficial to his fellow-creatures, and especially those which concerned our Society, he appears not only to have been judicious and persevering, but to have derived from them a satisfaction, which overpaid all his labors. Amongst the objects which gained his peculiar attention, were the promotion of schools, the abolition of the slave-trade, and the spread of the Holy Scriptures, both at home and abroad; and he was particularly

exertive in the establishment and management of that excellent institution, the Retreat, near York, for insane persons.

Though he possessed an uncommon degree of firmness of mind, and was favored to rise, with singular fortitude, above his own troubles and afflictions, yet he knew and felt for the imperfections, trials, and infirmities, incident to human nature; and this sympathetic regard towards others, joined to a religious tenderness of spirit, often disposed him to cheer and strengthen the drooping and afflicted mind; and his feelings of this nature were far from being diminished, in the latter part of his life. Notwithstanding his very advanced age, he continued, to the last, to be a useful member of society, and a comfort to his relations and friends.

He was twice married, and survived his last wife about twenty-six years. His family was large, and except his daughter Sarah, the wife of Robert Grubb, and his eldest son, Henry, such of them as attained to maturity survived him. In the endearing relations of husband and parent, his exemplary conduct was no less conspicuous, than in the more public duties of life.

When no longer able to leave home, he continued to be a most diligent attender of our religious meetings, even when under great weakness of body, and the affliction of blindness: and this practice, in which his demeanor was solid and reverential, he continued till within a few days of the close of his life; evincing the spirit of the Psalmist, when he exclaimed, "How amiable are your tabernacles, O Lord of hosts! My soul longs, yes, even faints for the courts of the Lord: my heart and my flesh cries out for the living God!"

There is reason to believe, that in a good degree of this favored state of mind, the messenger of death summoned this Christian soldier from works to rewards. The attack which terminated his life, though rather sudden, was gentle. He appeared to be sensible that the close was approaching; and though he said but little on the subject, his deportment manifested that he was waiting for that solemn event. A few days before it took place, he gradually became weaker, and departed quietly, without any apparent pain, on the 6th day of the Twelfth month, 1822, in the ninetieth year of his age.

JAMES BIRCH was born at Dedsbury, on the borders of Lancashire, in the year 1731. His parents sent him to the village school, where in a short time he acquired a tolerable share of useful learning. He appears to have delighted in many of the vain amusements of the world; but about the twenty-third year of his age, he became acquainted with the society of Methodists, and yielding to the convictions of the Lord for sin, he soon after joined in religious profession with them, continuing among them about ten years.

Being at Stockport, he went into a meeting of Friends, which was held in silence, and in which his mind was powerfully visited by heavenly love. He has often been heard to say, that such a meeting he had never experienced before nor since. He was admitted a member of our Society, by Morley monthly

meeting, in Cheshire, in the year 1769. Soon afterwards, from an apprehension of duty, he quitted his business of shoe-making, and opened a boarding-school at Morley; in the management of which, it appears to have been his great concern to make his pupils acquainted with the Holy Scriptures, and the writings of pious men, and by his example, to train them in a humble dependence on the Almighty.

In the year 1798, he removed out of the north of England, and settled, with his eldest daughter and her family in the neighborhood of Chelmsford. He was a diligent attender of our religious meetings, even in advanced age, and was often engaged, when thus met with his friends, to bear testimony to Divine goodness and mercy; having for several years acceptably appeared as a minister.

He seemed to be much redeemed from this world, and spent his time principally in reading and meditation. His innocent life gained him the esteem of those about him; and as he was a lover and promoter of unity among brethren, so he was a good example, in his care to avoid and discountenance tale-bearing, or anything that would lessen the good esteem of his absent friends. During several of the last years of his life, his strength and memory gradually failed; yet he was often enabled to impart counsel in a lively manner, to those who called upon him, evincing a mind clothed with resignation and piety.

In the Second month, 1822, when upwards of ninety years of age, he was visited with a paralytic affection, and not long after remarked: "I have endeavored to serve my Maker uprightly from my youth; and, blessed be his name, he has not forsaken me in old age." On a friend's taking leave of him, he remarked: "Oh! that we may be strengthened with grace unto the end of time, and meet together in the holy, heavenly kingdom; and this I beg, not only for myself, but for all my dearly beloved friends." He often said, "My mind is much in heaven; but I am fearful I am deficient in praying always, and in everything giving thanks; for every moment ought to be spent in serving my heavenly Father." A few weeks previous to his dissolution, he said: "Now let your servant depart in peace, for mine eyes have seen your salvation;" and at the same time, taking leave of some of his relations, he added, "I believe I am going to my grave in peace." He, after this, gradually became weaker, and expired on the 12th of the Third month, 1823.

MARY HANBURY was the daughter of William and Mary Allen, of London; and was born in that city, in the Ninth month, 1797, and died on the 17th of the Fifth month, 1823.

She was favored in very early years, with the visitations of the love of God, which she was concerned to cherish; and through obedience to the manifestations of pure wisdom, she grew in grace, and deepened in religious experience, beyond what is often attained so early in life.

The following memorandums, begun when she was about thirteen years old, instructively show the tender and pious frame of mind with which she was at times favored, from her early years.

1811. "In my retirement this evening, I felt the fresh extendings, I think, of heavenly regard; and I

measurably experienced, that they who early seek the Lord, shall find Him. And earnestly have I prayed that the morning of my day may be devoted to his service; and that, as I grow in stature, I may grow in grace. Oh! may I always walk in the narrow way that leads to eternal life, and be amongst the few that find it. May I be faithful in the few things, simply resigning the little that no be called for at my hands, and faithful to every manifestation.

1811. “have completed my fourteenth year. Childish years are now passed, and it is time for me to think as one who has her part to act in life. It is the day of small things with me; but it is an important day; as, by these small things, by every-day occurrences, my character is to be fixed. May divine assistance be granted me, without which my endeavors are vain.”

1813. “A sweet, peaceful state of mind, has been my allotment this morning, for which I desire to be made thankful; but when this is the case, after a season of mental conflict, I am sometimes afraid of taking up my rest, short of the true rest. Thus, in every state, doubtings and fears attend. At this season, however, submission to what I apprehended a little requiring, seems to have gained me admission into the quiet habitation.”

1813. “My desire this morning is, to be enabled to stand still, that the voice of the stranger be not mistaken for the voice of the true Shepherd. I awoke under considerable depression; there did indeed seem a thick cloud, through which prayer could not pass, and this because of manifold transgressions and unwatchfulness: yet, the desire of my soul was, and now is, to be kept in patience through every refining dispensation, and not to be taken out of the furnace until the work is done.”

The virtues of this amiable young woman greatly endeared her to those who enjoyed her intimate acquaintance; nor was the attractive influence of her pious example confined within these comparatively narrow limits. While circumspection and humility evinced, from very early years, her subjection to the cross of Christ, it was encouragingly apparent, that she had proved his yoke to be easy, and his burden light. She was entrusted with considerable talents, which were improved by culture; her affectionate father, for she had been deprived of her mother in her infancy, sparing no pains nor care to provide for her a liberal, yet guarded education. But as she was one who feared the Lord, she was preserved from presuming upon her endowments, either natural or acquired, and mainly solicitous to dedicate them to the service of Him from whom she had received every blessing. On this subject she has left the following remark: “At times I felt that I must count all things loss, in comparison of heavenly wisdom; and that human acquirements would be of little support when death was in view, if the one thing needful were neglected.”

Her judgment was remarkably matured for her years, and being naturally of a prudent and discreet character, she was qualified to act the part of a friend and a counsellor to her beloved father; soothing the path of life by her participation in his cares and sorrows.

In the twenty-second year of her age, after having passed through many secret conflicts and baptisms, she came forth in the ministry. Her communications were not long, but impressive and edifying, and

delivered in great simplicity; and in prayer her spirit was remarkably clothed with solemnity and reverence.

In the Second month, 1822, she was united in marriage to Cornelius Hanbury. For some months previous to the illness which terminated her course, she was often occupied in close self-examination, and in breathing to the Lord for further purification of heart. In looking forward to an approaching trial of her strength, she remarked, that her mind was at ease; that, being fully satisfied nothing would be permitted to befall her which was not designed for her good, she could commit herself without anxiety into the Divine hand. During her illness, which occurred a few days after the birth of a son, her spirits were calm and cheerful, so as to bear up those who had the privilege of waiting on her; and her remarks, from time to time, clearly manifested that her soul was stayed upon her God. She expressed, very sweetly, her love for those about her; and on being asked whether she was in any pain, she said: "No, not in any pain:" and that her mind was happy and peaceful. She often remarked, that she was very comfortable; but the heavenly expression of her countenance exceeded words. And those who witnessed the solemn close, seemed to be made measurably sensible, that her purified spirit was united to that blessed company, whose garments are washed and made white in the blood of the Lamb.

MARY DUDLEY was the daughter of Joseph and Mary Stokes: she was a native of the city of Bristol, where she was born in the Sixth month, 1750; and died at her own dwelling, at Peckham in Surrey, on the 24th of the Ninth month, 1823.

Her parents professed the principles of the established church of England, and strictly attending to the ceremonies instituted by that community, introduced her, from a child, into a regular observance of them. Notwithstanding this, she was allowed to enter into most of the vain amusements of the world, to which her natural disposition strongly inclined; and being of engaging manners, her company was much sought after, and her temptations to gaiety were thus greatly increased. It appears, however, by some of her memorandums, that she was very early favored with the visitations of the love of God; 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 believing that the ministry of some of the Wesleyan Methodists had been a benefit to her, she was induced to connect herself with that society, and remained a member of it between two and three years; but, at the same time continued to attend the established worship.

In writing on this subject, she makes the following observations: "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 the 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, and was not assisted in the understanding of their religious principles by the reading of books, it appeared she had such a clear 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 as a minister of the Gospel, from which her natural disposition exceedingly shrunk. After exercising for some time, the gift with which she was entrusted, 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, were insufficient to afford that peace of which her exercised spirit felt so much the need. She describes her situation at this time, 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 been long 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 afflicted 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 to proceed in them was 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, not likely long to survive; 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 was presented to her view. In a short time, her love and obedience were put to the closest test, by an apprehension that it was required of her, by her gracious Lord, to unite with her beloved friend Sarah, the wife of Robert Grubb, in a religious visit in Holland, Germany, and France. She had seven children, the youngest only ten weeks old, when she was about to enter 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 to the edification of many of those whom she visited, who were thirsting for spiritual refreshment. Her resignation to the foregoing requiring of duty, 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, Mary Dudley 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, and in many of the counties of England, and the meetings of Friends in other parts of the nation; besides which, she was engaged in most places, in holding meetings with those of other religious denominations. These visits, also, were often entered upon in much bodily weakness, and under a close exercise of faith, increased by having a large family, to whom she was most tenderly attached; but the Lord was graciously pleased to strengthen her to perform the assigned work, to his praise, and to enable her, in the power and love of the Gospel, to invite others to come and partake of its renovating, blessed influence.

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 Southwark monthly meeting. She was a minister highly esteemed, a mother in Israel, sound in faith and doctrine; continuing to labor diligently in gospel love, in her declining years, for the promoting of truth and righteousness, under the pressure of much bodily weakness: so that it may be truly said of her, that she was “fervent in spirit, serving the Lord.”

After coming to reside in England, she visited, in the character of a minister, most of the families of Friends comprised within the quarterly meeting of London and Middlesex; and travelled in several counties on religious service. 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 eminently qualified for service, in meetings with those not in religious profession with us; in which she frequently advocated, in a clear and convincing manner, the doctrine of universal free grace, the divinity of our blessed Lord, and the great benefits of that redemption which comes through Him.

Our dear departed friend experienced many deep trials, which she bore with exemplary resignation, thus evincing her reliance on Divine support; and hence, she could feelingly sympathize with others under affliction, and was often enabled to hand the cup of consolation for their encouragement. Early in the year 1823, when in a very feeble state of health, she was enabled to accomplish a visit to the families of friends of Devonshire-house monthly meeting; this was her last religious engagement, during which she frequently expressed her belief that her day's work was drawing to a close.

After this she continued to attend her own meeting, when health permitted, until about the middle of the Fourth month, when she became unwell; and in a few days the disorder had made so rapid a progress, that danger was apprehended. She often 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 doubtings 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 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 my 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.”

In the course of the night of the 1st of the Fifth month, when solemnly conversing on her precarious situation, she said, with peculiar calmness and feeling: “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 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, counsellors, 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 that her remaining strength would be soon exhausted; and one night, after having given 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 that she might be again raised up, she quickly replied: “That

this is my death-illness, I have not the least doubt; but the time may be mercifully concealed from me; 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 was, however, wonderfully supported, so that, to those around her, she frequently appeared to be favored with the rich enjoyment of perfect happiness and peace. At one time, when tried with restlessness and pain, 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 departure was observable only by gradually ceasing to breathe; and when approaching dissolution became apparent, the following were 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."

SAMUEL TOMSON was the son of William Bridge Tomson, of Mepal, in Cambridgeshire. Though he was preserved from many of the evils to which the young are exposed, yet, about eighteen months before his death, he was greatly afflicted, under a sense of condemnation for past sins; and the consciousness that he had not paid proper attention to the counsel of his parents, became to him the cause of heartfelt sorrow. Sending for his father, he expressed his deep concern at having acted contrary to the wishes of his parents, desiring that he might be forgiven by them. His mind appeared to be relieved by thus disclosing his feelings, and he earnestly craved the forgiveness of his Heavenly Father, under strong conviction, exclaiming: Oh! that I might witness my salvation sealed this night."

During the time of his confinement, many expressions evinced that the Lord was instructing him by his Holy Spirit, and that, in adorable condescension, the purification of the soul was going forward. "What a comfort," he remarked, on one occasion, "it is to have such parents, and to be so cared for. I now perceive that many young persons are not enough sensible of the advantages of such care." Happy is it for those parents, who at such solemn periods as this, can feel the sustaining conviction, that they have endeavored to train their beloved charge, when in health, in the ways of religion and virtue, and to fix their hopes of eternal happiness on that redemption which comes by Christ.

At one time, when speaking of his bodily affliction, he said; “Though my sufferings are great, what are they when compared with what our Savior endured, when He bore the sins of mankind?” Being afterwards in extreme pain, he repeatedly and fervently supplicated: “O gracious Savior, be pleased to relieve me;” and his prayer appeared to be mercifully answered, he being shortly afterwards permitted to experience considerable alleviation. A sense of this favor long continued to be a comfort and encouragement to his mind, and he would repeatedly say: “How comfortable do I feel, both in body and mind! What a favor to be so free from pain.” He lay awake many hours in the night, and spent much time in contemplating, with sincere gratitude, the goodness of his Heavenly Father, in thus vouchsafing his Divine presence, being firmly persuaded that nothing else would have afforded him such sweet peace.

He delighted in meditation, and in reading and reflecting upon the Holy Scriptures and other religious books; and his apartment being near to that of his parents, their minds were many times comforted by hearing him engaged in vocal prayer, in the course of the night. Requesting, one morning, that his father would come to him, he spoke of the remarkable manner in which he had been spiritually refreshed: “and now,” he said, “I could wish to be released; but desire patiently to wait the appointed time.”

Some time afterwards, he remarked “Oh! what a consolation to poor sinners, that Jesus Christ came into the world to save the chiefest:” adding, “it is well for me that I was afflicted: before I was afflicted, I went astray.”

Inquiring where that portion of Scripture is, which says, “Where the wicked cease from troubling, and the weary are at rest;” and his question being answered, he said, with much sweetness, “I shall soon be there, mother.”

In this favored state he continued, until about thirty-six hours before his departure, when his bodily sufferings were again increased, and from this time he was deprived of the power of speaking, but his feelings appeared to be impressively portrayed in his countenance; every thing there indicating a foretaste of the joys which should be hereafter revealed.

He died at the age of seventeen, on the 2nd of the Fourth month, 1824.

MARIA POLLARD was the daughter of John and Elizabeth Batger, of London, and was born in the Twelfth month, 1787. In a short account of her early life, which, during her last illness, she believed it right to dictate to her husband, she says: “I was very early impressed with the fear of the Lord, and between the age of twelve and thirteen was remarkably visited with the day-spring from on high.” About this time, when at school, her mind was often” drawn into retirement, and she sometimes thought it right to express a few words of Christian counsel to her companions. In doing this, she acknowledges being as sensible of the Divine commission, and of the evidence of its being accepted, as

of some services of a more public nature in after life. At this tender age, she was under much religious exercise; an impression being powerfully made on her mind, that it would be required of her publicly to advocate the cause of Truth.

In the narrative already alluded to, she remarks: “About the age of nineteen, after passing through many provings, it seemed clearly revealed to me that the time was come for the surrender; but if my natural life might have been accepted, I believe I could willingly have made the sacrifice. I went to meeting time after time, and was often brought to a state of trembling; but allowed the reasoner to come in, who persuaded me I was so little and low, and of so little account, it was not likely that my friends would receive any thing from me in that way. Still the Lord continued to plead with me, and, in adorable mercy, He left me not to myself, but dealt very kindly with me.”

In the twenty-third year of her age, she came forth as a minister, and she observes, on first yielding to this manifested duty: “Oh! the inexpressible peace that was my portion for this act of obedience: notwithstanding this, how did nature shrink at the prospect of further dedication in this line; how often was the language of my heart, 'Send by whom you will send; but not by me.' And oh! the conflict which I endured; for though I knew it to be required of me, I did not yield until I had suffered further for disobedience; but the Lord, who chooses obedience rather than sacrifice, gave me clearly to see this was the way of acceptance.”

In the year 1813, she was married to Joseph Lamb, of Reading, who was removed from her by death in about four years. During her residence there, which was much to the comfort and satisfaction of Friends of that meeting, the following memorandum was written by her, after an illness: “I desire to feel sufficiently grateful to my gracious Benefactor, who, I can thankfully acknowledge, has been with me all my life long, to the present day; has sustained me by his never-failing arm of power through many deep trials; and even in this illness has often enabled me, notwithstanding bodily suffering, to sing praises to his name. Oh! may I never forget his mercies, but surrender myself more unreservedly unto Him, who has a right to the disposal of all that we possess. On sitting down once more with my family, much humbled, the secret aspiration of my soul was unto the Lord, that increased qualification might be experienced, rightly to go in and out before them: for oh, how awfully important, has it appeared to me in my late illness, is the situation of those who are heads of families, and have under their care, whether their own offspring or not, tender youth, very susceptible of lasting impressions.”

About four years before her decease she became a member of Southwark monthly meeting, having married William Pollard, a Friend, of that meeting. From this period she was generally in delicate health; but was, at the same time, a striking example of diligence in the attendance of meetings, and by the solidity of her deportment, evinced that her mind was fixed on the Source of all good. Her ministry was sound and weighty, and she was particularly concerned that she might not exceed, by expression, the requirings of duty: and sensibly feeling the great uncertainty of time, was often led instructively to set forth the need of a preparation for eternity.

In her last illness, which was a consumption, she was confined to the house for several months. During

the progress of the disorder, she suffered much from weakness, yet she apprehended it right to discharge a debt of love to several individuals, who at her request were sent for. Although, previous to these religious engagements, she was so low and weak as scarcely to be able to articulate, she was strengthened to relieve her mind to her own humbling admiration, seldom appearing fatigued by the exertion; and she spoke of being mercifully favored with the reward of peace. From her feelings afterwards, she was ready to conclude that the work was done, and that she had only to wait the appointed time, until her change came, saying, "What a glorious day will that be;" and requesting that she might remain very quiet. She continued in this state of existence about six weeks longer, in the course of which time she believed it required of her to send for some of her young friends, with whom she labored faithfully in the love of the Gospel.

On the 25th of the Fourth month, she appeared rapidly sinking, and at one time, when in extreme suffering, said to her husband, "Pray for me, that I may be released." At another time remarking, "What a mercy it is, to have nothing to do but to bear the sufferings of the poor body." On some friends calling to see her, she spoke to them nearly as follows: "Be faithful, you who are called to labor. I have suffered much from unfaithfulness, in not yielding, in the last meeting I attended, to a pointing of duty, which repeatedly revived in my mind with clearness, relative to the uncertainty of time, and the necessity of pressing onward at every period of life; not sinking under the feeling of inability, but endeavoring to look to our great High Priest, who remains to be touched with a feeling of our infirmities. Oh! how have I seen the purity that is needful for an admission into the heavenly kingdom; and have so beheld the value of immortal souls, that to help one into the right way, seems worth spending much strength for. Notwithstanding my sins of omission and commission, I have thankfully to acknowledge a sense of forgiveness, and a belief that they are blotted out, through the efficacious blood of the Lamb; and now I can trust in the mercy of God, through Jesus Christ." At another time she said, "I have been under great conflict of mind; but it was hushed by peace, be still, 'and succeeded by a calm. All is now centered in, Your will be done."

Through the whole of the day preceding her dissolution, she suffered much pain, and it was difficult to understand what she said; yet it was evident that she was at intervals engaged in prayer, and she was several times heard distinctly to say, "O! my God, take me not away in anguish." This petition seemed mercifully granted; her breathing became gradually more and more easy, and, on the morning of the 4th of the Fifth month, 1824, she fell into a sweet sleep, in which she passed quietly away; being prepared, we may humbly trust, to be added to those to whom, through redeeming mercy, this invitation applies, "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

MARY JACKSON was the daughter of James and Elizabeth Jackson. Her father was a farmer, and resided near Ware in Hertfordshire. He died when his daughter was young; and the farm was placed under the occasional superintendence of her brother-in-law, until the death of her mother, to whom she was a very tender and affectionate nurse, during several years of infirmity, brought on by repeated

paralytic attacks.

She was blessed with a clear and good understanding; but had received no other education than what she obtained at a day-school, when quite a child; and, in addition to the necessary attention to her aged parent, was much engaged in the care of the dairy, and other matters connected with the farm. She was, at the same time, a bright example of steadiness and propriety of conduct; and constant in her attendance of our religious meetings, pressing through many difficulties to go to them.

On the decease of her mother, she undertook the charge of the family of her brother-in-law, he having become a widower. As a mistress, she exercised an unremitting care for the servants, both as to their temporal comfort, and their preservation from evil; and was careful, that the men employed' on the farm, who were inmates in the house, should regularly attend the family reading of the Scriptures, on First-day evenings. Such a Christian concern for individuals of this class of society, was not so general fifty years ago, as we may hope is now the case; and it is a practice worthy of imitation, by all who have it in their power, thus to manifest an interest in the best welfare of this too often neglected class of the community. If the maid-servants, or farming lads, could not read, she taught them herself; and some of those who did not know their alphabet when they came to her, before they left could read a chapter in the Bible, so as to understand its contents.

Mary Jackson never had much property; and when she was advanced in years, a person who held some of the little which she possessed, failed. On this occasion, she wrote thus to a niece, whom she had tenderly watched over, and cared for from early life: "The sorrowful event, which was feared when you were with us, and has since been realized, has affected me much, and deprived me of many hours' sleep; though I can say, my share as to my own loss, has been the least part of my concern. Indeed, I am ready to wonder how little that part has affected me. It is no virtue in me; but I can but esteem it an additional favor conferred by the Giver of every good."

After this circumstance, her income was so limited, that it only allowed of her occupying a single room in a cottage; where that humility and circumspect conduct, which had marked her instructive walk through life, were adorned by a sweetness and true Christian contentment, which additionally endeared her to her friends. The needs of her poor neighbors greatly interested her benevolent heart; and as long as she was able, by her industry, to contribute to her own support, she would assist them, remarking, on cases of distress: "I wish to do just what is right for such a one as I. I am not afraid that I shall live to know lack." And she endeavored, in after life, according to her ability, in some little way, to relieve their sufferings, frequently also representing their case to the more affluent.

While it is encouraging to observe those who are endowed with large possessions, preserved by the influence of true religion, from being high-minded, or trusting in uncertain riches; it is not less edifying to contemplate instances, where the same blessed principle exalts those of low degree, and enables them, amidst various trials and privations, in everything to give thanks. Amongst these, the subject of this memoir may be justly classed, as appears from the representation of her friends, and her own memorandums. From this last-mentioned source of information, the following extracts are taken.

1809.—Eleventh month, 12. “Since my residence in my small apartment, I have had, at times, to acknowledge with thankfulness, that I am provided with everything requisite, and that, far from feeling uncomfortably lonely, I have hitherto much enjoyed the degree of solitude it has afforded. But the unwearied enemy being busy in every station and situation in life, how do I at this moment long, that I may keep watchful while time is afforded; that, after having been. favored with more of the incomes of the presence of Him, who is above all to be desired, I may not depend as upon the manna gathered yesterday, or sink into a lethargic state; and that my faith may not fail, in times of desertion, but that one grain may be afforded to the last.”

1812.—Eleventh month, 21. After alluding to the death of two of her neighbors, she remarks: “Whenever the messenger may be sent, may I be in a state of readiness. But, alas! my weakness is inexpressible; though it is sometimes a consolatory consideration, that our weaknesses are fully known to Him who mercifully took upon Him our nature, and has a feeling of our infirmities; or there would be no hope.”

1814.—Tenth month, 7. “I have this morning been favored with renewed desires, that I may endeavor to keep near to that unerring Guide, who is alone able to protect from the snares of the adversary of man's happiness, who is still very busy to draw aside; and I find that increasing watchfulness is needful, even in the confined station in which I am mercifully placed by a tender Father. He knows my great weakness and inability to occupy with a large talent, even of the things of this world; that I am frequently sensible that thankfulness is due, not only that I am favored with sufficient, at present, to supply all my needs; but also, that a large share is not committed to my trust. May I properly spend the small portion that I have, without either indulging too much, or, on the contrary, denying myself what is needful; without too great anxiety for the future. In addition to the many favors conferred on so unworthy an object, I esteem it no small one, that I am still in the enjoyment of contentment, and not tried with fears that I shall be suffered to be in need.”

1816.—Eleventh month, 9. “Notwithstanding my indescribable poverty [of spirit] it may afford me some encouragement to remark, that twice in this week, when my head has been on my pillow, having been favored with renewed desires to draw near to the Source of Good, a degree of hope was experienced, that, through unspeakable mercy, my weak endeavors would be blessed at last. Oh! may it be so, says my soul at this time; but various are the temptations that await me; yet I think my desires to overcome, increase rather than abate, as age advances.”

When her strength had so far declined, that it became unsafe for her to live alone, she was kindly cared for, at the house of her nephew, John Brown, of Hertford, by whom she was accommodated as a boarder, for the remainder of her life. In the year 1818, she wrote as follows: “At times, I think I have been thankful for the privileges I share in my advanced age, when nearly incapable of taking a part in active life; the hearts of my kind friends being disposed amply to provide for all my temporal needs. I now spend most of my time in my own apartment alone. How frequently do I regret that, in a situation so favorable for retirement, my weakness should be such, as to lack ability to improve it by watchfulness and prayer; yet there are times wherein I feel desirous of the blessing of preservation, and

see the necessity of refinement, not only for myself, but also for all my endeared relatives, and in a peculiar manner for those of the younger class.”

This aged Friend was a bright example of patience and composure, during her last illness; and her expressions, while they marked deep humility, manifested no less strikingly a readiness to number her blessings, a disposition which had been instructively apparent through life. She died at the age of seventy-nine, in the Sixth month, 1824.

JOHN DONBAVAND was the eldest son of Joseph Donbavand, who was, for many years, a teacher of Ackworth school. After having received his education in the institution, being an orderly boy, and thought suitable for the station, he was bound an apprentice to the school for seven years. Though his conduct during this period, was apparently, in great measure, consistent with his station and religious profession, yet, when about twenty years of age, he wrote thus, on a retrospect of former years. “At the age of fourteen I was chosen for an apprentice. How pleasant it would be to me, if I could, in giving an account of all my youthful life, here state that I was preserved in innocency and watchfulness. For lack of this latter blessed influence on my conduct, in a year or two I deviated from that way into which, I have often since believed, my feet had been happily turned; and instead of endeavoring further to become established, I wandered wider and wider from the fold of rest, till I reached my twentieth year.”

About this time the Lord was graciously pleased to awaken him to a sense of his undone condition, and of his great need of redemption from the power and guilt of sin. Under these convictions he made the following memorandums.

“I had now no pleasure when alone, or when in company. I passed over several weeks, and my soul could find no rest. I sought private places and kneeled down, beseeching the Lord that He would have mercy upon me.” “Having undergone much chastisement, I am encouraged to hope, that, before long, some relief from present distress and suffering will be afforded me. O my God! You only know the deep wadings I have to make. Had You not most mercifully condescended to point towards a way for my deliverance, I do not know what would have become of me. In a while, I began to take delight in reading religious books, and especially the Holy Scriptures; and a comfortable hope was raised, that if I patiently endured, and remained faithful to manifested duties, I should in time, come to enjoy a measure of Divine favor.”

In the Second month, 1810, near the end of his apprenticeship, John Donbavand was ballotted for the local militia. For bearing his testimony against war, by declining to serve or to pay the fine, he was committed for a month, to the house of correction at Wakefield, in company with several others, who were in like circumstances. Some of his remarks, written at this time, clearly show that his suffering in this way was not a matter of course, merely because the Society of which he was a member had uniformly maintained a testimony against all wars; but that he acted from a conviction, that the true disciples of Christ ought not to be instrumental in destroying their fellow-men. Within four years, he

was again subjected to a similar trial of his religious principles, and again committed, with two of his fellow-servants at Ackworth, to the house of correction at Wakefield, for the term of one month. One of the county magistrates, as he had on the former occasion, now also exerted his influence to obtain some privileges for him and his fellow-sufferers, which rendered their confinement less irksome.

After the expiration of his term as an apprentice, he was engaged as a master in the school at Ackworth, which situation he filled the remainder of his life. He was valued for his steady, diligent, persevering attention to the duties of his station, both in and out of school. His deportment was plain and unassuming, and his daily intercourse with the scholars afforded many opportunities, which were gladly embraced by him, of opportunely giving a word of advice. His counsel reached the witness for Truth in the minds of his tender charge, and convinced them, that though he considered improvement in their school-learning to be indispensable, yet, a far more important lesson was, the knowledge that they were by nature prone to sin; and the great need they had of becoming subject to Him, who came to seek and to save that which was lost. He appeared to maintain a constant, watchful care, lest the solemn season of his youthful dedication should not be kept fully in remembrance; and thus, being preserved in liveliness of spirit, he was enabled, as he advanced in years, to make progress in the Christian race.

The superintendent of Ackworth school, by whom the preceding delineation of character has been furnished, further adds: "He sometimes uttered, in our religious meetings, a few words in simplicity and brokenness of spirit, by way of exhortation; and, at other times, in supplication for a continuance of the Lord's mercies. These little offerings, I believe, were generally acceptable to his friends. In short, I think his life, after he attained to man's estate, was one of great circumspection, of much inward travail for the assistance of the Spirit of his Divine Master in the regulation of his own heart, and for the guidance of his conduct in his intercourse with the children. His labors in this institution, I think, were blessed; and I am quite satisfied, that he had no joy like that which arose from a knowledge of the prosperity of Zion."

The following memorandums show the humble opinion which this faithful assistant entertained of himself, and his watchful care of his own conduct in the discharge of his important duties.

1819.—Sixth month, 3. "A fear often attends my mind, that I am not making that progress Zion-ward which many others do, who, perhaps, are younger than myself. However this may be, may I hold on my way in faith and patience, seeing that it is he only who holds out to the end that shall be saved. I have no desire to complain of the allotments of Providence concerning me; for I plainly perceive, they are all in infinite wisdom."

1823.—Tenth month, 1. "Oh! may I learn more and more to depend on You, O Lord, in whom is all help; and may I, from time to time, leave to your care the direction of the dear children, when required publicly to go in and out before them. I have long seen, that of myself I can do nothing acceptable unto You, only as You are pleased to work in and through me.

Tenth month, 5. This morning, a desire arose in my mind, as it has done at many other times, that the

Lord would be my helper, through my week's duty among the boys. Oh! no one knows, [but by experience] the care and watchfulness, and the great searching of heart, attendant on the master on duty, who is desirous to act faithfully in the discharging of every requiring.”

Tenth month, 14. “The Lord has been with me, can my soul say! and He has helped me through the business of the day. What shall I render to You, O Lord! for this and all your mercies vouchsafed to me, a poor unworthy creature.”

In the spring and summer of the year 1824, the health of John Donbavand appeared to be declining: he had for some years been far from robust. He was absent from the Institution in the course of the Eighth month, and returned to his accustomed duties, apparently in improved health and spirits. In the Eleventh month, he was taken ill of an epidemic fever, which had prevailed in the school, and very soon became extremely debilitated. The medical assistance, and different means, which proved useful in the cases of the other patients, seemed to have no effect in arresting the progress of his disorder. Throughout this illness, which was very severe, he was favored with patience and tranquillity, and entirely resigned to the will of his Lord. He died at the age of thirty-five, on the 30th of the Eleventh month, 1824.

SAMUEL ALEXANDER was born at Needham-market, in the county of Suffolk, in the year 1749. His parents were Friends of a pious character, who gave him a guarded education, and trained him up to habits of diligence. He was of a lively and cheerful disposition, and, in early life, the buoyancy of his spirits sometimes led him to join in things which did not comport with the apostolic injunction to youth, to be sober-minded; but it is believed, that he was preserved from gross evil. When he attained to manhood, and left his father's house, his connexion in business introduced him to habits of intimacy with persons of gay and worldly dispositions, which gave an unprofitable bias to his mind, and led to some deviations, in dress and manners, inconsistent with the simplicity of our religious profession; yet he always entertained a sincere regard for the ministers and consistent members of our Society, and his house and heart were open to them.

In the twenty-third year of his age, he married Elizabeth, daughter of John and Lucy Gurney, of Norwich, in whom he found a virtuous and amiable help-meet, and to whom he was united about fourteen years. She met with an affecting accident, which was succeeded by an illness of some months' continuance, from which she never recovered: this made a deep and lasting impression on his mind: he was led to see the vanity of the world, and the insufficiency of temporal enjoyments to satisfy the necessities of an immortal soul. The strait gate, and the narrow way, appeared to his view as the only path of safety; and he was made willing to forsake all, and follow Christ. Continuing humble, watchful unto prayer, and attentive to the manifestations of the Holy Spirit, he soon found the constraining influence of Divine love to awaken in his mind a concern for the welfare of others, and about the year 1789, he came forth, in an acceptable manner, as a minister of the Gospel.

Having been favored to acquire a competence of temporal possessions, and not desiring an undue accumulation of wealth, he retired from business at an early period of life; devoting much of his income to the purposes of hospitality and benevolence, and employing his time and talents more fully in religious service, and in the promotion of acts of Christian philanthropy.

Courteous and affable in his manners, his society was generally engaging; and being watchful to embrace opportunities to impart a word of caution or reproof, where needed, he was, at times, made instrumental to the help and encouragement of others. His desire for the welfare of our youth was conspicuous; and he was frequently concerned in love, to impress upon their minds the importance of the precious cause of Truth; and earnestly would he entreat them to come forward in support of its principles, and to follow their Heavenly Guide, wheresoever He might be pleased to lead them.

At different periods, Samuel Alexander visited, as a minister, the meetings and families of Friends in several parts of this nation. He was a very constant attender of the yearly meeting in London, repeatedly attended the half-year's meeting in Wales, and was twice in Scotland on religious service. His ministry was sound and edifying; and, as he advanced in years, the general tenor of his life increasingly manifested that he was concerned to observe the injunction of the apostle, to become an example to believers, "in word, in conduct, in charity, in spirit, in faith, in purity."

He was cautious not to move in the exercise of his gift as a minister, without a clear apprehension of required duty; and it was to him a source of devout gratitude, when permitted to feel the baptizing power of Truth prevailing in our meetings for worship. In our meetings for discipline, it was instructively obvious to his brethren, by his reverent deportment, that he was often concerned to wait before the Lord for the arising of his power.

When in declining years, though not often from home, he continued to feel a lively interest in all that concerned the good of our religious Society, or tended to promote the cause of Truth and righteousness in the earth and his diligence, even to old age, in a conscientious discharge of what appeared to be present duty, afforded a pleasing and animating example.

On the 4th of the Twelfth month, 1824, having been actively engaged in devising means for the employment of the children of the poor in his own neighborhood, he was suddenly attacked with a spasmodic affection of the chest, which greatly reduced his strength. The painful symptoms speedily yielding to medical treatment, hopes were entertained of his being spared a while longer. He sometimes appeared in doubt as to his recovery; but was sweetly tranquil, and said that he felt no condemnation. He once observed, that if it were intended for his end, he should like to see it with rather more clearness; and remarked, that we have nothing to trust to but the mercy of God in Christ Jesus.

On waking one morning he requested his daughter, who had sat up with him during the night, to take from his pocket a short extract he had recently made from a work which he had been reading. It consisted of some expressions which were written in the prospect of death, and amongst other pious sentiments were these: "Abide with me, my Jesus! for the time is far spent, the shadows of evening are

stretched out, and the day is declining upon me. I earnestly entreat you, blessed Lord! to order such an end of life to me, as may be truly Christian, acceptable to You, and perfectly void of sin and shame; and, so far as you see fit, of extreme pain.” It was evident he intended to convey, that such were the breathings of his own soul.

About eleven days after the before-mentioned attack, he arose to breakfast, and took his usual repast with some relish. Soon after, he spoke of uneasiness in his neck and face, of which he had before complained, and suggested the trial of a fresh remedy; when pausing about the space of a minute, he leaned back in his chair, and without the least struggle, expired. Thus, at an unexpected moment, his spirit was gently called home, and spared all further conflict. This solemn event occurred on the 15th of the Twelfth month, 1824.

“Many,” it is said, “are the afflictions of the righteous; but the Lord delivers him out of them all.” It was evident to his most intimate acquaintance, that our dear departed friend often experienced great poverty of spirit; and had, at times, to pass through close conflict of mind, both on his own account and that of the church. These baptisms, as they were patiently endured, became instrumental to his further refinement; and, being rich in faith, and much redeemed from the spirit of the world, and having yielded, in meek submission, to the sanctifying operations of the Holy Spirit, we may contemplate his release from the trials of time, as a change unspeakably happy, and an entrance into the joy of his Lord.

ROBERT FOWLER was born at Melksham, in the Fifth month, 1755. The death of his pious mother deprived him of her tender care, before he had attained his seventh year; and though his valuable surviving parent watched over him with affectionate anxiety, yet this loss, with some other circumstances, introduced him into trials while very young. It appears, however, that he was early sensible of the visitation of the love of God; but as he advanced towards manhood, he was much exposed to temptation; and though mercifully preserved from deviating from the path of moral rectitude, yet, to use his own expressions, no words could convey the conflict through which he passed. He was so deeply impressed with the necessity of striving to enter in at the strait gate, that while his engagements, as an assistant in business, were too close during the day, to admit of much, if any time for retirement, it was his usual practice to spend a portion of the night in seeking after Divine direction, and in craving a blessing.

The business to which he was brought up, that of a wine and spirit merchant, was, in some of its branches, of a nature with which he felt uneasy: and soon after it became his own, though he was then in a situation principally dependent upon trade, he resigned the more profitable part of it; and he has sometimes with thankfulness said, he believed a blessing rested upon this sacrifice. His circumspect life and conduct endeared him to his friends; and he was for many years in the station of an elder.

When attending the yearly meeting in Dublin, in the year 1799, he first appeared as a minister. That diffidence and humility for which he was conspicuous through life, and a deep sense of the solemn

nature of the engagement, caused him to move with caution. In the course of the latter years of his life, he was given up to travel much in the service of the Gospel, and visited many parts of this nation, some of them repeatedly, and was three times in Ireland; and his pious example, and upright labor, in word and doctrine, made an instructive and more than transient impression in many places.

In the exercise of the gift which had been conferred upon him, in the ministry of the Gospel of our Lord and Savior Jesus Christ, he conscientiously sought to approve himself a faithful steward, patiently and reverently waiting for the renewal of the heavenly unction; being modest in speaking of his own commission, and cautious not to exceed in expression the opening of the Word of Life. His communications were weighty and comprehensive; affording full evidence of his faith in that redemption which comes by the Lord Jesus; ministering to the instruction and comfort of the seeking and exercised mind, and to the confirmation and refreshment of those who were passing through many tribulations. He was well versed in the Sacred Writings; and in his spiritual and figurative illustrations of the Old Testament, often strikingly instructive. If his ministry had, at any time, been attended with an unusual degree of Gospel authority, it might afterwards be observed, that his demeanor was then more peculiarly marked with humility: thus, he returned, as it were, “to sit at the gate.” Of the walkings of this devoted servant, it may be truly said, that they were in deep poverty of spirit; but herein he was, at seasons, favored to know the irradiations of the Sun of Righteousness, by which he saw how, and when, and where to take his steps.

He was a truly valuable member of our Society, being concerned for the right exercise of our discipline, for the maintenance of sound views of Christian doctrine, and for the support of our peculiar testimonies; esteeming these as a precious trust committed by the Most High to our forefathers, and through them to us: and earnest was his solicitude, that from amongst the youth there might be a succession, prepared by the baptism of the Holy Ghost, to become faithful and devoted laborers in the church of God.

Robert Fowler possessed a clear and deliberate judgment; his heart and ear were ever open to the trials of his fellow men; he seemed to consider that his time and talents were given him to serve others rather than himself; hence his advice and counsel were often applied for, and beneficially received by his neighbors. Without any compromise of principle or of practice, he evinced a liberal spirit and true esteem, towards those of other religious societies: to them, and to all, he was courteous in his demeanor, and mild and unassuming in his manners. He was particularly cautious not to reflect upon the character of any, and rarely felt a liberty to repeat any thing he might hear to the disadvantage of another; endeavoring practically to keep in view the recommendation of meekness, temperance, brotherly kindness, and charity.

Though evidently careful to keep under the yoke of Christ, yet his conduct was marked by a well-regulated, cheerful piety. Under the influence of the love of the Gospel, he often proved himself a faithful, sympathizing friend, to those who were in suffering, either of body or mind. He was frequently and fervently exercised in spirit before the Lord, for the exaltation of his cause on the earth; and being deeply sensible of the benefit of true silence, often retired from his usual avocations, to wait upon the

Almighty, or to peruse the Holy Scriptures. In his care, both with regard to himself and his family, in this latter respect, he was indeed exemplary.

In the early part of the year 1823, when nearly sixty-eight years of age, this devoted Christian informed his friends of an apprehension, which he had entertained for some years, that it would be right for him to go and reside for a short time in the city of Paris. In this exercise of simple faith, he saw but little religious service before him; but willingly surrendered himself to the disposal of his gracious Lord and Master. He was liberated, with the full unity of his friends, and in the Sixth month of the same year, left the many comforts of his own home, and took up his abode in that city, for about six weeks, amongst a people who were to him of a strange language. Feeling at liberty to return to England, he again joined his beloved family, and was favored, for a time, to feel his home to be a peaceful retreat.

In the spring of 1824, he believed it his duty to return to Paris, which he did, accompanied by his wife and some of his children, and resided there upwards of two months. In the course of these visits, way did not open for much active religious service; but the concern which was uppermost in his mind, appears to be well set forth in the following extract from one of his memorandums.

“In the remembrance of that uniting language of our dear Lord, 'One is your Master, even Christ, and all you are brethren, 'a fervent desire has been raised in my heart, that it may please the Father of the Universe, the Arbiter of the whole earth, to spread more and more in the hearts of men universally, the knowledge of his ways and of his goodness; and cause the dominion of his dear Son, our holy Redeemer, to be enlarged; that thus the day may be advanced, when nation shall not lift up sword against nation. Since I have been in this land, my cry has often been, that He who was pleased to restrain Rehoboam, king of Judah, from going against his brethren, the children of Israel, may be pleased to grant, that the two kingdoms of France and Great Britain, separated only by a narrow channel, may be united by a perpetual bond of amity and peace. As I have passed along the streets of this city, and beheld many of its inhabitants, I have felt, with gladness, that I could hail them as my brethren, as my fellow-pilgrims; with a strong desire, that we may be enabled to hail each other in that charity which is the bond of perfectness, and through the merciful dealings of our Heavenly Father, become fellow-citizens with the saints in light, and with the household of God.”

He also very deeply felt the importance of a circulation of the Scriptures in that city and country; remarking, that he considered it would be a powerful means of bringing the people unto Christ: hence, he was anxious for the success of the Bible Society in France. He endeavored faithfully to discharge his duty, in promoting this and other truly Christian objects, in such a way as opened to him at the time, and his exertions were well received.

While thus absent from his native land, his faith was often deeply tried, and he experienced great poverty of spirit; but was enabled to keep in patience, and to retain his trust in divine guidance, and his confidence in the goodness of the Almighty, and thus not to give way to undue depression. He was concerned not to enter into any service, to which he did not believe himself called; and his continued exercise of mind before the Lord, and fervent prayers for the dispelling of the dark clouds of

superstition and bigotry, have, we cannot doubt, been graciously viewed with Divine acceptance. He afterwards travelled with his friend Samuel Capper to the south of France, and visited those professing with us at Congenies, and in its neighborhood; and had some religious service on his way back to England. When in the south, his health was much affected by the heat of the climate and other circumstances, yet he gave but little rest to his enfeebled frame.

Early in the Ninth month, he was favored to return home to the bosom of his tenderly beloved family, by whom he was thankfully received; but his appearance was so emaciated, that they could only rejoice with trembling; for though still enabled to edify and comfort others, by example and precept, yet his strength gradually declined. In the Twelfth month he went to Bath, and after spending a few weeks there, proceeded to Clifton, near Bristol; as it was hoped that further medical aid and change of air might be beneficial. He was also desirous of attending some meetings in each of those cities. He returned home on the 4th of the Third month, 1825, without any improvement in his health; but exerted himself for several weeks to get to meeting. On these occasions, and during the absence from home, to which allusion has just been made, his kind and humble deportment still endeared him to his friends; and while illness was making rapid inroads on his bodily powers, he was strengthened in the authority and love of the Gospel, in a remarkable manner, to exercise his gift in the ministry; so that it seemed the consoling words of the Psalmist might have been adopted by him, "My flesh and my heart fails; but God is the strength of my heart, and my portion forever."

During his illness he did not often feel at liberty to say much as to his mental feelings; but once, after having suffered much pain, remarked, that such occasions as these afford great opportunity to show forth the exercise of patience;-a virtue of which he was, throughout his illness, a bright example to those around him. On the morning of the 20th of the Fourth month, after an easy night, he said: "I have been thinking what a favor it is, for those who are prepared, to be taken away without much previous suffering;" and then begged to feel resignation to every permitted trial.

The following day, on awaking, he remarked, "I scarcely knew where I was: I thought, or dreamed, I was in a very pleasant place, to which I hope I am going; and that it may please Divine Providence to release me from that portion of suffering, which has been my cup for nearly forty years." This, he said, related to the sufferings for the Gospel; adding, "No one can tell my conflicts, no one can tell what I have passed through; but in mercy I now seem released from all." During the night of the 25th, he suffered much from restlessness, and difficulty of breathing. The next day he requested to have some memorials of deceased friends read to him; and to the last day of his life he read the Scriptures diligently. In the following afternoon, his strength rapidly declined; he looked upon those around him with if expressible sweetness, his countenance conveying an impression of heavenly peace; and in the evening of the same day, the 27th of the Fourth month, his spirit was, without an apparent conflict or the least struggle, released from an afflicted tabernacle.

The concluding expressions of the testimony of Friends of Wiltshire monthly meeting, concerning this devoted follower of the Lamb, may not unsuitably terminate the present narrative.

“In closing this memorial of one who, through faith in God, and in the redeeming power of Christ Jesus our Lord, and through the efficacy of his grace, was a bright example amongst us, we deeply feel our loss; at the same time we reverently believe, that in his release from that tribulated path which was his allotted portion in the militant church, death is swallowed up in victory; and that the blessing pronounced by the lip of truth, on the poor in spirit, is his reward forever.”

TABITHA LOWE was the daughter of Joseph and Sarah Burgess, of Grooby Lodge, near Leicester, and was born the 16th of the Eighth month, 1783. The salutary effects of a guarded education were evident in her childhood, not only producing a strict adherence to truth in what she said, but a conscientious endeavor to do right. She was, however, early made sensible of her natural proneness to things of a frivolous and hurtful tendency; and possessing an active and susceptible mind, although of a timid disposition, she had much to struggle with, in the temptations and vanities incident to youth. About the twenty-second year of her age, through the contriting visitations of the Almighty to her soul, she became fully awakened to the necessity of leading a watchful and religious life, and entered upon a course of close self-examination, and earnest endeavor to be found walking acceptably before the Lord.

She was of a delicate constitution, and subject to frequent attacks of illness. These painful dispensations she seems to have viewed as blessings; and the following observations are extracted from numerous others, which evince a humble and resigned spirit. I am favored to look upon a growth in righteousness, as of incomparably more importance than the health of this poor, frail tabernacle. All pilgrims meet with trials in passing through this vale of tears; but the arm of our ever adorable Helper is graciously underneath, to support and comfort those who humbly trust in Him. There seems such depravity in my nature, that it may be necessary I should go through many deep and proving baptisms. This, I often think, will be my lot, if I faithfully tread in the path of revealed duty; but may I never forget the Lord's gracious dealings with me in this sickness, nor the covenant I have made with Him, be my trials and sufferings here what they may.”

In the Third month, 1811, she was married to Hagger Lowe, and became a member of Southwark monthly meeting. Before, and subsequently to this event, her mind was much exercised on the subject of a call to the ministry; and the conflicts and baptisms which she experienced, while under preparation for this awful service, may be considered as descriptively conveyed in the following memorandum.

1809.—Twelfth month. “The Lord alone knows the state of my heart. I often think, none ever experienced the like. Lord! what will become of me? I tremble, and, as it were, recoil, when I think you may some time call me to become a public instrument in your hand. I once thought my great inability, and the trial it would be to my naturally timid disposition, would be the most awful part; but that does not now seem the worst: with my past manifold transgressions, how is it possible? But I know all things are possible with You: make me as clay in the hands of the potter.”

On the 27th of the Third month, 1814, she thus notices her entrance upon the important station which

she had believed herself designed to occupy in the church. "I had publicly to offer up supplication in our meeting at Southwark, on First-day morning; and my heart acknowledges it is the Lord's doing, and marvelous in our eyes. May He be pleased to help me, then I need not fear; nor can I wish for more."

During a long confinement to the house, in the year 1816, she thus wrote: "My faith, in this weak and debilitated state of health, has been many times nearly tried; yet I may with humble gratitude acknowledge, that He who knows the hearts of his children, has often graciously extended his all-sustaining, life-giving presence, to the unspeakable comfort of my poor, feeble mind; so that I have been ready to say, 'Lord! what am I, that you should thus regard me, and make my cup to overflow?'"

The religious communications of this departed Friend, were evidently the fruit of lively exercise, and of dependence on the fresh discoveries of the Divine will; and were often accompanied with the baptizing influence of the Holy Spirit. She was, at times, strikingly concerned to speak to the spiritual condition of individuals; enforcing the necessity of faithfulness and diligence, and she was, at the same time, an instructive example of humility and dedication. She was much in the practice of private retirement, and of perusing the Holy Scriptures, and of meditating on them.

She evinced her concern for the present and eternal welfare of her children, by frequent counsel adapted to their capacities, and petitions of soul to the throne of grace on their behalf; and in some records of her maternal and Christian solicitude, writes thus: "I trust I can with sincerity say, my chief desire for them is, that they may be brought up in the fear of the Lord, and the love of his truth; that they may be plain, simple, and humble. I covet not great things for them, nor the possession of much riches: they are attended with many snares, and the true comforts of life are not added thereby. When we consider that we are only placed here for a very short time, and must hereafter exist forever and ever, either in unspeakable misery, or in the glorious presence of God and our blessed Redeemer, how should we be seeking first the blessing of heaven, and feel it our duty and privilege to have all things in subserviency thereto."

Her last illness was a consumption, and came on in the beginning of the year 1825. Early in the disorder, she mentioned to an intimate friend, that although the future was veiled from her, she felt quiet and peaceful, and considered it right to do whatever might appear likely to benefit her health; but was not anxious as to the event; and while sensible of inward poverty and total unworthiness, was enabled to trust in the mercy of her God and Savior; adding, with tender emotion, "Is it not wonderful that I am preserved from anxiety?"

On the 20th of the Second month, she made the following memorandum: "The prayer of my heart this morning has been, that if it should please Infinite Goodness to restore me to health, I may indeed know a being more inward, more truly conformed to the example of Christ, of a meek and quiet spirit." And, at one time, upon her husband's making some inquiry relative to the state of her mind, she replied, in much brokenness of spirit: "I feel, my dear, almost afraid to utter it, lest I should be mistaken; but a short time since, this language seemed to run through my mind, 'I have cast all your sins behind my back.' And oh! if it be so, it will indeed be in unutterable, unmerited mercy." This precious assurance

tended to strengthen her faith during the remainder of her days, and to support her under those conflicts, which at seasons attended the prospect of a final separation from the nearest and dearest ties of life.

The following memorandum, dated the 1st of Fifth month, seems to be the last which she penned: “The language of my heart this morning has been, 'Lord, we thank you for your mercies past, and humbly hope for more.' Oh! may you be pleased to continue near, in all our afflictions; for, when your all-sustaining presence is graciously near, what do we need more? it fills up every void, sweetens every cup, and lightens every burden.”

Her sufferings towards the last were considerable; but she was favored to continue sensible. A few hours before her departure, she seemed much engaged in prayer; and supplicated, that if consistent with the Divine will, she might be released from further suffering adding, “Not my will, but yours be done.” Thus resigned and peaceful, her redeemed spirit quitted its earthly tenement, on the 3rd of the Sixth month, 1825.

GEORGE SANDERS. Our late friend, GEORGE SANDERS, was one of those useful characters, who conscientiously endeavor, in their walk through life, to serve the Lord in the way of his requirings, faithfully occupying their station in the church; and who are concerned, under the influence of Christian love, to employ themselves in doing good to their neighbors and their fellow-men.

He was born at Whitby in Yorkshire, in the year 1755. After attaining the state of manhood, through the visitations of the love of God, his mind was deeply impressed with a sense of his utter helplessness, by nature, to effect the salvation of his soul. He yielded to the reproofs of instruction inwardly made known, and was concerned to take up the cross of Christ; and in difficult and discouraging circumstances, steadily maintained our religious testimonies, of the importance of which, he had not in his youth appeared fully sensible. His prospects in life were flattering; but the love of the world gave way to the love of God; and a will naturally strong, was, in a great measure, brought under the influence of Divine grace.

Amongst other means which he adopted to advance his spiritual progress, it was his frequent practice to seek after retirement. His care in this respect, is thus described by himself, in some memorandums made in the Fourth month, 1782. “Having often been convinced of the necessity of frequently waiting on the Lord, in order to find strength and ability to walk in his way, I have, at times, begun to dedicate about an hour in the morning to that service; but through weakness and lack of proper attention, have allowed small things to hinder me. On the 15th of this month, it coming again upon me, and being perfectly sensible of the necessity of it, [the practice of retirement,] in order to keep me near the presence of my Savior, and that I may be enabled to wait on Him in true silence, and to hold sweet communion with my Lord, I do propose to dedicate an hour every morning to Him, before business, that I may thereby be enabled to dwell near his presence; beseeching Him to vouchsafe to be with me,

and help my weak endeavors; for without this divine aid my efforts will be in vain.”

On one occasion, after spending some time in waiting upon the Lord, and in serious reading, he remarks: “It pleased the Lord to break in upon my spirit, in a very comfortable, tendering manner; earnest were my desires that he may be pleased to guide and direct me in the path of true obedience to his holy requireing, and to enable me to dwell near Him, that I may witness his fear to be the beginning of wisdom.”

Reviewing his course of life, ten years afterwards, it appears that he had, in a considerable degree, kept to the intention then formed, and that these opportunities for waiting upon God had been at times blessed, by the sensible visitations of heavenly love to his soul. During this period, great trouble and distress had befallen him from outward causes, as well as much spiritual conflict; and earnest were his desires, that these afflictions might tend to his refinement. He thus concludes some reflections on his spiritual state: “I stand in much need of frequent watchings; and oh! that it may please the Holy Helper to look down on my poor distressed estate, and administer what He sees fit for my deliverance from the bitter bondage of him, who often interferes, and prevents that abstractedness in which true watching and waiting are to be kept up. Oh! help me, Lord, that I may experience, that those that wait on You shall renew their strength. Grant, if it be your will, that your unworthy one, yet the workmanship of your hand, may experience this.”

George Sanders gradually withdrew from the cares of this world, and having, when in the meridian of life, a comfortable competency, though not possessing affluence, he, in order more fully to devote himself to the service of his Creator, retired from a good business, in which his natural inclination prompted him to continue. Constitutionally active, and benevolent from principle, he was often engaged in ministering to the temporal or spiritual needs of those around him; and few charitable plans were proposed or adopted, within the sphere of his influence, in which he did not take a part. Amongst other means of endeavoring to do good, he was particularly active in distributing books and tracts of a religious description, chiefly such as related to the principles of our Society.

As a minister he was earnest, affectionate, and zealous; careful not to assume any merit to himself, but to direct the attention of his hearers to the Divine source of strength and purity. For several years he was often from home, in the service of the Gospel; frequently on these occasions, going as a helper and companion to his brethren and sisters who were thus engaged. Although highly esteemed by his friends, and by the inhabitants of his native town, he was preserved in much humility; appearing not to forget that he was an unprofitable servant, and that, in what he had done, he had done only what it was his duty to do. Nor did he regard conspicuous sacrifices, or separate acts of devotedness, as excusing the disciple from bearing his daily cross; but desired that every pursuit and propensity might be kept within the safe limits of Christian moderation, so that all might be done “to the glory of God.”

For some years before his death, a gradual decay of the powers of memory and intellect took place; yet the prevalence of Christian love, which his friends were sensible of when in his company, alleviated their regret for the loss of his services; and they could not doubt, when a short illness terminated his

earthly existence, that the change to him was unspeakably glorious.

He departed this life the 19th of the Ninth month, 1825, at the age of seventy, having been a minister about thirty years.

ISAAC PEASE, son of Edward and Rachel Pease, of Darlington, was a youth of quick abilities and kind dispositions. After receiving a liberal education, under the Christian care of his parents, he was placed in the office of a solicitor, in his native town, where this care was still watchfully and tenderly extended. He was advancing towards manhood, in the enjoyment of life, and raising in his relatives the pleasing hope of his future usefulness in civil and religious society, pursuing, with diligence, those studies which were designed to qualify him to act in his profession, so far as a member of our Society can go with propriety, when the state of his health became such as to produce great anxiety in the minds of his friends.

In the Fifth month of the year 1825, he was too unwell to continue his usual occupations. He appeared often to be very thoughtful, in reference to the salvation of his soul; and in conversation with one of his brothers, remarked, that he sometimes could acknowledge to the goodness of the Almighty; but at others, he found great difficulty in bringing his mind into settlement. It was consoling to observe, as the symptoms of his disorder became more alarming, that a broken and a contrite spirit were often obvious. At one time, when much tried with difficulty of breathing, he was inquired of, under a sense of the solemn nature of such a question, as to his mental feelings, when he replied: "Oh! yes, I can trust in the mercy of God; He is a God of mercy and truth." adding, soon after, It is hard work to press forward aright, and be a good example. I do believe, to be taken away in youth is a great favor; and if it please Providence to take me away, I shall escape all the vicissitudes of time."

He was at seasons, in the course of his illness, enabled to believe that the Lord was near to support him; though, at others, he feared that he had no good foundation on which to build his hopes of enduring happiness, and several times observed, how difficult it was to feel anything of good, and how poor he was; yet his prevailing desire was, to be endued with patience and resignation.

He one evening remarked: "It is trying, lying so long here. My illness continues long, there is nothing but seeking for Divine support; sometimes a little hope springs up, and then again it seems as if I must give up all, and be prepared." Further adding, how human nature "does feel, to think of parting with near and dear relations, father and mother, brothers and sisters. There is one dear sister, she is gone before us, (alluding to his sister Mary, who died about twelve months before,) and we have comfortably to believe, is safely centered in everlasting peace." And upon being reminded, how many were strengthened, through the power of Divine love, to triumph over all these things, he acknowledged that such was the case.

On the 20th of the Seventh month, addressing his beloved mother, he said: "It is difficult to be

resigned,-to live, so as to be prepared to die.” And upon a hope being expressed, that he was at times favored to attain to some feeling of resignation, he replied, “Yes, sometimes; but it is hard work to leave all, relations and friends, and resign all the promised pleasures of time. Oh! I look back and see, I have been too earnest in pursuing the things of this life, not altogether on my own account;-my mind is too full of them. And then, in some of our meetings, how poor and barren my poor mind has been.” Thus the tenor of his remarks showed that his mind had been humbled, and that the work of purification was going forward.

The following evening, after a solemn stillness, which took place upon the reading of the forty-sixth Psalm, which speaks confidently of the strength of those who make God their refuge, he broke silence, saying with great sweetness and tenderness, “I believe the Almighty has been my refuge in time of trouble, and has been near and supported me.” And on his father's remarking, how consoling it is to believe that Omniscience sees us, and Omnipotence supports us in times of affliction, he replied, “It is indeed.”

At another time he observed, that he had frequently desired to be enabled to say, “Your will be done;” and endeavored to feel after the Divine presence, but found it difficult. He was encouraged by a relation, who had come to visit him, to keep his mind stayed upon the Almighty; a belief being expressed, that from the comparative innocence of his life, and the abundant mercy and kindness of God, He was near to support. This was assented to by the humble acknowledgment, “I have endeavored after a degree of watchfulness; but I have not worshipped my Heavenly Father as I ought.”

On the 5th of the Ninth month, after being removed from his couch to the bed, and evidently feeling the pressure of disease, this patient sufferer lay awhile quiet, his countenance beaming with serenity, and afterwards said: “I trust I have a well-grounded hope of a better inheritance; bus it is all of mercy, great mercy: it is not by works of righteousness which we have done! no, no, but according to his mercy He saves us, or where would be my hope? Oh! how precious is this love of Jesus: I have felt it very precious. He gave his life as an atonement for our sins; an atonement! yes, and a propitiatory sacrifice: how precious has the recollection of this been to me.” On his father's expressing his rejoicing that his son was thus comforted, and his hope, that should lengthened days be allotted, the recollection of these moments would accompany the future steppings of the latter through life, he replied, “Yes, I hope so. But oh, the deceitfulness, the allurements, the temptations of this world: I know they are powerful, and I fear I should fall. It is hard work to maintain our steadfastness through all, and be good examples in the great cause. I think I had rather go now.”

On the 25th of the Ninth month, after being much distressed through the night with coughing, he said: “I often try to get down to the Source of patience, but am so weak: though I think I may exclaim, 'Bless the Lord, O my soul; for his mercies are ever new.'” “Many times, when severely tried with pain, he prayed for patience and strength to endure the allotted conflicts. The whole of the following day he appeared evidently sinking, and expressed very little; but on one occasion said: “I want to go home to-night.” Very early the following morning, he sunk quietly away; being, we may humbly trust, rendered fit for an inheritance amongst the saints in light, through the mercy of God in Christ Jesus.

He died at the age of twenty, on the 27th of the Ninth month, 1825.

WILLIAM GROVER was a friend much esteemed and beloved in our Society. He was one who from early life appears to have chosen the right way of the Lord, and to have endeavored to walk before him in reverence and godly fear. As he advanced in years, he more and more submitted to the operations of Divine love; and through continued watchfulness, and obedience to the pointings of duty, attained to that experience and stability in the Truth, which his conduct and services afterwards demonstrated; and was for many years an instrument of great usefulness in the quarterly meeting of Essex, and in our yearly meeting.

He was a native of Brighthelmstone in Sussex, and was born there in the Eleventh month, 1752; but resided the greater part of his life at Stansted Mount-fitchet in Essex, conducting the business of a country shop with reputation and integrity; being concerned, while diligent in business, to have a mind so well regulated, as that things of the first importance might have the first place in his thoughts and affections; and in the endearing relation of a husband, he was truly affectionate and kind. He was for many years an elder in good esteem; one who deeply felt the importance of that station, tenderly sympathizing with those whom he believed rightly called to the ministry; and was, at the same time, fervently concerned that the preaching of the Gospel amongst us, might be in the power and authority of the Holy Spirit.

In speaking of his character in some other respects, the friends of Thaxted monthly meeting thus describe him. "It is not our intention to extol the character of the deceased as a man, estimable as he was in the various relations of life; but to exhibit his Christian virtues, and to ascribe, as he did, all excellency to the power of Divine grace, mercifully granted to mankind for their salvation, through the mediation of the blessed Redeemer, our Lord and Savior Jesus Christ. The rectitude of his conduct, in the discharge of his moral and religious duties, his humility, meekness, and dedication to the cause of Truth, were all fruits of faith in the means thus graciously afforded.

"He was very exemplary in the fulfillment of his duty to his Maker, by a constant attendance of religious meetings, in which his solid deportment indicated great reverence of spirit, and fervency of desire to gain access to the Fountain of all good; and on these occasions, we believe that his mind was often enriched with the incomes of Divine love and peace.

"He was a great lover of retirement and meditation; the frequent reading of the Holy Scriptures was also a source of instruction and comfort to him; and this practice he was often tenderly engaged to recommend to others, as one of the means by which they might be strengthened and encouraged to advance in the Christian path.

"The views he took of himself were humble, while his estimate of the true Christian character was a highly exalted one; hence arose great vigilance and circumspection, that no part of his demeanor should

dishonor the cause he so greatly valued and loved. This care was manifested in all his conduct; and evidently so in transacting the affairs of the church, in which his judgment was clear, and his language persuasive, tending much to encourage Friends in the support of the discipline, in the executive part of which he very rarely excused himself from service; having a care for the prosperity of Truth, and that his fellow-professors might be faithful in our testimonies, and consistent in all their conduct, endeavoring to keep the unity of the Spirit in the bond of peace.”

His services during the transaction of the important affairs of our yearly meeting, were highly and deservedly valued. His first concern in that, and in all our meetings for discipline, was to have his own mind brought under the regulating power of the Holy Spirit, endeavoring, in the fear of the Lord, to judge righteously. His observations were sound and pertinent; they were clear and concise; and his exhortations were so well guarded, and so much in the love of the Gospel, that they had a striking tendency to attract others to that precious influence under which they were delivered.

“Perhaps few have been so much favored with the prevalence of love; it seemed to be the constant clothing of his mind, and was evinced towards all classes of society. The youth especially were the objects of his tender solicitude, for whose early attention to the reproofs of instruction, and for their growth and establishment in the Truth, he felt an unremitting concern.”

A few expressive lines, thus describe his attachment to the cause of our blessed Redeemer. “I believe it is consistent with the genuine principles of Friends, that all the communications of the mercy, love, power, and goodness of God, to his creature, man, are in, by, and through our Lord and Savior Jesus Christ, and no otherwise; and in this belief I am thankful to live and unite.”

William Grover possessed a sound constitution, and through the greater part of his life enjoyed good health. On Second day, the 16th of the Fifth month, 1825, he came to London to attend the yearly meeting, from which he had been very rarely absent for forty years. He was at the meeting of ministers and elders, the morning and afternoon of that day, and took part in the business, with that Christian alacrity, combined with gravity, which peculiarly marked his character. In the course of the succeeding evening, he became alarmingly ill, and for a few weeks it seemed as if life might have been very soon terminated. He endured his great sufferings with much calmness and patience, and about the end of the Sixth month, was able to return home. Writing to a friend shortly afterwards, he says: “I desire patience, humility, and thankfulness may be, through Divine merciful assistance, the daily clothing of my spirit. What an eventful seven weeks have the last been to me, a poor, dependent creature.”

For a while, hopes were entertained of his partial recovery; but an increase of the disorder again prostrated his strength, and produced, at times, extreme suffering: this also he bore with Christian fortitude. For a few hours before his close he was mercifully relieved from all pain; and his end was remarkably peaceful, on the 11th of the Tenth month, 1825.

The expressions of a religious nature, that were uttered towards the close of life, were not numerous; but they all partook of that humble, yet confiding and peaceful character, that distinguished our dear

friend when in health, and bespoke a mind looking towards heaven, of which he said, he had a pleasant view, particularly of late; and that he was favored to feel very little condemnation. At different periods he thus expressed himself: "The prevailing desire of my mind has been, for many years, that I might close in peace." "I have had many blessings, many temptations, and many trials, in my time; but have been mercifully helped through them." At one time, when evidently under great tenderness of spirit, he observed: "The shadow of Divine mercy is very broad." And at another, when conversing about his illness, he said: "It is a source of great consolation, to know that He who formed us is near."

In the afternoon of the day before his death, he expressed himself to the following effect: "My greatest desire is, that my sun may go down in brightness. There is nothing so precious, whether in youth or in age, sickness or health, as a sense of the Divine presence and love. I have had great cause thankfully to believe, that the protecting care of kind Providence has been with me all my life long, from my youth up;" and, after a pause, added, "It is my greatest desire, that my sun, which now seems nearly set, may go down in brightness, without a cloud; relying only upon the goodness of the Almighty, who can change a life of suffering, for one of comfort and endless happiness, who can make a death-bed as a bed of roses. Yes, I bless your holy name, your presence and love can make a death-bed as a bed of roses." Afterwards he said, in nearly these words: "My life seems fast closing, and my afflictions nearly at an end. I have been greatly afflicted," alluding, no doubt, to his suffering during his illness, "but doubt not that it has been in unspeakable, unerring wisdom, that I have been thrown again and again into the furnace, which is no doubt designed for my further refinement. Oh! may all the purposes of the Almighty be fulfilled. Oh! what a precious state is that, where nothing is lacking but the celestial gate to be opened. All praise I ascribe unto the Lord's holy name."

Thus terminated the life of this honorable elder in the church of Christ, to whom may be emphatically applied this holy declaration, "Blessed are the dead who die in the Lord from henceforth: yes, says the Spirit, that they may rest from their labors; and their works do follow them."

SARAH KNIGHT, wife of Henry Knight, jun., of London, and daughter of John and Jane Lewis, of Haverfordwest, died the 16th of the First month, 1826, in the forty-first year of her age, after a suffering illness of about three weeks; during which she was mercifully enabled to hold fast her confidence in her Redeemer.

She was of a gentle, amiable disposition, and piously inclined from very early life; and in her later years she was especially concerned, in great humility and watchfulness, for the salvation of her soul. A reverence for sacred subjects, and love for the faithful servants of the Lord, were conspicuous traits in her character; and though innocently cheerful in company and conversation, none seemed truly interesting to her, which did not partake of a religious character. She had learned much in the school of affliction, and her trials were greatly blessed to her.

Soon after the commencement of her illness, she observed to her brother: "I have sometimes been

fearful, that the state of calmness and freedom from anxiety in which my mind is, arises from a deadness of feeling, or an unconsciousness of my real situation, and that I am not sufficiently alive to it." On a hope being expressed, in reply, that she was in a state of acceptance, she added, "I wish to be upon my guard against anything like presumption; yet I do believe, that you who may remain to grieve when I am gone, will not have to mourn as those without hope; for I believe there is some measure of hope, even for so unworthy a creature as I am. There is but one source of hope, the Lord Jesus Christ, and my hope is fixed on Him and Him alone."

When suffering from great bodily pain and weakness, she said; "Oh! merciful Providence! I am undeserving of the least of your mercies; but do you be graciously pleased to grant me that degree of patience which may be needful to bear me through this state of suffering."

After supplicating for some time in a low tone of voice, she called on her husband and sister-in-law to join her in endeavoring to feel after ability to supplicate that the Lord would be pleased to grant her more light and life. She then fervently prayed, that she might lie low at the feet of her Redeemer, that she might be clothed with his righteousness, and that the Lord's will might be done in her. She often expressed a hope, that if she should be restored, it might be that she and her endeared partner in life might endeavor more closely to follow the footsteps of Christ; many times saying to her beloved relatives who attended upon her, "I want you to be more decided, and that each individual should become that beautiful character, the decided Christian."

To her sister-in-law she remarked: "I depend on your letting me know if the doctor consider my case a dangerous one, as I think it of the utmost importance that invalids should be informed of their real situation at such an awful time." On being told that it was considered there was danger, although the case was not a hopeless one, she appeared quite resigned, desiring that her will might be entirely given up; and she often prayed in a solemn and impressive manner, that her soul might be made ready for the final change. She was naturally timid, and of a most affectionate disposition; yet it was remarked, that during her illness she did not appear to feel distressed, either with the fear of death, or at the idea of parting from those whom she so tenderly loved; so graciously did her Heavenly Father condescend to deal with her.

Her sister, who had just arrived from the country, on entering her chamber, found her in supplication, acknowledging the goodness of the Lord in sending her a mitigation of pain; adding, "I knew he would do so in his own good time." In the evening of the same day she remarked: "I believe I may truly say, that I have prayed fervently that I may be resigned to the Lord's will, and that the great Shepherd of the sheep may be pleased in an especial manner to take my dear Henry, with my other dear relatives, under his peculiar keeping, and that He may be pleased to conduct them safely to his fold." At another time she remarked: "I have mourned my lack of gratitude to God; but this morning I have felt it spring up afresh in my heart towards Him, not for any one particular blessing, but for all. I long to feel an increase of holy love for my Redeemer; of that holy love which may be acceptable in his sight."

She expressed an earnest desire, to be enabled to feel that she had undergone that great change which

was necessary, before she could be admitted to a state of happiness hereafter; adding impressively, “You must be born again;” and that the declaration was to her one of very solemn import. At another time she remarked: “We must always remember, it is not enough to have our affections loosened from earth, they must be fixed in heaven.”

At one time, in the course of her illness, she experienced a withdrawing of the Divine consolation so generally afforded; but it was soon succeeded by a return of peace and assurance which never forsook her. She regretted the loss, which she believed she had sustained, from a lack of more frequent self-examination, and remarked: “I want all to go to rest: I do not mean a false rest; but to cast all our care on Him who cares for us. We have been mercifully, very mercifully cared for, many years. I am enabled, and I have no doubt I shall be enabled, fully to resign myself into the hands of the Lord; let Him do with me as seems good in his sight.”

Speaking of a fear which she felt, lest the peace and assurance which covered her mind might arise from a false confidence, her sister remarked, that it was, without doubt, the small, still voice of the Savior, that so wonderfully supported and calmed her. She replied, that she believed it was that blessed voice which spoke peace, and that it demanded all her gratitude. She said to those who were about her, at another time: “If the Redeemer call me home to Himself, oh! what a debt of gratitude. Not that I have felt a wish to leave you: it would have been very pleasant to me to have been with you; but, whichever way it may terminate, I desire to be thankful. These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.”

A calm serenity, in a remarkable manner covered her spirit, when the solemn close of life drew near; and under its peaceful influence she was mercifully permitted to enter, we may humbly trust, into that rest which her soul had earnestly desired.

SAMUEL BAKER PUMPHREY, a young man who died before he was twenty-five years of age, was the eldest son of Stanley and Ann Pumphrey of Worcester, and was born there, the 14th of the Fourth month, 1801.

He was from his infancy much afflicted, and of a delicate constitution, little hopes being entertained by his parents that he would survive the age of childhood. As he attained the state of youth, his frame, though still feeble, became more invigorated, and he was placed for several years at the boarding-school of Joel Lean, near Bristol. His becoming behavior and application to his studies endeared him to his master, and gave rise to a mutual esteem and friendship, which terminated only with his life.

At the age of sixteen, Samuel was introduced into his father's business, in attending to which he was assiduous; and he was a good example, both at that period of his life, and afterwards, when he became a principal in the concern. He was a youth of promising talent; possessing also much genuine benevolence, and feeling for the sufferings of others, and a mind refined by virtuous and pious

contemplation. He was fond of reading; and the books which he selected were of a description calculated to improve the mind, as he was always averse to works of a trifling, uninformative character. He took much pleasure in the company of young friends; and often availed himself of a facility which he possessed, of directing the conversation to some useful object. And while the youth of the poorer classes of society obtained his marked attention, it was evinced in a manner free from all invidious distinction.

Though removed from this transitory scene in the prime of his days, his life was not a useless one. From his early youth, he was a zealous advocate of the peaceable doctrines of the Gospel, and wrote several essays in defense of these Christian views, which were printed anonymously. In one of these essays, written in the year 1820, with a view to its publication in a periodical work, there was a uniform deviation from that plainness of speech which Friends, as a religious Society, believe to be in accordance with the simplicity of the Gospel. At a subsequent period, this circumstance became a source of regret to the writer, who resolved never again to adopt a similar procedure. He kept to this resolution, being convinced, that however desirable the end in view, this was not a sufficient warrant for him to deviate from those testimonies, which though by some accounted trivial, were to him important, and felt to be a religious duty to uphold.

He took an active part in promoting the scriptural education of the poor in his native city; and devoted much of the leisure of the latter years of his life, in support of the mitigation and final extinction of slavery.

He was a diffident young man, of little account in his own estimation, gentle in his manners, and peculiarly careful to avoid everything like tale-bearing, or detracting from the character of others: at the same time he narrowly scrutinized his own conduct, and would often imagine there was an unbecoming quickness in his expressions, which was not obvious to those to whom they were addressed. These virtues were the result of an early, persevering endeavor to bear the cross of Christ, in whom, as his Lord and Savior, he sincerely believed. He was diligent in reading the Holy Scriptures, and a great lover of retirement, to which he regularly devoted a portion of his time, morning and evening.

For the last four years of his life, he was in the habit of writing memorandums on his religious progress, and of faithfully recording those errors for which he felt condemned. In thus noticing his own experience, he often laments the lack of greater watchfulness in religious meetings; while, at other times, his soul was refreshed with that sensible and immediate influence of the love of God, which contributed to his growth in grace, and in the saving knowledge of our Lord Jesus Christ.

As this volume does not exhibit much of the conflicts of the young, described in their own language, a somewhat copious selection from the diary of Samuel B. Pumphrey is inserted, in the hope that it may quicken those at the same critical period of life, to examine and to know for themselves, whether Jesus Christ is in them..

1822.—First month, 5. “Oh! that Jerusalem were to me more a shelter from the storm! but I am not

sufficiently humble to dwell there. Death often, and almost always, appears to me a king of terrors. I trust it may be otherwise at the awful time of dissolution.”

Tenth month, 11. “I could desire, that my deeds might be more brought to that holy light of the Lord, which would reprove me for my vain pride and arrogance.”

Tenth month, 23. “These last few days I have felt uncomfortable, for having been foolishly gay one evening. It is, in some degree, a comfort to feel a swift witness: may I desire to be more circumspect, and ever willing to crave that the rod, as well as the staff, may comfort me.”

Eleventh month, 14. “This was a day which I trust I shall long remember. It began good; and it was the language of my heart in the morning, 'Truly, God is good to Israel.' But in the afternoon I was too light and airy; and the thought, that it was observed by one whom I truly esteem, vexed me: this is pride, not contrition.”

Twelfth month, 19. “I have now continued, with various intermissions, my practice of retiring at the close of the day; for twelve months; and now that another year has almost closed upon me, let me inquire how it is with me. Are you in health? Are you strong in Him who goes before you? Do you still retain your integrity, in your small measure? Ah! that I could answer these questions to satisfaction.”

1823.—Second month, 5. “The beginning of every day, is the commencement of a new day in the spiritual state: new trials and new temptations may assail us, and a progress must be made. May I be more desirous, the longer I live, to yield obedience to that which will help me to pursue my course.”

Eighth month, 28. “What with the consideration of outward trials, and inward besetments, I fear I have murmured at my state. Let me remember, I deserve nothing; it is of mercy I have what I have.' If I were but as thankful for favors, as I am cast down with my trials, what a harvest of praise would He receive, in whose hands my breath is.' ”

Eleventh month, 10. “One instance of petulancy has occurred today; and I have also spoken improperly of a person, behind his back. These are faults which I desire to be preserved from.”

1824.—Seventh month, 1. “I desire to remember, more and more, that if I am anything —if I have at all entered into the Christian path, it is through the mercy of God in Christ Jesus; and that to me belongs nothing but blushing and confusion of face.”

Eighth month, 18. “If I could but confine my attention to its proper object, during times of religious retirement, I might perhaps record this as a day better spent than is now the case. My mind has, I trust, nevertheless, been profitably led to consider the abundant mercy of the Almighty, in snatching me as a brand from the burning; and, at times, I have been enabled to acknowledge that I am not my own, I am bought with a price; and therefore that my life should be more at the disposal of Him, through whose mercy, while yet in the midst of iniquity, I was suddenly stopped, and my life redeemed from destruction.”

Ninth month, 9. Festiniag, North Wales. "Much terrified by a storm of thunder and lightning, which I experienced among the mountains yesterday; but today have been favored to feel more composed than I expected. I wish that I may more and more remember, that the Almighty is my perpetual guard, and that'

Tis of his mercy I can sleep

One single night without alarm;

and therefore that gratitude ought to be as much the feeling of my heart, for my continual favors, as for those which may appear more special. But oh! I am not thankful enough for any."

Ninth month, 15. "Returned from my journey into North Wales, during which I have had frequent cause to acknowledge, that I have been as it were crowned with loving-kindness and tender mercies. I have frequently, during the course of this journey, been as it were devoid of feeling, amidst scenes which I should have supposed would have been most calculated to arouse and invigorate the mind.'

Give what you will, without You we are poor;

And with You rich, take what you will away.'

Though this lack of feeling was trying, yet I have been comforted, in hoping that the Almighty has been pleased to stain even the beauties of his own works in my eyes, that nothing short of love to Him may be my desire, and that I may prefer Jerusalem above my chief joy."

Ninth month, 16. Desirous, on entering the meeting house, that the favors I am continually receiving, and some of which I deem special, might make me more humble: felt afterwards deserted of every thing good; yet I hope the meeting was not wholly unprofitable."

Ninth month, 19. "Favoured in the morning, in some degree, to feel abstracted from earthly things: in the afternoon strove, but not sufficiently, to prevail. Felt unwilling to retire to make this memorandum, which, after my numerous favors, is ingratitude."

Ninth month, 25. "I believe I did not bear a faithful testimony against profane language this morning; though I trust it is my desire to be more willing to confess the Lord before men."

Tenth month, 7. "Got from bad to worse at meeting, until I lost almost all sense of good. I should rejoice, could I but conquer this wandering of the imagination, during seasons of retirement."

1825.—First month, 20. "Oh! that I were more deeply humbled, under a sense of my unworthiness! Surely the valley is sweet to dwell in, for there the dew remains long.' Blessed are they that walk in the valley, for how safely do they walk."

Fourth month, 19. Rebellious, though in a very trifling matter, which has beclouded this evening. The sin is rebellion, and it is of little consequence in what-it is in despising the gentle monitions that the crime consists."

Eighth month, 25. On parting from some beloved friends traveling on religious service, to whom he felt much united, after some other remarks, he adds, "Whether my course here is shortly to terminate or not, I know not; but at this parting, as well as at Ackworth, at the general meeting, the last interview of the apostles with the elders of Ephesus has been brought to my recollection. I desire that, however it may be, I may profit by the remembrance, and more and more strive to experience the language of the apostle, 'With me, to live is Christ, and to die is gain.' I am bound to acknowledge, that the most trying dispensations have been administered in mercy; and therefore I believe, that if preserved in faithfulness, even death will, through adorable mercy, be my gain. Oh! may deep humility and resignation be my portion! I have not chosen the Lord; but I humbly trust He has chosen me. Wonderful condescension!"

1825.—Tenth month, 21. "My mind is too much occupied with my future life. Oh! that I did but feel more the awful importance of having my loins girded, and my lamp burning. My hope and trust is in that Power which brought me up out of a horrible pit; which has supported me in many humiliating dispensations; and will be with me, if I am preserved faithful, even in the valley of the shadow of death."

Eleventh month, 1. "Too much occupied with future plans, so that the present, which abounds with cause for humble gratitude, has been overlooked. How desirable is that state, where every thought is brought into captivity to the obedience of Christ."

On the 20th and 21st of the Twelfth month in the same year, this pious young man attended the monthly and quarterly meetings at Worcester, apparently in usual health. The following day he complained of being unwell, and afterwards had an attack of fever, succeeded by inflammation of the heart and lungs. During his illness he expressed but little on religious subjects; but he was preserved in remarkable quietness and mental composure, a sweet feeling of peace overshadowing him. He seemed to have nothing to do but to die; for he had been seriously engaged, in time of health, to seek preparation for death.

On Seventh day, the 21st of the First month, 1826, he became suddenly worse: he was preserved sensible to the last; and very early on the following morning, after some close and painful conflicts of nature, he breathed quietly for a few seconds; and his peaceful spirit was released from the further trials of life, and permitted, we cannot doubt, to enter into the joy of his Lord.

LINDLEY MURRAY was a native of Pennsylvania, and his parents were respected members of our religious Society. His father designed him for a merchant, and gave him a suitable education; but the son having entertained views of literary improvement, superior to what is generally afforded by mercantile engagements, gave a decided preference to the law; and having pursued his studies for four years, with an eminent solicitor, he commenced practice in New York, where his knowledge and talents soon developed themselves, and appeared likely to gain for him considerable eminence. But it pleased

Divine Providence, that the course of his ardent pursuits should be arrested by sickness; and that a succession of circumstances, which might then appear opposed to his future usefulness and comfort, should contribute to direct his life to objects of a higher and far more important nature.

During his youth, the natural vivacity of his mind led him into some of the gaieties which are too often indulged in at that period of life; but there is good reason to believe, that he was early made sensible of the operation of Divine grace, and that his morals and principles were preserved from contamination.

About the year 1784, in the thirty-eighth year of his age, his constitution being very much enfeebled by illness, his physicians advised the trial of a milder climate, as the most likely means to re-establish his health. He had, some years before, been in this country, which induced him to give a decided preference to England. At this time he had been married about seventeen years; and the prospect of leaving their home and near connexions was, to him and his beloved wife, a severe trial. They hoped, however, that with the blessing of Providence on the means thus used, they might be favored, at no distant period, to return to their native country. They landed in England in the First month following, and in the course of that year fixed their residence at Holdgate, near York, at which place they continued to live until the time of Lindley Murray's decease.

For some years previously to his settling in this country, through the goodness of the Lord to his soul, he had been led to form a correct estimate of the value of all earthly pursuits; to turn his back on the applause of the world; and had become a consistent member of our religious Society; his mind, as it matured, having made the principles of his education those of his judgment.

The humility of his deportment, and the Christian spirit which breathed through his whole conduct, greatly endeared him to the members of York monthly meeting, and afforded him a scope for usefulness, of which he diligently availed himself, for the benefit of all around him. His health continued so delicate, as to prevent his taking a very active part in our meetings for discipline, or in the concerns of society at large; yet, contemplating his time, his talents, and all that he possessed, but as a trust, of which he had to render an account, he proved, by his future life, how much may be done for the good of others, under circumstances apparently unfavorable, when the love of God, and of our fellow men, are the governing principles of the heart. Instead of yielding to depression, or adopting habits of personal indulgence, in consequence of his bodily infirmities and confinement, he diligently and successfully employed himself as an editor and author, more especially for the benefit of the young. In his publications, which were very extensively adopted, he not only excluded whatever was calculated to impress false principles and sentiments in morals and religion, but he also aimed to make the course of instruction in the elements of useful knowledge subservient to a far higher object, that of imbuing the susceptible minds of youth with the purest principles and precepts of Christian morality. And there is good reason to believe that, under the Divine blessing, these labors have had a decided and extensive influence in the formation of virtuous and religious character. His faculties, both natural and spiritual, brightened by use; and his mental vigor and energy were strengthened by a judicious, industrious occupation of his time.

While health permitted him, he was a diligent attender of our meetings for worship and discipline; but during nearly the last twenty years of his life, he was unable to unite with his' friends in this public demonstration of a dependence on Almighty God; yet his zeal and devotion were not in any degree diminished. His delight was still in the law of the Lord, and in his law did he meditate day and night. In life and conduct he was a preacher of righteousness, illustrating in his deportment our Christian testimonies, with uniform consistency. Nor, though necessarily more secluded from the society of his friends, were his love and attachment to them abated. He was ready, when of ability, to be consulted by them; and continued, to the last, to take a lively interest in their welfare. He rejoiced especially in any indication of their spiritual growth; and was greatly concerned for the due exercise of our Christian discipline, in the spirit of meekness and wisdom.

In his discharge of the duties of an elder, his experience and judgment were highly valued. He manifested a truly Christian feeling for the faithful, humble laborers in the work of the ministry. He loved the society of the honest, simple-hearted travelers towards the heavenly kingdom; and although their situation might be obscure, and their mental acquirements limited, he valued their acquaintance, and treated them with Christian friendship and esteem.

His charities, both public and private, but particularly the latter, were extensive. He was a firm friend to the education of the poorer classes of society; which he evinced, not only by his liberality in assisting public institutions for this purpose, but by his kind attention to the needs of those in his own neighborhood, at a period considerably prior to the general interest being excited to the subject. He was very solicitous for the improvement of the condition of the Indian aborigines of his native country, and of the African race. He took a lively interest in the proceedings of the Bible Society, and in other efforts for the extension of the kingdom of Christ upon earth.

His exemplary moderation and simplicity, in every thing connected with his own expenditure, in his dress, in the furniture of his house and table, and the entire coincidence of his beloved and faithful partner in all his views, enabled them to devote a considerable portion of their income, and the profits which he derived from his numerous works, to objects of piety and benevolence. He was, at the same time, hospitable in his house; and liberal, though discriminating and judicious in his charity. His mind, indeed, was richly imbued with Christian love; from which flowed that patience, charity, and forgiving temper, so uniformly evinced by him.

This dear Friend, notwithstanding his various privations from the state of his health, was remarkable for cheerfulness; and he was frequently led to number his blessings, and to acknowledge, that his afflictions, and what appeared to be the most adverse circumstances of his life, were designed to promote his final well-being. He never repined at his long confinement; but was wont to observe, how pleasant was his prison, if he might use the term. In the latter years of his life, his bodily infirmities increased; but his mind was preserved in intellectual and spiritual brightness, and he continued particularly watchful, that his weakness of body should not lead to any habits of indolence, or unnecessary self-indulgence.

While thus cultivating the Christian enjoyment of life, he was often led, with great humility, to contemplate the close of it as the commencement of a state of endless felicity. He frequently expressed the sense of his own imperfections and unworthiness; and uniformly evinced, that his hopes of salvation rested solely on the mercy of God, through the atonement and mediation of Jesus Christ. On the occasion of the fiftieth anniversary of his union with his beloved wife, he thus expresses himself in writing: "In the course of the long period of our union, we have had our trials and afflictions; we have seen a variety of trying events and situations; but we have been favored too with many great and distinguished blessings. Even the afflictions, and what appeared to be adverse occurrences, were designed for our final wellbeing. I hope the gracious intention of these dispensations will be fully answered, by our being safely landed, through the atonement and intercession of our blessed Redeemer, on those happy shores, where no clouds nor storms are ever known; and where, after millions of ages of happiness shall have passed away, we shall only seem to have begun our felicity;-a felicity that will never end."

The following memorandum, found in his writing-desk, but to which there is no date, bears testimony to the habit of watchfulness and self-examination, so necessary to the growth of the Christian.

"Preserve me from all vain self-complacency, from seeking the applause of men, and from all solicitude about what they may think or say of me. May I be made truly humble, and of a meek and quiet spirit. If I have done any good to my fellow-creatures, or in any degree promoted the will of my heavenly Father, may I unfeignedly give Him all the glory; attributing nothing to myself, and taking comfort only from the reflection, that an employment in his service affords an evidence that his mercy is towards me-that I am not forsaken by Him, and He is training me for an inhabitant of his blessed kingdom; there to glorify and serve my God and Redeemer forever."

In this state of preparation and watchfulness, we have every reason to believe, was this faithful servant found, when the messenger of death delivered his hasty summons, and called him from the labors of the church militant on earth, to the joys of the church triumphant in heaven. On the evening of the 13th of the Second month, 1826, he was suddenly seized with a severe attack of indisposition; and on the morning of the 16th he breathed his last, in great peace and resignation, in the eighty-first year of his age.

ELIZABETH WHEELER was the daughter of William and Elizabeth Tuke, of York, and was born there, in the year 1760. Being deprived of maternal care in her infancy, she was much from home during her childhood; but on her father's second marriage, was privileged with the care of a pious mother-in-law, to whom she became much attached, and whom she often spoke of with great esteem and affection.

By submitting to the humbling visitations of the love of God to her youthful mind, she was early introduced into that sphere of usefulness and dedication which marked her future life. When at home,

she rendered assistance in the school which was superintended by her parents; and though her department in the family was principally of the domestic kind, yet there is good ground to believe, that her religious example had a beneficial influence. She was also some time in Ireland, to assist her beloved sister, Sarah Grubb, in an institution similar to that at York.

About the twenty-third year of her age, she first appeared as a minister. The following extract from a memorandum, made some years subsequent to this period, indicates a deep sense of the nature of this engagement: "Oh! the need for me singly to present my cause, my all, before Him who can so carry forward the great work of purification in the heart, as that a right preparation may be received for the accomplishment of every Divine purpose; that I, the smallest vessel in the Lord's house, if one at all, may but be clean, and preserved from drawing down his righteous displeasure, in the inquiry, 'Who has required this at your hands.' This is, at present, the breathing of my prostrated soul; for in, I trust, a little renewed capacity, through holy help, to labor after, and dwell near the root of life, the consideration of the awful importance of a gospel-messenger, in the most confined sphere, has humbled me as into the dust; believing, that if those at this day are instrumental in the Lord's hand, in removing the rubbish, or in any degree in raising the dead, it must be by their dwelling beyond the craving of the multitude; being so buried in baptism the full time, as to have no will of their own, self being of no reputation, but approving themselves mindful to accompany their Master through suffering, as well as rejoicing."

In the year 1795, she married Joshua Wheeler, of Hitchin, and became a valuable and useful member of that monthly meeting. Both before and after her marriage she several times travelled on religious service. Her communications as a minister were not very frequent in her own meeting; but being reverently concerned to wait before the Lord for the influence of his Spirit, her offerings were weighty and instructive, and to the comfort and edification of her friends. She exercised a tender care for the best welfare of her own family, and in times of religious retirement with them, often imparted suitable counsel and encouragement. Her friends, and those around her, particularly when under affliction, shared her sympathy and kind attention.

In 1803, she was deprived by death of her beloved husband; but was supported by the Most High, under the pressure of this great affliction, and enabled to fulfill the duties that devolved upon her, in the education of her three daughters; being concerned to unite firmness with affectionate kindness, in her conduct as a parent. The following sentiments, extracted from some written counsel to her children, may be not unsuitably introduced into this memoir.

"Whatever station in life may be in future allotted you, be sure, set out and abide in simplicity. Follow the example of none, but as you are convinced they are willing to be governed by the regulating principles of Truth. In dress, as well as in the furniture of our houses, I have been long persuaded, more injury is done to the tender plant in the youthful mind, by giving way to extreme nicety as to the texture of apparel, than by some transient turns of gaiety itself. Therefore, let your choice in the necessary conveniences of life ever be with an eye to usefulness, simplicity, and neatness, which being to be had at a moderate expense, whatever may be possessed, you will always be able to do more for others; and the satisfaction this will ever procure, through the progressive stages of existence, will far outbalance

every trifling enjoyment.”

Elizabeth Wheeler was accustomed to notice with much feeling, the return of that period at which she was left a widow; and though, to the last, it failed not to excite very tender sensibility, the remembrance of it was ever mingled with Christian submission. In allusion to this subject, she writes thus:

1818.— First month, 21. “The fifteenth anniversary of my widowhood reviewed with awfulness and fear, lest the time past has not been sufficiently improved; but commemorated with gratitude of heart, under a sense of many continued, unmerited blessings, amid varied conflicting scenes, which, if but permitted acceptably to purge away the remaining dross, and purify for a better inheritance, may all be ascribed to mercy, unutterable mercy.' Bless the Lord, O my soul, and forget not all his benefits.”

1819.—Twelfth month, 31. “The increase of bodily in disposition, of late, fails not to awaken anticipations of a better state, where encumbrances, sorrow, and separation have no place; but where, if in adorable mercy an admittance should ultimately be granted to an erring, tribulated traveller, all might and praise be forever ascribed to the Father and Fountain of purity. At the close of this day, the outgoings of the year with me were sealed with much suffering, from violent spasmodic affection on my breast; but after a little settlement the incoming of another year was sweetly productive of humbling, consoling reflections; when feelings of gratitude and praise were not lacking, to the God and Father of my life, whose blessings to this day have been unmeritedly showered down.”

The state of the health of this dear Friend was such, that for several years she was mostly confined to her own habitation during the winter. This, in addition to much bodily suffering, was no small trial; but she was enabled to endure it with exemplary patience, and often to number her present blessings.

For several weeks previous to her death, she was more unwell than usual; and frequently spoke of having discouraging and humbling views of her own spiritual condition; at other times she was favored with the sensible enjoyment of the love of God; and about three weeks before her close, one morning remarked, that she had felt a near union of spirit with her departed husband, and communion with the Source of all good; and again alluded to it after the usual reading of the Scriptures in her family, addressing her children in a very instructive manner.

After a severe attack of spasm, she was, for the last two days, able to express very little in a connected and intelligible manner, and during the most of that time, appeared to suffer much from pain and extreme difficulty of breathing. As her strength declined, respiration became more easy, and, for the last few hours, conflict and suffering were succeeded by a peaceful calm, in which she quietly expired, on the 17th of the Second month, 1826; and her surviving friends consolingly believe, that her prepared spirit was permitted to join those of the just made perfect, through Him, who “by one offering has perfected forever them that are sanctified.”

JAMES BRANDWOOD was the eldest son of John Brandwood, of Entwistle, in the parish of Bolton

in Lancashire, yeoman, and was born in the Eleventh month, 1739.

Having left behind him an account in writing, of his early experience in the work of religion, the following abstract is taken, nearly in his own words, from this narrative. “It pleased the all-wise and gracious God, who gave me being, to follow me by his grace, even from my youth, often bowing my mind in serious considerations, that I was placed here as on his footstool, for a short space of time, and must before long remove, to appear before his judgment-seat; also, how short and transient present enjoyments are, compared with the eternal nature of the life to come; whereby my mind was led to conclude, this world is not my resting-place, the life to come is my home, eternity is the chief end and design of my being.

“Running in my own will and strength, from year to year, I heard sermons, read many books, and talked with professors: some said one thing, and some another. I then began to read the Scriptures more; but alas! they were to me, in many places, as a sealed book. I prayed often in secret places, and learned to sing, thinking I was thereby preparing myself to join the heavenly host. I talked with religious professors about doctrinal points, and endeavored to form as just notions and opinions about the coming, life, doctrines, sufferings, and death of Christ, as I could; and this I called faith. But this faith not proceeding from the quickening power of Divine grace, but from the workings of the natural understanding, was a dead faith, and could not be an evidence of things not seen, nor work by love to the purifying of my heart, so as to give victory over the various sinful lusts and vanities of this world; but, on the contrary, I was abundantly overcome thereby, from day to day.

“In this condition I travelled long, and was sorely tossed between the secret reproofs of Divine grace in my conscience, and the workings of the adversary. About the twentieth year of my age, it pleased God, in unspeakable mercy, further to enlighten my soul, through the Spirit of his Son, as with the day-spring from on high; whereby I was enabled to see more clearly my fallen and corrupt state, and my sins were set in order before me, appearing exceedingly sinful, and opposite to the holy will of God. In this day, all my former building in religion was shaken to the very foundation. In this situation I cried, 'Oh! what shall I do? to whom shall I flee? for in this sinful state I cannot dwell with Him that is holy.'

“The Scriptures now began to be more opened to my understanding; and though I was told, that by a certain ceremony, which had been performed in my infancy, 'I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;' yet, in the opening of the Scriptures to my understanding, I saw this could not be true; for there I was informed, that the members of Christ were made such by other means, even by his own baptism with the Spirit, as says the apostle, 'By one Spirit are we all baptized into one body;' and that, 'if any man be in Christ, he is a new creature.' I also saw, that the children of God were such as were begotten of Him through Christ, the incorruptible Seed and Word of God, and born again unto newness of life, bringing forth the fruits of the Spirit. And that the kingdom of heaven and government of Christ are within, by the influence of his Spirit, which as a pure principle in his children and people, rules and leads them in his service.

“I also saw, that all my prayers and songs of praise had been a sacrifice of my own preparing, and

offered up in my own vain imagination, in a fallen and unconverted state; and that it was only in and through the Spirit that God could be acceptably worshipped. I also saw, that all my former faith was no more than a bare assent of the natural understanding to certain things whereof I had no evidence, but what arose from the letter of Scripture, and other outward means; whereas, in the opening of the Scriptures, I saw that he that believes has the witness in himself, 'even the Spirit of Him who is the Author and Object of true and living faith, by which the quickened soul received an evidence of things not seen, and a humble confidence in the saving power and redeeming love of God through Christ. I also saw, that I had trusted too much in, and been carried about with, the changeable doctrines of men, and neglected the teachings of the grace and good Spirit of God in my soul, which, as a swift witness against evil, had followed me with inward and secret reproof, even from my infant years.

“As I was brought more and more into stillness, and humbled under the Divine hand, the Light of Christ arose, and more enlightened my mind; whereby I saw into the purity of that faith which was once delivered to the saints, and that holy religion, which, through the power of Divine Grace, was taught, and which wrought in the primitive believers in Christ. As these things opened in my view, a strong persuasion arose therefrom, that it was not my duty to join any of the various professions of religion with which I was acquainted; and if, at any time, I tried to join with any of them, it brought distress and trouble over my mind. I then said in my heart, 'Is there no people on earth preserved in the simplicity of the Truth, with whom I can unite?' Whereupon it came into my mind, to go to a meeting of the people called Quakers; a people of whose religious principles I had very little knowledge, neither did I know more than one person of that persuasion. Being encouraged by repeated drawings of mind towards them, I went many miles to one of their meetings, accompanied by several others.

“Being sat down in the meeting, which was but small, my mind was seized with great surprise, considering the vast difference between that multitude of words and ceremonies to which I had been accustomed, and the solemn silence in which we sat; and the breathing of my spirit was, 'If this be right, confirm it to me this day.' After some time, my mind was brought into more stillness, desiring to unite in the solemn pause, in which Divine goodness favored my soul with a sense of his gracious presence, and the promise of Christ opened to my mind with great sweetness, though I had not understood it before, 'Where two or three are gathered together in my name, there am I in the midst of them.' In this my soul rejoiced, and said, 'This is the truth, this is what I have long been seeking for.' Towards the latter part of the meeting some testimonies were borne in great simplicity and plainness of speech, but in the demonstration of the Spirit.

“When I came amongst this people, I met with great opposition, both from professors and profane; but knowing in whom I had believed, and that his power is greater than he that is in the world, my faith was strengthened, and my spirit frequently bowed before Him for help and support in that day, in which, blessed be his name, I often found his secret hand underneath, enabling me to stand in patience, and bear the cross.”

James Brandwood appears to have been early made instrumental to the convincing of several others, of the truth of our religious principles, and became a member of our Society in the year 1761; and a

meeting was shortly afterwards settled at Edgeworth, where he resided many years. Soon after he was admitted amongst Friends, he spoke as a minister. His offerings in that character were concise, forcible, and comprehensive; and being concerned reverently to wait for the renewed influence of the Lord's power, they were acceptable to his friends. In consequence of his joining our Society, he was disinherited by his father, who died when his son was forty-seven years of age.

After this, for many years he followed the profession of a land-surveyor and conveyancer: he was never married, and lived most of his life in a retired part of the country. He was a plain countryman, possessed of a good understanding; but had not the advantage of a liberal education. Few men appear to have been more free from the love of the interests of this world; but Christian virtues and unobtrusive deportment, combined with his cheerful and instructive conversation, gained him the general esteem of all classes with whom he had intercourse. He was scrupulously tender of the reputation of others, so that his most intimate friends scarcely ever heard him speak to the disadvantage of an absent person.

In the decline of life, however, through a combination of circumstances, he became less diligent in the attendance of our religious meetings, and, in the course of a few years, was discontinued as an acknowledged minister; yet he was enabled to bear, with becoming patience, some deeply trying circumstances, which during this period were permitted to attend him. After some time, it pleased his gracious Lord to reanimate his love to his brethren, and he was again acceptably engaged in the work of the ministry. Early in the year 1824, he removed to West Houghton, near Wigan, and some months afterwards was reinstated as an acknowledged minister. Notwithstanding his advanced age, being in his eighty-fifth year, he was diligent in attending meetings, clear and instructive in ministry, much to the comfort and edification of his friends; and his society was pleasant and instructive to them.

Towards the close of the following year, he became unwell, from which time to his death, he was mostly confined to the house. During his illness, he was preserved in patient resignation, and he was enabled to communicate much valuable counsel. At one time, he requested that passage of Scripture to be read, in which the apostle says, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God;" on which he exclaimed, "Wonderful, and very good;" and after a few minutes' silence, added, "This passage dwelt very much upon my mind while in bed this morning;" and he expressed his surprise, that any seriously-thinking man, with the New Testament in his hand, could be drawn into that dangerous disbelief and practice, of reasoning away the propitiation and atonement of Christ, who was crucified for our sins. Adding, "Such as are favored with a sense of their own unworthiness, and the exceeding sinfulness of sin before God, as they humbly seek unto Him for help, come to know that he is also Christ, the wisdom of God, and the power of God."

Three days before his death, in the course of an interesting conversation, he remarked to this effect: "I have indeed lived a great while, and have seen a good deal, both of good and evil; and having, through Divine mercy and forgiveness, got through all, I feel my mind very comfortable, and am thankful I am thus favored." The following day, on its being remarked by one who came to visit him, that he had been a good liver, he replied, deeply affected: "It is not for any righteousness of my own that I shall gain

acceptance: but all my hope is in the mercy of God in Christ Jesus.” After a pause, though then very weak, he was enabled to speak for some time, on the fall of man, and his restoration through the atoning sacrifice of our Lord Jesus Christ; but which, he added, it is not the duty of believers too nicely to define or explain; but rather to wait for his spiritual appearance in their own hearts. This was his last religious communication; and he peacefully departed this life, on the 23rd of the Third month, 1826.

ANN CROWLEY was born at Shillingford in Oxfordshire, in the year 1765. She received from her parents, William and Katherine Crowley, a guarded education. In her very early years, she was visited with the gentle reproofs of instruction, and felt the joy and peace attendant on yielding to them. By unwatchfulness for a time, she lost, in degree, these softening impressions, and indulged in some gratifications inconsistent with the simplicity of her profession; yet, through the merciful care of the Shepherd of Israel, these deviations were not of long continuance. She remarks, in some memorandums upon her early religious experience, “About the sixteenth year of my age, I was renewedly favored with a powerful visitation of heavenly love and light, by which, through the tender mercies of a compassionate Father, I saw clearly there was no way to obtain present peace and everlasting happiness, but by believing in, and yielding obedience unto the dictates of unerring Wisdom, the Spirit of Truth revealed in the heart. And as I gave up faithfully to follow the gradual unfoldings of the Lord's will, I felt an increase of strength to bear the cross, and despise the shame.”

Thus persevering in watchfulness, she experienced the blessing of preservation; and being more and more instructed in the school of Christ, she was in due time qualified to speak unto others, of what he had done for her soul. After passing through many deep exercises and preparatory baptisms, she first came forth as a minister in her twenty-sixth year. Her feelings in a meeting for worship, in the immediate prospect of this requiring, she thus describes:

“My mind was deeply prostrated throughout the time of our sitting together, and I felt the love of God abundantly shed abroad in my heart, insomuch that I could experimentally adopt the language, 'In the day of the Lord's power, his people are a willing people.' Yet so great was the fear that attended my mind, lest I had not passed through the needful preparation to qualify rightly to minister in the name of the Lord, and that I should, by speaking, darken counsel by words without true knowledge, that I allowed the meeting to break up. And though this brought my poor mind under renewed conflict, yet I could appeal to my merciful Master, who knew it was not willful disobedience, but a fear of running before my spiritual Guide, that I did not feel much condemnation in trying the fleece both wet and dry.”

The following day, at a friend's house, it appears that during a time of solemn silence, to use her own expression, The mighty power of God seemed evidently to overshadow them.” Under this precious feeling, she was made sensible that that was the accepted time for the offering to be made; and she adds, “I ventured to stammer forth a few expressions, which arose in that degree of life and power, that no doubt remained but that it was really the operation of Divine love. And oh! the blessed reward of peace that flowed into my humbled heart: language is inadequate fully to describe this heavenly

enjoyment.”

It is scarcely probable, that any one who had not passed through similar mental conflicts, can fully understand the deep suffering, and the close searchings of heart, which many experience who believe themselves called to the ministry of the Gospel in our meetings for worship. The high profession made by our Society, of a dependence on the renewed discoveries of the Spirit of Christ, for a right qualification thus to minister, ought to lead those who are so engaged to act with reverent watchfulness, and in the filial fear of God. At the same time, we that are hearers should remember, that we are never so likely to form a correct judgment of the ministry that is offered to us, or to be edified by what we hear, as when our minds are fixed on God, in humble but fervent desire, that He will graciously grant unto us also of his Holy Spirit, and enable us, in simplicity and faith, to receive with gladness of heart, that ministry which comes from Him through his faithful servants.

In the year 1796, soon after the decease of her surviving parent, Ann Crowley, with three of her sisters, removed to Uxbridge, where she resided the remainder of her life, and where she labored diligently amongst her friends, and with much acceptance to them, in the service of the Gospel; her ministry being sound and weighty, and attended, in an eminent degree, with the baptizing power of Truth. It may be truly said of this dedicated servant of the Lord, that it was her concern to adorn the doctrine which she was engaged to promulgate, by a correspondent life and conduct. She was a bright example of Christian love and meekness, endearing herself to her friends by her kind and affable manners, and her warm interest in their spiritual welfare; of great humility, and endeavoring to occupy her time and faculties to the glory of God, and the good of her fellow-creatures.

Although of a very weakly frame, she travelled much as a minister; visiting, at different periods, nearly all the meetings of Friends on this island, and some of them repeatedly. Her last religious engagement from home, was in the year 1819, amongst Friends of her own quarterly meeting. In the course of this visit, as had many times been the case before on similar occasions, her ministry among her friends, in London and its neighborhood, was awakening and instructive, inviting them, with much affectionate earnestness, to a close searching of heart before the Lord. She afterwards remarked, that the discharge of this little debt of love had yielded her much relief, and was attended with a feeling of sweet peace. Her health was at this time in a declining state, and her bodily sufferings often great. This continued to be the case for several years, and frequently prevented her attending our religious meetings; but when able to meet with her friends, she was often strengthened powerfully to minister amongst them.

In a retrospect of past years, and in contemplating the future, this dear friend thus feelingly writes concerning herself. “The Lord my God has hitherto sustained both body and mind, and, in the midst of inexpressible suffering, and great poverty of spirit, has graciously kept me in a good degree of patience and resignation to his unerring will; which I consider as unmerited, yes, boundless mercy, vouchsafed in time of great need. May my tribulated soul receive a portion of strength to lean on the staff of faith, and renewedly adore and praise his great and excellent name, who is eternally worthy of all power and renown. May it be ascribed unto Him, by my humble walking in his fear and counsel, the few more fleeting days that in inscrutable wisdom may yet be lengthened out, for purposes hid from the human

mind, but doubtless in mercy, that the work may be fully accomplished.

“Oh! that the afflictions dispensed in pure, unerring wisdom, to one of the weakest and most unworthy of the Lord's children, may have the intended and blessed effect of preparing for a resting-place amongst those who have passed through great tribulation, and have known their robes washed and made white in the blood of the immaculate Lamb. This is more the fervent desire of my heart, than for any earthly enjoyment; for in deep abasement of mind I can truly say, I have not asked for riches, honor, or length of days; but for an understanding heart, to fulfill my religious and civil duties with holy acceptance. I can very feelingly acknowledge myself an unprofitable servant, not worthy to bear testimony to the never-failing mercies and goodness of my Heavenly Father; yet, for the encouragement of others, I feel bound, in a sense of heart-felt gratitude, to acknowledge, that there is a rich reward attached to an honest endeavor to employ our time and talents in the service of our great Creator, in that way and manner which are clearly manifested by the light of the Holy Spirit in the secret of our hearts.”

In the early part of the year 1825, this deeply tried servant of Christ was laid on a bed of sickness, with little expectation of being ever raised from it. Her complaints assumed a serious character, and were attended with very acute pain. When speaking of her sufferings, she remarked: “The dispensations of inscrutable wisdom are all in love and mercy, and it is for us dependent beings to say in truth and sincerity, “Your will be done.” On one occasion, when sending messages of love to some of her friends in the neighborhood, she added, “and I feel it to flow towards friends of the quarterly meeting, particularly to the dear young people, desiring they may embrace the Truth, live under its influence, and reap the rich reward. Oh! the inexpressible love of God which I now feel. How do I desire, that thousands, and tens of thousands, may come into the enjoyment of it, by giving up their hearts to fear and love their Creator.” At another time, she said: “It has been a comfortable day to me; I feel love to flow towards all my dear friends everywhere, and to the whole human race. I believe in the universality of the love of God; it is not to be limited: those are in error that would limit it. In every nation, tongue, and people, those that fear God and work righteousness will be accepted of Him.”

In the course of the summer, she so far recovered as to be able to go a short distance from home, for a little change; and attended two meetings, in which she was enabled to exert her weak bodily powers, in advocating the cause most dear to her. In the First month following she was again confined to her bed, and suffered much pain, which she endured with great patience, desiring that the Divine will might be fully accomplished; and often said, that she felt poor and needy, but her hope and trust in redeeming love and mercy were unshaken. She continued to evince a lively interest in the concerns and best welfare of her friends; and in times of religious retirement with them, she imparted Christian instruction, when too weak to be raised in her bed. On one occasion, after having been much exhausted, and when apparently sinking fast, she said: “My countenance appearing distressed, does not indicate distress of mind; pain of body will distress the countenance.” And then added, “Your will be done; Your blessed will be done! O my soul, praise the Lord! bless and magnify his name!” On being asked if she was comfortable, she replied: “All is comfort.” And at another time said, that her great affliction had

been abundantly made up, and that help had been extended in the needful time.

She also expressed a wish, that the language might be accepted, "Now let your servant depart in peace, for mine eyes have seen your salvation." Some time after, she said: "If it were the Lord's blessed will to release me, it would be cause of thankfulness;" and she expressed a humble hope, that a place of rest was prepared for her.

During the last few weeks of her life, her breathing was so much affected, as to make it difficult for her to say much, without producing spasms, which were very distressing; and one day she said: "Though I cannot express much, I feel holy quiet." The day preceding her release was one of extreme suffering; and in the evening, a friend taking leave of her, she said: "If I am gone in the morning, there will be cause to rejoice." The forepart of the night, she became easier; and on the following day, the 10th of the Fourth month, 1826, she gradually sunk away in great quietness, and her purified spirit, through redeeming mercy, was, we may consolingly believe, received into its heavenly mansion, to joy unspeakable and full of glory.

MARY PROUD was born in the Fourth month, 1742, at Ross in Herefordshire. She was the daughter of Rowland and Elizabeth Jones, who were Friends of exemplary conduct; her mother was a minister in good esteem. Being left a widow with four small children, and only a little business for their support, she consented to part with her daughter Mary, when about fifteen years old, who came to reside with a near relation in London. While there, her youthful mind, through unwatchfulness and the prevalence of temptation, was captivated with the delusive vanities of the present life.

Being, at times, subject to the company of some who did not profess with Friends, in her twentieth year she accepted an offer of marriage from a young man, not a member of our Society, but a sober, religious character, with whom she lived about five years. But it pleased Divine Wisdom to mar her pleasant prospects of happiness in this life, for in the short space of four months, an affectionate husband and their two children were taken off by death. Thus rendered desolate, she felt as one without hope, and her inward and outward afflictions considerably impaired her health. But as she patiently submitted to the chastening of the Lord, she was comforted, and through the redeeming influence of a Savior's love, she witnessed, in an unexpected season, the weight of her transgressions to be removed, and her mind became settled in a peaceful calm.

The subject of this memoir, now Mary Malham, left London, and returning to Ross, was joyfully received by her valuable mother. Her mind was about the same time, strongly impressed with an apprehension that she was called to the work of the ministry; to which, after passing through deep baptism of spirit, she gave up, as one who was made willing in the day of the Lord's power. Some years afterwards, in the year 1775, she was united in marriage to William Proud, of Hull, where they resided for many years; but towards the decline of life removed into Essex. Shortly after this she was again left a widow, and survived her husband upwards of twenty years. At different periods of her life, she visited

as a minister various parts of this island. In this character she was patient in exercise and deep in travail, for the arising of the Divine power; being concerned not to speak but from the renewing of the Holy Spirit.

She was endued with a good natural understanding, which inclination and a sense of duty led her to cultivate by reading and meditation: this rendered her an instructive companion: and being affable and courteous in her manners, she was much beloved. As her heart was enlarged by Christian love, her desire for the temporal and spiritual welfare of all was manifested, and this was shown in an especial manner, by the interest which she discovered in the advancement of the kingdom of Christ, both at home and abroad. She was much concerned for those under suffering, contributing liberally for their relief.

In the Fifth month, 1823, while engaged in the ministry in a monthly meeting at Halstead, Mary Proud was perceptibly affected with paralysis. She was removed home that afternoon, but was unable to speak: the composure of her countenance, and other tokens of mental introversion, showed that her affections were fixed on heavenly things, to the enjoyment of which, if in accordance with the divine will, she greatly longed that her spirit might be speedily admitted. When the faculty of speech returned, it was employed on subjects appertaining to the great work of salvation. To a friend she said: "I am thankful that the enemy is turned backward." These few words she revived in the hearing of many visitors, affectionately entreating her younger friends that they would, through Holy help, withstand his suggestions, when they would witness all the snares laid for them to be broken; adding, in the language of encouragement: The city, the strong city! The city, the strong city! flee unto it!"

From this state of weakness this dear ancient friend so far recovered as to be generally able to attend meetings at and near home, and also the two succeeding yearly meetings in London; yet she experienced considerable bodily infirmity, which was endured with Christian resignation. On the 3rd of the Fourth month, 1826, the monthly meeting occurred at Kelvedon, the place of her residence. In the meeting for worship, she was strengthened eminently to advocate the truths of the Gospel; but returned home much exhausted, before the meeting for discipline was concluded, remarking, "That it would be the last." Soon after this, her debility greatly increased; yet she came down stairs until within a week of her death, and felt satisfaction in receiving the visits of her friends.

During this last and short illness, deep and proving were the spiritual conflicts which Infinite Wisdom permitted her to pass through. But after a season of mental trial, she spoke as follows: "My God, my glory! this, not in the letter, but in the spirit: how precious the feeling! My God, my glory! I have mourned his absence. He regarded it, and regarded me, though I felt myself entirely unworthy of Him; but he is returned, and I can now sing of his goodness from my youth up, and speak to his praise. Oh! his mercies have been beyond all count, daily, hourly, and oftener than the hours of the day." Saying at another time, "I believe in that testimony, 'Having loved his own, He loved them unto the end.' There seems nothing in the way: do not desire my life, but pray for my release: though my sufferings are great, yet they are as nothing compared to the joys in prospect-endless joys."

The last day of her continuance on earth, she remarked: "This is my dying day;" and in the forenoon, being raised in her bed, a solemn silence prevailed, under which she breathed forth a few sentences with feeble accents. First, a song of thanksgiving for the precious in-breaking of the Divine presence, previous to the putting off of mortality; a humble petition, that the blessing of heavenly preservation might rest upon survivors;-and concluding with the solemn ascription of praise unto Him who is everlastingly worthy.

Her peaceful close took place the same night, the 23rd of Fourth month, 1826, at the advanced age of eighty-four.

JOHN CONRAN was born in the city of Dublin, in the year 1739. His parents professed with the established Church of England, and being in easy circumstances, they provided him with a liberal education, and afterwards placed him as an apprentice with a person in the linen trade at Lisburn. In this situation he was much exposed to unsuitable company, and drawn into many youthful dissipations, for which he was in mercy soon permitted to feel condemnation; and being led to examine himself, his secret breathings began to be after God. He became more diligent in the attendance of public worship, and zealous in those practices and observations in which he had been educated.

But he still found that he had to lament over the evils of his own heart, and to see that he had not attained to that knowledge of God, and that inward purity, which he considered as essential to a truly religious life. He secretly cried for deliverance; sin became a heavy burden; he gradually forsook the amusements in which he had indulged; sat much alone; and in reading the Holy Scriptures, they were often made a means of comfort to his tribulated soul. Thus, in stillness and retirement, he was led into an increasing dependence on Divine instruction.

While in this awakened state of mind, when about the thirty-third year of his age, he attended a quarterly meeting of Friends at Lurgan, where he was affected in an extraordinary manner by the ministry of Robert Willis, of America, who was then on a religious visit in Ireland. Although on terms of intimacy with several members of our Society, he had previously felt dissatisfied with our principles; but now the power of the Lord so broke in upon his soul, that his views were completely changed, and under a firm conviction of the rectitude of the measure, he soon afterwards fully embraced the doctrines and views of Friends. This, however, occasioned him many deep conflicts of spirit. He often looked back on his former course of life, and felt the Divine judgments for transgression: thus, having experienced the terrors of the Lord for sin, he became willing to persuade men.

In the year 1780, John Conran first spoke as a minister of the Gospel. Being deeply impressed with the solemn nature of the engagement, he was concerned, in the employment of the gift entrusted to him, to move under the influence of the Holy Anointing; and continuing in watchfulness and humility, and in reverent waiting upon God, his ministry was often delivered under the baptizing power of the High-Priest of our profession. Although he frequently spoke but for a short time, it came with Divine

authority, conveying counsel and reproof to the disobedient, and comfort and strength to the drooping mind, and to such as were seeking the way to the kingdom of heaven. He had, at seasons, to endure great poverty of spirit, and in this way was experimentally qualified to speak to this condition in others. The doctrinal truths of the New Testament were often the subject of his communications: he was concerned to draw his hearers from all types and shadows, inviting them to Christ the substance, by whom the true and faithful believers being nourished, are enabled to die daily to the impurities of flesh and spirit, and to live unto God through Him who died for them.

In the exercise of the discipline of our Society, our departed friend was very useful. He was zealously concerned for the support of our religious character as a body, in its original purity, and for the preservation of his fellow-members in soundness of principle, and consistency of practice. Through the aid of Divine grace, he stood with Christian firmness against that spirit of unbelief which at one period was very prevalent in the north of Ireland, when many in our religious Society sorrowfully departed from the truth as it is in Jesus. This was a time of great distress to him; but he was emboldened to avow and to maintain his belief in the efficacy of the propitiatory sufferings and death of Christ, of the redeeming power of our blessed Savior; and under all, gave abundant proof that his first desire was, to be found faithful to the commission which he had received, as a good steward of the manifold grace of God.

He scrupulously allotted a portion of each day to religious retirement, and endeavored also to maintain, in social intercourse with his friends, a watchful attention to the guidance of the Holy Spirit. His conversation was thus sometimes rendered strikingly instructive; yet, when to others he might appear to be highly favored, he often remarked, in true humility, that he was but an unprofitable servant; that to him belonged nothing but blushing and confusion of face. He was a man of a grave and serious deportment, endowed with a good understanding and sound judgment; and his advice in matters of importance was much valued. He labored fervently to impress upon his friends, the necessity of not being conformed to this world; and illustrated this doctrine by his own example, sacrificing things of a secular nature which stood in the way of performing his religious duties.

In the year 1805, he was deprived by death of an amiable and tenderly-beloved wife; this, with other subsequent domestic afflictions, of a peculiarly trying nature, he was enabled to bear with Christian resignation.

He repeatedly visited the meetings of Friends in Ireland, and was diligent in attending all those for discipline of which he was a member; and was several times at the yearly meeting in London. In the autumn of 1819, when nearly eighty years of age, he united in a religious visit to the families of Friends in the city of Dublin, and was strengthened to perform this arduous undertaking much to the satisfaction of his friends, and the peace of his own mind. In endeavoring to excite his brethren to greater devotedness to the service of the Lord, he would say in substance, "I serve the best of Masters, who, I can testify from long and precious experience, withholds no good thing from those who faithfully obey Him; and though I have not allowed my outward affairs to prevent me from attending to my religious duties, yet even these have not prospered the less; for now, in my declining years, I am,

through mercy, favored, with more than a sufficiency, having a little to spare for the relief of others.”

During his long life, he was permitted to enjoy almost uninterrupted health; and when the powers of nature were evidently giving way under the pressure of advanced years, his spiritual faculties were preserved in extraordinary brightness; and the promotion of religion in our Society, and in the world at large, was still dear to his heart. His death, which was sudden, and rather unexpected at the time, took place on the 14th of the Sixth month, 1827, at the house of his kind friend Thomas Christy Wakefield, at Moyallen, where he had resided for the last few preceding years.

The day before his decease, when in his eighty-eighth year, he was at the week-day meeting, in which he was engaged in the ministry, strongly pressing upon his friends to be diligent in attending their meetings for worship and discipline, and instructively commenting upon the parable of the supper; warning them to be careful how they neglected calls from heaven; and saying, in the course of his exhortation, “I now again tell you, what I have so often declared, that other foundation can no man lay than that is laid, which is Jesus Christ;” and when about to take his seat, he stepped forward, and after a few words, closed with this devout acknowledgment, “For the many mercies I have received, I praise, honor and magnify, my God.”

Thus terminated the Gospel labors of this aged and honorable valiant in the Lamb's warfare; and there is no doubt, that through the redeeming mercy of Him whom his soul loved, he has been admitted to “an inheritance incorruptible, undefiled, and that fades not away.”

MARY FAIRBANK. —In compiling this volume, an opportunity has been instructively afforded, to survey the character of more than a few, who, from early to advanced age, have endeavored to walk in the path of the just. The lives of these have convincingly shown, that there is an efficacy in the religion of Jesus, which sustains the faithful, though tried disciple, and enables him to look in humble faith to that Almighty Benefactor, who richly rewards all that diligently seek Him. Such may not have spoken of very bright prospects of future bliss; but the steady, heavenward tenor of their course, has shown on whom their hopes of salvation were fixed, and that to them the gracious promise was one of consoling reality, “Be faithful unto death, and I will give you a crown of life.”

In this number may be included MARY FAIRBANK, who died at the advanced age of eighty-eight. She was the widow of William Fairbank, of Sheffield; and they were both Friends highly esteemed in that meeting. They early entered upon the narrow way which “leads unto life,” and their affections being set on things above, they were moderate in the pursuit of earthly possessions; but being concerned to seek first the kingdom of heaven and the righteousness thereof, found that all things needful were added. They entertained their friends with much Christian hospitality, and their house was especially open to such as were traveling in the service of the Gospel. They were of sound judgment, and were both in the station of elders, and well qualified for usefulness in the conducting of the discipline. A considerable portion of their time was also allotted to the service of the church, in their

own meeting, and in the large quarterly meeting of Yorkshire: a duty which, when properly discharged, involves no inconsiderable occupation of time and talents; while the right performance of it greatly contributes, under the Divine blessing, to the well-being and prosperity of our Society.

Mary Fairbank survived her husband nearly twenty-six years, and though she deeply felt, through the remainder of her life, the dissolution of this endearing tie, she continued to cherish a lively interest in the welfare of her friends; amongst other duties, watching over the ministry, and encouraging and counseling the young and inexperienced, as a mother in Israel.

Her frank and courteous manners, and liberal sentiments towards those who differed from her in religious profession, were striking and attractive. Her labors of love were not confined to our Society; but her charity and sympathy extended to those whom she knew to be in suffering. To the poor-around her she was a kind and feeling friend, and a promoter of various useful establishments for their good; and many years before the education of their children became so popular as we may rejoice that it now is, she exerted herself in this benevolent work.

She had seen great changes in the meeting of which she had been a member nearly seventy years; and survived most of those with whom she had been associated in the more active years of life. The loss of these did not bring with it gloom or repining; and she found in others less advanced in age, those whose Christian friendship she valued, and to whom her society and example were animating and instructive. That humble trust in God, which had been her support through life, was mercifully continued, and was an anchor to the soul. Her energy of mind and cheerfulness of disposition were but little, if at all, abated. She took a lively interest in what was passing; and it afforded her sincere delight to hear of devotedness to the service of her Lord and Savior, both in and out of our religious Society. She was, at the same time, no stranger to conflicts of spirit on her own account, and not insensible to the trials and sorrows which the faithful followers of Christ have to endure, in mourning over those who do not come up in their ranks in righteousness, or who fall away from that to which they had attained.

As the termination of life approached, her tranquillity under the trials incident to humanity, gave fresh evidence of the certainty of that support on which she had long depended. Her mind appeared not infrequently to be borne above the infirmities of advanced age; and gratitude and praise were often the prevailing feelings of her soul; at the same time she manifested great humility, often saying, that she had nothing to boast of; but to feel no condemnation was a favor for which she wished to be sufficiently thankful. Thus waiting the Lord's time, she died on the 22nd of the Sixth month, 1827.

DEBORAH BACKHOUSE was the daughter of Richard and Elizabeth Lowe, of Worcester. Being deprived of her father at a very early age, the care of her education devolved solely upon her mother, who was piously concerned to train up her children in the right way of the Lord: desiring much more that they might become possessors of heavenly riches, than of any thing of a perishable nature.

The tendency of Deborah's mind is said, by herself, to have been such as to require, in early life, much parental restraint; and she has often feelingly acknowledged the benefit she derived from it, and the influence which her mother's Christian example and instruction had upon her future character.

When about twenty-five years of age, she had a serious attack of pulmonary disease; and though evidently not then a stranger in the school of Christ, there is reason to believe, that this dispensation tended to deepen her in religious experience. By continued submission to the baptizing power of the Holy Spirit, she was prepared to labor for the edification of others, and spoke first as a minister in the year 1819. Her communications were neither long nor frequent; but they were clear and instructive; manifesting great care that she might not minister otherwise than through the ability which God gives.

In the year 1822, she was married to James Backhouse, of York. Her delicate state of health often rendered her incapable of much active exertion; yet her zeal for the cause of Truth showed itself by acceptable gospel labors, and a humble, watchful deportment. She was diligent in attending to the state of her own family, and endeavored to suppress in her children, from very early life, the appearances of self-will, being mainly anxious that their tender minds might be imbued with the fear and love of God. In the management of domestic affairs she was orderly and industrious, rising early, and directing her household by the law of kindness and discretion. She was diligent in perusing the Holy Scriptures, and particularly careful that the servants should not be prevented from attending at the daily reading of them in the family.

After the spring of 1827, she was unable to attend our religious meetings; and in the course of the summer and autumn, her disorder, which was a consumption, made considerable progress, and left but little hope of recovery. In this prospect, she was for a time tried by the absence of that sense of Divine support which she had often experienced, and felt incapable of attaining that state of resignation which she so much desired. But she was enabled patiently to wait upon the Lord, and He was pleased to strengthen her cheerfully to adopt the language, "Not as I will, but as You will."

During the last month of her life, while her bodily strength was decreasing, her hope, and faith, and love, became stronger; and she spoke much on what the Lord had done for her soul, and earnestly exhorted those around her to take up the cross of Christ, and attend to the manifestations of his Spirit. At one time she said, "I feel myself to be a poor, weak creature, nothing but a poor worm; and that it is through Divine grace alone, as it has been measurably attended to, that I have been made any way tolerable." She then earnestly enjoined all around her, to be very careful not to say a single word that could possibly attribute any thing to her; again emphatically saying: "I am nothing at all but a poor worm: I have not one scrap of my own; no, not one scrap to trust to. It is of Divine grace and mercy, that I am permitted to feel such a portion of inexpressible peace. For some time past I have seemed free from condemnation, and have felt comfort in having endeavored to serve the Lord, and in doing the little I have been enabled to do for the cause of Truth."

She spoke of her deep concern, that her beloved children might be trained in the fear of the Lord, and instructed in Divine things; that their tender minds might be closely watched, and every thing withheld

from them which would encourage pride, or any other wrong disposition: remarking, that she considered children as a very important charge, and that a great weight of responsibility attached to patents to whom they were committed. She spoke much on the necessity of keeping to the simplicity of Truth, in what may be termed little things; saying, “I have seen and found that nothing else will do.” She longed, that if her dear children should live to grow up, they might be made as lights in the world; and said that she had never desired much of this world's goods for them, but only a sufficiency to live in a plain way; that she dreaded the idea of riches, knowing they were often a great source of temptation. She then committed her beloved husband and children to the care and keeping of the Lord.

During most of the day preceding her death, she seemed as if on the confines of eternal glory, and her hands and eyes were frequently raised in the attitude of adoration. On several of her relations, and a few other friends coming into the room, a solemn silence ensued, which she broke by the following expressions, in an audible voice, “Surely I believe that the everlasting arms of God, through Jesus Christ my Savior, are stretched forth to receive me. I feel the showers of heavenly love falling around us. What can be comparable unto this!” After another pause, she said: “I have a clear view of the outward sufferings of our blessed and holy Redeemer. Oh! let me adore! All this for poor, fallen, lost man, that he might be saved.” Being requested to take a little water, and finding great difficulty in swallowing, she said with a sweet and animated countenance: “I shall soon be led to living fountains of water, where I shall drink everlastingly without fear of difficulty.”

After this she was brought under considerable exercise of mind, and expressed a belief that it was right for her to wait “in the Light,” to discover the cause. In a short time she remarked, that there were some little things in her own house and family, which were not enough in the simplicity that Truth requires, which had she been sufficiently attentive to the manifestations of Divine light, would not have been given way to. She appeared closely to scrutinize every little thing; and again testified, that if the light were attended to, it would clearly show what was or was not in conformity to the Divine will. She acknowledged in a humble, moving manner, her regret at not having been more faithful in these matters, saying: “Yes, Lord, I see; and if I had paid more attention to the Light, I should have seen long since. I do most sincerely repent and implore your forgiveness.” Some time after, she remarked to her husband, that she again felt the showers of heavenly love descending as before.

In the course of the night, she fervently supplicated thus: “O gracious Father! be pleased to help me in this trying hour, and be near to preserve and support me from bringing any shade upon your holy Truth;” adding, shortly after, “I believe You will not leave me nor forsake me unto the end.”

In the morning of the following day she said to one of her husband's sisters: “O! my dear sister, help me to praise the Lord, for He has given me the victory over death, hell, and the grave.” During the remaining time of her continuance, it appeared as if all was joy and peace, not interrupted even by bodily suffering. She passed quietly away, on the 10th of the Twelfth month, 1827, at the age of thirty-four; and her spirit was added, we cannot doubt, to the redeemed of the Lord.

ELIZABETH BLUDWICK, wife of John Bludwick of Warrington, was a native of Cheshire. In early life her deportment was serious and orderly; and through the influence of Divine love she became, when further advanced in years, more deeply impressed with the importance of her eternal interests; and by increasing attention to the teachings of the Holy Spirit, she grew in religious experience.

She and her husband were both much esteemed by their friends, for their conscientious endeavor to walk as became their religious profession; and for their devotedness to the service of our Society, and their lively concern for the support of our discipline.

Elizabeth Bludwick was at times concerned to labor as a minister in our religious meetings. Her communications were not long; but they were expressed under the influence of Gospel love, and very acceptable. She had often to recommend inward waiting upon God, and dedication to Him; engagements of mind which, she could say from experience, had been blessed to her.

For many of the latter years of her life, she suffered much from bodily disease; but her patience and sweetness of spirit increasingly endeared her to her friends. She survived her husband about two years; and though in advanced life, and in a very weak state of health, frequently attended her own meeting. She often expressed her desire to be able to bear her suffering with patience; and though tried with poverty of spirit and a sense of her own unworthiness, it was obvious that she was often favored with a consoling evidence that her gracious Lord would, in his own time, remove her from her present conflicts and sufferings, to an inheritance in his heavenly kingdom.

On the 7th of the Twelfth month, 1827, she remarked: "I wish the friends of this meeting to be told, that there is a new song for the righteous, a song of praise: salvation has God appointed for walls and for bulwarks." To a friend who called to see her, about three weeks before her death, she expressed her desire to be dissolved, and said, "Oh! that I had the wings of a dove, that I might fly away and be at rest. I have a well grounded hope, that whenever I put off mortality, I shall put on immortality and eternal life, and that this will be my portion and habitation forever." Being in extreme pain, she prayed, "O Lord, if it be your blessed will, be pleased to send the guardian angel of your presence, to conduct my poor soul to its mansion. You only know my sufferings, and are able to deliver me out of them all." On another occasion, she intimated, that her being saved was of mere mercy, having no righteousness of her own to depend upon. When it appeared probable that she would not continue much longer, she observed: "I shall die in peace with all, feeling inexpressible love to every one." And again, she said: "Now, Lord, let me depart in peace, for mine eyes have seen your salvation."

In this heavenly state of mind she was permitted to look towards an exchange of the trials of time for a peaceful immortality. She died the third of the First month, 1828, at the age of eighty.

RUITER SHOLL, son of John and Elizabeth Sholl, of London, was educated at Ackworth school; and in the Eleventh month, 1824, was bound an apprentice to Joseph Hargrave, of South Shields. In the

early part of the time of his apprenticeship his conduct was very satisfactory, and he highly valued his situation. At South Shields no members of our religious Society resided, except those of his master's family; and as he grew up, he became acquainted with other young persons, and showed some unwillingness to submit to the restraint which a conscientious master thought it right to exercise: at the same time, it does not appear, but that his general conduct was such as to ensure to him the esteem and regard of the family.

In the year 1827, he became unwell from the effect of cold, and the complaint gradually settled on his lungs. In the Sixth month he came to London; and in the course of the summer and autumn, various means were tried to promote his recovery. Towards the latter end of the year, some amendment took place; but it was only of short continuance, and it became obvious that he could not long survive. Up to even so late a period, very little had been said to him of the danger of his situation, and he evidently appeared to avoid any conversation of a religious nature.

In the course of the Twelfth month, a kindly interested friend called to visit him, who found him very weak, suffering from acute pain in the chest, and his appearance indicated the near approach to the house appointed for all the living. He received the visit with marks of satisfaction. The family were collected, and a portion of Scripture was read: feelings of great solemnity prevailed, and the visitor felt it to be his duty to apprise the invalid of his condition, expressing an earnest solicitude that the great work of sanctification and redemption might be effected; and turning the attention of his young friend to Him from whom saving help comes; to the sacrifice of Christ, and the meditation of a crucified Savior.

From this time, his mind was much occupied with the prospect of death: the certainty that his immortal spirit must soon quit its earthly tabernacle, and appear before its Almighty Judge, deeply affected him; and he ardently desired to be prepared for the final change. Although he was enabled to state, that he had been preserved from the commission of any “gross sin,” yet his associating with some whose conduct was not under the control of religious principle, had tended to lead him astray from obedience to the will of God inwardly made known unto him; and the consciousness of moral rectitude alone, was insufficient to support his mind at this solemn moment. Excellent and indispensable as morality of life is, it is only as we come to pass from a state of nature to a state of grace, and our souls experience the renewings of the Holy Ghost, that our conduct amongst men will redound to the glory of God, and be viewed with acceptance in his pure and holy sight.

Great were the sufferings in spirit which this young man had to pass through; forcibly pointing out to those around him, the necessity of submitting to the power of the cross of Christ. While under these inward baptisms, he received a visit from two friends in the ministry, who expressed their belief, that, through redeeming mercy, a place of rest was prepared for him; but notwithstanding their bright prospects concerning him, his soul continued to be deeply tried. He was often engaged in mental supplication, and besought his Heavenly Father to permit him to see a little light upon the path.

These trials and conflicts of mind continued until First-day, the 13th of the First month, 1828, when, in

condescending mercy, the cloud of distress and doubt was dispelled, and the cheering prospect presented, of an admittance into a mansion of eternal rest. His mind became composed and tranquil. He spoke to his parents, brothers and sisters, in terms of gratitude, and of solicitude on their behalf; saying at one time to his mother: "My dear and tender mother, do not grieve for me; but think of the blessed change, when I shall be freed from my bodily sufferings, and be permitted to have a mansion in heaven, where I shall behold my Savior's face, there to join with angels, in singing hallelujahs forever and ever."

He was now so weak, that he could scarcely raise himself in his bed without assistance, and he often begged to be released. The fear of death appeared to be taken from him, and he could look forward without dismay, being comforted in the hope that all would be well; often saying: "Oh! that my hour were come: I want to be gone." He was much interested on behalf of one of his school-fellows, and on one occasion said to him in substance: 'Be very guarded in your conduct; the enemy is constantly devising mischief. You are in a very dangerous and critical situation; lay your soul open to your Redeemer, and put your trust and confidence in him. I am going to where I shall behold the face of my Redeemer. He has guarded and watched over me.'

He frequently said with much feeling: "Oh! for patience. Father of mercies, grant me a little ease. Oh! grant a little ease; and if it be consistent with your gracious will, preserve me in patience to the end." At one time, when his parents and a friend were present, in feeble accents he besought the Almighty to have compassion upon him, saying: "Have compassion upon me, a poor sufferer; and if it be consistent with your good pleasure, take me to Yourself. Wash me, and make me clean in the blood of your dear Son; and do You be pleased to take me to Yourself." He also prayed on behalf of his beloved mother, and concluded with grateful acknowledgments for the blessings which had been bestowed upon him. At another time, he said to one of his brothers: "I am now favored with a clear prospect that when the change shall take place, there is a mansion prepared for me in the kingdom of heaven."

To a friend, who called upon him a short time before his death, he conversed on his having been placed at a distance from home; saying, that he had felt much exposed, and, as it were, alone; but that he was favored with preservation from many of the vices which he saw around him, for which he felt very thankful: adding, that he recollected, when walking out alone, he frequently endeavored to look forward, and form plans for the future, when out of his apprenticeship; but that upon these occasions he always felt a check in his mind, so that he could not proceed, of which he now clearly saw the cause. Speaking of his approaching dissolution, he remarked, that he felt no obstacle in the way; but that his desire was, to be favored with patience to await the time.

In this state of mind, and with but little apparent alteration, he continued until the 20th of the First month, 1828. Having passed a restless night, he was much exhausted, and requested to be placed in an easy chair. Soon afterwards he was heard to say: "If consistent with your holy will, be pleased to release me from my sufferings, and take me to yourself." He then raised his eyes, and faintly uttered: "It is done, oh! it is done" and thus passed peacefully away.

He was in the nineteenth year of his age, and, until the period at which he was attacked with cold, enjoyed an almost uninterrupted share of health. The prospect of such an early termination of his earthly course, appears to have been far from his thoughts. Let us, then, who survive, seriously reflect upon the uncertainty of life, and the awful situation of such as are suddenly called hence in an unprepared state. And although there is good ground to believe this was not the case with him whose steps we have briefly traced to the hour of death; yet, had he attended more early and diligently to the visitation of the love of God, and the reproofs of his Holy Spirit, he might have escaped much of the distress through which he had to pass.

Other instances have been set before us in this volume, which show that none ought to presume on lengthened days. We are not to expect favor or acceptance with God, if we continue in sin: the forgiveness which has been mercifully granted to others, is no security that it will be alike extended to us.

May all, then, seek with increasing diligence, an establishment upon the sure and immutable foundation, Jesus Christ, the rock of ages, who lives and abides forever!

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APPENDIX TO PIETY PROMOTED

*CONTAINING BRIEF BIOGRAPHICAL NOTICES OF SOME OF THE MEMBERS OF THE
RELIGIOUS SOCIETY OF FRIENDS.*

BY WILLIAM AND THOMAS EVANS.

“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; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace we should be made heirs according to the hope of eternal life.”

PREFACE

THE following accounts have chiefly been compiled from a collection of memorials published in the last century under the direction of the yearly meeting of Friends of Philadelphia. As the narratives in the preceding pages of Piety Promoted principally relate to persons who lived in Great Britain and Ireland, it has been thought that some addition respecting individuals in our own country, would be acceptable in an American edition. The volume which has furnished the materials for most of them has some prefatory remarks, which may be appropriately introduced here.

Those who have departed hence in the Lord, can receive no addition to their happiness by any testimonial of their surviving friends, however just; yet to the wise in heart, precious is the memory of the truly pious and upright, whose humble walking in the fear of God has livingly witnessed against the appearance of evil in its various transformations; their conformity in spirit and practice to the holy law of the Lord, evincing the delight and benefit to be found therein; for “Verily there is a reward for the righteous, verily he is a God that judges in the earth.”

“What scene in this life more dignifies humanity; what school is more profitably instructive, than the death-bed of the righteous, impressing the understanding with the convincing evidence, that they have not followed cunningly devised fables, but solid substantial truth; and that there is a measure of divine light and grace in man, which if duly minded and obeyed, is sufficient to preserve through all the vicissitudes in life, to give him the victory over his spiritual enemies, and in the end over death, hell, and the grave.”

It is right therefore, that the remembrance of those should be preserved, whose lights have so shone before man as to incite the beholders of their good works to glorify God, the original and source from whom all good is derived, that though being dead, the luster of their pious example through life, and on the approach of death, may continue to display the inviting language, “Follow us as we have followed Christ.”

Some of the readers of the following narratives will be reminded of the sincere piety and virtue of their ancestors, who through the dangers and difficulties to which they were subjected, in their removal from their native land, and forming a new settlement in a wilderness, were happily preserved in a steady attention to their religious duties, and many of them faithfully engaged in promoting the cause of truth and righteousness among mankind. To these, others succeeded, who, through obedience to the powerful influence of Divine grace, became alike eminent in their day, and serviceable in the church.

The following collection is affectionately recommended to the descendants of those worthies, to the readers in general, and particularly to the youth, who may derive profitable instruction by a serious observation of the happy effects of an early devotion of the heart to God, and the inexpressible advantages of embracing the merciful visitation of that compassionate Savior who died for them, in order to secure their true comfort in this life, and enduring felicity in that which is to come.

Though the language and style of these memorials may not be calculated to please such curious readers, who, in their estimate of the value of a book, are too much amused by the display of wit and literary accomplishments in the composition, to give due attention to the instructive import of an artless account of the Christian experiences of those who have not been so solicitous for the approbation of men as to be found humble followers of Christ Jesus the Lord, their meek and lowly pattern, and omnipotent Redeemer; yet it is hoped that there are many to whom the contents of this Collection will afford information, edification, and encouragement in the pursuit of their most substantial interest, a life of true wisdom, piety, and virtue; and that the number of such may increase is the design of this publication.

SUSANNA WHITROW was the daughter of Robert and Joan Whitrow, of Covent Garden, in the county of Middlesex, England. Her father does not appear to have been a Friend, and he, with several other members of the family, seems to have lived in the corrupt ways and fashions of a world that lies in wickedness, in opposition to the counsel, and greatly to the grief of Joan Whitrow, who was a woman of true piety and self-denial, much concerned for the best welfare of her family, and one of the people in scorn called Quakers. T

heir daughter Susanna was taken sick the 5th of the Third month, 1697, and lay until the ninth day, under the judgment and terrors of the Lord for sin and iniquity. About four o'clock in the afternoon she broke forth with great earnestness, crying to the Lord for mercy, I Lord, are my sins forgiven? Had not mine eyes seen those vanities, my heart had not gone after them: shall I have no help for my distress? Strengthen me but to see my desires;" with other similar expressions for about three hours, when the Lord was pleased to hear and answer the desire of her soul. Having thus obtained mercy for herself, she fell into a fervent travail of spirit on behalf of her father, praying after this manner: "Lord, remember not his offenses, let me bear them, make his friends to be his enemies, that you may have mercy on him: carry him through, and let him not perish with the world. Blessed Lord, hear me, leave me not unsatisfied, but grant my request. Set his mind on things above; turn him, and he will be turned. There is no way for him but to watch and pray continually, lest the tempter prevail."

Then addressing her mother, she said, "Oh! my bowed down mother! Oh, my bowed down and broken hearted mother! What have been your sufferings in this family! Oh, how have you been oppressed with our iniquities! Ah, how often have you told my father, the Lord would visit him with sore and grievous judgment if he did not repent and turn from the evil of his ways! How often have you said, the Lord would plead your righteous cause with us! Now the day is come you have so long warned us of; now the Lord is broken in upon us. Oh, how great have been your care and pains, which you have taken to bring us into the fear of the Lord! Oh, you blessed of the Lord! great shall be your reward. The Lord will give you beauty for ashes, and the garment of praise for the spirit of heaviness: you are blessed, my mother."

Her mother being at that time praising and magnifying the Lord, she said, "My blessed mother, now is that vision fulfilled, which the Lord showed you concerning me, that my soul should bless you, and your soul should bless the Lord." Then she broke forth into sweet melody, singing praises unto the Lord. "Blessed are the poor in spirit. Lord, I am poor, I am needy, I need your strength continually to withstand the tempter. O Lord, stand by me, move not from me; for if you go, the tempter will come. I will hold you fast; you are my Savior; you shall save me from the tempter. My dear mother, send for that dear friend, who prayed by me the other day. She is a precious woman; her heart is upright before the Lord; he has showed it me. I love her. Let her pray by me to the Lord against the tempter. And send for that servant of the Lord, W. P.; the Lord will hear the prayers of the faithful; but I have been unfaithful. Oh, how often have I sinned against my Savior, whose light in my conscience showed me the way I should walk in! How often has he knocked at my stony heart, saying, This is the blessed truth

which the Quakers preach, by which all souls that I have made shall be saved! Then have I said in my heart, After such a thing and such a thing is accomplished, I will leave off my life of vanity, and become a new creature. Oh! I was she that trusted in lying vanities. I thought I should have long life, and then I did intend to serve the Lord in my old age.

“Oh, how I have been against a woman's speaking in a meeting! But now, whether it comes from man, woman, or child, it is precious indeed. O that I could be with my mother: the Lord is with her: that I might have a little time longer, that my dear mother and I might go in the country and walk in a wood together, that we might seek the Lord until we have found him.

“O Lord, my strength fails, I wait upon you, renew my strength: be pleased to restore me to my former health, then will I wait diligently upon you. I will sit on the ground, with my head in the dunghill. I will never lift up my soul to vanity; my heart shall never go after the sight of my eyes. My dear mother, pray for me; for whatsoever you ask of the Lord, it shall be given you.

“My dear mother, you have often told us of the terrible and dreadful day of the Lord God that is at hand. O, it will be a dreadful day to the wicked of all sorts, the Lord has showed it me. Wo,-wo, to the children of scoffers! for as it was in Elisha's day, so shall it be in this the day of the Lord's power —the bears out of the wood shall devour them.” And trembling she said, “I feel your terrible power, O God; strike dread, terror, and astonishment in the hearts of your enemies, in all the workers of iniquity, who make a derision of your people, and take pleasure in the abominable ways which you abhor. O my mother, I have heard God's thundering power rattle upon the heads of his enemies. A woe will be to the children of pride in that day; and woe will be to the blind guides that wear the long robes, the false teachers of this nation. Did not our blessed Lord say, if the blind lead the blind, both should fall into the ditch? Ah, Lord! how should it be otherwise? for they hate the light, and count it an insufficient thing. Did not our blessed Savior say, believe in light, that you may be the children of the light? and he bade them all watch and pray, lest they enter into temptation. And how could they watch without the light? for they could not see the tempter when he came in the dark. Ah, that scripture is fulfilled upon this people, That darkness should cover the earth, and gross darkness the people; and then night should be unto them that they should not have visions, and the day shall be dark that they shall not divine. And this was Egypt's darkness. Ah! but the children of Israel had light in the land of Goshen. Extolled be your name, you God of power. If you will be pleased to restore me to my former strength, then I will speak of your wonderful power; yes, my voice shall be as the sound of a trumpet, which shall convert sinners unto you; yes, I will sit in the dust, and cover my head with ashes, and put on sackcloth within and without.”

Taking something to drink, she lay still a little time, and with joy in her heart, made sweet melody to the Lord, but did not utter any words; then she broke forth again in praising and magnifying his great works.

“O that house of abominations, that play-house, where they commit their abominable deeds, God will destroy it.” Her mother said, “What house, my dear child?” She answered, “That church, as they call it

in Covent Garden, the members thereof are proud persons, and covetous, and deceitful, liars, and drunkards. Ah! my blessed Savior said, We should know them by their fruits. O, these were my fruits which I brought forth when I was a hearer at that church, pride and disobedience to my parents. How often have I adorned myself as fine in their fashions as I could make me! yet they have looked upon me with scorn, and despised my dress, and said to me, How you have dressed yourself! you are not at all in the mode! Then I came home, and have gone immediately into my chamber, locked the door, and altered all my laces; and so I have gone to their worship in their mode, and then I have pleased them. Pray, my mother, call my father; I have something to say to him. I desire my body may not be laid in that abominable place, but among the people of the Lord called Quakers. Now I am a true Quaker, now I tremble before the Lord and his holiness. Come, you holy prophets, who were quakers and tremblers at the word of the Lord; come, Moses and Jeremiah; come, holy Habakkuk, now I am one with you: now my heart drops, because of the Lord, and the greatness of his majesty.

“O my Lord, yes, my Lord, for so I can call you, because you rule in me, and my soul is subject to you. But they have many lords and many gods; they have gods of silver and gods of gold, the work of their own hands.

“O my heavenly Father, I wait upon you; renew my strength, holy Father: be pleased to restore me to my former health; then I will wait diligently upon you, I will sit on the ground with my head in the dunghill, my heart shall never go after the sight of my eyes. My dear mother, pray for me; for whatsoever you ask of the Lord, it shall be given you. The reason why I desire to live is, because I have so greatly dishonored the Lord in my former life, and now I would live the rest of my time to his praise; for I shall be as one raised from the dead, to declare his wonders: but what shall I say? Though one should rise from the dead, they will not believe.”

She was exceedingly filled with the indignation of the Lord against their idle practices and their abominable ways, but her expressions were not taken in writing. These words the maid-servant wrote down as she spoke them. She cried out aloud, and said, “Father, these priests deceive the people; they study all the week what to say when Sunday [so called] comes; but the day of the Lord is coming, in which he will confound all their study and all their wisdom, and in that day they shall not be heard for their much speaking; they are physicians of no value.”

“My dear mother, I fear I shall not have a place so near the Lord as my soul desires; for I am sensible, there are degrees of glory, and as the creature acts here for the Lord, so shall its reward be hereafter. I have done nothing for the Lord, but he has done all for me; therefore I desire to live, that I might live a holy and righteous life, that my citizenship might be in heaven, though my body be here on the earth, that I might invite all, as David did, to taste and see how good the Lord is. They have tasted of their perishing life of vanities, yes they have drank a full cup, their measure is running over; but they never tasted the joys, the unspeakable ravishments of soul that attend the humble, holy life of Jesus. Oh! if they had ever tasted the least mite thereof, they would bid adieu to all their life of vanity. Ah, they would not dare to spend their precious time in adorning themselves like Jezebel, patching and painting, and curling their monstrous heads. The Christian life is another thing, they must not give themselves

liberty. to think their own thoughts, much less to act such abominations as these.”

After she had lain awhile, praising and magnifying the Lord, she spoke very deep and weighty things, which are not set down, concerning the wise virgins and their lamps burning, and exhorting all to keep very diligently upon their watch; “for,” said she, “the Lord will come as a thief in the night, and in a day when he is not looked for; therefore watch and pray continually; here the tempter cannot enter. This is the way my Savior spake of when he said, you must take up your daily cross; this is that flaming sword you must pass through, mark that, you must pass through it, before you can come to the tree of life. This is the cup my Savior asked if you could drink of, and this was that baptism he asked if you could be baptized withal. Come all you that call yourselves Christians, what of the life of holy Jesus is in you? who was a man of sorrows. You. light and airy ones, you wild and wanton ones, you that are lovers of pleasure more than of God, you workers of iniquity who are always crying Lord, Lord, but do not the things that I say, this shall be your dreadful doom, that you are sayers, but not doers: you workers of iniquity, that think you can never have enough of the pride of life, the lust of the flesh, and the lust of the eye, which is not of my heavenly Father, and so you are of your father the devil, for his servants you are whom you obey.” At another time she said, “I have heard them say, that my mother is so grounded in her religion, that it is impossible ever to turn her. My mother is grounded indeed, she is established upon the rock that shall never be moved: my mother shall never be moved, her name is written in heaven, yes, in the Lamb's book of life it is sealed: the Lord has told me so, and bid me tell her, There should none be able to pluck her out of his hand.”

“Come, my blessed mother, I have something to say to you—you are Mary, you have chosen that good part which shall never be taken from you; you shall sit continually at the feet of your Lord, aye, this is my mother's portion: O, what portion is like this? this is more than to sit on the thrones of princes.”

“Be holy as I the Lord your God am holy: this they say is impossible. O, would the holy, just and true Lord command that which is impossible? In this they count the Lord a hard master. But what can my soul say of your power? When I sought you but could not find you, I knocked hard but none would open, for my sins stood like mountains, that I could not come near you. I would eagerly have prayed, but could not. I lay several days and nights prostrate before you, struggling for life, but. could find none; and I said, there is no mercy for me. Then said I, I will never leave you; if I perish, I will perish here. I will never cease crying unto you. Then I heard a voice say, Jacob wrestled all night before he obtained the blessing. O then your word was strength to my soul; then my stony heart was broken to pieces before the Lord, then the spirit of prayer and supplication was poured into my soul; and now I can sing as David did of mercy and judgment. Unto you, O Lord, will I sing: with a rent heart, and my mouth in the dust, will I sing praises unto you, my blessed Savior.”

For several days she had a very great conflict in soul and spirit concerning the tempter, and strong were her cries to the Lord for strength to overcome the enemy. She was so deeply engaged in the holy war of the Lord, that she would not allow her head to be removed from her pillow, but said, it must be as it were nailed there till she had overcome the tempter. She said, “I would not permit a thought to wander. If I move I shall be drawn off my watch, and then the tempter will prevail.” Then she had a vision, and

as it were the appearance of an angel, giving us the full description thereof, which we have forgotten, only that it was arrayed in white: she had also a vision of the tempter which she said stood before her bound in chains. Then she said, "It is finished, I have overcome, my Savior has bound him." She broke forth into blessing and praising and magnifying the Lord, that it is beyond the power of language to give a relation thereof. For many days and nights together she would hardly slumber, but would waken herself to sing praises to the Lord, and to declare of his wondrous works that he had done for her soul.

Some friends came into the room, but she saw them not: and after many sweet and precious words, she said, "Don't you feast, but fast and pray, and be contented with mean things. O what matter for fine houses or silken apparel! Remember him who sat on the ground, and wore a garment without a seam, our blessed, holy Lord, who went up to the mountain to pray, and withdrew into gardens and desolate places of the earth; my soul has fellowship with him. O my dear mother, if it please our dear and heavenly Father to spare me this time, we will get us into the country to some remote place, amongst the woods, where none can hear us; then shall our cries pierce through the heavens, and shall make the earth to ring, and the birds shall hear the echo thereof. There my blessed mother, will we sing praises with rent hearts, and our mouths in the dust, to the one, holy Lord. O you glorious One, you have overcome my heart, you have ravished my soul. You pure, holy One, what shall I say of you, or what shall I render to you for your loving-kindness to me? My heart is overcome with your love, praises be unto you for your loving-kindness to me. How shall I do to set forth your goodness, for my heart drops before you?

"Lord, if it be your holy pleasure to take me out of this life, then let me have, I beseech you, one whole day, that my tongue may never cease praising you." And the Lord answered her request.

All that day she was wonderfully filled with the sweet solace of the heavenly life, singing praises and hallelujahs to the Lord, and spoke very much concerning the Lamb; and of his followers, who had washed their robes and made them white in the blood of the Lamb. Towards the evening, while the power of the Lord was upon her, there came in two persons to see her, when she uttered many precious, heavenly words, and in great weightiness of spirit said, "O Israel, what has your God done for you?" Then taking up a lamentation, said, What shall we do for the daughters of Jerusalem, who are haughty, and go with outstretched necks and wanton eyes?"

After several days lying in the sweet solace and heavenly life of the Lord (in which time she uttered many heavenly things, which were not taken in writing) she expressed these words, "O you beloved of my soul! what shall I say of you? for you are too wonderful for me: praises be unto you. Come all you holy prophets, 'praise the Lord with me: praise the Lord, O my soul, upon the loud-sounding instrument; you glorious angels, that excel in glory, sing praises to him that sits upon the throne. O how am I overcome! you stones in the street why rise you not up to praise him that lives forever? O you light, praise you the Lord; and you darkness, praise and exalt him above all things: you sun and moon, you stars in the firmament of his power, magnify the Lord above all forever. All you fishes in the sea, why come you not forth to praise the Lord, the mighty God, who gives you breath and being? I will praise you while I have any breath: praise the Lord, O my soul, sing praises to the God of my salvation:

my holy One, you have overcome my heart, you have ravished my soul. My dear mother, I shall be as a new born babe, I shall be very simple, but bear with me, for the Lord is with me.

“My dear mother, I must lay down this body, the Lord will not trust me longer in this world; happy am I. My Savior, my soul loves you dearly; your love is better than wine: my Savior, my holy One, how glorious are you! I have seen your glory; my heart is overcome with your sweet countenance. O come away, why do you stay? I am ready, I am ready.”

After lying some time very still, she was heard in a heavenly harmony, in which frame of spirit she departed without either sigh or groan, aged fifteen years.

JOHN SIMCOCK was a nursing father in Israel, tender over the seed of God, and wherever he saw it, in the least appearance, he was a cherisher of it, without respect of persons; but he abhorred deceit and hypocrisy. His ministry was sound, edifying and helpful to many, he being endued with a spirit of discerning, and wisdom, beyond many, in spiritual things. He was a great sufferer for truth's sake, both by imprisonments and loss of goods. He travelled much in truth's service, and notwithstanding all his sufferings, he was in no ways chargeable to any, but rather helpful to those who stood in need.

In Joseph Besse's history of Friends' sufferings, are some accounts of those sustained by him, and of his pious, meek disposition towards his oppressors. Once he was imprisoned a year and three months, for accompanying his wife to a steeple-house, for a sign and testimony against their false ways and worships. His persecutors, at different times, distrained from him to the amount of several hundred pounds sterling, for preaching; taking nineteen cattle at one time, and twelve at another, besides corn, cheese, and other goods; all which he bore patiently. Once when they were driving away his cows, his servant-maid, who did not profess amongst Friends, said to him: “Master, how can you stand by and see them drive away so many cattle?” He replied, it did not trouble him any more than if they had driven away so many geese.

He removed to Pennsylvania in early times, and settled in Chester county; and when the spirit of division began to appear in George Keith, he was active in visiting him, to endeavor to recover him; and when the labor of Friends in that respect proved ineffectual, he joined steadily with faithful Friends in testifying against the said George Keith and his party.

In the time of his last sickness, he appeared to be in a heavenly frame of mind, and uttered many lively expressions. At one time he said: “I have had many hard besetments with the enemy of my soul, since I knew the truth, and have been in many straits, and great combats and buffetings for the trial of my faith. But the Keeper of Israel is near to all them that wait upon him, and truly put their trust in him, and their faith is made strong in him, whereby they are enabled to make war against the adversary of souls, and to fight the good fight of faith, for whom is laid up a crown of endless joy, peace, and heavenly comfort and glory. And now I may say in truth, that I have kept this living faith, in which my

soul has renewed cause to magnify the name of my holy Redeemer, and powerful Savior, Christ Jesus, in whom my faith has been made strong at this time.”

The day before his departure, his wife and son, with some other friends, being present, he bore a living testimony to the necessity of dwelling in love, even that holy love which labors for the peace, welfare and everlasting good of all; concluding in these words, “I desire my love may be remembered to friends in general: and it is the desire and earnest prayer of my soul, that the heavenly spring of true love, and the stream of Divine life, may ever be known to spring and run amongst those who would be accounted children of God, and followers of Christ Jesus, our blessed Lord and eternal Savior, who laid down his life to be a ransom for fallen man, and to be an atonement for all them that would come to God by him, who is the living Word and promised seed of the covenant.” He died the 27th of the First month, 1703.

ELEANOR SMITH, wife of John Smith of Darby, in Pennsylvania, was born at Harborough, in Leicestershire, Old England: her maiden name was Eleanor Dolby. She received truth about the age of thirteen years, and lived and died therein, being a religious, exemplary woman; and some years before her death received a gift of the ministry of the Gospel of our Lord Jesus Christ. Being taken sick a little before her departure, she desired that her husband and children should come and sit down by her, when she spoke as follows:

“I entreat you, my children, to walk soberly, plainly, and to keep to the truth, and the Lord will provide for you every way beyond your expectation. I am clear of you, having done the part of a tender mother to you. I leave and commit you to the Lord, who is able to keep you to the end of your days.” She desired them not to mourn if it should please God to remove her from amongst them, saying, “It will be my great gain.” She often repeated her full assurance of future happiness, adding, “I can praise your name O Lord in the midst of affliction, for surely you are worthy of all praise, honor and glory, and that forever more; for you neither leave nor forsake those that put their trust in you.” Then said, “Dear children be content, for I shall die in favor with God, and true love and unity with his people.” She desired to be dissolved, saying, “I can freely give up husband and children and all this world, to be with the Lord, whose presence I feel flowing as a river into my soul.”

She died the 10th day of the Seventh month, 1708, aged fifty-five years. In the time of her last illness, she wrote the following epistle to the monthly-meeting, of women friends at Darby:

DEAR SISTERS,

Herewith I send you the last salutation of my love, with whom I have been many times refreshed and truly comforted. I have travelled with you through various exercises and difficulties, when the Lord has been sometimes pleased to give us (as it were) the bread of adversity to eat, and the water of affliction to drink; yet blessed be his name, he has sweetened our cups many times as with honey, and sustained us as with the oil of the cruse; and by his

sweet presence caused our cups to overflow, to the praise of his great name. Wherefore, dear sisters, I entreat you to dwell in the love of God, which love is the bond of peace. Let charity be found to dwell amongst you; and then, I believe, you will be neither barren nor unfruitful, but your branches laden with good and weighty fruit, which will find acceptance with God. So no more, but my tender love to you in the blessed truth. I take my leave and bid you farewell in the Lord. The last from your loving sister,

ELEANOR SMITH

JOHN SMITH, of Darby, in Pennsylvania, was born in Leicestershire, in Old England, in 1645, and was convinced of the truth at the age of fourteen years, and being faithful thereto, after some time he came forth in the ministry. He was an early settler in Pennsylvania, where he was well beloved. Being taken sick, he was visited by many friends; and about two days before his departure, being asked how he did, he answered, "I am very poorly and weak indeed, but much easier than I have been, for I was extremely ill, and full of pain, such as I never had undergone before; so that I could not retire in my mind to God, my extremity was so great. But now the Lord has been pleased to give me ease, so that I can stay my mind on him, for which I am truly thankful. I feel the fresh renewings of the love of God, flowing into my heart, which is of much more comfort to my soul than all transitory things that are here below. I feel his living Divine presence with me, which bears up my spirit over that which flesh and blood would not or could not be able to bear."

Shortly after, a friend taking leave of him, asked him if he thought he should recover. "That," said he, I am not worthy to know; however, I am content: and this I know, that if we abide faithful to God to the end, we shall receive a goodly portion; so farewell, and the Lord go along with you." At another time he said, "He was full of pain, yet he could sing of the mercy and goodness of God to his soul in the midst of affliction." Afterwards adding, "Do not mourn for me, but be still and quiet, and let me pass away quietly, that so my soul may enter into God's everlasting rest; for my conscience is clear from guilt in the face of all men;" saying, Come, Lord Jesus, receive my soul, your servant is ready, come quickly."

This he spoke in great freshness and cheerfulness of spirit, saying, "Now I think I am near my end;" but reviving again, he sat up, and his children being present, he said to them, "I was never covetous to get a great deal of this world's riches, but I have endeavored to bring you up in the fear of the Lord, and educate you in the way of his truth, to the best of my understanding; and if you do but wait upon the Lord in the sincerity of your hearts, for the dropping down of the love of God upon your souls in the meetings of the Lord's people, he will shed his blessings amongst you; for he has been and is a father to the fatherless, and as a husband to the widow."

This he spoke just before his departure, being fresh in spirit, and perfect in sense and memory to the last hour. He died the 11th day of the Twelfth month, 1714, aged sixty-nine years and four months.

BENJAMIN JORDAN was born the 18th of the Seventh month, 1674, in Nancemond county in Virginia, of believing parents, who were careful to educate their children in the blessed truth for which they suffered, and whose example, together with the influence of Divine grace, was sanctified to this our friend, as well as several others of their numerous offspring. He was a man who gave up much of his time in waiting upon God, and in services for the church, being clerk both to the monthly and yearly meeting; and he was a good example of piety and charity, and kept his integrity to the last.

The day before he died, several neighbors coming to see him, one of them being in a flourishing state as to the world, and to whom the way of truth seemed too low and despicable, he said, "Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes: but know you, that for all these things, God will bring you into judgment." He looked upon another who seemed to be under some convincement of truth, but did not live in obedience to it, and said, "Blessed are they that hear the word of God and do it." To another who appeared to have sought after the honor of this world more than the Lord's honor, he said, "He looked too big to enter in at the strait gate."

He gave particular directions concerning the place and manner of his burial, desiring that no more provision might be made than was sufficient, having, while in health, borne a testimony against making such occasions a time of feasting instead of mourning. One of his brothers asking him how it was with him, he replied, "As to my eternal state, nothing but well." Soon after, holding up his hands and looking upwards, he said, "Lord Jesus, into your hands I commit my spirit. Lord, help me at this time." And so departed in quietness, the 12th of the Twelfth month, 1716, aged about forty-two years.

ELIZABETH SMALL, wife of Benjamin Small, of Nancemond county, Virginia, was born the 31st of the Sixth month, 1666. Her parents, Edmund and Elizabeth Betson, were pious Friends and zealous for the truth, whose care in the education of their children, had the desired effect on her mind. Being obedient to the manifestation of Divine light, it so improved a tender, affectionate, and affable disposition, that she became qualified for, and was endowed with, an acceptable gift in the ministry, so as suitably to dispense doctrine, edification, and consolation to the churches. She was very diligent in attending the meetings of Friends in this colony, even beyond what could be reasonably expected from one of so weakly a constitution, and was earnest in, and much devoted to, the cause of truth, greatly desiring the growth and prosperity thereof, saying, "She could lay down her natural life for it, if required."

She was a woman of a generous and kind disposition, as well in helping the poor as entertaining friends, saying, to such as were ready to think she would do more than her circumstances would admit of, that she hoped the Lord would so provide for her, that she should never lack what was convenient, having never desired long life or riches for herself or her children, but that they might live in his fear.

She was taken ill the 21st of the Seventh month, 1717, being the first day of the yearly meeting at Chuckatuk, which gave opportunity to friends from different parts of the country to visit her, to whom she expressed her peace of mind and submission to the Divine will, saying, among other things; If the Lord has any more work for me to do, he can raise me up again; otherwise, I am easy and freely resigned to his will." To a beloved relation she said, "Dear cousin, you are bone of my bone, and flesh of my flesh: live in the fear of the Lord, that every high thought may be brought down." To two friends belonging to a distant meeting which she had often visited, she said, "I have not ceased to admonish you heretofore, and now again desire you would be valiant for the truth, and walk steadily therein, and remember my dear love to friends of the meeting to which you belong." She often spoke to friends, "To be steadfast in the truth;" and once to a public friend belonging to the same meeting, earnestly desiring him "To be valiant for the good cause." She told her son William, "She hoped that day would be a good one to her," and said, "She had prayed for an easy passage." And accordingly she quietly departed the 25th of the Seventh month aforesaid, aged fifty-two, a minister about eleven years.

ELLIS PUGH was born in the parish of Dolgelly, in the county of Merioneth, and principality of Wales, in the Sixth month, 1656. His parents were religious people; but his father died before he was born, and his mother a few days after. In the days of his youth, when going with the multitude into folly, it pleased God by his judgments to stand in his way, and cause him to consider the things that belonged to his soul's everlasting peace. In the eighteenth year of his age, the Lord visited him more eminently, kindling a zeal in him to serve his Creator more diligently; having been also reached by the testimony of John-ap-John, one of the people called Quakers.

God, who promised to be a father to the fatherless, took care of him; and about the year 1680, gave him a part in the ministry of the gospel of Christ. Notwithstanding he was not one of the wise of this world, nor had human learning, yet he was made a profitable instrument to turn many from vanity, and to exhort and strengthen them in their spiritual journey, both in his native land, and also in Pennsylvania, where he finished his course.

In the year 1686, he and his family, with several of his acquaintance, prepared to come over to Pennsylvania, and while they waited for the ship to be ready, there came great trouble and exercise upon him, so that he was sick for some days. In this strait the Lord showed him, that they should meet with trouble and exercises in their way, and that he had a work for him in that country (Great Britain), and that he must return, after a time, to his native land. After they sailed, they met with storms and troubles; and having been upon the tempestuous sea all winter, they arrived at Barbados, where they were joyfully and lovingly received by their friends. In the summer following, in the year 1687, they arrived in Pennsylvania; where this our friend was a serviceable instrument in the Lord's hand, to cherish and instruct many, in meekness and tenderness, to obey that which God made known to them of his will, and to follow and understand the operation of his spirit, discovering the snares of the enemy of their souls. His pious labors, among others who were fitted for the same service, were profitable in directing and edifying many in the way of truth; for by the tenderness and influence which came as dew

upon their souls while they sat under his ministry, they believed his doctrine was of God.

In the year 1706 he was engaged to visit the inhabitants of his native country, according to what the Lord revealed to him before he came from there; which service he performed to the benefit and acceptance of many, and returned to his family in 1708. After he came home, three of his children, in the flower of their age, who from their youth had walked orderly and were hopeful, died within one month; in the time of which trial the Lord was near to him; and he mourned not as one without hope. Strength was given him to bear his affliction. He said in a public meeting, "If he could bear his affliction acceptably in the sight of God, it would be as marrow to his bones;" which testimony, amongst several other things, was to the edification and comfort of the hearers.

His ministry was living, profitable, and to edification. He was of a meek and quiet spirit, considerate and solid in his judgment, of few words, honest and careful in his calling; and several have been heard to speak of the benefit they received by his chaste conduct, and his loving and comfortable expressions while he was amongst them in their families. He was honorable among his friends, and of good report among people generally, therefore his memory will not soon wear out.

He was in a declining state of bodily health about a year and three months before his decease, so that he was not well able to follow his calling; but his candle shone brighter, as may be seen by perusing his treatise, called "A salutation to the Britons;" which he wrote in his own language [Welsh] in the time of his long sickness, when his view was towards that which pertains to eternity. It was designed more especially for the sake of those to whom the salutation of his love and life reached over sea and land, for the encouragement and instruction of such as were seeking the way to Zion, the New Jerusalem, the city of the Great King, whose walls and bulwarks are salvation.

The last meeting he was at, he was weak of body, but fervent in spirit, as one taking his last leave in a great deal of love and tenderness, saying, that the Lord granted him his desire to come and visit his friends once more; putting them in mind to live in love and unity, and to keep out from amongst them, as much as they could, all strife and discord; and when anything appeared, which had a tendency thereto, that endeavors should be used without delay to end it; and that none should depend upon his own eye, or balance, in judgment, but on the Lord alone. He was fitted to counsel others, because his life and conduct were answerable to his testimony; and amongst his family he was tender, and careful to counsel them to live in the fear of God. His friends testify that they looked upon him as one who had finished his work, and, sensible that the time of his dissolution drew nigh, that he might say in the words of Paul, according to his measure, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Being patient in his tedious indisposition, and contented to wait the Lord's time, he slept with his fathers on the 3rd day of the Tenth month, 1718, in favor with God.

WILLIAM HAIG, of Pasquotank county, who removed from Antigua with his family, and settled in the province of North Carolina, was of a loving and sweet spirit. In his last sickness, as some friends were sitting by him, he was filled with heavenly joy, and said, "Friends, I am glad of your company, I feel so much of the blessed truth as I hope will carry me into that joy, where I shall praise the Lord amongst the redeemed. I hear that truth prospers greatly in England, blessed be the Lord for it." He exhorted all his children with many heavenly expressions, took his solemn leave of them, and in a living sense of the life of the Lord Jesus, prayed to God for his blessing upon them; charging them "to love and obey their mother, learn their books, and keep to the truth." He said to his wife, "My dear, you have been a true wife to me. When my mind was drawn to love you, I did not inquire what you had, nor you what I had, but we came together in love and we have lived in love." And when his speech was very low, he spoke to his wife thus: "The Lord bless you and my children. God Almighty protect you."

To a young woman who came to visit him, he said: "Fear God, keep to the truth; never turn your back upon it, lest the days come, in which you shall say, I have no pleasure in them. As for me, I am going to my place, and I hope it will be in everlasting rest." To another who had been visited with great sickness, he said: "It had been better for you to have died in your sickness, than to live to forget God." He prayed that God would remember all his people, and that their dwelling might be with the Lord; adding: "But what shall I say; there are too many that tread the testimony of truth under foot. O! gather them into your fold of rest, I pray you, O Lord."

To a friend in the ministry, he said: "You are of the ministry, and have been employed in it a great while, and I am but young, but I would advise you to be careful in your testimony, not to enlarge beyond your gift or concern. Have a care you do not stand in the way of others, or speak any thing to hurt others that may be but small or tender; but wait until you are filled, and then be humble, and not puffed up with pride, for pride goes before a fall." After praying to the Lord to settle him upon the sure foundation and rock that can never be removed, he quietly departed this life, at his own house, on the 6th of the Eleventh month, 1718, and now rests in joy.

MARY HAIG, wife of the aforesaid William Haig, was a woman of an exemplary life and conduct, of a sweet and loving behavior, and was favored with a gift in the ministry of the gospel of Christ Jesus. In her last sickness, after imparting her mind to a friend about her outward concerns, she spoke as follows: "According to my small gift, I have discharged myself, so that nothing lies at my door. Oh! that the people would remember the words I have spoken among them, and that this young generation would come up in the truth. As for me, I had never left the island of Antigua, if it were not that I might have my children amongst faithful Friends. I have seen the wonders of the Lord in the deep ocean, and witnessed his delivering arm in many exercises, and he has kept me sweet and clean all along since I knew the truth. Oh! that my children may remember the advice they have received of their father and me. I am clear, having done my duty." She then praised God, and also uttered many sweet and

comfortable expressions.

At another time, she said to some friends, "When I was but nine years old, the Lord made himself known to me; but I then lived where there were no Friends; and after some time, I went to Pennsylvania, and there met with Friends. Some were loose and light, others were solid and weighty, and with these I joined, and received much benefit from the family of the Lloyds. After I was married we went to Antigua;, and there, in the first meeting, the power of the Lord was greatly with me, insomuch that the people's expectations were upon me for words. But soon after, it pleased the Lord to send two of his servants, Josiah Langdale and Thomas Thomson, to visit the island, when the power of the Lord broke in upon me like thunder." She signified she had been faithful ever since, in her measure, in giving up to the work of the Lord.

On the day of her decease, she said to some present, "Friends, be loving one to another, that the Lord may bless you. The love that I feel in my heart is inexpressible." After a while she desired a friend to remember her love to Lydia Lancaster, Elizabeth Rawlinson, and friends generally, adding, "Tell them, I die in unity with all faithful Friends." Afterwards she said, "My husband is gone, but I shall not be long a sorrowful widow; yet not my will, but yours be done. My speech fails quickly. Sweet Lord Jesus, you have loved me from a child, and I have loved you ever since I knew you, and my case is no doubtful case. I come, I come; hasten you my journey." She died the 13th of the Eleventh month, 1718, aged about thirty-nine years.

JOSEPH GLAISTER, of Pasquotank county, in North Carolina, formerly of Cumberland in Great Britain, who removed with his family, and settled in North Carolina, was a valuable minister, and very serviceable in discipline, being well qualified therefor; a constant attender of meetings with his family, and one who travelled much for the spreading of truth. In his last sickness, he said to some friends who visited him, "I am very ill, but am out of all doubt of my salvation, being well assured of it." Two other friends coming in, he added, "Now I think I have most of the chief friends about me that I have desired to see. Dear friends, give me up freely, that I may not be kept longer in misery, for I can say with one of old, Lord, I have long waited for your salvation, and now have an assurance of it; and although the pains [of death] are great, yet the comfort and pleasure I see before me outbalance them all."

Again he said, "He hoped that friends might keep their places in being faithful, and not shrink one from another when troubles or differences may arise in the church, or amongst neighbors, by any evil spirit that may get into any unfaithful one, for lack of a true and faithful watch. And if any such thing do happen, pray friends, I hope that such as now are, or may then be, will stand firmly together, and give judgment in or by a living, fresh, and Divine spirit, and keep constant in mind, and thereby the transgressor or transgressors may be judged down, and not be able to resist; but if you see in them any thing tender, then, dear friends, turn to them with bowels of love, and perhaps in so doing, you may gain such as in times past may have gone astray."

He went on speaking of the great love and unity, and the many good times he had had with Friends; having his spirit borne up by the ancient arm that had been from time to time' his great support. Near his end, those about him were sensible of his being engaged in prayer, but being almost spent, they could not hear every word so as to pen it down. Thus this good man ended his life, with a sense of the great love of God to his soul, on the 31st of the Eleventh month, 1718, aged about forty-five years, and a minister about twenty-four years.

VINCENT CALDWELL was born in Derbyshire, Great Britain, and was convinced of the principles of truth held by the religious Society of Friends about the seventeenth or eighteenth year of his age, by the ministry of John Gratton. Having received the truth in the love of it, and continuing faithful, the Lord was pleased to commit to him a dispensation of the gospel of Christ Jesus, so that he had to declare to others of the goodness of God to his soul. He came over into Pennsylvania, and after his marriage, settled in East Marlborough, in Chester county. His ministry was sound and edifying, being attended with the power of truth, and adorned with an exemplary conduct; in the exercise whereof he twice visited the meetings of Friends in the southern provinces, and once in several of the West India islands, where he was made instrumental to the convincing of many. Though he had but little school-learning, yet being as a good scribe, well instructed unto the kingdom, he at times brought forth out of the treasury things new and old.

His last sickness continued about six days, wherein he was preserved in a sweet, sensible and tender frame of spirit, and at times spoke in substance as follows: The doctor coming to visit him, he said with cheerfulness, "I would have you speak your mind freely concerning me, for I am not afraid to die." The doctor after some pause, signified the doubt he had of his recovery; which bringing an awful silence over his mind, he broke forth in earnest supplication to the Lord for the welfare of Zion, and exhorted friends present to love and unity, and to beware of that spirit which would lead into separation. He spoke clearly to the states of some, warning them to fear the Lord and walk humbly before him, and then they would be made partakers of his divine and heavenly blessing. He prayed the Lord to prosper his work, and said, "The Lord will cause his glorious truth to break forth in the north country, and among the Ethiopians," in a sight and sense whereof he rejoiced.

Another time, his wife sitting by him, he looked earnestly at her and said, "My dear, don't be surprised, for in time you will come into that rest I am going to." She queried, "Do you think so?" He said "I have no doubt of it." Then taking leave of her, he said, "You have been a loving wife, a tender mother and a good neighbor." Taking leave of his children one by one, he charged them to be loving and obedient to their mother, and not to go out in their marriages. He prayed the Lord to make his passage easy, and receive him graciously into his arms of rest and peace forever; and desired his love to friends in general at their monthly, quarterly and yearly meetings, and meeting of ministers. After which, being sensible that his end drew near, he said, "Give me a little water, and I think I shall not need any more, till I drink at that fountain which springs up into eternal life."

Thus, in a resigned frame of mind, he finished his course, the 10th day of the First month, 1719-20, in the forty-sixth year of his age, and was interred in Friends' burying ground at Kennet; and we believe, he is entered into the mansions of glory, where "The wicked cease from troubling and the weary are at rest."

ANTHONY MORRIS, a well-esteemed member of the monthly meeting of Friends of Philadelphia at the early institution thereof, appeared in the ministry, in the year 1701, and being obedient and faithful in that station, he soon became acceptable and edifying, being sound in word and doctrine. He was advanced to his forty-seventh year when he engaged in this service, and having a prospect of a great work before him, requiring his close application, he drew his worldly business into a narrow compass, and devoted his time principally to the service of truth; not only visiting neighboring meetings, but also travelled through New Jersey, Long Island, Rhode Island, New England and Maryland; and about the year 1715, performed a visit to friends in South Britain. He was early appointed clerk of the monthly meeting, which service he performed many years to satisfaction, being zealous and serviceable in the discipline, a diligent attender of all our religious meetings, careful in observing the time appointed, and often concerned to exhort such to amendment as were remiss herein.

In the Eighth month, 1721, his speech was much affected by frequent attacks of a paralytic disorder, but his understanding remaining clear, and being favored with the enjoyment of divine love, he was enabled to utter some sentences to those who visited him, saying, "That if, consistently with the divine will, the time of his dissolution was at hand, it would be more joyous to depart now, than to continue longer in the body." Yet he expressed his free resignation to the will of God, and in a humble, tender frame of spirit, mentioned the testimony Christ gave concerning the woman who poured on his head the precious ointment, saying, "He was favored with the evidence in himself, that he had done what he could, and felt peace." At the same time, he said, "That his hope for eternal salvation was alone in the mercy of God through his son, Christ Jesus, the only Savior and Mediator." Some friends who were going to attend a neighboring yearly meeting coming to visit him, he took an affectionate leave of them, saying "Remember my dear love to friends in general; tell them I am going, and all is well."

He departed this life the 23rd of the Eighth month, 1721, aged sixty-seven years; and on the 25th his corpse was borne to the meeting-house in High street, Philadelphia, accompanied by many friends and neighbors; as well as friends from the adjacent country meetings, and from there to the burial-ground where it was interred. Concerning him there is reason to believe that he has obtained an entrance into the mansions prepared by Christ Jesus our Lord, for those who continue faithful to the end of their time here, as did this friend.

JAMES DANIEL SR.—The memory of the righteous cannot soon be forgotten by those who follow their footsteps, for they are as memorials deeply engraven on their minds, and are worthy to be had in

remembrance. Of this number was that steady friend and exemplary elder, James Daniel, whose pious life and savory conduct, say his friends, are fresh in some of our memories.

He was born in Ireland about the year 1675; his father, Neal Daniel, brought him over sea when about five years of age, and settled in Alloway's Creek township, in the county of Salem, West Jersey; at which time the white people were but few, and the natives a multitude. He learned their language perfectly; and has frequently said, that at that time the natives were a sober, grave and temperate people, and used no manner of oath in their speech.

About the 15th year of his age his father died, leaving him in the care of friends, to be educated in the way of truth, as professed by them; which he embraced in the love of it; and as he grew in age, he grew in experience and divine favor, and had a share of the oversight of the flock and eldership conferred upon him, which he faithfully performed in the spirit of love and meekness, thereby rendering his service acceptable and obtaining a good report. He ruled his own house well, having his children in subjection; and was diligent in attending meetings for worship and discipline, although for many years with difficulty, the country being new and roads not made; but afterwards, with considerable cost and labor, he got bridges erected over some creeks, and a public road made near his own house. His house and heart were open to entertain friends according to his ability; and he was zealously concerned for the honor of God and the promotion of truth.

He often lamented that as the country grew older the people grew worse, and had corrupted the natives in their morals, teaching them bad words and the excessive use of strong drink, which, during many years in the latter part of his time, for example's sake, he took none of, and frequently admonished such as were in the use thereof, to observe great temperance.

Towards the close of his life, he desired his eldest sons to take the care of his temporal concerns upon them, for his mind seemed redeemed from them as much as though he possessed nothing: a good example for all elders; for sorrowful experience shows that too many, as they grow in years, grow more closely attached to the earth; which is a lamentable state and a poor example to the rising generation. He devoted his mind and time to truth's service, often accompanying friends in their religious engagements, to his great satisfaction.

While in health, the Lord gave him a sense that his departure drew near; and soon afterwards he was taken with the pleurisy and was sick about eight days, during which time he gave much good advice to his family, friends and neighbors who came to see him, to whom he also gave evident proofs of a happy exit. The day before his departure, many friends and neighbors came and had a religious meeting, after which, several taking leave, he said, "I am glad of this visit and of the meeting, but I have a great concern on my mind for this generation," mentioning many growing evils then prevalent, and said, "Many of the elders are called away and more must be soon; but I hope the Lord will raise up some who shall be faithful and zealous."

The evening of his decease, he took his solemn leave of all present, beginning with his wife, and

afterwards his children, in order, giving each something in charge; to one particularly he said, “You do not know what service the Lord has for you to do in your generation.” So, remaining sensible, he departed in the faith and hope of the gospel, like one falling into a sweet sleep, at his own house, on the 26th of the Tenth month, 1726, in the fifty-second year of his age.

CALEB PUSEY was born in Berkshire, Old England, and educated among the Baptists, but after he arrived to years of religious consideration, he was convinced of the principles of truth professed by the people called Quakers. In the year 1682, he removed to Pennsylvania, and settled near Chester, where he resided a considerable time, then removed to Marlborough in the same county, where he dwelt the remainder of his days.

He was a worthy elder in the church, being endowed with a good natural capacity, sound in judgment, and zealous in maintaining the cause of truth against contrary and contending spirits. His constancy in attending meetings for worship and discipline was remarkable, and worthy of imitation. Much might be said of his zeal and integrity for truth, which he retained to the last, but, for brevity's sake, let it suffice, that he was a just man; therefore let him be had in remembrance.

His last illness was heavy upon him for six days; during which he was preserved sensible; signifying what a brave thing it was to be prepared for death. The morning before he died, being asked by his son-in-law how he did, he answered, “The time was nearly come that he must leave the world;” to which his son replied, “I hope that is no surprise to you;” he answered, “No, no;” after which he spoke little that could be understood, only desired “That friends might keep their meetings in uprightness.”

He died the 24th of the Twelfth month, 1726-7, in the seventy-sixth year of his age, and was interred in Friends' burying-ground at London Grove.

HANNAH HILL, wife of Richard Hill, and daughter of Thomas Lloyd, formerly governor of the province of Pennsylvania, by Mary, the daughter of Gilbert Jones, of Welchpool, was born in Montgomeryshire, North Wales, at the seat of her ancestors, called Dolobran, the 21st of the Seventh month, 1666. She was a woman highly favored of the Lord, and possessed many excellent Christian virtues, as well as natural accomplishments. Coming over into Pennsylvania with her parents when young, soon after their arrival it pleased the Lord to remove her pious mother by death, when the care of the younger children devolved upon her. This close trial in the earlier part of her time was abundantly sanctified to her; for her mind being engaged to seek the Lord for her portion, and her father's God for the lot of her inheritance, he was graciously pleased, not only to favor her with the knowledge of himself, and the enjoyment of his living presence in the days of her youth, but also made her a singular instrument of good, and a blessing to her father's family.

As she grew in years, her conspicuous virtues, joined with a courteous deportment, justly gained the

esteem and favor of most, if not all, of those with whom she conversed. Being earnestly solicited in marriage by John Delaval, who, though a worthy man, was not at that time of the same religious communion, she, by her prudent conduct and pious resolution to maintain the principles she professed, without deviating therefrom in a matter of such importance, did not agree thereto; until he after some time embraced the truth in sincerity of heart, and bore his cross like a humble follower of Christ. He received a gift in the ministry, and continued faithful therein to his death; concerning whom she gave this testimony: "That he never used to her an expression of anger, or the product of a disturbed mind."

The decease of her husband proved to her a time of deep probation, having been heard to say, that in eight weeks' time she lost eight of her family by death, beginning with the decease of her beloved husband, and ending with that of her only child. Under these afflicting circumstances, as well as those which attended her during the remaining part of her life, of which she had a large share, she approved herself a shining example of patience in tribulation, and a meek, humble, self-denying follower of Jesus, her crucified and risen Savior.

In the affluent station wherein Divine Providence had placed her, her benevolent disposition was conspicuous in administering to the necessities of the indigent; her enlarged charity not being limited to those of her own profession. She was a true servant of the church, and in the sense of the apostle's expression, "One that washed the saints' feet," receiving with joy into her house the ministers and messengers of the gospel, for whom her love was great: The low, the poor and the mean, were objects of her peculiar care.

In her younger years she received a gift in the ministry of Christ's gospel, which she retained with faithfulness to the end; and though not large in her testimonies, yet they were with great modesty and soundness of expression. "Her doctrine dropped as the dew, and distilled as the small rain," and was therefore truly acceptable. She travelled in the service of the gospel to New England, and several other parts of this continent, and was also concerned for the good order and discipline of the church, having for a number of years served in the station of clerk of the women's monthly, quarterly, and yearly meetings, wherein she gave satisfaction."

Although bodily weakness frequently attended her in the latter years of her life, it did not abate her love and zeal for the everlasting truth, which she experienced to be her support in every time of trial. When her dissolution drew near, she made many seasonable remarks and observations, and signified her acquiescence with the divine will, in the dispensations of his providence towards her; at one time particularly mentioning the expressions of the apostle, "That no chastening for the present seems to be joyous, but grievous; nevertheless, afterward it yields the peaceable fruit of righteousness to them that are exercised thereby."

This was her happy experience; and after a well-spent life, interspersed with a variety of exercising vicissitudes, she exchanged this state of existence, no doubt, for a blessed immortality in the regions of unmingled felicity; after about three weeks' illness, on the 25th of the Twelfth month, 1726-7, in the sixty-first year of her age. Her corpse was respectfully attended by a large number of friends and

others, to the High street meeting-house in Philadelphia, where several living testimonies were borne, after which it was interred in Friends' burial-ground.

She was twenty-six years the wife of Richard Hill, who was a serviceable member both in church and state, and died in good esteem, the 4th of the Seventh month, 1729.

JOHN BEVAN was born in Wales, about the year 1646, and well descended; his parents died when he was very young, leaving five children, of whom he was the eldest. In 1665 he married a religious woman. His father had left him a considerable estate, but the rest of the children were unprovided for; he, therefore, when he came of age, (his sister being dead before) portioned all his brothers, and gave them the means of subsistence in the world. Some years after he was convinced of the blessed truth as it is in Jesus; the manner of which, as he himself has left it in writing, was thus:

“My wife was religiously inclined in her young years, and zealously concerned to observe the ceremonies of the church of England, and, I believe, as she has often told me, she aimed sincerely therein at God's glory and the salvation of her immortal soul. After we were joined in marriage, she continued very zealous in that way; but when a weighty concern came upon my mind for the well-being of my immortal soul, I saw it very needful for me to make a narrow search after the best way, and those people who performed that worship and service which was acceptable before God. Being in a weighty frame of spirit, the people called Quakers came before the view of my mind; and hearing of a book written by George Fox, the younger, at a relation's house, I was willing to go there for it; and in the reading thereof I was so well satisfied, that I can truly say, what I then read answered the witness of God in my own bosom, as 'Face answers face in a glass.' Soon after I came home, my wife perceiving me to be more serious and weighty in my spirit than formerly, was jealous that I had an inclination towards the way which the people called Quakers made profession of; and finding I had the said book, she came up to the chamber where I was, and cautioned me not to be beguiled. I spoke to her in simplicity and much brokenness of heart, of the sense and satisfaction I had, that those who were faithful to that divine principle [the Spirit of the Lord Jesus Christ] which the people called Quakers bore testimony to, were the people God owned, or to that import; and it reached to God's witness in her, so that we parted in much tenderness at that time.

“However, she continued somewhat zealous in her way still, and would be. often arguing with me in vindication thereof, for about twelve months; but at one time, when she was at their worship, the priest pronounced his excommunication against me, and she being in a seat just under him, it came so near her that she was nigh to faint away. When their worship was over, she went to the priest and spoke closely to him, and that she thought she deserved more civility, at least so much as to know beforehand of their excommunication, for he might know that she sincerely loved her husband; though he dissented from her in judgment. After that time she became more willing to search closely into the weighty work of the salvation of her immortal soul; and the Lord's love was manifested to her, so that, in a little while after, her understanding was opened, and she came to be convinced of God's everlasting Spirit of truth,

that was promised to lead into all truth.' And having tasted of that living bread which gives life to the soul, she came to see there was no need of the outward bread, which formerly she was zealous and conscientious in the observation of, to commemorate the death and passion of our Lord Jesus Christ; the true remembrancer being now come and witnessed, even he who stands at the door of men's hearts and knocks for an entrance, that he may come in to sup with them and they with him.

“Soon after our convincement, the enemy of souls mustered his forces, and endeavored to stifle our convictions, and we were hard put to it both within and without; but as our eyes were to the Lord, and in poverty and humility of spirit we leaned upon him, he made the hard things easy, and in the sense of his divine love, which was often shed abroad in our hearts, we were made willing to deny ourselves, to take up the cross, and to despise the shame. And though we were but a few, we thought it convenient to meet together to wait upon the Lord, being fully satisfied it was a duty incumbent upon his people in all ages. In the performance of our duty herein, in the year 1675, several friends were taken from our house at two different times, and brought before two justices of the peace, who tendered the oath of allegiance and supremacy to them, and because, for conscience' sake, they could not break the command of Christ, who said, “Swear not at all,” they were committed to prison, where they remained about fourteen weeks, and then were set at liberty; ever since which, the meeting has been quietly kept either at our house or at the meeting-house, without any more disturbance.

“Some time before the year 1683, we heard that our esteemed friend, William Penn, had a patent from King Charles the Second for that province in America called Pennsylvania; and my wife had a great inclination to go there, and thought it might be a good place to train up children amongst sober people, and to prevent the corruption of them here, by the loose behavior of the youth, and the bad example of too many of those of riper years. She acquainted me therewith, but, for several reasons, I then thought it not likely to take effect; but as I was sensible her aim was upright on account of our children, I was willing to weigh the matter in a true balance; and I can truly say, my way was made easy and clear to go there, beyond my expectation; and the Lord's great mercy preserved us over the great deep to our desired port. Those hardships we met with at the beginning of our settlement, the Lord was our helper and support to go through; and I can in a sweet remembrance say, many were the blessed seasons we had with God's people in that remote country, and I believe and am well satisfied that the Lord has a remnant there, who sincerely aim at his glory and the prosperity of his truth, blessed and praised be his holy name forever.

“We stayed there many years, and had four of our children married with our consent, and they had several children; and the aim intended by my wife was in a good measure answered. Then a weighty concern came upon my mind to return to my native country, and that chiefly on truth's account. I laid it before my wife, and she could not be easy to stay behind me, and we came over in the year 1704; and through the Lord's great mercy we were preserved in that tedious voyage, north about Scotland, through many difficulties, and from the cruelties also of the privateers, of which there were many then on that coast, as we were afterward informed. This wonderful preservation deserves to be remembered with thanksgiving. Having lost the fleet, we were only four ships coming together from Virginia, and

one of them belonging to Bristol, we thought to remove to that ship, because Bristol was nearer to our habitation in Wales than London, where our vessel was bound. We agreed with the master for our passage, and next morning we were to go on board; but that night I was under a weighty exercise about our removal, and in the morning it happened to be so stormy that he could not take us in, so he parted from us, and bore his course towards Bristol. Then the weight I was under was removed, and I was very easy in my spirit; and as I was afterwards informed, that ship was taken as a prize near to Lundy Island. This deliverance, therefore, and our preservation, I ascribe to the Lord's great favor and mercy towards us; thanks, honor, and praises be rendered to him for the same and all other mercies forever.

“In this voyage our youngest daughter, Barbara Bevan, accompanied us, and she was of good service on truth's account; the short time she remained in the body, her innocence and sweet behavior preached truth wherever she came. It is my comfort and great satisfaction, that she left a good savor, and has finished her course in peace with her Maker, and is gone to her eternal rest in the mansions of bliss and joy, to laud and magnify him forever.

“We landed at last at Shields in Northumberland, and stayed over the meeting on the First day, where we were comforted with friends. Next day we set forward towards our habitation in Wales, having nearly three hundred miles to travel. We had several good meetings in our way; and about the beginning of the Eighth month, 1704, we came to our home at Treveyrick; and from that time forward my dear wife was given up as before to be serviceable on truth's account, and so continued during her pilgrimage here, being six years and upwards. Her house and heart, since her convincement, were open to receive the Lord's messengers, both here and in America, and she was very careful and open-hearted to help the poor and weak, both amongst us and others.

“In her last sickness she was sensible she was not likely to recover out of it, and she was satisfied and contented therein to submit to the Lord's will. Speaking to me, she said, 'I take it as a great mercy that I am to go before you. We are upwards of forty-five years married, and our love is rather more now one towards another, than at the beginning, yet I am willing to part with all, for the Lord is better than all.' She quietly departed this life the 26th of the Eleventh month, 1710; aged seventy-three years and about four months; and though my loss thereby is great, yet it is her eternal gain.”

John Bevan and his wife were examples of meekness, temperance, and charity, and having lived in love and fellowship with their brethren and sisters, were in good esteem amongst all. He received a gift of the ministry, which was to the comfort and edification of the church, and visited New England in company with Hugh Roberts, about the year 1701; and soon after he returned from Pennsylvania, he and his daughter Barbara visited together several meetings of Friends in South and North Wales, and were eminently favored therein with the Divine presence. His sufferings, considering his faithfulness and the time he lived in, were not very many; his relations at times diverting the strokes of persecution from him. However, after a long prosecution by the vicar of the parish for his pretended dues, he was at last confined to Cardiff jail, in 1721, upon an *excommunicato capiendo*; but there being some error in it, he was discharged the following sessions, and ever after left unmolested.

He was endued with a good understanding in things spiritual and temporal, discreet and prudent in his ways, of an unspotted life and conduct, grave and solid in his deportment, and careful to keep concord and unity among Friends; constant and immoveable against that which would divide and rend, yet laboring to restore those who were beguiled thereby. In his last sickness, he had no small conflict, but he was favored with much patience, and possessed his soul therein, and bore his indisposition to admiration. At one time he said, "Ever since I had the knowledge of the truth, I have endeavored to be innocent." To a relation, asking him how he did, he answered, "Weakly, but I find some strength to bear my weakness."

HANNAH CARPENTER was born at Haverford West, in South Wales, where, having the opportunity of seeing the patient, innocent, and steady sufferings of Friends who were imprisoned for their religious testimony, together with their good conduct in Christ, she was convinced of the blessed truth, and became very serviceable to those who were in bonds there for Christ's sake. She came over to Philadelphia in the early settling of Pennsylvania, and after some time was married to Samuel Carpenter, a Friend well esteemed in that city. She received a gift of the gospel ministry, which was seasoned with a lively savor of Divine sweetness; and though not frequent in her appearances, was very acceptable. Her heart and house were open to receive and entertain the true gospel ministers, to whom she was a tender nursing mother both in sickness and in health; being full of warmth and love to faithful Friends, a bright example of meekness in the church as well as in her own family; and her life and conduct being adorned with the Christian virtues of benevolence and charity, rendered her beloved, respected, and useful in her station.

She died the 24th of the Fifth month, 1728, in the eighty-third year of her age.

The following epistle to parents concerning the education of children, manifesting her pious regard for the youth, and her anxiety for the increase and prosperity of the church of Christ, is thought proper to be here annexed:

"Upon the 4th day of the Fourth month, I was drawn forth to wait on the Lord, and as I was waiting, the consideration of my dear children whom the Lord had taken to himself in their innocency, came before me, and my soul blessed his holy name for his great love towards them and me, in that they are gone to their rest, and shall never partake of those exercises and sorrows which they do who remain in the world. Then my soul was poured forth before the Lord for those that remain, that as they grow up in years, they may grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. I would rather follow them to their graves while they are young, than that they should live to the dishonor of his worthy name.

"Then a more general and weighty concern also came upon me for Friends' children who are grown up, and do not come under the yoke nor bear the cross. Oh! the cry that ran through my soul; and in the anguish and bitterness of my spirit I said, Lord, what will you do with Friends'

children when we are gone off the stage of this world? Will you raise up children [in your church] and not those of believing parents? And this was the word that livingly sprung up in my soul. They reject my counsel, and cast my law behind their backs, and will have none of my reproofs, and though my hand be stretched forth all the day long, yet they will not hear, but go after their own hearts' lust. Then I said in my heart, Lord, are they all so? The answer was, There are some who are innocent, whom I will bless with a blessing from me, and they shall shine forth to my praise. And now, Oh friends! that you may abide in the innocent life, and so you may feel the blessing of the Lord daily to descend upon you. But for you that'Reject the counsel of the Lord, and cast his law behind your backs, and will have none of his reproofs, 'which are sorrowful sayings concerning you who are the children of believing parents, you who are under the profession of the truth, which will do you no good, unless you return unto the Lord, I desire you may all return unto him, while the day of a long-suffering, merciful God lasts. But if you still reject the counsel of the Lord, and the many faithful warnings you have had, how will you answer it in the day when he comes, 'To render unto every one according to their deeds?'

“Something further is with me to parents of children. De-r friends, you that have been convinced of God's unchangeable truth, and have known the work and operation of it, working out and bringing down that which was of a contrary nature to it. Oh! that we may all abide faithful in his work, and retain our integrity to the Lord, then let our breathing cries and prayers be offered up to the Lord for our children, that he would be pleased to look down in mercy upon them, and visit them as he did our souls. But as David said, If I regard iniquity in my heart, the Lord will not hear me;' so I desire we may all be clear in our offerings before the Lord, that he may smell a sweet savor from them.

“Dear friends, what is here written is with great caution, knowing that I have children of my own, and that many honest parents have had bad children, which is no small exercise; but if we keep faithful to the Lord, and discharge our duty to them by precept and example, we shall be clear of them in the sight of God. Therefore, friends, faithfulness is the word that runs through me, not only for our own souls, but for our children's also; that a generation may grow up to his praise in this part of the world, when our heads are laid in the dust. Great and manifold have been the love and mercy of God towards us, the consideration of which, many times has deeply affected my mind. It was he by his power who reached unto us, and brought a concern upon us in our native land; and I believe that many had as clear a call to leave their native country, as some of old had, which caused many days and nights of sore travail and exercise before the Lord, and no ease could we have, but in giving up life and all to him, saying, 'Lord do what you will with us, only let your presence preserve us.' And to his praise we can say, he has been with us since we came to this country, and preserved us through many and various exercises, both inwardly and outwardly.

“And now that which lies on our parts I desire may be considered by us all, that so suitable

returns may be made to the Lord, by walking in humility and godly fear before him; that so we may be good patterns, by keeping our places 'To the praise of him who has called us, 'for he is worthy forever more. And, friends, something more is with me which I thought to omit, but find I can not well do it; that is, concerning our children, that we be very careful while they are young, that we permit them not to wear such things that truth allows not; and though it may be said, they are but little things and well enough for children, yet we find, that when they are grown up, it is hard for them to leave them off; which it may be, if they had not been used when young, would not have been expected when grown up. So I desire we may all be clear in ourselves, and keep our children out of the fashions and customs of this world. And oh! that we were all of one heart and mind in these and other things; then would the work of the Lord go on easily, which is the sincere desire of your friend,

HANNAH CARPENTER

ROBERT JORDAN was son of Thomas and Margaret Jordan, of Nancemond county in Virginia, born the 11th of the Seventh month, 1668, and carefully educated in the way of truth by his worthy parents, who lived to see the religion of his education become that of his choice and practice in his mature years, in which he was preserved to the last without wavering, in great peace with the Lord and unity of his brethren.

He was a hospitable man, very ready to entertain strangers, especially the Lord's messengers, whom he treated with great respect and affection, honoring them for their work's sake; being also charitable to the poor, and, as a man of trade and commerce, obtained a good reputation, having declared he had never wronged any man knowingly in all his life.

In the time of his illness, which continued about two weeks, he seemed very patient and resigned to the will of God, and much concerned for the everlasting welfare of his children, which he expressed in a lively manner. He often, in fervent prayer, desired they might be preserved from the vanities and corruptions of this world, and that they might love and fear the Lord in their youth, saying at one time, "O Lord preserve my flock: let them never go astray, nor forget you, or one another: O my God! hold them in your arms that none of them be lost: let not the enemy prevail over them." Being humbly thankful, he blessed God that he had been pleased to support him through every dispensation of his providence to that time. He died the 3rd of the Eighth month, 1728, and on the 9th of the same month, after a large meeting held on the occasion, was interred in the family burying-ground.

ROWLAND ELLIS was born in the year 1650, in Merionethshire, North Wales, convinced of the truth about the twenty-second year of his age, and suffered several years' imprisonment with constancy on account of his testimony, it being then a time of sore persecution. The two judges who committed him,

with many others, for refusing to take the oath of allegiance and supremacy, declared openly at the assizes: "That in case they refused a second time to take it, they should be proceeded against as traitors, the men hanged and quartered, and the women burned." In 1686, he came over into Pennsylvania, to prepare a settlement for his wife and family, with whom he returned in 1697. He was endued with a gift in the ministry, and though not very frequent in his appearance therein, his service was acceptable and to edification. Being of sound judgment, and ready and willing to assist his neighbors and friends in all cases, civil or religious, when desired, he was very useful, both in spiritual and temporal affairs.

He was zealous for supporting the Christian discipline of the Society, and exemplary in conducting himself agreeably therewith; sometimes saying: "If the hedge of discipline was not kept up, the labor of the husbandman would soon be laid waste." He was careful in educating his children religiously, by timely endeavoring to inculcate in their minds the principles of piety and virtue; a practice tending thereto, was, having meetings frequently in his family, which he long continued. In the last monthly meeting he attended he was taken unwell, but afterwards said to several friends present: "I am glad I was here today, for I had a lively meeting, and though I now feel much weakness, and the infirmities attending my advanced age, yet I can say, truth is as dear and as sweet as ever." He also said: "Satan sometimes lies in wait like a roaring lion to devour me, but I find he is chained by a secret hand, which limits his power, so that he cannot harm me." His indisposition continued a few days, which he bore with h t Christian patience, expressing "His sense of his near arrival at the haven of rest and quiet, where none could make him afraid."

He expired at the house of his son-in-law, John Evans, in the eightieth year of his age, and was interred in Friends' burying-ground at Plymouth, to which particular meeting he belonged, in the Seventh month, 1729. We trust it may be said concerning him, he rests in Jesus, enjoying the reward of the righteous, and his works do follow.

ANN PARSON, of Wrightstown monthly meeting, in Bucks county, Pennsylvania, appeared in the ministry in her youthful days, and continuing faithful, travelled in that service several times through New England, the Jerseys, Pennsylvania, Maryland and Virginia, in America, and through England, Ireland, Scotland and Wales, in Europe; her ministry being savory and to edification. She was a good example of an inoffensive life, patient in affliction, and died in good unity with the church.

In her last illness, she said to her brother, Abraham Chapman: "I have travelled a pretty deal in my time, and, according to my ability, have labored in the love of God, in the service of truth, and goodwill to all men, which springs in my bosom now as fresh as ever: blessed be His name. I desire you, if I die now, by a few lines, to remember my kind love to Friends, desiring they may stand in the counsel of God; for I have often rejoiced and been glad, to see Friends stand in his counsel, and keep their places in the truth. On the contrary, it has often wounded my spirit, to see those that have made a profession of the truth, and some of them children of good parents, take undue liberty, taking pleasure in vanity and folly, and neglecting that which would be to their everlasting peace. It is my advice to Friends, that they

stand in the counsel of God, which will be to them as a mighty rock in a weary land, and enable them to wade through the various exercises and troubles which may fall to their share to meet with in this troublesome world. I have found it by experience to be a sure help in every needful and difficult time, when exercises seemed to surround me on every hand like the billows of the main; then I found, to stand in the counsel of God, was the only place of refuge that I could retire to, where I found safety, and was often refreshed, strengthened and comforted by the influence of the love of God in me; and I would counsel and advise, that all Friends keep close to meetings, and patiently wait to feel their strength renewed in God. As it has been the desire and labor of my spirit, that Friends should keep up their meetings in good order, and in the wisdom of truth, so I recommend it as my advice and counsel to Friends, to be careful to keep to meetings, and patiently wait to feel the overshadowing power of truth, to strengthen and renew their hope in God, which brings down and abases every thing that would exalt itself above the peaceable government of truth.”

After having lain some time in great stillness, she in fervent prayer besought the Lord, “To carry on the work he had begun, so that many might flock to his church, as doves to the windows; and that sin and iniquity might cease, and righteousness and truth cover the earth, as the waters cover the sea;” fervently beseeching the Lord, “To bless his people, and her near relations, and that her companion might be favored with the visitation of Divine love, and know his last days to be his best days; and that he might find admittance into rest and peace, when time to him in this life should be no more,” with many more of the like expressions, at several times during her illness.

She died the 9th of the Tenth month, 1732, in the fifty-seventh year of her age, having been a minister thirty-three years.

JOSEPH ELGAR was born at Folkstone, in Kent, Old England, the 30th of the Fourth month, 1690, of believing parents; and came into America about the year 1720, living some time near Philadelphia, and, in 1728, removed within the limits of East Nottingham meeting. After his coming to this country, he was called to the work of the ministry, wherein he was not forward, yet his appearances being lively and edifying, friends had near unity therewith. He was a good example in attending meetings, a faithful laborer therein, and careful in keeping to the hour appointed. He was industrious in outward affairs, though cheerfully given up to answer the requirings of truth; visiting the meetings of Friends in Pennsylvania, as also in New Jersey and Maryland generally.

He was gifted in the discipline of the church, and likewise qualified for the service of visiting families, wherein he was engaged the last time he was absent from home, within the limits of Bush River and Deer Creek particular meetings. On his return from there, he told a friend, 'There was. an unusual weight over his spirit, and a cloud that he could not see beyond, which made him think his day's work was nearly over.' The night he returned home, he was affected with sickness and much pain, which continued several days, and he bore them with exemplary patience. Afterwards, growing weaker, but remaining sensible, he often expressed, “He had done with the world, and was willing to leave it, for he

had been faithful to what was made known to him, since he gave up to the requirings of truth.”

Continuing in a sweet composure of mind, he departed on the 19th of the Eleventh month, 1733-4, in the forty-fourth year of his age, a minister about twelve years. His remains were interred in Friends' burying-ground at East Nottingham; on which solemn occasion, Mungo Bewley, of Ireland, who was then on a religious visit' in America, exercised his gift to the comfort of many Friends.

JOSEPH JORDAN was born in Nancemond county, in Virginia, in the year 1695, being the third son of Robert Jordan, and one of the third generation who have walked in the truth. He was of a sprightly genius, affable disposition, and even temper, which, as he grew to manhood, gave him easy access to company, esteemed the better sort. A visitation of Divine love being extended to him about the twenty-second year of his age, he, like Zaccheus, made haste, and with joy embraced both the message and the messenger of salvation. Being endued with a gift in the ministry, he acquitted himself “As a workman that need not be ashamed,” and had great place in the minds of men. Although he had not much school literature, yet he might be said to have had the tongue of the learned, being both correct and concise in speaking the word in season, insomuch that many confessed to the truth, and embraced the doctrine he preached. Being patient in tribulation, he was favored with that hope which affords content and solace of mind.

After laboring in the gospel in his own country and the adjacent provinces, he visited most parts of England, Ireland, and parts of Holland; being absent on this service above three years. He returned with peace, and found his presence necessary at home; for his father being deceased, and his brother Robert then absent, the care of the family devolved upon him, which trust he discharged with judgment, being a good economist, kind neighbor, and steady friend.

He often intimated that he should not continue long, and was therefore concerned to use diligence. Not long before his decease, he visited friends in Virginia and North Carolina, edifying them with his gift; and in the beginning of the month in which he died, though very weak in body, attended their quarterly meeting, signifying at his return, his great satisfaction therein, believing it would be the last meeting of the kind he should ever be at; and accordingly he never afterwards went from home, except to a week-day meeting in the neighborhood.

On the morning of the day of his dissolution, he uttered many savory expressions, saying to some young ministers, “Mind your gifts and the Lord will bless you, and you will be a blessing to the church. Be humble and obedient; obedience brings sweet peace. I have a great desire there might be a right ministry continued in the church, for there are many not strictly of this fold, who in due time the Lord will bring in. As you come to have an experience of the work of truth in your own hearts, you will be able to confute those who persuade themselves there is no living without sin in this world. I am not in a condition to speak much; neither is it, I hope, very needful; as you are thus taught of the Lord, you will have cause to rejoice in him on whom you have believed.”

Thus, having happily completed his day's work, he laid down his head in much resignation and peace with the Lord Jesus, the 26th of the Ninth month, 1735, aged forty years; a minister about 17.

CHRISTOPHER WILSON was born in Yorkshire, Old England, of parents who were members of the church of England. In his youth he was inclined to vanity, but his mind being reached through the visitation of divine grace, he was strengthened to take up his cross and despising the shame, to follow his Redeemer, the Lord Jesus, in the regeneration. When he grew up, he joined in fellowship with friends; and came to America in 1712, being well recommended by certificate, though then a servant. About the year 1728 he appeared in the ministry, first in a few words, but, growing therein, his appearances were seasonable and savory, and attended with a degree of that life which "Makes glad the heritage of God;" being likewise serviceable in the discipline of the church, according to his ability.

He began the world with little, but, being industrious, and concerned for truth's prosperity, the Lord blessed his labors, so that he lived comfortably and maintained his family reputably, supporting the character of an honest, peaceable man, and was often instrumental in restoring peace amongst others. In his last sickness, being asked by a friend "How it was with him?" he answered, "If the messenger of death comes, I see nothing in my way." Keeping mostly still and quiet, he, in a resigned, composed frame of mind, and in the faith of the Lord Jesus, finished his course the 11th of the Seventh month, 1740, in the fiftieth year of his age; a minister about 12 years; and was interred in Center burying ground.

THOMAS CHALKLEY was born in Southwark, London, the 3rd of the Third month, 1675. He was descended of honest, religious parents, who were concerned to bring up their children in the fear of the Lord, often counseling him to sobriety, and reproving him for wantonness and levity, so that he acknowledges he had cause to bless God, through Christ Jesus, for their tender care over him. Very early in life the Lord was pleased to visit him by his Holy Spirit, and he felt it required of him, in tenderness and love, to reprove those children who took the name of God in vain, for which some mocked and derided him, but others, affected by his admonitions, refrained from such evil language. Having to walk about two miles to school, which was in the suburbs of London, and being distinguished as a Friend by the plainness of his dress, he had to endure much ill usage from wicked persons, by beating and stoning, some of them telling him they thought it would be no sin to kill him. These trials, however, he was strengthened to bear, and as he grew in years he grew in grace, and in the knowledge of his Savior, Jesus Christ.

On one occasion, while still a boy, being among some men, he reproved one of them for his sinful conduct. The man told the others of it, and charged Thomas with being no Christian, asking him if he said the Lord's prayer. Without making an immediate reply, Thomas asked him, if he said it. The man replied, "Yes." "I then asked him," says he, "how he could call God, Father, and be so wicked as to

swear and take God's name in vain; and told him what Christ said to the Jews, 'You are of your father the devil, because his works you do;' and those that did the devil's work could not truly call God, Father, according to Christ's doctrine." These remarks carried conviction to the minds of his hearers, who made no reply, but wondered that one so young should speak in such a manner; and his faithfulness afforded great peace to his own mind. Although thus preserved in the fear of the Lord, he was sprightly and fond of play, sometimes to excess; and at one time, in the midst of his sport, the Spirit of Christ so tendered and humbled his soul, that he could not refrain from weeping. But for lack of faithfulness to these convictions, and by giving way to levity, he gradually contracted a fondness for sports and games, which he practiced out of the sight, and without the knowledge, of his concerned parents. He secretly bought a pack of cards, intending to amuse himself with them, when he went to visit some gay relatives in the country; who, though high professors of religion, yet indulged in the vanities of the world. On the way there, he stopped at Wanstead meeting, where a Friend, a minister of Christ, was led to set forth the sin of gaming in so forcible a manner that it made a deep and lasting impression on his mind. When he reached his relations, he found the priest of the parish there; and in the evening, Thomas' uncle called them all to come to their games at cards. On hearing this, strong conviction seized his mind, and he besought the Lord to keep him faithful to him, and raising his eyes, he saw a bible lying on the window, which he gladly took up and began to read to himself; rejoicing that he had strength to escape the snare. His uncle, seeing his unwillingness to play, tried the others, but none of them seemed inclined, seeing that Thomas was better disposed; and for that time their sport was given up; and soon after, he committed his new and unused pack of cards to the fire.

Being still mercifully followed by the strivings of the grace of Christ, he was at times brought under much distress of mind for his past unfaithfulness and disobedience; and at one time was made to tremble greatly, hearing, as it were, a voice saying intelligibly to him, "What will become of you this night, if I should take your life from you." This brought anguish and fear upon him, and he covenanted with the Lord that if he would please to spare his life, he would be more sober, and live in his fear. At length, being broken and deeply humbled under the power of the cross of Christ, he was strengthened to cry to Him for help to keep his covenant; and He who delights in mercy heard his prayer and granted his holy assistance. Then he began to delight in reading the Scriptures of Truth and meditating in the law of the Lord written in the heart, and was separated from all his former sinful delights, and became obedient to the will of God.

When about fourteen years of age he was disposed to shun the offense of the cross by departing from the use of the plain Scripture language of Thee and Thou to one person, for which he felt condemnation; and at one time having some business with a great man and officer in the neighborhood where he lived, he felt much fear lest, through weakness, he should prove unfaithful to what he knew to be right. But the Lord helped him to be obedient, and the great man seemed at first much affronted, saying sharply, "Thou! what do you thou me for?" Thomas soberly asked him if he did not say Thou to his Maker in his prayers; and whether he thought himself too great or too good to be addressed in the same language which he used to the Almighty. The man seemed affected, and made no reply, but ever after showed respect to Thomas; who rejoiced that he had been preserved faithful.

About the twentieth year of his age, he was impressed and carried on board a vessel belonging to a man-of-war, where he was thrust into the hold, and kept all night among a company of wicked and debauched men, without light, or anything but casks to lie upon. In the morning a lieutenant called him upon deck, and asked him whether he was willing to serve the king. Thomas replied he was willing to serve him according to his conscience, but that Christ, in his excellent sermon on the mount, had forbidden wars and fightings, and therefore he could neither bear arms, nor be instrumental to destroy or injure his fellow men. The commander of the vessel being appealed to in the case, it was finally concluded to put him ashore; for which he was thankful, enjoying peace of mind for his firmness in bearing his testimony against war.

As he advanced in years, the cares of the world began to engage too much of his attention, and the subtle adversary persuaded him that it was lawful and necessary to be very diligent in business; but He in whose presence and love he had been made to delight, withdrew and deprived him of the sensible enjoyment of his favor, by which he perceived that his course did not please the Lord, and he was enabled to let the world go, rather than to lose the grace and favor of God; believing that the Lord would not withhold any good thing from them that walk uprightly.

Humbly waiting upon Him in order to distinguish rightly between the voice of Christ Jesus and the whisperings of Satan, he grew in religious experience and knowledge; and before he attained to manhood, he received a gift in the ministry of the gospel, in which he diligently labored to turn people to the light of Christ in their consciences, and to repentance and amendment of life. Having entered on this solemn work, "I had," says he, "such a fear of dishonoring God, that I often cried with tears, 'Never let me live to dishonor You! Oh! it had been better for me that I had never been born, than that I should live to dishonor You, or willfully reproach the name of Christ, who, with the Father, is only worthy of Divine honor.'"

Soon after he was out of his apprenticeship, he began to travel in the work of the ministry, and visited many of the meetings of Friends in Great Britain; and in the Tenth month, 1697, with the unity of his brethren, he embarked for America, in company with Thomas Turner, William Ellis, and Aaron Atkinson, fellow-laborers in the gospel, to visit the churches in that land. Having performed his religious service in those parts, he returned to England in 1699, and the same year was married to Martha Betterton, s religious young woman, who proved a help meet to him. About the year 1700 they emigrated to Pennsylvania, and settled in the city of Philadelphia; and in the following year he made a religious visit to the island of Barbados, in company with Josiah Langdale, and at times for many years after, was engaged in similar service among friends in the American provinces. In 1707 he visited the meetings of friends in England, Scotland, Wales, Ireland, and in Holland and Germany, being accompanied from Philadelphia by Richard Gove, who died while on the visit. Soon after his return, he met with a severe trial in the decease of his beloved wife, to whom he had been closely united, and who had a precious gift in the ministry, and departed in much peace, and in near unity with her friends. He had previously buried four sons and one daughter, all the children he had, so that he was now left in a lonely condition; but was favored to bear these, and many other afflictions, with Christian fortitude and

resignation.

For some years he was almost constantly engaged in religious labors, traveling extensively, and often employed his pen in the same blessed cause. In 1714 he again entered into the married state; and meeting with heavy pecuniary losses, engaged in business for the purpose of providing for his family, and paying his just debts, which required him frequently to cross the seas, either as master of vessels, or as supercargo. These concerns, however, did not abate his godly zeal for the cause of Christ, nor his religious care in visiting the churches, and diligently occupying his gift in the ministry, in which he was often drawn to those who might be considered as the outcasts of Israel and dispersed of Judah, endeavoring to gather them to the fold of Christ Jesus, the everlasting Shepherd and Bishop of souls.

His patience was remarkable in disappointments and afflictions, of which he had a large share; and his meekness, humility, and circumspection, in his life and conduct, were conspicuous and exemplary; and as he frequently exhorted others to the observation and practice of the many excellent precepts of Christ, our Lord and lawgiver, and more especially those in his sermon on the mount, which contains the sum of our moral and religious duties, so he manifested himself to be one of that number whom Christ compared to the wise builder, who laid a sure foundation; so that his building stood unshaken by the various floods and winds of tribulations and temptations he met with, both from within and without.

He was a lover of unity amongst brethren, and careful to promote and maintain it, showing the example of a meek, courteous, and loving deportment, not only to friends, but to all others with whom he had conversation or dealings; so that it may be truly said, that few have lived so universally beloved and respected. And it was manifest this did not proceed from a desire of being popular, or to be seen of man; for his love and regard for peace did not divert him from the discharge of his duty in a faithful testimony to those that professed the truth, that they ought to be careful to maintain good works. He was often concerned zealously to incite and press friends to the exercise of good order and discipline, established in the wisdom of truth, by admonishing, warning, and timely treating with such as fell short of their duty therein, and to testify against those who, after loving and brotherly care, could not be brought to a due sense and practice of their duty, in consequence of which he sometimes incurred the ill-will and opposition of such.

In the Fifth month, 1741, he acquainted his friends with a concern which had for some time attended his mind, to visit the people in the Virgin Isles, more particularly Anguilla and Tortola, “in order,” says he, “to preach the gospel of our Lord Jesus Christ freely to those who might have a desire to hear, as the Lord should be pleased to open my way.” Having their unity and certificates, he embarked, and arrived at Tortola on the 12th of the Eighth month. On the 15th he had a large and favored meeting, and another on the 18th, which the governor of the island thought was the largest that had ever been held there. Of this season he says, “I was so affected with the power, spirit, and grace of our Lord Jesus Christ, that when the meeting was over, I withdrew, and in private poured out my soul before the Lord, that he would be pleased to manifest his power and glorious gospel more and more.” He also visited many of the families, where the people collected, being desirous of his company; and many of these opportunities were favored with the Lord's power and presence, tendering and solemnizing the spirits

of those assembled. In recording his exercises at this place, he says, "I cannot but note that the hand of the Lord God was with us, and I felt his visitation as fresh and lively as ever; for which I was truly thankful, and thought if I never saw my habitation again, I was satisfied in this gospel call and religious visit."

On the Fifth day, the 29th of Eighth month, he was much indisposed, yet went to the meeting, and after it was over, sent for the doctor, who, finding he had a high fever, bled him, which afforded so much relief, that he was able to go out on the following day. The fever, however, returned, and continued for some days; but being desirous of attending the meeting on First-day, he went, though very sick; and was largely engaged in the ministry, with much brokenness and contrition, and, as if he had a foresight of his approaching end, solemnly closed his testimony with these words of the apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." On the next day the fever abated; but soon returned again, and continued, with but little abatement, until Fourth-day morning, the 4th of the Ninth month, 1741, when he departed, we doubt not, to receive a crown of glory that shall never fade away. He was aged about sixty-six, and a minister about forty-six years.

ROBERT JORDAN was born in the county of Nancemond, in Virginia, the 27th of the Tenth month, 1693, of parents in good esteem among Friends, and about the year 1718 he received a gift in the ministry, as did his brother Joseph about the same time; and to their first appearance in that weighty work, the labors of Lydia Lancaster and her companion, then on a religious visit from Great Britain, were, under divine help, made instrumental.

Of his first travels in the service of truth, the following is an abstract from an account committed to writing by himself:

"I early found a concern on my mind to visit Friends in Maryland, which I did on both sides of the Chesapeake bay, in fear and trembling, being young and weak, and the work very exercising, by reason of an obvious declension, which occasioned me much exercise in speaking and writing against the spirit of liberty, superfluity, and conformity to the world, for a testimony against which, in many particulars, ancient Friends suffered much; but now, with many is the offense of that cross ceased, and Friends' sufferings are trampled upon, to the great grief of my spirit, respecting tithes, apparel, etc. And as the Lord has been pleased to commit a part of the ministry to me, and of that part which is more necessary than desirable, in this age of the church, he has been graciously pleased hitherto to furnish with a suitable ability for his honor, and my faithful discharge of duty. Before my appearance I was long under the concern, being fully convinced it was required of me, but giving way to reasonings, the suggestions and buffetings of Satan, I was likely to lose my condition, had not the Lord been very gracious, who knew that I did not hold back obstinately, but through human weakness, and contempt of myself for such a weighty service. So, in a deep travail of soul once in a meeting, breathing for strength to bring forth, I desired that the Lord would commit the hardest part of the work to my charge, which I

think was granted, and a hard travail I had in my first appearance. But it fared otherwise with my brother, whom I prefer; he was not disobedient to the heavenly vision, submitting speedily to the call, and has been very prosperous hitherto; may the Lord preserve us steady and faithful to the end.

“After this, we travelled together in Maryland, visiting Friends on each side of the bay, and at the yearly meeting near Choptank, having meetings also on the way on our return, and were frequently employed and zealously concerned in the Lord's work. Blessed be his name who has called us out of darkness, and with the day spring from on high visited our souls, accounting us worthy of this high vocation, even to hold forth the glory of this gospel day, giving encouragement and enlargement of heart in the mysteries and doctrines of his kingdom, so that in the ability of divine faith, we frequently travelled about, both in Virginia and Carolina, while young. But as there is a diversity of gifts, so there is of operation, according to the good pleasure of our great Benefactor, and the emergency of times and occasions; so let not us of the ministry imitate one another in this respect, but be careful, dear friends, to keep to our true guide, the holy Spirit; for youth is warm, zealous, and, without seasonable caution and watchfulness, apt to exceed ability and experience, and so may be overstrained, and sustain loss and injury.”

In the year 1722, he performed a religious visit as far as New England, which employed him about ten months, and on his return home, he was sued in the beginning of the following year for priests' wages, and for his refusal to comply with the demand, he offered to the magistrates in writing, sundry considerations, which being taken amiss, he was, after some time, indicted by the grand jury, and summoned before the governor and council. In this time of trial he says, “Some forsook me as being ashamed of my testimony, and of my sufferings for it. At my first appearance the fierceness of the dragon was felt, his dark power seeming to be great and terrible, as though he would have swallowed me up quickly, and truth's adversaries seemed to rejoice, for I was made to stand like a fool, for them to glory over me. However, my mind being composed, and stayed in stillness on the Lord, and with earnest breathings for Divine aid in this his cause, for which and myself, I found it safest to say little at that time, being greatly desirous that I might not give way one jot from my testimony, through fear even of death itself; for I thought I felt the bitterness of it strike at my natural life.

“On the day when final judgment on the case was to be given, I was brought before them the third time, and they demanded what I had further to say before sentence was passed. I then desired liberty to make my defense, and to give my sense on the contents of my paper, the commissary or chief priest having perverted my meaning. This request the governor seemed disposed to allow, but it was afterwards denied, as I apprehend, through the influence of the priest. Howbeit, I told them I remembered to have read a proviso of the act of parliament, that no man should be punished for any offense against the act, unless he was prosecuted within three months after the fact; but this, said I, was about seven months after. But some of the court resolving on severity to induce me to submit, they proceeded to give sentence of a year's imprisonment, or bonds with security for good behavior, when, with a composed mind, and an audible voice, I said, this is a hard sentence, and I pray God to forgive mine adversaries, which affected several of the bystanders with tears, and one in particular, a judge, and man of note. He

was much affected, made himself acquainted, and conversed with me more than once, appears to be a tender man, and well convinced, having since gladly received meetings into his house, and, as he has told me, laid down his commission.

“Being committed to prison, I was first placed in the debtors' apartment, but in a few days was removed into the common side, where condemned persons are kept, and, for some time had not the privilege of seeing any body, except a negro, who once a day brought water to the prisoners. This place was so dark, that I could not see to read even at noon, without creeping to small holes in the door; being also very noisome, the infectious air brought on me the flux, that, had not the Lord been pleased to sustain me by his invisible hand, I had there lost my life. The governor was made acquainted with my condition, and I believe used his endeavors for my liberty. The commissary visited me more than once under a show of friendship, but with a view to ensnare me, and I was very weary of him. I wrote again to the governor, to acquaint him of my situation; so, after a confinement of three weeks, I was discharged, without any acknowledgment or compliance, and this brought me into an acquaintance with, and ready admittance to the governor, who said I was a meek man. Thus I returned home with praise and thanksgiving in my heart to the Lord, who had caused his truth to triumph over the strong efforts of man and the powers of the earth.”

In the year 1725, accompanied by Thomas Pleasants, he again visited friends in Maryland, and the yearly meeting near Choptank. My concern here (he says) “Was principally to labor for the restoration of wholesome discipline, the neglect whereof I conceive has been a great cause of the disorder and undue liberty prevailing among the professors of truth there. When the service of this meeting was over, we visited the meetings on the western shore; and returned home, having left an example of that useful and necessary practice of visiting families, joining friends therein for some time; we are, thanks be to God, come and coming into the same in Virginia, which, with some assistance, I have pretty generally performed through our monthly meeting, and never I think, was more sensible of the company and ability of [the Spirit of] truth in any service, according to the dignity of it.”

A malicious person getting into his possession the judgment obtained against him for the demand of tithes before mentioned, had seven of his cattle seized and appraised, but deferred taking them away until about two years after, when he procured a new action against him, alleging, but not proving, that Robert had converted at least a part of them to his own use. He so managed the matter in his absence, as to make the debt amount to twenty pounds, though the demand was but eight pounds, and serving the execution on his body, he was again committed to prison in the Twelfth month, 1727, where, being confined fifteen weeks, he was at length discharged, without any person paying any thing for him, which he would not allow.

Soon after he was brought under a trial, with others of his friends, by the operation of a militia-law, whereupon they addressed governor Gooch on his arrival, representing to him their sufferings by spoil of goods and imprisonment, which, with the friends who attended on the occasion, he received with kindness.

“Having this year, he remarks, suffered persecution in body and estate, as a preparative to a greater affliction, all which does and will work for good, my dear, affectionate wife was called away.”

The next year, 1728, he embarked for Great Britain, with our friend, Samuel Bownas, who had accomplished his journeys on this continent in the service of the gospel; and after performing a religious visit to the meetings of friends in England, Scotland, Wales and Ireland, he proceeded to Barbados, and arrived from there in the city of Philadelphia, in 1730, then went to Virginia, and in the same year performed a visit as far eastward as Rhode Island, accompanied by his intimate friend, Caleb Raper, of Burlington.

The following year, marrying with Mary, the widow of Richard Hill, he became a member of the monthly meeting of Philadelphia, and after a visit to the meetings of friends in Maryland and Virginia, he embarked on a second visit to Great Britain, from which he returned in the summer of 1734, between which time and the year 1738, he performed another visit eastward, and three to the southern provinces, besides one to South Carolina and Georgia. From there he proceeded to Rhode Island, and to Boston, and in 1740 he went on a second visit to Barbados, and in the succeeding year, accompanied by Caleb Raper, he accomplished his last visit eastward as far as Boston.

Hereby we may observe his unwearied application and exercise, to fulfill the ministry which he had received of the Lord. Though his time was much employed in his religious duties abroad, he did not omit the adjacent meetings, being industrious and laborious for the general welfare and prosperity of the churches; for the promotion whereof he was, through the divine anointing, eminently qualified.

His ministry was convincing and consolatory, his delivery graceful but unaffected; in prayer he was solemn and reverent; he delighted in meditation, recommending by example religious retirement, in his familiar visits among his friends. In his sentiments he was generous and charitable, yet a firm opposer of obstinate libertines in principles or practice, demonstrating his love to the cause of religion and righteousness above all other considerations, being careful to adorn the doctrine of the gospel by a life of piety and benevolence; and we have ground to hope and believe he was prepared for the sudden summons from his pilgrimage here, which was on the fifth day of the Eighth month, O. S. 1742.

Being at the house of one of his most intimate friends on the third day of the week in the morning, waiting for the hour of meeting, he was seized with a fit of apoplexy, which very soon deprived him of speech, and he died about midnight following, in the forty-ninth year of his age, being a minister about 24 years. His burial on the 7th of the same month was attended by a great number of his fellow-citizens, to the meeting-house in High street, and from there to the graveyard.

JOHN ESTAUGH was born at Kelvedon in Essex, England, on the 23rd of the Second month, 1676. His parents were pious persons, but not of the same religious profession; and his mind being visited from on high, and brought into a tender, seeking state, he could not unite with the way of worship

practiced by either of them, and for a time thought of joining with the Baptists. Attending the funeral of a neighbor, who was a member of the religious Society of Friends, Francis Stamper, a gospel minister among that people, was led to speak with divine life and power, directly to his state, which made such a deep and lasting impression upon his visited mind, that he was convinced of the principles of truth as held by Friends, and united himself to them in the seventeenth year of his age. Continuing faithful to the teachings of the grace of Christ, it pleased the Head of the church to confer upon him a gift of the ministry of the gospel, in which he experienced a growth, and travelled much in the north of England and Scotland, and in the year 1700 came to America to visit the churches. He performed this service to the great satisfaction of friends, and afterwards settled at Haddonfield, in New Jersey, where he married Elizabeth Haddon, a worthy member of that meeting.

For some years after his marriage he was much engaged in traveling in the work of the ministry; being careful to yield to the drawings of the love of God, whether in visiting neighboring meetings or those more distant; and performed extensive journeys in Great Britain, Ireland, New England, and some of the West India islands, several times. He was a humble-minded, exemplary friend, solid and grave in his deportment, well becoming a minister of Christ, zealous for preserving good order in the church, and maintaining love and unity, that precious badge of discipleship; remarkably careful in his conduct and conversation among men, his words being few and savory. He was a pattern of Christian moderation in all things, not lifted up with any enjoyments, nor cast down with disappointments, and endued with many good gifts, which rendered him very agreeable to his friends.

After enduring a state of ill health which for several years confined him at and about home, he so far recovered as to be able to travel, and feeling his mind drawn in gospel love to visit the few friends on the island of Tortola, after a season of deep and weighty exercise, he resigned himself to the service, and having the unity of his brethren, he embarked with his companion, John Cadwalader, on the 13th of the Eighth month, 1742, and arrived at the house of John Pickering, a Friend residing in the island, on the 8th of Ninth month, following. The subjoined account of him while there is taken from a paper drawn up by one of the Friends:

“They were received with much love and joy, being made to rejoice together in the tender mercies and love of God, which was manifested that day, to the honor and praise of his great name, and also to the comforting of his poor people. The testimonies of these servants of the Lord were with life and power, and were as clouds filled with rain upon a thirsty land.

“Your dear husband's memory is precious to me, and many more whose hearts were open to receive the glad tidings which he brought. His godly life and conduct spoke him to be a true follower of the Lamb, and minister of Jesus Christ, whom he freely preached, and by the effectual power of whose divine love he was called forth to our assistance; for which we bless, praise, and magnify the God of all our mercies. As a faithful messenger, with much love, in a tender frame of spirit, would he invite all to the fountain which had healed him. O! the deep humility that appeared in him in the time of his public testimony; and when in private conversation with his near and dear friends, as he often said we were to him, how cheerful and pleasant would he be in that blessed freedom wherein Christ had made him free.

Innocent, harmless, of a cheerful countenance, yet not without a Christian gravity, well becoming the doctrine he preached. He was valiant for the truth to the last, and though he is gone to his grave, his memory is sweet and precious.

“He had his health very well until the death of his dear companion; but going to his burial, we were caught in a shower of rain, which we and he believed was the occasion of his illness. He was mightily favored with the Divine presence, which enabled him to answer the service of that day; and the next, being the First day of the week, we had a blessed meeting, the Lord's presence accompanying us; and though your dear husband was so near his end, his candle shone as bright as ever, and many were made to glorify God on his behalf. This was the last opportunity on this island, save his farewell upon his dying bed, where he both preached and prayed, a little before his departure.

“On the next day, being the second of the week, he went to a little island called Jos Vandyke's, accompanied by several friends. On the Third day, in the morning, he complained very much, yet was enabled to go to meeting, where many people were assembled, and we had a blessed opportunity together, tendering and melting our hearts into a heavenly frame.

He went on board the sloop that afternoon, and next morning came ashore at our house; where he had not been long before a shivering fit seized him, and a fever soon followed, which kept its constant course every day. The last two days he was in much pain, yet he was preserved in much patience and resignation, and had his perfect senses to the last, exhorting friends to faithfulness. On the 6th day of the Tenth month, about six o'clock at night, he went away like a lamb, with praises and thanksgiving in his lips but about two minutes before.”

CADWALADER EVANS was a native of the principality of Wales, and arrived in Pennsylvania in the year 1698 and although he was not then in profession with friends, yet he soon after entered into close fellowship with them, and continued steadfast to his end. He was a diligent and seasonable, attender of religious meetings: on First days particularly he was ready an hour before the time appointed, and then read several chapters in the Bible, or some religious book. As the hour for gathering approached, he would frequently observe the time of day, and by means of this watchful care, he was seated in meetings one of the first, and scarcely ever after the time appointed. The gravity and composure of his countenance, as he sat in silence, was no less remarkable than his punctual attendance, and bespoke much inward recollection and divine engagement of mind, as often attracted the eyes and affected the hearts of others.

He received a gift in the ministry of the gospel, in the exercise whereof he was generally led to speak of his own experience in religion and the Christian warfare; and his testimony, though short, was instructive, lively, and manifestly attended with Divine sweetness. Notwithstanding it was always acceptable, he was very cautious of appearing, lest any, as he often said, should be drawn from a right concern of mind to place their dependence on words.

He was zealously concerned for the honor and promotion of truth, and support of our Christian discipline; and being endued with discerning and clear judgment, tempered with charity, he was very useful in many services of the church, especially that weighty one, of visiting Friends in their families. And although he was naturally of a warm disposition, yet a tender regard to the service of truth, and a continual awe of the Divine presence presided in his heart; insomuch that meekness and condescension were conspicuous in his conduct.

There was a freedom and affability in his behavior and conversation, which indicated a benevolence of heart, and endeared him, not only to the household of faith, but also to the profligate and vain; rendering him serviceable in composing differences, and in comforting the sick and afflicted; and particularly in that skillful and tender office of healing discord in private families, wherein his endeavors were remarkably successful. In such services he spent much of the latter part of his life, riding about from one house to another; and where no cause of reprehension appeared, he interspersed his discourse on common affairs with useful hints, solid remarks, and lessons of instruction. But where admonition or comfort were necessary, the propriety of his advice, and the uprightness of his life, added weight to his labors, and seldom failed of good effects.

In private life, few had a better claim to the virtues of temperance, justice, industry and frugality; and as he well knew how advantageous it was, "To train up a child in the way he should walk," he took frequent opportunities to communicate his experienced advice among those under his care. It was his practice, in winter evenings especially, to read the Holy Scriptures in his family; and he was particularly careful that neither child nor servant should be from home at unseasonable hours; being highly sensible how slippery the paths of youth are, and how numerous the snares which attend them.

He was greatly favored in the use of his natural abilities, and enjoyed an uncommon share of health until his last illness, which was short. During that time, very many came to see him, who showed great marks of esteem and affection; and even libertines whom he had often rebuked and treated with, were deeply affected with sorrow. Indeed it was rare to see so many tears shed at a sick bed, more especially of one of his years, which gave a proof that he had not outlived his services. His soul overflowed with love to God and man, and being favored in his last moments with a blessed hope and confidence he was going to that place which God had prepared for those who love him, he had a happy exit from time to eternity, the 30th of the Third month, 1745, aged eighty-one.

WILLAM LEVIS, of Kennet, in Chester County, Pennsylvania, son of Samuel Levis, an early settler in Springfield, in said county, was born in Springfield aforesaid, about the year 1688, and removed to Kennet about 1718. By giving heed to the measure of Divine grace bestowed upon him, he became a serviceable friend in the Society; was a good neighbor, kind and open-hearted to his friends, and has left a good report.

His last sickness was the small-pox, which was heavy upon him, but he bore it with much patience and

resignation of mind to the last; saying, that when the distemper came into the house, it was no surprise to him, for he was freely resigned, and thankful he was so, for he could not do it of himself. The same evening he was taken sick, he remarked how good it was to be contented to bear affliction. One night, as those that watched with him were preparing something for him to take, he said: "You shall see your endeavors for me will avail nothing." He continued in a state of resignation, and appeared cheerful in the time of his illness.

When nearer his end, he was concerned that others might do their duty faithfully, according to the best of their understanding, saying: "I have often thought at other times as at this, of the shortness of our lives and time here, and the, uncertainty thereof, which ought to engage us to circumspection and faithfulness to the Lord; and I charge you that are elders, to discharge your trust faithfully in the sight of the Lord, having your eye single to him, and let nothing of self rule, and then his work will be carried on in love and patience. I could be glad to have an opportunity once more with my friends, but if I should not, I would have those present to acquaint them with what I have to say, and press it home to the elders, that they may faithfully discharge their duty, and acquit themselves of that charge wherewith they are entrusted. Also, that parents of children and heads of families may faithfully discharge that great duty which is laid upon them, not only in being good examples to their children and families, but also to be concerned that they follow their footsteps. It was a noble testimony that God gave of Abraham: 'I know him, that he will command his children, and his household after him.' And if parents were concerned to teach their children and bring them up in the way of their duty to God, and less concerned to deck and set them off, and provide things to make them look great in the world, it would be of far more benefit to them.

"And my desire is, that elders may walk faithfully, as good stewards, not only in their own families, but to the flock which they have the oversight of; that so they may leave a good savor to the rising and succeeding generation. I am sensible that all those who are rightly concerned for the discipline and promotion of truth, will meet with trials from that libertine spirit which would lay all waste. These will say, that religion consists not in such small things; but I have observed, that one small thing makes way for another, and greater things will take place; and if there is not a careful watching against these small things, the eye that should be kept open to see the evil of them, will become darkened. But keep you your places, and labor in faithfulness with such, if possible to gain them; but if after friends labor, they will not be gathered, friends will be clear and have peace in themselves; but a blast will come on such troublesome spirits. And as Friends faithfully maintain this their discipline, the Lord will preserve them, but if they neglect it, they shall surely suffer loss."

To some present, who had been engaged in the service of visiting families, he said, "It was a good work, and desired it might not be forgotten." At another time, being in a weighty frame of mind, he said, "There is an enemy busy to accuse the innocent, and prompt on the wicked in their wickedness." Seeing his affectionate wife and sister, with some neighbors, weeping, he said, "Don't weep for me, but be faithful, and we shall meet again, for it is the hardest of all to see you weep."

The morning before he died, he desired to be helped to the chamber where his eldest son lay ill of the

same disorder, and sitting down by him, he charged his children to be dutiful to their mother, and have a care of doing any thing that would be a trouble to her, but mind to take her advice, and desired a blessing might attend them; adding, 'My race is almost run, and I shall lay down my head in peace with the Lord; and if you are faithful, (meaning his wife and children,) and live in the fear of God, he will bless you.' After some time of silence, he said, 'Farewell, my son; the Lord bless you, my child, and yours after you.'

Being then helped down stairs, he sat in his chair, and after a time of silence, clasped his hands together, saying, with a composed countenance, 'I bless you, O Lord.' Afterwards, lying still in a quiet, composed frame of mind, he grew weaker and weaker, and about the ninth hour in the evening, departed without sigh or groan, like one going to sleep, and, we believe, in peace with God and unity with faithful friends.

He died the 17th of the Second month, 1747, in the fifty-ninth year of his age, and was interred in Kennet burying-ground, the 19th of the same month.

EVAN EVANS, of Gwynedd, in Pennsylvania, was born in Merionethshire, in the principality of Wales, in the year 1684, and came to Pennsylvania with his parents in 1698; under whom he received a sober religious, education. But, being early in life convinced that a form of godliness, without the' real enjoyment of the quickening principle of grace and truth, would not afford solid and lasting peace to his soul, he sought earnestly after it, and resigned his heart to the baptizing power of God, which fitted him for eminent services in the church.

In his constant attendance at our religious meetings, he was a remarkable example of unaffected piety; for while he sat in silence, the earnestness wherewith his soul wrestled for a blessing, was obvious in the steady, engaged appearance of his countenance. He was favored with an excellent gift in the ministry, which he exercised in solemn dread and reverence; and as he always retained an awful sense of appearing in public testimony, he was particularly cautious and watchful, not to presume to speak without assurance of a necessity being laid upon him, and equally careful to attend to the continuance of it; and therefore his "Preaching was not with enticing words of man's wisdom, but in the demonstration of the spirit and of power." His service was rendered more effectual, by the distinguishing marks which he bore, of "An Israelite indeed, in whom was no guile," adorned by a plainness and simplicity of manner in word and deed, with a zeal seasoned by divine love; and as he had large experience in the work of regeneration and the mysteries of the heavenly kingdom, as well as the snares of the world, he was thereby well qualified to administer to the states of the people.

He travelled through many of the colonies of North America in the service of the ministry, in company with his relation and dear friend, John Evans. Their friendship was pure, fervent, and lasting as their lives, and their separation a wound to the latter, the remembrance of which he never wholly survived. He also frequently visited the several counties in Pennsylvania, and more particularly, many of the

adjacent meetings in their infancy; wherein his unwearied labors of love, tended much to their comfort, growth, and establishment in the truth.

He was religiously concerned for the support of the Christian discipline of the Society; and as he was always diffident of himself, he labored faithfully for the discovery of truth, and a disposition of mind to embrace it; whereby he was often enabled to lay “Judgment to the line, and righteousness to the plummet,” whether in reproof to the obdurate, or instruction and comfort to the penitent. In visiting friends' families, his service was great; for being endued with a spirit of discerning and the authority of truth, his advice was adapted, with great propriety and advantage, to the particular states and conditions of persons and families. His conduct and conversation in common life, adorned the doctrine he preached, being a good example of plainness, moderation, and uprightness of heart.

He was abroad in the service of truth when attacked with his last illness; and as the disorder was slow and tedious, he attended several meetings in the forepart thereof; in some of which, his lively, powerful testimonies clearly manifested, that the God of his youth, who had raised him up an instrument in his hand, and on whom he had relied all his life, continued to be his shield and support in the evening of his days and close of life; which was on the 24th of the Fifth month, 1747. He was buried at Gwynedd.

ALICE GRIFFITH, late wife of Hugh Griffith, of North Wales, in Pennsylvania, was one that feared the Lord from her youth, remarkable for her modesty and plainness. When she was married and settled, she evinced a religious concern for the advancement of truth and the welfare of the professors of it; and being a woman of great integrity and uprightness of heart, became very serviceable in several respects; zealous for maintaining good order and Christian discipline in the church.

She was well qualified for that weighty service of visiting families, having, at such opportunities, to communicate of her own experience, and tell what God had done for her soul; and under a good degree of heavenly influence, would often be drawn forth in opening divine mysteries, as if she had been in a large assembly, as many can testify, who have been sensibly reached and baptized by her religious visits; at which she was furnished with matter, adapted to the different circumstances of individuals and families.

She was often concerned to stir up her friends, to a close attendance of meetings, both on First and other days, as also to observe the hour appointed, being herself a good example therein, until, by old age and infirmity of body she was disabled, which was about three years before her removal. Notwithstanding the circumspect life and watchful state she was preserved in, yet, in the time of her weakness, she was visited with discouragement and dejection, and, at a certain time, was heard to say, “Lord, how long will you withdraw yourself from me, and not show for what cause I am thus afflicted? I have been acquainted with your righteous judgments, which were ever mixed with mercy; but now, my trouble is more than I am well able to bear, being almost ready to sink.” Again, she said, “Lord, wherein have I offended you; what part of my duty have I neglected, that you should thus hide your

face from me? Time was when my hope, in full assurance, was to rest in you, but now I fear I shall become a cast-away." At another time, "What have I done that I should be thus afflicted? Lord, shall there be any end of my sorrow? Many sweet times I have had when alone, but now am left as in the dark, fearing to make one step forward lest I stumble: he that once was my guide has now left me."

Again, "I still desire to be willing to suffer while in this body, anything you may please to bring upon me, be the exercise of what kind soever, if you will favor me with your living presence; then, Lord, shall not anything be too near or dear to part with, or to suffer for your namesake. Yes, Lord, if you should see fit to deprive me of my sight or hearing, health or speech, let me never murmur, but, oh! give patience to bear this inexpressible exercise to the end."

One morning, after calling her two daughters, she said, "Put by your work, my children, for I have to tell you of a glorious visitation the Lord was pleased to favor me with. As I was making my supplication to him for deliverance and redemption from my sore exercise, and to obtain some refreshment to my poor, distressed soul, the Lord was graciously pleased to answer my request in a satisfactory manner. He opened the eye of my mind to see him coming in his glory to relieve me from my long distress. May my whole trust and confidence ever abide in him who has so filled my heart with joy, that pain and grief vanished away. This glorious season surpassed all that I had ever known before. At which time the Lord gave me a sure promise, that, although my afflictions were many, and more I had yet to go through, yet I should, in the end, be rewarded with a crown of righteousness in the kingdom of rest and peace," with more to the same effect.

It was observed that a change appeared in her countenance from that time forward, she being cheerful and pleasant, and never sad, as before. Her decease was on the First-day of the Second month, 1749, and was buried on the 3rd of the same.

SARAH PLEASANTS, fourth daughter of Thomas and Mary Pleasants, was taken ill the 26th of the Seventh month, and departed this life the 7th of the Eighth month; 1749, in the seventeenth year of her age. In the time of her illness, she called several persons present to view her blooming youth, how changed, and likely in a short time to bid adieu to the world and all its enjoyments; praying that the moment she was prepared she might go. In a particular manner, she desired the physician who attended her to observe the frailty of poor mortals, 'as well as the uncertainty of time in this life, saying, "Look on me, doctor. I am like a bud cropped from the vine before it is fully blown; yet, young as I am, I have something to repent of, which in health and strength we are apt to overlook, and flatter ourselves is no crime. I have been too much given to laughter and jesting with those of my companions who have returned the same," naming one in particular, whom she expressed a great desire to see before she died, that she might warn her of the weight she now felt, not only in these two things, but in a third, which was taking too much delight in dress.

Then directing her discourse to the doctor, she said, 'Nothing else have I to charge myself with, yet,

dear doctor, I find it enough; therefore let me prevail with you to take warning by me. I am sensible that some things you are in the practice of are fully as dangerous, if not more so, than those which now lay so heavy on me; that of drinking to excess, to oblige company, as your excuse and that of many others is, yet you will find it of greater weight when you come to lie in the condition I now am in, than now you may think possible. You will surely wish it had been left undone, with all other unprofitable things." The doctor replied, weeping, "I take it very kind, and hope I shall observe it." Many more good expressions and advice she uttered to him and others then about her. She one day called her brother Thomas to her bed-side, and said to him, "Dear brother, I know your situation to be very lonesome, and destitute of suitable company; notwithstanding, I pray you, keep as much as possible out of low company, not the poor do I mean, because they are poor, but the loose and vulgar, whether poor or rich, who are of a corrupting spirit, and will tend to the hurt of those who associate with them; but keep your place, and you will be like a light set on a hill, as a guide to others, who will praise God on your behalf."

ANN ROBERTS, of Gwynedd, in Pennsylvania, was convinced of the truth in her native country, Wales, when young, which incurred her father's heavy displeasure, but in time he became reconciled to her. Some years after her convincement, she came over into Pennsylvania, where she received a gift in the ministry, and by a diligent improvement thereof, together with the influence of a pious life, she was made useful in her generation, and a blessing to many. Her love and compassion for the widow, the fatherless, and others in affliction, appeared by her often visiting them. She was one of the wise in heart, who was favored to foresee the enemy in his approaches, and would arouse and excite her fellow-soldiers to use their utmost endeavors to repel his attempts, which was often done with desirable success. She was also zealously concerned for maintaining Christian discipline in the church.

She was rightly qualified for the weighty service of visiting Friends' families, and at those opportunities was frequently favored with something suitable to every state, which was attended with beneficial effects, especially on the youth. Such indeed was the divine savor which usually accompanied her discourse and conversation, one could rarely be an hour with her without sensible edification.

Her first coming to reside in Pennsylvania was seasonable, for there being but few ministers, the field before her was extensive, in which she labored fervently, tenderly inviting those afar off to draw nigh unto the Lord Jesus, and querying with them, whether they knew what he had for them to do. By the visitations of heaven, and a blessing on her labors, many came to have their mouths opened to speak of God's goodness to their souls; whereby was verified, what she had declared at the meeting before she came to dwell there, though it then seemed improbable, and some doubted the accomplishment thereof. To those who were in the ministry, she, who had a large share of experience in the work, was not lacking to administer suitable caution and advice.

She travelled much in the work of the gospel, visiting friends in Pennsylvania, and the adjacent provinces, namely, the Jerseys, Maryland, Virginia and Carolina, accompanied to the remotest parts by

her near and dear friend, Susanna Morris. In her more advanced years she visited Great Britain, accompanied by our esteemed friend, Mary Pennel, between whom a near and strict union was preserved throughout their travels; and she brought home very comfortable accounts of her acceptable service in the gospel ministry, and her godly conduct in Christ.

After her return from Great Britain, she met with great difficulties in respect to her outward circumstances, which she sustained with Christian fortitude. A near friend of hers asking her how she felt under them, she replied, "While I keep my eye steadily directed to the object worthy of our chief regard, it seems as if a wall was on each side; all is calm, and nothing hurts or annoys. But if I allow my eye to wander to the right hand or the left, the enemy breaks in upon me like a torrent, which hurries me away, and it is with great difficulty I recover myself." After this, she met with a very heavy affliction in the loss of her husband, which she likewise bore with becoming resignation and composure of mind. In a few months afterwards, she fell into a lingering disorder; and as, in time of health, she preferred the prosperity of truth to her chief joy, so in her illness she rejoiced much to hear of any young people appearing hopeful in the ministry. On the other hand, she would, even in time of great weakness, lament with anxiety of mind the low situation of the seed, and say, "Oh! what will become of us? Will this dark cloud which hangs over our assemblies, terminate in a boisterous storm to try the foundations of the children of men?"

By the long continuance of her disorder, she was reduced to great weakness some time before her end; yet it was evident, that love to God and his people, continued with her to the last.

She died on the 9th day of the Fourth month, 1750, in the seventy-third year of her age, having been a minister fifty years, and was buried at Gwynedd aforesaid; on which solemn occasion, we had a good meeting, the extendings of Divine love being witnessed.

ISRAEL PEMBERTON was born in the county of Bucks, in Pennsylvania, in the year 1684, being descended of pious parents, well esteemed among Friends in the first settlement of this province. He served his apprenticeship and settled in the city of Philadelphia. Having chosen the fear of the Lord in his youth, and being preserved therein, he established and supported an unblemished character by his justice, integrity, and uprightness in his dealings amongst men, and his mild, steady, and prudent conduct through life. He was a member of the monthly meeting of Philadelphia nearly fifty years; and being well grounded in the principles of truth, of sound judgment and understanding, he approved himself a faithful elder; adorning our holy profession by a life of meekness, humility, circumspection, and a disinterested regard to the honor of truth; of great use in the exercise of the discipline, being a lover of peace and unity in the church; careful to promote and maintain it; constant in the attendance of meetings, and his deportment therein grave, solid, and reverent and a true sympathizer with those who were honestly concerned in the ministry: a conspicuous example of moderation and plainness; extensive in his charity, and of great benevolence; in conversation cheerful, attended with a peculiar sweetness of disposition, which rendered his company both agreeable and instructive.

A few days before his decease, being in a free converse with two of his friends whom he much loved and respected, he took occasion to recount many occurrences of his life, and with a grateful sense of gratitude, to express the lively remembrance he retained of the merciful extendings of Divine love towards him in his youth, by the continuance whereof he had been enabled to persevere in a conscientious discharge of his religious duties, to the best of his knowledge; and that being still favored with a degree of the same love, it was his greatest comfort in his declining years.

His death was sudden, though not altogether unexpected; having been at intervals affected with a dizziness in his head, and several times so as to deprive him of his speech.

He was very lively and pleasant the morning before his departure, and in the afternoon went to the burial of an acquaintance, and accompanied the corpse to the graveyard, where he was seized with a fit, supposed to be of the apoplectic kind, and expired in about an hour, being the 19th of the First month, 1754, and was buried on the 22nd of the same month, in the sixty-ninth year of his age.

PETER ANDREWS, of Burlington, in New Jersey, having received from the Lord a gift in the ministry, he was faithful thereto, and made helpful to many; being devoted to the service of God; and when any religious duty was required of him, he was fervently engaged to perform it, as strength was afforded.

He was careful to attend meetings for worship and discipline, and when there, manifested a real concern to wait upon God for strength and wisdom, that so such meetings might be truly profitable. Amongst his neighbors he was serviceable, his example having a tendency to strengthen the good in them and others, and to discourage that which was wrong.

His engagements in the exercise of the ministry occasioned him to be much from home; yet his regard for the family was becoming his station, both as a husband and a father. It was his frequent practice to sit down with them to wait upon the Lord; and his faithfulness therein was of considerable service.

In the year 1755, he, in a weighty manner, laid before his friends a concern that had for some time rested on him, to visit the churches in England. And having obtained their concurrence, and settled his temporal affairs, he embarked about the 29th of the Fourth month, the same year.

He landed in the south part of England, in or about the Sixth month, 1755, and went directly to London, where he was kindly received by Friends, and had very good service during a short stay there; but being desirous of being at the quarterly meeting to be held at York, in company with several Friends of London, he went to that city, being nearly two hundred miles distant, and reached it by the 24th of the Sixth month, at which time the quarterly meeting began. This dear friend had a very memorable and weighty opportunity in ministry, in the meeting of ministers and elders at the opening thereof; but, in the succeeding meetings for worship, was mostly silent; yet in those for discipline, was divinely led to set forth the nature, good end, and tendency of such meetings, and very zealously pressed the necessity of keeping them up in the same wisdom and power in which they were first established; setting forth,

“That they proceeded from that which gathered our forefathers to be as a peculiar people unto God;” to the no small edification and comfort of many sincere hearts.

After the quarterly meeting was ended he went to Pickering, where a very large meeting is kept annually for worship, and had seasonable and profitable service. He travelled to many other places in that county, and Friends were greatly refreshed and edified by his Christian visit, though not always attended by public declarations in their religious meetings appointed on his account, which were mostly very large, and expectations high, yet his eye was to his great Master's putting forth. He often was led to famish the too eager desire after words; and in several public meetings he had nothing to say amongst them; which, though a great disappointment to many for the present, yet there afterwards appeared a signal service in it.

He was at Yarm, Stockton, Bainbrig, and several other meetings in and about the Dales; then went to Leeds, Bradford, Wakefield, Doncaster, and so into Lincolnshire; which county he visited pretty generally; also the isle of Ely, and into Norfolk, in the Eleventh month, 1755. He was at most, if not all, of the meetings in this county; then went into Suffolk and Essex, and returned to London the latter end of the First month, 1756, where he remained a few weeks, being exceedingly ill; yet was at most of the meetings in that city, and was very serviceable, with many other Friends, in affairs particularly relating to the Society in Pennsylvania.

He went back again into Essex, and so for Hertfordshire, some parts of Buckinghamshire, Oxfordshire, Gloucestershire, and to the yearly meeting at Bristol, in the Fifth month, 1756; and had good service both in meetings for worship and discipline, which was well received, and, it is hoped, made lasting impressions on the minds of many.

His indisposition still continued, but did not hinder him from traveling. From Bristol, he passed through some part of Gloucestershire, Wiltshire, and Oxfordshire, and got to the yearly meeting at London in the Sixth month, and although his ill health continued, he was enabled to bear several living testimonies, in the demonstration of the spirit and of power.

After the yearly meeting was ended, he attended the yearly meetings at Colchester and Woodbridge, where he was eminently supported to be serviceable in the churches. At Woodbridge he was strengthened to bear a powerful and affecting testimony in the last meeting of worship, to the tendering of many hearts, whose states were effectually spoken to: and that favored meeting might be fitly compared to the excellency and glorious situation which the Psalmist described, when he says, “How good and how pleasant a thing it is, for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.” It was indeed a heavenly, precious, baptizing season, this being the last public opportunity our dear friend had, in which he was wonderfully led to set forth the progressive steps the Almighty was pleased to make use of, in appearing to Gideon, confirming him in the certainty of his requirings, condescending to grant his

requests in a very peculiar manner, and sealing them with his presence, and giving him victory over his enemies, as he was faithful to follow the blessed Author that pointed out the beginning as well as the finishing of that great work to which that extraordinary servant of God, in his day, was called. This memorable service of our dear friend, there is reason to believe the Lord, who prepared him for the same, was graciously pleased to fix, as a nail, in a sure place.

He continued very weak during his stay in Woodbridge, but no persuasions could prevail to hinder his setting forward on his journey, having strong desires in his mind to see friends in Norwich again; and to a particular friend he expressed that his love was so great to Friends there, “That he thought he could willingly die with them.” He was favored to accomplish this journey in two days, though with great difficulty, and lodged at the house of his friend John Osley, but took to his bed soon after he got in, to which, the remaining part of his time, he was mostly confined.

It being the time of the yearly meeting there, many friends went often to visit him, and he expressed to some, “That he was satisfied he was in his place, in giving up to follow the requirings of the Lord, in leaving his outward habitation, and those near blessings of a most tender, affectionate wife, and dutiful children.”

The severity of his illness kept him mostly delirious, yet he was favored with some clear intervals; in one of which, being in a sweet, heavenly frame of mind, he broke forth in the following fervent supplication: “Oh! this poor soul has been for many days on the brink of the pit of distress. But you, dear father, do not afflict your children willingly, but for some good cause known only to yourself. Dear father! permit not your children ever to despair of your mercies, but that we may be helpful, as much as may be in our power, to one another in all such times of trouble. Dearest Father! You have been pleased to open, and to favor with your goodness; my soul is thankful, and can say, You are worthy of glory and praise for evermore.”

He continued to the 13th of the Seventh month, 1756, and then departed this life, aged forty-nine years, a minister about fourteen years. He was interred in Friends' burying-ground the 18th of the same, after a solemn meeting, his corpse being attended by a very large number of friends and others; and no doubt he rests, with the spirits of the just made perfect, in those glorious mansions prepared for all those that hold out in faithfulness to the end.

JOHN EVANS, of Gwynedd, in Pennsylvania, was born in Denbighshire, in the principality of Wales, in the year 1689, and arrived in Pennsylvania with his parents in 1698, under whom he received a pious education. He was a man of good natural understanding, and favored early in life to see the necessity of a diligent attention to the voice of Divine wisdom, to establish and preserve him in peace with God; and by a steady adherence to it, he became honorable in religious society and eminently serviceable in the church of Christ. In the twenty-third year of his age, he appeared in the ministry of the gospel, and his deportment therein was reverent, as became a mind sensible of the awful importance of the service.

He had a clear, engaging manner of delivery, was deep in heavenly mysteries, and plain in declaring them; and being well acquainted with the Holy Scriptures, he was made skillful in opening the doctrines therein contained, and was often led to draw lively and instructive similitudes from the visible creation.

He travelled through most of the northern colonies in the service of truth, and several times through Pennsylvania. He was often drawn to attend general meetings, funerals, and other public occasions, particularly the adjacent [meetings after their first establishment, over which he had a tender fatherly care, as a good shepherd taking heed to the flock; and the Great Shepherd of Israel blessed his labors, and afforded him at times great satisfaction and comfort.

The latter part of his time, the visible declension of many from the life and power of truth, frequently made sorrow and deep lamentation his portion. His labors were fervent with the youth, in much love and zeal, that they might come to know God for themselves, bow their necks to the yoke, and lay their shoulders to the work, saying: "That their remembering their Creator in the days of their youth, would be as marrow to his bones." It was, indeed, his great joy to behold the peaceable fruits of righteousness, and his labors for the promotion thereof made him honorable amongst men of various ranks and professions, and his testimony generally acceptable to them.

In the support of our Christian discipline, he was zealous, active, and unwearied, and favored with qualification to advise in difficult cases, which seldom failed of succeeding. His testimony was close against hypocrisy, and an outside show of religion only, but full of paternal tenderness to the afflicted, weak, or diffident in spirit; of sound judgment, and deep in divine experience, yet modest and condescending, and being favored with the descendings of the Father's love, that at times appeared to clothe him as a mantle; he had an open door in the hearts of his friends, and an ascendancy over the spirits of gainsayers. He was a zealous promoter of visiting friends in their families, was many times engaged in that weighty work, and his labors were awakening and useful; often employed in visiting the sick, the widow, and the fatherless, and others in affliction. On these occasions, he was seldom large in expression, but his silent sympathy and secret breathing for their relief, were more consolatory than many words. A considerable part of his time was spent in assisting widows, and the guardianship of orphans, which, though laborious to him, was of much advantage to them.

Deeply sensible of the importance of love and peace to civil and religious society, he was diligent in promoting them both by precept and example, and successful in restoring harmony where any violation of it appeared. His conduct and conversation in private life were exemplary, and implied an inward, close inspection into the secret operations of his own heart.

He was apprehensive of his approaching end for some time before his last illness, and told a friend, "He should not survive one year," who admired he was so positive; but he made no further reply than, "See what will follow." In his public testimony also, he frequently said, "He had but an inch of time to treat with us." In the first part of his illness, he went to some meetings, one whereof was large, and he was favored with strength to speak in a powerful and instructive manner to the youth, for whose welfare his

desires were ardent. His disorder was slow and lingering, wherein he was favored with his understanding almost to the last; and although, at some seasons, he was much concerned on account of the gloominess of the times in religious and civil affairs, yet in general, he possessed a very great degree of calmness and serenity of mind, with a perfect resignation to the will of God, whether life or death should be his portion.

On the day of his departure, observing his wife troubled, he said with a cheerful countenance, "I am easy, I am easy, and desired her to be easy also;" indeed, it appeared that the Lord had strengthened him on the bed of languishing, and made all his bed in his sickness. Thus having served God in his generation, he departed the 23rd day of the Ninth month, 1756, aged sixty-seven years; having, we hope, put on the beautiful garment of Christ's righteousness, and entered the wedding-chamber of the bridegroom of his soul, and enjoys the reward of his faithful labors. He was buried on the 25th day of the same month, in friends' burial-ground at Gwynedd.

THOMAS BROWN, was born in Barking, in the county of Essex, Great Britain, on the 1st of the Ninth month, 1696, came while young with his parents into the province of Pennsylvania, and lived some time in the city of Philadelphia, from which he removed with them to Plumstead, in Bucks county, where he first appeared in the ministry; some years after which, he settled in that city. His gift in the ministry was living, deep, and very edifying; and in the exercise thereof, he was remarkable for an awful care, not to appear without clear and renewed evidence of the motion of divine life for that service. Though not a man of literature, he was often led into sublime matter, which was convincing and persuasive, in setting forth the dignity and excellence of the Christian religion, yet, was very attentive that those heights should not detain him beyond his proper gift, but to close, in and with, the life, which made his ministry always acceptable to the living and judicious. Although he was not led to visit the churches in distant parts, yet he was sometimes concerned to attend the neighboring meetings, of two of which he has preserved minutes, which being a lively description of his concern for the promotion of the cause of truth, it is thought well to subjoin in his own words.

"1756.—Eighth month, 9th. I went to Concord quarterly meeting, but found no cause to espouse the cause of God in a public manner that day. The next day I went to the youth's meeting at Kennet, which was to great satisfaction. My soul was so bended towards the people, that I could scarcely leave them, being engaged in a stream of the ministry, to extol the divinity of that religion that is breathed from heaven, and which arrays the soul of its possessor with degrees of the divinity of Christ, and entitles them to an eternal inheritance. It also introduces a language, intelligible only to the converted souls who have access to a celestial fountain, which is no less than a foretaste of eternal joy, to support them in their journey towards the regions above, where religion has room to breathe in its divine excellencies in the soul. Here it is instructed in the melody of that harmonious song of the redeemed, where the morning stars sing together, and the sons of God shout for joy.

"1756, the 29th of the Eighth month, I visited Gwynedd meeting, where in waiting in nothingness

before God, without seeking or striving to awake my Beloved before the time, by degrees my soul became invested with that concern that the gospel introduces, with an opening in these words, 'I think it may conduce to my peace to stand up and engage in a cause dignified with immortality and crowned with eternal life.' The subject raised higher and brighter, until my soul was transported on the mount of God, in degree, and beheld his glory; where I was favored to treat on the exalted station of the redeemed church, which stands in the election of grace, where my soul rejoiced with transcendent joy, and adored God. Returned home in peace."

His conduct and conversation were innocent and edifying, being much weaned from the world and the spirit of it. He was careful not to engage in worldly concerns, so as to encumber his mind, and draw it off from that religious contemplation in which was his chief delight. This happy state of mind he maintained to the last, as evidently appeared to those friends who were with him towards his conclusion; to some of whom he expressed himself in the following manner:

"I am fine and easy, and don't know but what I may recover. If I should, I expect to see many a gloomy day, but, nevertheless, I am willing to live longer, if I might be a means of exalting religion, that the gift bestowed on me might shine brighter than it has ever yet done, or else I had abundantly better go now. I think I have shone but glimmeringly to what I might have done, had I been still more faithful; though I cannot charge myself with a presumptuous temper or willful disobedience. But I can say, it has often happened with me as with the poor man at the pool of Bethesda, while I was making ready another has stepped in. I am sensible that my gift has been different from some of my brethren: I have not been led so much into little things, but I am far from judging them.

"I have often to pass through the valley of the shadow of death, and have experienced the possibility of a soul's subsisting the full space of forty days without receiving anything, only living by faith, and not by sight. Provided they keep upon the foundation of convincement and conviction, and not turn aside to take a prospect of the world, and desire to draw their comfort from visibles; they will be supported by an invisible yet invincible power; for he will be sure to appear, and when he does appear, at times rends the veil from the top to the bottom, with an invitation, as Samuel used to say (meaning Samuel Fothergill), 'Come up here, and behold the Bride, the Lamb's wife.' Then the soul will have to enjoy and see things beyond expressing; my tongue can do little or nothing at setting it forth. The soul will be filled with holy admiration, and say, 'Who is she that looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.'

"Although the soul has at times to behold the glory, splendor, and magnitude of the true church or spouse of Christ, yet those extraordinary sights are but seldom. Though I have had, at times, to espouse the cause of God, yet there are times that the soul is so veiled, and surrounded with temptations and fiery trials, and all good out of sight, that I have wondered that I was made choice of. But I have experienced, that they that would reign with Christ must suffer with him. I never expect to get beyond it, while I am clothed with this clog of mortality.

"People may have a regular outside, and be diligent in attending meetings, and yet know little or

nothing of true religion; for formality and externals are nothing; religion is an internal subject, subsisting between Christ and the soul. I don't confine it to our name, but amongst the different names there are those that my soul is nearly united to, who are in a good degree, I do believe, in possession of that religion which is revealed from heaven. And I am in the faith, that there will be those raised up who will shine as bright stars, and religion will grow and prosper, and the holy flame rise to a greater height than it has ever yet done. I can say with the holy apostle, I have nothing to boast of, save my infirmities, 'yet thus much I venture to say, that if I die now, I die a lover of God and religion.' After expressing a compassionate sympathy with the poor afflicted churches up and down, he concluded with this saying, "Be of good cheer, little flock, for greater is he that is in you, than he that is in the world."

In the sixty-first year of his age, he was seized with an apoplectic disorder, which gradually increasing, deprived him of life, on the 21st of the Sixth month, 1757, and he was interred in Philadelphia the next day.

ABRAHAM FARRINGTON, of Burlington, in New Jersey, was born in Bucks county, Pennsylvania, of parents professing the truth as held by the people called Quakers. About nine months after his birth his father dying, and his mother some time after marrying from among friends, exposed him to a loose, irregular, education. About ten years of age he was put apprentice, where, through eleven years' servitude, he suffered great bodily hardship, and much greater danger as to the better part; yet, says he, in a manuscript left for the use of his children, "I took delight in my bible, and believe the good hand was with me, who inclined my mind thereto. Though I followed lying vanities, and so forsook my own mercies, yet I could say my prayers every night, till I grew afraid to say them any more, and seemed like one abandoned from good for several years." Having served his time out, he providentially became a resident in Benjamin Clark's family, at Stony-brook, who were exemplary, and kind to him; "I thought," says he, "they were the best people in the world, careful in their words, yet cheerful and pleasant, so that I thought I must be a Quaker."

Edward Andrews, from Eggharbour, being at a quarterly meeting at Crosswicks, "He came, adds Abraham, with power to give me my awakening call. I was much reached; but after the manner of the world, looking at the man, gave him the praise; [thinking to myself] he is a brave man, he preaches well, I wish I lived near him, I would go to hear him every First-day; at the same time not minding what he directed to, Christ in ourselves, the true teacher, who will not be removed till we remove from him. In us is the place he has ordained to reveal himself. I afterwards went more to Friends' meetings than I had done before, and read much in Friends' books, but was yet in the dark. The time of my deliverance was not come, the sins of the Amorites were not full. I was under Moses in the wilderness, come out of Egypt, but Joshua's time was not come, the Savior, the warrior that brings through judgment, and makes war with the old inhabitants; yet I sometimes longed for something which I could not find, a lot in the good land.

"I think this year, Thomas Wilson and James Dickenson, came into the country, and some time

afterwards to visit the meeting of friends' at Crosswicks. I happened to be at the meeting before they came in. The sight of them struck me: the heavenly frame of mind which their countenances manifested, and the awe they seemed to sit under, brought a stillness over my mind, and I was as ground prepared to receive the seed. James stood up in the authority of the gospel, and in it he was led to unravel me and all my works from top to bottom, so that I looked on myself like a man dissected or pulled to pieces. All my religion as well as all my sins, were set forth in such a light that I thought myself undone. After he sat down, Thomas stood up and brought me together again, I mean what was to be raised, bone to his bone, with the sinews and strength that would constitute a Christian. I almost thought myself new born, the old man destroyed and the new man made up, concluding I should never be bad again, that my sins were forgiven, and I should have nothing to do but to do good. I thought I had gotten my lot in the good land, and might sit now under my own vine and fig-tree, and nothing more should make me afraid. Poor creature! I had only a sight; I did not yet think what powerful adversaries I had to war with. This has been the miserable case of many: they have sat down under a convincement, and in the form of religion, some depending on former experience or former openings, some on their education, some a bare belief and historical knowledge of the Scriptures and principles of truth. Thus, though I received the truth, yet I was like the stony ground. I received it with joy, but had not root in myself; my heart grew hard again; for when tribulations, persecutions, temptations, and trials came upon me, I fell. Oh! how I moped at times, and wandered about as a prisoner at large. I would have run, but I could not: my offended judge, my accuser, was in me. I could not fly from him; yet great goodness was near, and his power kept me from gross evils in a great degree. I kept pretty much to meetings, but there was such a mixture of undigested matter in me, it was not to be soon separated. Oh! the necessity there was, and still is, of a continual watch against our souls' enemies, both within and without."

Having passed through various probations, he had considerable openings into the Divine sense of the Scriptures, and also saw that the Lord had a work for him to do, in preaching the gospel of the Lord Jesus Christ, to which he at length gave up, and being faithful therein, was made helpful to many, being sound in testimony, and at times very particularly led to explain passages in the Scriptures, to the comfort and information of hearers.

He was an affectionate husband and parent, diligent in attending meetings for worship and discipline, and manifested therein a zealous concern for the promotion and honor of truth, waiting for wisdom to see his duty, and strength to perform it. He several times travelled abroad on this continent in the service of truth, and frequently to the neighboring meetings, to satisfaction; his outward circumstances being at times difficult, gave him an opportunity to show an example of Christian resignation, and to see its effects in many providential assistances.

In 1756 he laid before his friends a religious concern to visit the churches in Great Britain, which had been on his mind upwards of ten years, wherewith the meeting concurring, he had their certificate, and embarking, after a favored voyage of about four weeks, landed at Dublin. He visited the meetings of Friends in Ireland, and by the accounts from there, had very weighty and acceptable service there.

Having labored faithfully in that nation to strengthen the brethren, and assist in building up the waste places, he embarked for England, visited the churches in some of the northern counties, attended the yearly meeting at Penrith, and afterwards that in London: his labor of love in the ministry, being to edification and comfort, was truly acceptable. After attending the yearly meetings at Colchester, Woodbridge, Norwich, and the quarterly meeting of York, he visited many meetings in the northern and midland counties, from which good accounts were received of his weighty and affecting labors. He returned to London the latter end of the Twelfth month, 1757. Having travelled with great diligence, and labored fervently, his health was impaired; nevertheless he attended meetings till his disorder increased so as to render him incapable of further service. While favored with health, he had faithfully served his gracious Master, and when visited by sickness, with a prospect of soon closing his earthly pilgrimage, he was enabled to look forward with humble confidence in the mercy of God through Christ Jesus. He had spent but little time in London previous to his illness, yet the sweetness of his spirit, and his labors in gospel love, had greatly endeared him to many there.

His conversation was innocently cheerful, yet grave and instructive: he was a man of a weighty spirit, a valiant in Israel; a sharp reprover of libertine and loose professors; but tender to the contrite and humble; and a lover of good order in the church.

He was strong in judgment, sound in doctrine, deep in Divine things; often explaining, in a clear and lively manner, the hidden mysteries wrapped up in the sayings of Christ, the prophets, and apostles; and it may truly be said, he was well instructed in the kingdom, bringing forth, out of his treasure, things new and old.

His ministry was in plainness of speech, and attended with Divine authority, reaching the witness of God in man, and to the consolation of the mourners in Zion; frequently pointing out, in a lively manner, the path of the exercised travelers, and the steps of heavenly pilgrims; by which he was made helpful to such as are seeking the true rest, which the Lord has prepared for his people. It may truly be said, he was eminently gifted for the work of his day, qualified to expose the mystery of iniquity, and to point out wherein true godliness consisted.

His distemper increasing, he was confined to his bed, at the house of Thomas Jackson, in Devonshire-square, where all necessary care was taken of him. During his illness, he was very sweet and tender in his spirit, and remarkably patient. He uttered many comfortable and heavenly expressions, and several times said, "He apprehended his time in this world would be but short;" and seemed fully resigned to quit mortality, having an evidence, "That he should be clothed upon with immortality, and be united with the heavenly host."

He had frequently been heard to say, in time of health, "That he thought he should lay down his body in England, and not see his friends in America more;" to which he appeared freely given up, and he often expressed his desire, "That he might be favored with an easy passage," which was graciously granted.

He departed this life the 26th of the First month, 1758, like a lamb, without either sigh or groan, as one

falling into a sweet sleep; aged about sixty-seven years; and on the 30th of the same, his body was carried to Devonshire-house, where a large and solemn meeting was held, which was owned by Him whose presence is the life of religious meetings; and from there his body was carried, by friends, to their burying-ground in Bunhill-fields, a large concourse accompanying it; and was there decently interred among the remains of primitive worthies, and valiant soldiers in the Lamb's war, who loved not their lives unto death, for the word of God and testimony of Jesus. He was in the profession of the truth forty-four years, a minister thirty years.

HANNAH CARLETON, late wife of Thomas Carleton, of Kennet, in Chester county, Pennsylvania, was born at Haverford, in the said county, about the Fifth month, 1689. She was sensible of the Lord's visitation of love to her soul in her young years; and as she gave heed thereto, was preserved in a good degree from the vanities and evil conduct of the world. As she grew in years she grew in the truth, was a serviceable friend in the society and her neighborhood, in many respects; and was helpful in that weighty work of visiting friends' families, having at times to impart, not only in such opportunities, but in our more public meetings, of her experience of the work of truth in her young years, and pressing on others the necessity of the same work in themselves. Being taken with a bleeding at the nose, she was so weakened by it that for some months before her decease, she did not go from home nor much out of doors. She apprehended her end was near, and when it was proposed to send to a doctor for help, she said, "It seems needless, for I am in the hands of the great physician who knows what is best for me." A neighbor signifying she hoped to see her better, she answered, "Better I shall be in a little time." The friend replied, "In a better state of health I mean;" she answered, "I neither expect nor desire it," admiring the kindness of the Almighty in favoring her so, that she felt neither sickness nor pain. Another time she said, "As I have labored for peace and love, so now I see nothing but peace before me," with several other sentences which manifested that the peace and quietness she was favored with, were graciously dispensed to her by the Father of mercies in her last moments.

She departed this life, the 6th of the Fifth month, 1758, and was buried in friends' burying-ground in Kennet, the 8th of the same month, in the sixty-ninth year of her age.

AGNES PENQUITE, of Wrightstown, in Bucks county, Pennsylvania, departed this life, the 20th day of the Eleventh month, 1758, being upwards of one hundred years old. She brought a certificate with her from Europe, dated the 6th day of the Second month, 1686. She was of an innocent, pious life and conduct, and a good example in attending meetings both on First and week-days, until a few years before her death. She was a minister above seventy years; her testimony, though generally short, was mostly to satisfaction and edification; and in her declining age, when nature seemed almost spent, she appeared more divinely favored than common, to the admiration of some. When she could no longer attend meetings, she would often, at meal times, appear in prayer, with praises to the Lord, to the comfort and satisfaction of those present; and frequently signified, "She had the evidence of divine

peace.” Not long before her departure, she said, “That her sweet Lord had not forsaken her, but was still with her to comfort and refresh her in her old age.” Thus she was removed from time to eternity, like a shock of corn fully ripe.

ELIZABETH DANIEL, wife of James Daniel, of Salem, in New Jersey, was born in the year 1709. She was a woman endowed with a lively gift in the ministry, and by yielding in obedience to the heavenly call, and following the paths of true wisdom, it became as a crown and diadem on her head; for the truth was her chief adorning, and by it she was advanced from a poor, low, despised girl, to be as a mother in our Israel. By this Divine wisdom she was enabled to stand in the midst of the congregation with reputation and honor, for the cause of our (God, and to plead with gainsayers and the lukewarm, to join in with the glorious truth that had made her free, in the demonstration of the power of pure Gospel love; and in the stream thereof, she was often led forth to comfort the mournful travelers in Zion, and in the line of experience could tell what great things the Lord had done for her soul, through her obedience and trust in him. To Him she freely attributed all she received, as from his bountiful hand, and thereby gave the glory to God, and administered comfort to weary, travailing souls. But being of a backward spirit, from a sense of her own weakness, she was unwilling to give up to travel in truth's service, which often brought her very low under such exercises. She some times travelled in Pennsylvania and Maryland, of which service her friends gave comfortable accounts; and she was also useful in building up the church within the limits of the monthly meeting to which she belonged.

She was very lively to the last, and her testimonies were accompanied with power that made them truly seasonable to the auditory, the Divine presence being evidently with her; under a sense whereof she was very much resigned, and rather desirous to depart and be at rest with the Lord. On being asked how she was, she answered with much calmness, “I am in great pain of body, but quite easy in mind, free to depart and be released from my various exercises; and feel as if my day's work was done, and that I might lay down this tabernacle in peace. But oh! the pain at times is so great, nature is ready to shrink, and I am afraid I shall not be able to bear it with that patience I ought, though I strive for it, for my mind is quite easy and resigned.”

Her pain was great under the extremity of a sharp pleurisy; and after seven days, this servant of the Lord quietly departed in peace, on the 30th of the Tenth month, 1760, in the fifty-first year of her age, and the 26th of her public ministry.

ELIZABETH ESTAUGH was the daughter of John and Elizabeth Haddon, Friends of London, and was born in the year 1682. Her parents gave her a liberal education, and having an estate in lands in New Jersey, they proposed coming over to settle, and in order thereto, sent persons over to make suitable preparation for their reception. But they being prevented from coming, this Friend, with her father's consent, came over, and fixed her habitation at the place where he proposed to reside, if he had come;

she being then about twenty years of age, in a single state of life, and exemplary therein.

In the year 1702, she was married to John Estaugh, who settled with her where she then dwelt, the place being called Haddonfield, in allusion to her maiden name. There they lived together, nearly forty years, except, her several times crossing the sea to Europe, to visit her aged parents, and when he was called abroad on truth's service, to which she freely gave him up. She was endowed with great natural abilities, which, being sanctified by the spirit of Christ, were much improved, whereby she became qualified to act in the affairs of the church, and was a serviceable member, having been clerk to the women's meeting nearly fifty years, greatly to the satisfaction of Friends. She was a sincere sympathizer with the afflicted, of a benevolent disposition, and in distributing to the poor, was desirous to do it in a way most profitable and durable to them, and, if possible, not to let the "right hand know what the left did." Although in a state of affluence as to this world's wealth, she was an example of plainness and moderation; zealously concerned for maintaining good order in the church, diligent in attending meetings at home, where her service seemed principally to be, and from her awful sitting in them, we have good cause to believe she was a humble waiter therein, which administered edification to the solid beholder. Her heart and house were open to her friends, to entertain whom seemed one of her greatest pleasures. She was prudently cheerful, and well knowing the value of friendship, was careful not to wound it herself, nor encourage persons in whispering and publishing the failings, or supposed weaknesses of others.

Her last illness confined her about three months, being often in great bodily pain, but favored with much calmness of mind, and sweetness of spirit, which rendered her confinement more easy to herself and those with her, and affords matter of encouragement to survivors, to press after the mark for the prize of the high calling of God in Christ Jesus. She departed this life, the 30th of the Third month, 1762, as one falling asleep, full of days, like a shock of corn fully ripe. Her body was interred on the 1st of the Fourth month following, in Friends' burying-ground at Haddonfield, being accompanied by many friends and others, where a solid meeting was held: aged about eighty-two years.

ANNA WEBSTER, an elder, wife of John Webster, of Plainfield, New Jersey, departed this life, the 20th day of the Fifth month, 1762, in the thirty-sixth year of her age. She was favored when young to have her mind turned to him who is able to preserve all that put their trust in him; and by her obedience to the manifestations of Divine light, she was enabled to conduct herself in a steady and upright manner; and in the time of her last sickness, gave much useful and instructive advice to her husband, children and friends. She several times entreated her husband, "To give up to the Lord's disposing, and not to be over troubled about her;" expressing her dependence on the Lord, and resignation to his will; with desires, "That the Lord would be with and comfort him, and that he might seek for heavenly wisdom, and thereby be directed how to walk before the Lord, and bring up their children in his fear, that they may have a portion in heaven;" charging her children, "To consider the poor, and administer to their necessities."

At one time, speaking to her eldest son, she said: "My dear child, let it never be said of you, 'The foxes have holes, and the birds of the air have nests, but the Son of Man has not whereon to lay his head.' " She earnestly importuned Friends, "To keep, not only themselves but their offspring, to week-day meetings, and teach them to wait on the Lord, that he might mercifully bless them." She also recommended, "Unity amongst Friends," expressing, "Her sorrow at the breach thereof," and urged closely, "The necessity of living in love;" entreating Friends, "To notice her husband and children in their distress, and watch over and advise her children, not sparing to tell them their faults."

She advised her children, "In all their undertakings to seek the Lord for counsel, especially in that of choosing companions; and expressed her experience of the favors received thereby; saying, "She had often magnified that gracious hand which was with her when a poor orphan child; and pressed them to serve the Lord in their youth, which would draw Divine blessings on them; adding; "There are excellent accounts of God's love to such as give up all in their youth:" and charged them, "to avoid bad company, and keep to plainness;" strongly advising, "against disobedience to parents."

At a time when several young people were present, one of whom was light and airy, she testified against her vain practices in very moving expressions, and informed her; That the enemy would incline the mind in meetings to such vanities as were practiced out of meetings."

She was often concerned in fervent prayer and supplication to the Almighty, "that she might have sure hope before her change, and bear patiently her distress; and for the poor, afflicted seed, that the Lord's work might be carried on in the earth, and that he would destroy all the inventions of the enemy, which lead people to sin against him." Many more deep and weighty expressions she uttered, which for brevity sake are omitted.

May the dying, penetrating language of one whose general conduct was virtuous, have a proper impression on the minds of survivors, and stir them up to prepare for their great and final change.

ELEANOR SHOTWELL, late wife of Jacob Shotwell, of Rahway, in New Jersey, was a tender-hearted Friend, and encouraged such as sought the Lord. She was an elder of sound judgment, concerned for the church's welfare, and that Zion might be restored to her primitive beauty, and was a pattern of plainness and self-denial. In the Ninth month, 1762, being on her journey to attend the yearly meeting in Philadelphia, a friend mentioned the danger of going to said city, on account of an infectious distemper then prevalent there, to which she replied: "She had no fear on that account, and that it was no matter where we departed out of the world, so that we were in our duty." She accordingly went to the meeting, and attended the sittings of it, until she was suddenly seized with a violent disorder, attended with extreme pain for nearly three days, which she bore with a calm and even mind.

To a friend, who visited her, she said: "She was almost gone, and in great pain of body, but exceeding peace of mind." At another time she said: It was satisfactory that her peace was made with the Lord,

and that it would be terrible to have a wounded conscience at such a time to struggle with.” Concerning her husband and children, whom she dearly loved, she said: “Though she was not likely to see them again, she was glad in the Lord, that she had given up to attend the yearly meeting;” expressing her desire, “That her offspring should be brought up in plainness, and that Friends' watchful care might be over them; and that her husband might be preserved in self-denial, and humble resignation to the Lord's will in all his trials.”

She departed this life, on the 2nd day of the Tenth month, 1762, in the forty-sixth year of her age, and was interred in Friends' burying-ground, at Philadelphia.

PETER FEARON was the son of John and Elizabeth Fearon of Great-Broughton, in Cumberland, and born in or about the year 1683. He came amongst Friends from conviction, during his apprenticeship with his uncle Peter Fearon, and appeared in a few words in meetings before he was twenty years of age. In the latter end of 1703, with the concurrence of Friends, he left England, and landed in Virginia, where he staid about three months, then went to Burlington, New Jersey, in the Second month, 1704, and from that time until his decease, he was a useful member of that meeting. Between the years 1704 and 1730, he travelled in the service of the gospel, through most parts of America, where meetings were then settled, and to some provinces several times; and employed above two years in visiting Friends in England, Scotland, and Ireland; returning with satisfactory certificates of the approbation and unity of Friends with his religious labors.

After those travels, his worldly circumstances being attended with difficulties, and his desires earnest that he might get through them with credit, he went many voyages to sea as a factor, chiefly to Boston and the island of Barbados; and through many difficulties, he was enabled to pay his debts, and to save sufficient, with care and industry, to yield a comfortable subsistence in old age, and to be helpful to some others. In those undertakings he took certificates, and returned such as were very satisfactory, both of his diligence in his outward business, and of his care to edify the churches with the gift of gospel ministry which had been committed to him. While in Barbados, in the beginning of 1746, a concern came upon him to visit Friends in Tortola, which, by their large and full certificate, appears to have been very seasonable; and was the first visit after those worthy Friends, Thomas Chalkley, John Cadwalader, and John Estaugh, had laid down their heads in peace among them. They say, “He came in a needful time, as a cloud full of rain upon a thirsty land; greatly to our mutual comfort and joy in the Lord, and in one another.”

One of his last voyages by sea, was in 1750, and on purpose to perform a religious visit to Friends in Barbados and Tortola, having his friend, Thomas Lancaster, for a companion; and when they had performed their service, the said friend was, after a sharp sickness, removed by death at sea. Besides this, he met with other severe trials in his pilgrimage through life, particularly in the long confinement of his wife, who was seized with the palsy five years before her death, and lay most of that time entirely helpless. His behavior towards her, was that of an affectionate husband, with much tenderness

and care; and his frequent practice of visiting the sick and afflicted, evinced a sympathizing heart, and was very becoming his station.

He was preserved in the exercise of his ministry, in much love and gospel simplicity. His sense of the nature and spirit in which the discipline should be managed, is thus expressed in an epistle which he wrote to Friends in Tortola: "That you may grow up together a spiritual house that holiness becomes, and a care according to gospel order may be kept to amongst you, and that no harshness be used one towards another, but tender and helpful, and not apt to judge or censure one another, that you may be kept in that universal spirit of love, that seeks the good of all and hurt of none, and yet gives all their due, and what is right and just."

His diligence in attending meetings was remarkable; for, though he lived three miles from the particular meeting in Burlington to which he belonged, it was very uncommon for bodily infirmities, or any extremities of weather to keep him at home on meeting days; and the year before his decease, he visited several general meetings, both in this and the neighboring provinces.

A life so spent in fervent endeavors to promote truth and righteousness among mankind, was, as we have cause to hope, in a suitable preparation to be closed at a short warning. He was seized with a fit by his own fireside, which quickly deprived him of understanding, and about three days after, he breathed his last, on the 21st of the Twelfth month, 1762, in the seventy-ninth year of his age, having been a minister about sixty years. He was interred on the 23rd, in Friends' burying-ground at Burlington, after a solid meeting held on the occasion.

Having observed strict temperance and moderation, he finished his course in a good old age; being an example of prudence and steadiness, which we desire may be often remembered, and usefully improved, to the advantage of such as are left behind.

ELLIS HUGH was born in Merionethshire, in the principality of Wales, and came over with his parents into Pennsylvania, when about twelve years of age, and afterwards settled at Exeter in Berks County.

He was naturally of a cheerful disposition, and for some time indulged himself in keeping company with such, whose conversation and conduct were unprofitable and vain; for which, though it does not appear he was guilty of immoral practices, he was closely reprov'd by the witness of God in the secret of the heart, and his condition being thereby plainly manifested to him, as likewise the danger of pursuing such courses, he did not dare to go on any longer in vanity. Submitting to the reproofs of instruction, he was brought under great exercise and godly sorrow for his past sins; in which state, the conversation of his former companions, once his delight, was become a burden, and increased his distress. But avoiding to feed their light, airy dispositions, keeping his mind retired, and reading the Holy Scriptures, when they sought to entice him, had such an effect, that they forsook him, which was a great ease to his mind, in that it afforded him opportunity for a further search after the will of Him,

who in mercy had called him to glory and virtue. As he was thus engaged, after many deep baptisms and trials, it pleased the Lord, about the thirty-fourth year of his age, to call him to the work of the ministry; which was an exceedingly humbling exercise to him, and many sore conflicts he had therein, through the buffetings of Satan; but by endeavoring to follow the Lord in the way of his requirings, help was administered, so that he at times, had to experience, that he gives, “The oil of joy for mourning, and the garment of praise for the spirit of heaviness.”

His chief inducement to come and settle in these parts, was a strong draught of love attending his mind, which, however, he did not hastily give way to, having felt drawings here nearly eight years before he came; of so great moment did the removing himself and family appear to him.

He was a diligent attender of First and week-day meetings for worship, as also of monthly, quarterly, and yearly meetings, even when age and infirmity of body rendered traveling very difficult to him. He likewise visited some of the neighboring provinces on truth's service, with the unity of Friends; and by accounts received from the places he visited, his labors of love were well approved, and serviceable.

He was frequently engaged to visit Friends' families; which weighty work he undertook in much diffidence of himself, and fear of a forward spirit, often saying, “That former appointments and engagements thereto, were of no account for future services; but that such as went, must wait for renewed qualifications to enter upon that work;” which he used to say, “He thought must be a good one, since it occasioned greater nearness, and was a renewal of love, both among visitors and visited;” and by accounts received, his service in it was so in a good degree.

In meetings for worship, he was a good example in silent, patient waiting upon the Lord; and when raised to bear a public testimony, it was with that Divine power and authority, which accompanies a true gospel minister, and made lasting impressions upon some minds. Though he was of an exceedingly tender disposition, yet being a lover of good order in the church, and well knowing the dangerous tendency of undue liberty, he endeavored, both by precept and example, to promote the former and discourage the latter; in which he gave repeated proofs, that the near connections of natural kindred did not bias his judgment.

His deportment being meek and loving, and his conversation familiar and instructively cheerful, gained him the esteem of most who knew him, of different ranks and religious persuasions. He was a nursing father in the church, and particularly so to those whom the Lord had visited, and those who were under affliction, whether of body or mind; nor was his charity in this respect confined to the members of our Society.

He was an affectionate husband, a tender parent, a kind master; and having, by the blessing of Divine Providence on his honest industry, obtained a competency of the necessities of life, was very hospitable, entertaining both friends and others freely and kindly; not with ostentation or for applause, but for the promotion of piety and virtue, and the good of mankind.

As his natural strength abated in the last years of his life, he appeared more bright and lively in his public ministry, both at home and abroad. The day he was taken with his last sickness, at the funeral of one of his sons, which was the last meeting he was at, he was remarkably favored in his public testimony to a large gathering of people; and in supplication at the same meeting, his great Lord and master was pleased to favor him with a transcendent view into the beauty of holiness, crowning a life, a great part of which had been, according to the measure received, devoted to his honor, with evident tokens of his being near to the kingdom of everlasting rest and peace.

The same evening he was taken ill at his own house in Exeter, and continued for about eleven days, mostly in extreme pain, yet bore it with patience and resignation to the Divine will. Though he inclined much to be still and quiet, yet he uttered many comfortable expressions, some of which were taken down in writing. At one time he said, "It is a fine thing to have a clear conscience." And one morning, Here is another day: Lord so preserve me through it, that I may do nothing to offend you." In the evening he said, "Lord bless this night to me." And taking something to give him ease, he said, "He that turned water into wine, is able to give a blessing." After lying still some time, he said, "Sorrow at night, but joy comes in the morning."

In the morning he said, "I remember a dream I had about fifty years ago; I thought I was in a room alone, just going to die, and as I was much concerned and troubled because there was no one present to see me die, I thought the great Physician of value stood by me and said, 'I will be with you;' and I have a little faith, that he will be with me, and if I am favored with my senses, hope I shall not give over wrestling for a blessing." A little before noon, he said, "Lord, this is the way of mortal men, when they come to lie on a sick bed, they crave your favor, though at other times many are forgetful of you." At another time he said, "Though affliction may not seem pleasant during its continuance, yet it works an exceedingly great joy to them that love and fear God." In the evening, being in great bodily pain, he said, "Lord give me ease if it be your blessed will." The next day being the first day of the week, several friends came to see him before meeting, to whom he said, "Fear God and serve him, and his regard will be to you, but if you neglect to worship him, he will cast you off forever," or words nearly to that import. Being fearful they would overstay the time for meeting, he inquired what hour, saying to them, "Don't neglect the business of the Lord," and when they were going, desired, "They would remember him when it was well with them."

In the evening inquiring what sort of a meeting they had that day, and being answered, a good meeting; he said with seeming joy, "The Lord is not limited to persons, but all that worship him aright shall be accepted of him," or words to that effect. A little after midnight, being in great bodily pain, and from the symptoms, it was thought for about an hour he was departing, during which he appeared to have his mind retired to the Lord, and then reviving a little, said, "This has been a blessed meeting." The next morning taking leave of a neighbor, he said, "Farewell, and if we never meet again in this world, I hope we shall meet in a more glorious place among the righteous." The day before his departure, his speech failed much, though he remained very sensible; and the last words he was heard to say, were, "Lord in heaven receive my soul."

Then growing weaker until the third hour, next morning, being the 11th of the First month, 1764, he departed this life, in a quiet frame of mind, aged seventy-six years and some months.

RACHEL PEMBERTON was born at Burlington, in West New Jersey, in the year 1691, being the daughter of Charles Read, who was one of the early settlers of Pennsylvania, under the grant to William Penn. It pleased the Lord to extend the gracious visitation of his Holy Spirit to her, in her tender age, and as she submitted to, and abode under it, she happily experienced it to lead her into a life of righteousness and great circumspection. About the eighteenth year of her age, she was married to that worthy Friend, Israel Pemberton, who united with her in a pious concern for the prosperity and prevalence of the cause of truth, her sincere love to which, and the friends thereof, she uniformly manifested by her kind sympathetic care as a mother in Israel. She usefully filled the station of an overseer and elder, being carefully concerned to rule her own family well, and that her offspring might have a portion in that treasure which fails not. She was a true sympathizer with those under affliction of body or mind, demonstrating her sensibility herein, by her frequent visits to such, which were weighty and comforting, her conversation being solid and instructive.

In the First month, 1754, it pleased Divine Providence to deprive her of her beloved husband, in whom was removed a father, a friend and counsellor to her and the church; which close trial, after forty years living together in much harmony, she was enabled to bear with Christian calmness and resignation; having often to experience the reality of that truth left upon record, "A father to the fatherless, and a judge for the widow, is God in his holy habitation."

She continued her house open for the reception of friends visiting the city of Philadelphia, whether near or from remote parts, as it had been in her husband's time, particularly for the entertainment of those who came from Europe on religious visits to America, with whom she was often brought into much sympathy under their weighty travail and exercise.

Few have been more zealously concerned, and diligent in the attendance of religious meetings, seldom allowing the inclemency of weather to prevent her; and continued to manifest the like concern when very feeble; which diligence, was, in the time of her confinement and languishing state, a satisfactory reflection to her, as her attendance had been from a real sense and persuasion of duty.

On the 22nd day of the Tenth month, 1764, she attended the Second-day's meeting of ministers and elders, which was the last meeting she was at. Her feeble state required her confinement to her chamber the 25th, and she gradually weakened; yet love to the cause of truth continued, and her concern was great, that the professors thereof might live under its preserving influence.

She uttered many lively expressions at different times in the course of her illness, in acknowledgement of the goodness and mercy of the Lord, "In preserving her in patience under great bodily pain, and with an evidence of her future well-being."

She departed this life, on the 24th day of the Second month, 1765, and was interred in Friends' burial-ground in Philadelphia, on the 27th of the same month.

ELLEN EVANS, of Gwynedd, in Pennsylvania, was the daughter of Rowland and Margaret Ellis, born near Dollegelly, in the principality of Wales, in the year 1685. She was favored with a good understanding, which being improved by a religious education and strict attention to the dictates of divine grace, soon distinguished her as one seeking after heavenly treasure, which made her in ripper years an honorable member of society.

She married John Evans, a much esteemed friend, to whom she was truly a help-meet, more especially in public religious services; for whenever she discovered the least inclination in him to visit the meetings of friends, whether far or near, she did all in her power to cherish and encourage the motion. She was also a great support and comfort to him under his spiritual conflicts, about the time of his first appearing in a public testimony.

In her family she was an example of piety and industry, rising early in the morning, and encouraging others to do so; often observing that those who lay late, lost the youthful beauty of the day, and wasted the most precious part of their time; that the sun was the candle of the world, the light of which called upon us to arise and apply to our several duties. When the affairs of the morning were transacted, it was almost her invariable practice, except on meeting days, to retire about noon, with the bible or some other religious book, where a portion of her time was spent alone; from which retirement she often returned with evident tokens, that her eyes had been bathed in tears.

She was remarkably well acquainted with the Holy Scriptures, as also with the writings and characters of our ancient worthy friends, together with those of her own time; frequently expressing, "The many advantages she reaped from often conversing with the dead and absent; endeavoring to cultivate the same disposition in her family, by often calling them together in the winter evenings, and requiring one of her children to read audibly in the bible or some other religious book;" repeatedly observing to them, "The benefit which attended preserving the characters of those faithful ministers and elders in the church, whose pious lives and happy dissolution, if held up to the view of posterity, might be a likely means of kindling the same holy zeal, and resolution to tread in their footsteps." When ministering friends, whom she truly loved as brethren and sisters in gospel fellowship, in the course of their visits came where she lived, they generally lodged at their house, at which times she seldom missed to prepare her family, and inform the neighborhood of an intention to sit a while together in the evening; which opportunities were often singularly blessed with divine comfort and edification.

Her diligence in attending meetings for religious worship, was no less manifest than her steady zeal for supporting Christian discipline, and that she and others might adorn the doctrine of God our Savior in all things. Yet was her zeal mixed with charity, for having long experienced how few were qualified to lay justice precisely to the line, and righteousness to the plummet, she thought it safest rather to

incline to the merciful side; firmly believing that the grace of God which brings salvation, had appeared unto all men. She delighted to converse with the uninstructed Indians about their sentiments of the Supreme Being; and often said, "She discovered evident traces of Divine goodness in their uncultivated minds."

In her friendship she was warm and steady, and on her death-bed earnestly pressed her children, "Not to forget the friends of their father and mother;" and the sensibility of her heart made her very attentive to the needs of the poor in her neighborhood.

Some years before her decease she lost, in the husband of her youth, a bosom friend, and the great support of her age, which proved so great a trial, that she said, "If God, whom she loved all her life long, had not enabled her to sustain it, she must have sunk under it." This dispensation of Divine Providence weaned her from all temporal enjoyments. She continued attending meetings, and frequently visiting the sick and afflicted while her strength permitted, and when that failed, much of her time was spent in reading the holy Scriptures, and in meditation.

The early state of religion in Pennsylvania was a grateful subject of conversation to her in the evening of her day, but upon turning her eyes to the present time, she would say with a deep sigh, "Oh! what is become of the morning dew and celestial rain, that used to fall and rest upon our assemblies." For herself, she often prayed, "That she might possess a lively relish of truth to the last, and retain the greenness of youth in old age," which God was graciously pleased to favor her with.

Her last illness began about a year before her decease. In the forepart of it, she felt a lowness and depression of mind, which caused her to cry, "Tell me, oh! you whom my soul loves, where you feed, where you make your flocks to rest at noon." But after some time, this cloud was removed, and she was enabled to say, "He brought me to the banqueting house, and his banner over me was love."

Thus, by remembering her Creator in the days of her youth, and a steady perseverance in the path of humble obedience to the will of God, relying on his mercy in and through Jesus Christ, her crucified and risen Savior, she was enabled to meet the king of terrors with a serene countenance, and resigned her breath without a sigh or groan, the 29th day of the Fourth month, and was buried at Gwynedd, the 2nd of the Fifth month, 1765; being, we trust, admitted to the general assembly and church of the first-born, which are written in heaven.

WILLIAM MOTT, of Mamaroneck, in New York government, being on a religious visit to Friends in Pennsylvania, after attending the yearly meeting at Philadelphia, intended proceeding to Nottingham; and on his way there, was at New Garden monthly meeting in the Tenth month, 1765, where, after a time of silence, he appeared in a short, yet satisfactory testimony. Being much indisposed, he left the meeting in a few minutes afterwards, and went to a friend's house, where his disorder, which proved to be the small-pox, increased and lay heavy upon him.

Two days afterwards, some friends going to visit him, he mentioned his desire of having a time of retirement together, in which opportunity he expressed, in a lively and sensible manner, his resignation to the will of God respecting his indisposition, and spoke of the great advantage it would be to the members of our Society, if they were more drawn from the spirit and friendship of the world, and the eager pursuit after the riches and grandeur thereof. He said the professors of truth suffered great loss in a spiritual sense, for lack of being often deeply inward, when about their lawful callings, laboring to have their minds retired, where true comfort and instruction are to be witnessed; and that Friends who are heads of families ought to wait for the movings of the Spirit of Truth, to make way for them to call their children and servants together; and if this was the engagement of their minds, way would be made for such opportunities beyond their expectations. On this, and some other subjects, he, at that time, spoke in a sensible, humble manner.

At other times he frequently mentioned his uneasiness in beholding, that many of the professors of truth did not keep within the bounds of true moderation respecting clothing and furniture, but rather pleased the natural disposition, to no real advantage, and consumed much precious time that might be profitably spent in doing good among mankind. He remarked, that if Friends lived near enough to the inward teacher, that discovers things to be as they really are, there are many things amongst us termed small and trifling, which would appear inconsistent with the pure truth.

Notwithstanding his affliction was great, he bore it with remarkable patience, appearing more concerned for the glory of God and the good of his church and people, than any temporal considerations. He frequently expressed his resignation to the Divine will, being freely given up, either for life or death. The retired frame of mind he generally appeared to be in, was instructive; often saying he felt easy in spirit, having witnessed a comfortable, refreshing season, and expressed his thankfulness for such peculiar favor in so trying a dispensation. Yet he had no other prospect but that he should recover, until a few hours before his decease, when he signified, "he had almost done with time." And changing fast, he quietly departed, the 15th of the Tenth month 1765, in a sensible, composed frame of spirit.

MARGARET ELLIS, late of Radnor, was born in the principality of Wales, of parents professing episcopacy, and religious in that way. By a short memoir she has left, she was early visited by the Almighty, which she expresses in this manner. "A.t fourteen years of age, the call of the Lord was to me, when seeing some of my companions carried to the grave, a concern came over my mind, with a consideration, where their souls were gone, and where mine would be, if I should then be taken away; and this followed and remained with me for many days." But being young, and not willing to bear the cross, the witness for God was so far suppressed, that she gave way to follow the vanities and diversions of the world; yet the Lord did not forget her; but some years after, the visitation was renewed. "Then," she says, "I turned in earnest to look within, to my own state and condition, and to the anointing mentioned by the apostle John, which opened clearly in my mind." This brought her to a close exercise, and often into secret prayer, that the Lord would be pleased to manifest her duty. Soon

after this, she went to visit a brother at Dolobran, who had, a short time before, joined in communion with Friends; and being at a meeting, she was further reached to, and the thoughts of her heart declared by a, worthy minister then present. Her father took pains to dissuade her from joining Friends, and got several priests to assist him with their endeavors; but being enlightened to see the formality and deadness of the profession of religion in which she had been educated, and the blindness and emptiness of their priests, she acquainted her father, “that she could never come more to their church, unless it was to his and her mother's burial.”

In a few years after this, she found a concern to appear in public testimony in Friends' meeting, and soon afterwards removed to Pennsylvania; in which she apprehended a Divine direction, believing the Lord would go along with her, which she experienced to her comfort, and was cordially received by Friends; increasing in the gift of gospel ministry bestowed on her.

She passed through various baptisms and trials in her young years in her native land, and many conflicts and exercises afterwards, yet experienced the arm of the Lord revealed for her help and support.

She was a sincere-hearted woman, diligent in the exercise of her gift, which was in much plainness and simplicity. She visited the meetings frequently in some parts of Pennsylvania and New Jersey, and in the year 1752, with the concurrence of Friends, embarked, in order to visit Friends in some parts of Great Britain, which she performed, and was in several places engaged to visit many of the families of Friends, where her labors were acceptable and serviceable. She was favored to return, and continued lively in the exercise of her gift.

Being taken ill in Philadelphia, in the Eleventh month, 1765, immediately after the quarterly meeting, which she attended, after a few days' illness she departed this life. She had several times, to her particular friends, expressed her desire, if it was the Lord's will, to finish her days in that city; and in her sickness expressed her willingness to depart, but requested she might be favored with some interval of ease from extreme pain, that she might take her leave of her friends, which was granted her. She uttered many lively and savory expressions in her sickness, was favored with an evidence of her future well-being, and, as she lived in the fear of God, we doubt not she was accepted of him, and enjoys the reward of her faithfulness. She died the 13th of the Eleventh month, 1765, in a good old age.

MARY MOORE, late wife of James Moore, of Sadsbury, in Pennsylvania, and daughter of Joseph and Sarah Wildman, of Bucks county, was born the 8th day of the Eighth month, 1720. She was adorned with a meek and quiet spirit, favored with a gift in the ministry of the gospel, and her testimony was generally well received, her words being few and savory, and her sober deportment and exemplary conduct both at home and abroad, worthy of imitation. About a year before her decease she was taken with a lingering disorder, in which time of weakness she was often tenderly affected, advising her children? and others, “To prepare for their latter end, and not leave their work behind hand;” observing,

in a humble manner, what a serious, bowed people we ought to be.

About four hours before her departure many friends came to see her, and she desired they would sit down, that they might truly wait in God's fear, and that those who knew how to wait would get deep in true silence. At this time, notwithstanding her great weakness, she was divinely favored, and her tongue loosed to leave her last testimony, saying, "Friends, if you love God, he will love you, and if you do not love God, how can you expect to be beloved of him?" "If you would gather your families more often together, and sit down in his fear, and wait in true silence, to have your minds drawn from this world, you would grow in the truth," with more to the same effect, desiring they might remember her words. She desired her husband would freely give her up and not mourn after her, at the same time encouraged him to faithfulness, and desired Friends would be still and quiet until her departure. Being sensible to the last, she quietly expired the 13th of the Seventh month, 1766, aged forty-five years.

JOHN CHURCHMAN was born at Nottingham, Chester county, Pennsylvania, the 4th of the Sixth month, 1705. His parents were pious and consistent members of the religious Society of Friends, and much concerned for the best welfare of their children encouraging them in the diligent attendance of meetings for Divine worship; "Which," says he, in an account of his life, "is a practice often owned by the visitations of Divine love, even to those who are very young in years, of which I am a living witness." Very early in life he was favored with the convictions of the Holy Spirit, reproving him for evil words and actions, but knew not from where those feelings came, until about eight years of age, when, as he was sitting in a small meeting, the Lord, by his heavenly love and goodness, broke in upon his soul, contriting it before him, and revealing to him the knowledge of himself. Then he clearly saw his sinful condition, and who it was that had been thus striving with him, and was made to confess that childhood and youth, and the levity and foolish words and actions incident to them, are truly vanity. He was also shown, in great mercy, that if, for the time to come, he would mind the secret teachings of the Lord's holy Spirit, and obey them, those things which he had done amiss in times past, would be forgiven and blotted out for Jesus Christ's sake.

This heavenly visitation had a good effect upon him, inducing a reverent and loving fear of offending his Heavenly Father, and watchfulness over his words and actions. When he retired at night for sleep, it was his practice to look back over his conduct, and examine how he had spent the day; endeavoring to feel the presence of the Lord near him, which had now become his chief delight. While he kept his own exercises and Divine enjoyments much to himself, through a fear of losing ground by too freely conversing about them, he was quick in observing the example of others. Being sent to school, and naturally of ready perception and good understanding, he made considerable proficiency in learning; but allowing his mind to be diverted from the state of inward retirement and watchfulness which he had known, he lost ground, and, through disobedience, began to shun the voice of the Holy Spirit in his heart. Still he was in great mercy followed, both by outward correction, from a severe fit of illness, and by inward judgments, in order to draw him from the paths of vanity and folly. But, through a strong desire for the gratification of his natural inclinations, he gradually fell from the happy state he had

known, and running on in the pursuit of what is falsely called pleasure, lost the relish for religious things. In this lapsed state many were his strong compunctions, and deep at seasons the sense of condemnation which he felt; so that he began to fear that after having been permitted so wonderfully to taste of the good word of life, and the powers of the world to come, he had so shamefully fallen away, that there remained no hope for him, but only a fearful looking for the fiery indignation of an offended God. He was afraid to be alone, for it seemed to be proclaimed in him, that the state he was in was accursed; and great was his anguish lest death should cut him off in his misery and consign his spirit to endless woe.

His cruel enemy, who sought his destruction, presented many temptations, and sore indeed were the conflicts and distress he passed through, until the nineteenth year of his age; when, reflecting on the sweet enjoyments he had known in the days of his innocency and obedience, and contrasting them with his present distressed condition, he besought the Lord to visit him with sickness, or any other chastisement which he should see fit; so that his will might be slain, and everything in him, which the Divine controversy was against, entirely done away, and he become a sanctified vessel, and know his redemption wrought out and his peace made.

Soon after this, he was visited by a severe illness, which, in a few days, so fully awakened him, that he had no hope of being again entrusted with health. "My misspent time," says he, "and all my transgressions, were brought to my remembrance, and heavy judgment was upon me for them. I was met with in this narrow path, and could no longer fly from God and his Spirit in my conscience, whose sore displeasure I had justly incurred. I had heard of men who had been notorious offenders, and fled from the justice of the law, until they became outlawed; such in a spiritual sense my case appeared to be. I thought I had, as it were, heard an act of grace and free pardon repeatedly proclaimed, if I would return, and live uprightly for the future; but in the time of these visitations, I concluded it was only to bring me under judgment, and to take me from my pleasure; and so I had withstood or neglected these visitations. I now saw clearly, that herein I had followed the lying suggestions of Satan, my enemy. At this time, my old will in the fallen nature gave up its life, and I cried: 'I am not worthy to live or enjoy your favor; yet, O Lord, if you will be pleased to look on me with an eye of pity; do what you will with me; magnify your own name; prepare me by your judgments and power, that your mercy may be shown in and by me, whether you cut the thread of my life, or grant me more days.'"

His heart was now tendered, and his tears flowed freely in deep penitence and contrition of soul; and He who delights to show mercy, was pleased to grant him an evidence that his past sins were forgiven for the sake of Him who died for mankind. A willing and obedient heart was given him, and strength and patience to bear the baptisms of the Spirit of Truth, by which fallen man is created anew in the heavenly image, and prepared acceptably to praise, serve, and worship the Author of his being.

After his recovery from this sickness, he continued in a humble, watchful state of mind, often afraid lest he should again fall away, which led him into retirement and frequent waiting before the Lord for the renewal of spiritual strength and the revelation of his will. Thus. he grew in grace and in the knowledge of heavenly things, and in time found it his place to take some part in the meetings for

discipline, of which he thus speaks. "I loved to attend religious meetings, especially those for discipline, and it was clearly shown me that all who attend those meetings should wait in great awfulness to know the immediate presence of Christ, the Head of the church, to give them an understanding what their several services are, and for ability to answer his requirings; for it is by his light and spirit that the Lord's work is done with acceptance, and none should presume to speak or act without his motion and direction." It was in great fear that I attempted to speak in these meetings, and as I kept low, with an eye single to the honor of truth, I felt power and inward strength to increase from time to time."

In the twenty-fifth year of his age he married Margaret Brown, a pious young woman, who, during their long union, proved herself a valuable wife and true helpmeet in spiritual as well as temporal affairs. Soon after this, he was appointed to the station of an elder, in which he acted with great caution, humility, and fear, and was concerned to walk circumspectly, that in all things he might set an example becoming an overseer of the flock.

After passing through various preparatory exercises, it pleased the blessed Head of the church, who alone rightly calls and qualifies for the work of gospel ministry, to confer upon him a gift and employ him in this solemn service; and by a steady perseverance in the path of Divine requiring, he grew to be an able minister, rightly dividing the word, and laboring in the power and authority of Truth. He was soon concerned to leave all that was near and dear to him in life, and travel abroad in the exercise of his gift, in which service he several times visited most of the adjacent provinces, and, in 1742, he went into New England: in 1743, to New York and parts contiguous, and was again there in 1774. Having, for a long time, apprehended it was required of him to visit, in gospel love, the churches in Great Britain and other parts of Europe, and believing the time for entering upon it to be fully come, he embarked in 1750, and spent more than four years in the engagement, attending the meetings of Friends in England, Scotland, Wales, Ireland, and Holland, where his service was cordially received, and tended to the edification and comfort of his brethren.

On his return to England from Holland, he relates the following circumstance. "Before going to Holland, I was several times at the shop of a barber in this city, [Norwich,] and the second time I was there had to wait awhile for my turn. When the others were gone, he told me if I would come on Saturdays and Wednesdays, in the forenoon, I need not wait, but in the afternoon others came. I asked him what days of the week those were. He seemed to wonder at my ignorance, but knew not how to tell me otherwise. I said, 'I do not read in the Scriptures of any days so named.' He replied, 'That is true.' 'For what reason, then,' said I, 'do you call them so?' 'Because it is a common custom,' said he. 'Suppose then,' said I, 'we lived in a heathen country, among infidels, who worshipped idols. Should we follow their customs because common?' He replied, 'By no means.' I then said, 'If I have understood rightly, the heathen gave the days of the week those names.' 'I never heard that before,' said he; 'pray, for what reason?' I answered, that they worshipped the sun on the first day of the week, and named it, after their idol, Sunday; the moon on the second day of the week-so came Monday; third day they called Tuesday, after their idol Tuisco; and, after their idol Woden, they called fourth day Wednesday; fifth day, after

their idol Thor, they called Thursday; from Friga, Friday; and, after Saturn, they called the seventh day Saturday. As I believe in the only true God, and Jesus Christ whom he has sent, and expect eternal life by no other name or power, I dare not, for conscience' sake, own the gods of the heathen, or name a day after them, but choose the names the days were called by, when the Almighty performed his work of creation, namely: first, second, third, and so on, which is scriptural, most plain, and easily understood.

“He seemed much affected with the information, and I desired him to inquire into the matter for himself, and not to think I designed to impose upon him. On my return to Norwich, a man ran to me in the street, putting a paper into my hand, and immediately left me, whom I soon found to be this barber. The letter contained an acknowledgment to me for my freedom with him, in language rather too much, showing his value for me as an instrument; and believing him to be reached by the love of truth, and in measure convinced of it, I thought it best to leave him in the Lord's hand for further instruction, to learn by the immediate teaching of the Holy Spirit. I mention this passage with a view to stir up my friends of the same holy profession, to let their language be the language of truth to all men, in purity of spirit, and not to name the days of the week, or the month, after the heathenish, idolatrous customs; saying, for excuse, that those to whom they speak best understand them, and that it saves further explanation; which excuse is far from a disposition apt. to teach, and letting the light of truth shine as they ought.”

After his return home from Europe, he continued to be much devoted to the service of Christ; and although of a weakly constitution, and often infirm, he visited many of the neighboring yearly, quarterly, and other meetings, greatly desiring to see the truth prosper, and to promote the everlasting welfare of his fellow creatures. He was concerned to keep his affections loose from the world and its cares, not seeking, but refraining from, opportunities of procuring wealth which were presented, endeavoring to lay up treasure in heaven, even durable riches and righteousness. He was eminently qualified for service in the discipline and government of the church, having a clear discernment and sound judgment, and was a good example of diligence in attending religious meetings, and in humble, reverent waiting on the Lord in them. He was cautious of appearing in the ministry, and careful to wait for Divine qualification and authority therefor, and was often an example of humble, silent waiting; and when he did speak, it may truly be said his doctrine dropped as the dew, being lively and edifying to the honest-hearted, though close and searching to the careless professor, and to the profane and hypocritical.

Thus, as an elder worthy of double honor, he ruled well in the church of Christ and over his own household, setting an example of moderation and simplicity, and adorning the doctrine of his Savior by a godly life and conduct, and his memorial is precious.

On the 11th of Sixth month, 1775, he returned home, after performing his last journey, which was to visit Friends on the eastern shore of Maryland, and attend the yearly meeting at Third-haven. Soon after, he was attacked by fever, which continued several weeks, during which he was favored with much patience and resignation, and uttered many lively and instructive expressions, some of which are as follows:

On the 4th of the Seventh month, he said, "I am glad that I am at home. I have ever found it best, when my service abroad was over, to get home as quickly as might be, and though I have felt great inward poverty and weakness since my last journey, so that I can neither see my beginning nor ending, but seem as if all was hidden, yet I hope if Providence shall see fit to remove me at this time, some light will appear again, and that it will be otherwise before I go."

At another time he spoke to this purpose: "I have found myself much stripped as to a sense of good, and tried with poverty many days. I suppose I have been accounted by some, as one of the better sort of people; but I have seen great occasion to beware of a disposition that would seek to feed upon the praise or commendations of others. A carnal, selfish spirit, is very apt to present, and creep in here if possible, and I have seen it hurt many who have had right beginnings. It always introduces dimness and oppression to the pure, precious, innocent life of truth, which only grows up into dominion, through deep abasement of soul, and the entire death of self."

At several other times, he signified to this effect: "My present baptism of affliction has tended to the further refinement of my nature, and to bring me more perfectly into the image of my Master." He frequently expressed his full submission to the Divine will, either respecting life or death several times saying: "I now experience my life and my will to be slain, and I have no will left."

In the last two weeks of his time, it appeared that his desire and hope, mentioned in the forepart of his illness, for light again to appear, was fully answered by the fresh influence thereof, so that although his pain was often great, he would many times in a day break forth into melody with his voice, without uttering words, which, as he sometimes intimated, was an involuntary aspiration of his soul in praise to the Lord, who had again been pleased to shine forth in brightness after many days of poverty and deep baptism, which, though painful, had proved beneficial to him, being a means of further purifying from the dregs of nature, saying he was at times afraid to discover that melody in the hearing of some who visited him, lest they could not comprehend its meaning, and might therefore misconstrue it.

On Second-day morning, the 17th of the Seventh month, being asked by a friend how he was, he replied: "I am here in the body yet, and when I go out of it I hope there is nothing but peace." Soon after, he further said: "I have seen that all the bustles and noises that are now in the world will end in confusion; and our young men that know not an establishment in the truth, and the Lord's fear for a ballast, will be caught in a trying moment." At another time he said: "I feel nothing but peace, having endeavored honestly to discharge myself in public, and privately to individuals, as I apprehended was required; and if it be the Lord's will that I should go now, I shall be released from a great deal of trouble and exercise, which I believe friends who are left behind will have to pass through."

On the 20th of the same month he thus expressed himself: "I love Friends who abide in the truth as much as ever I did, and I feel earnest breathings to the Lord, that there may be such raised up in the church, who may go forth in humility, sweetness, and life, clear of all superfluity in expressions and otherwise, standing for the testimony, that they may be useful to the church in these difficult times."

About three days before his death, several Friends being in his room, he spoke as follows. “Friends in the beginning, if they had health and liberty, were not easily diverted from paying their tribute of worship to the Almighty on weekdays as well as First-days. But after a while, when outward sufferings ceased, life and zeal decaying, ease and the spirit of the world took place with many, and thus it became customary for one or two out of a family to attend meetings, and to leave their children much at home. Parents, also, if worldly concerns were in the way, could neglect their weekday meetings sometimes, yet be willing to hold the name, and plead excuse because of a busy time, or the like; but I believe that such a departure from primitive integrity ever did, and ever will, occasion a withering as to the life of true religion.”

To a friend who came to visit him on the 21st of the Seventh month, he said: “I feel that which lives beyond death and the grave, which is now an inexpressible comfort to me after a time of deep baptism that I have passed through. I believe my being continued here is in the will of Providence, and I am fully resigned.”

His illness increasing, he said but little on Seventh-day, the 22nd; in the afternoon he was very low, and speechless about twelve hours. Early on First-day morning he recruited a little, and gave directions about his coffin to a friend who sat up with him, being a joiner: continuing rather easier the forepart of that day, and appearing cheerful, he expressed several weighty sentences, like farewell exhortations to some who came to see him. On Second-day morning he sat up a considerable time; in the afternoon he appeared lively and sensible, though very weak, thus expressing himself: “I am much refreshed with my Master's sweet air; I feel more life, more light, more love and sweetness than ever before;” and often mentioned the divine refreshment and comfort he felt flowing like a pure stream to his inward man, saying to those who were with him: “I may tell you of it, but you cannot feel it as I do.”

In the evening a young person coming into the room, looking at her earnestly and affectionately, he said: “Deborah arose a mother in Israel;” and shortly after: “The sweetness that I feel.” His difficulty of breathing increased, and being turned once or twice, he requested to be helped up, and was placed in his chair, in which he expired on Second-day night, the 24th of the Seventh month, 1775, being aged nearly seventy, and a minister about forty-two years.

SARAH MORRIS was born in the city of Philadelphia, and was the daughter of Anthony and Elizabeth Morris, who were careful to instruct her in the fear of the Lord, in a diligent attendance of religious meetings, and an early acquaintance with the Holy Scriptures; the advantage whereof she at times expressed to be a great comfort to herself, and of benefit to others. Her father died when she was about seventeen years of age, and near his end gave this testimony respecting her, “That she had never disobeyed him, and was his comfort;” which is inserted with desires it may so impress the minds of youth, that by duly regarding the Divine command of obedience to parents, they may be their comfort, merit the like testimony, and secure peace to their own minds.

She was endued with understanding superior to many, which, with her sociable, agreeable disposition, occasioned her conversation in the younger part of her life, to be sought and acceptable to such who were accounted wise in the estimation of the world; but from her religious inclination, preferring the company of those who exceeded her in age and experience, she was mercifully preserved from the snares and temptations to levity and vanity by which many of the youth are too readily captivated.

The state of mind, and the religious exercise she was brought under, through the early visitations of Divine grace, being sensibly expressed in a short account written by herself, is worthy to be preserved, as follows:

“Having been one who was born of religious parents, I was by that means favored with a sober and virtuous education; but what was far beyond all outward blessings, the Lord in his mercy was pleased to make very early impressions of religion on my soul, by his immediate grace and good spirit, and made me sensible of the touches of Divine love when very young. At times these merciful visitations were continued from my very infancy, and through every part of life, by which I was in a good degree preserved from the evils and vanities of the world, and not only so, but comforted and supported in every time of trouble and difficulty, as there was a secret regard to that good hand which is, and ever will be, the help of all those who put their trust in it.

“But though the Lord had so favored me that I was made capable of being in some respects serviceable amongst my acquaintance and friends, from a propensity in my natural disposition (which is likewise a blessing from Heaven) to assist or oblige those with whom I conversed; yet after it pleased God, by the death of a sister whom I entirely loved, to give me a fresh instance of the uncertainty and unsatisfactoriness of all temporal blessings, he was pleased to strengthen my desires after the enjoyment of that which is eternal and fades not away. Strong cries were raised in my soul that I might be brought to a nearer acquaintance, and a more constant abiding with him who is the beloved of souls, and who, by the secret touches of Divine goodness, had raised such a hunger and thirst after righteousness, that my soul could not be satisfied short of it.

“After it had pleased God thus to incline my mind to seek after a more full enjoyment of that inward life and virtue, which is communicated and conveyed to the soul through the illumination of the Holy Spirit, I was visited with sickness, in which I had so near a prospect of eternity, that I seemed just entering into it. O! then, the emptiness and vanity of all the world, the pleasures and friendships of it, appeared in a clear and strong light. Nothing then but the hope of an entrance into the kingdom of Heaven seemed of any value, and that hope the Lord was at that time pleased in some degree to afford me; but yet I thought I saw a great deficiency, and was made to desire of the Lord, that if it was his will to restore me, he might enable me to live more close to his teachings, and follow him more fully than I had hitherto done. But in order to this, a work of greater mortification than ever had been experienced by me, was necessary.

“Great distress of soul and affliction of body was I brought into, insomuch that I knew not where, or what I was; such temptations and buffetings of Satan that I had till now been a stranger to, were

allowed to beset me, in the absence of spiritual comfort and refreshment; yet in all this the Lord was very merciful, and let me see that his dealings with my soul were in order to qualify and fit for some further service. O! then the solemn engagements my soul was willing to enter into at this Bethel! If you, O Lord! will be with me in the way that I go, and give me bread to eat, and raiment to put on, in a spiritual sense, and bring me to my Heavenly Father's house in peace, you shall be my God, and I will serve you! And the Lord, who knew the tenderness of my heart at that time, for it was his own work, was pleased graciously to shower down of the heavenly rain of his kingdom, by which my soul was greatly comforted and refreshed in his presence; and in a true sight and sense of my own nothingness and inability to do anything that was acceptable in the sight of God without his assistance, was my spirit greatly humbled before him; and a resignation wrought in my will to be given up in all things to him, who had thus enabled my soul to praise his name upon the banks of deliverance from great and sore conflicts and troubles, which were unknown to any in that day. Then was the Lord my refuge and sure hiding-place, and under the shadow of his wing was I kept, and in the sweet enjoyment of Divine love, light and life, at times was made to say, surely nothing shall ever be able to make a separation from the love of God in Christ Jesus.

“But alas! this lasted not long, for when it was clearly shown me what was required of my hands, which was to bear a public testimony for God, and to declare unto others what he had done for my soul, then consultations with flesh and blood began. Though the merciful visitations of love were long continued to me, yet doubts, fears and reasonings increased, so that great darkness and distress came upon me; nor could I now apply with that confidence and trust as formerly, to him who alone can help, but began to disclose something of my condition to others, from which time I was sensible that my strength decreased. Yet all this while I was willing to hope that a fresh visitation might be some time afforded, for without it, I saw my state very dangerous. What would I not then have done to recover my former condition?

“I went under great distress and perplexity day and night for some months; the comfortable refreshments and Divine openings with which I had been so plentifully favored, were withdrawn, and I left in unspeakable anguish and distress. Under this sense of terror, I cried to the Lord to show me his will, and enable me to perform it, but the sense of his love was so far withdrawn, and fears and doubts had so prevailed, that I began to question every thing, and by degrees the unwearied adversary so far succeeded, or it is so permitted for ends I know not, that I am at this time, according to my weak apprehension, left very much to myself, without the sensation of Divine love upon my soul, or the ability to seek after it, or rightly to wait for it, or to stir or move any way as to my soul, but, in a stupidity not to be described, stripped of all inward comfort, and not able to take pleasure in any thing this world can afford.”

Being, through the mercy of the Lord, preserved under this close probation, and, in his time, graciously relieved by the quickening virtue of His Divine presence and power, she, in great abasement and humiliation, became resigned to his holy requirings, and appeared in public testimony in a religious meeting. Being thus brought forth in the ministry, through great mortification of her own will, her

appearance was much to the comfort and satisfaction of friends, it being evident to the sensible and judicious members of the church, that she was rightly called to this weighty work. Several friends who sympathized with her, were spiritual helpers, watching over her in much love and tenderness; and through faithfulness to her gift, she increased in knowledge and experience, and became an able gospel minister, being sound in doctrine, pertinent in exhortation, clear and audible in utterance, and careful to adorn the doctrine she preached by a pious, exemplary life and conduct.

Her first journey in the service of truth was to some adjacent meetings as companion to Margaret Ellis; being afterwards, through the efficacy of divine love, drawn forth to visit many of the meetings in Pennsylvania, New Jersey, and the yearly meetings in Maryland and Long Island; and in the year 1764, in company with Joyce Benezet and Elizabeth Smith, attended that at Rhode Island. But her religious labors were chiefly in Philadelphia, manifesting a steady, uniform concern for the cause of truth, and the preservation of true Christian fellowship, not only in the exercise of her gift in the public ministry, wherein she was eminently favored, but also of Christian discipline among friends of her own sex, for which she was well qualified and of real use.

After the decease of her ancient mother, who, in the ninety-fourth year of her age, departed in a calm and peaceful state of mind, and toward whom she had manifested a filial affection and care; an exercise which she had many years been under to visit friends in Great Britain revived, and the weight of the service, and her apprehension of being disqualified therefor, affected her so deeply, that she was reduced to such a low state of mind and body, that her recovery appeared doubtful. But after a distressing season of conflict, she was favored with strength to communicate her concern to her monthly meeting, and obtaining a certificate of the near sympathy and concurrence of friends, she was left to proceed, with their free approbation, as the Lord might be pleased to furnish ability. Her affectionate niece Deborah Morris offered to accompany her, which, being also concurred with, they embarked for London, in the Third month, 1772. After her arrival there, though in a weak state of health, she was enabled to perform her visit to Friends in most of the principal counties and towns, from Exeter in the west, as far north as Cumberland, and those called the Eastern counties. They attended two yearly meetings in London, and some general meetings in other parts of the nation; and being favored with strength beyond expectation, and with that wisdom which truth gives to those who faithfully resign to its holy requirings, she discharged her religious duty to the edification of the churches and her own peace. She returned home in the Ninth month, 1773, accompanied by her niece, who had been truly helpful to her, and also by three Friends from Great Britain, on a religious visit. Her having been thus mercifully sustained through this weighty service, and, under such apparent infirmity, advanced to the seventieth year of her age, was both matter of comfort, and occasion of grateful admiration to Friends.

Having soon after her return, attended the general meeting at Shrewsbury, the quarterly meeting of Bucks and some other meetings, she united that winter with Mary Leaver and Elizabeth Robinson, from Great Britain, in visiting many of the families of Friends in Philadelphia, being eminently favored with divine help therein, as she had been at times before in the like service.

In the Fifth month, 1774, she visited Friends at New York and Long Island, attending the yearly meeting there, and several others; and in the summer and fall, visited some meetings in New Jersey and Pennsylvania, besides diligently attending those in Philadelphia, as she was enabled, being favored in most of them with a lively, edifying testimony.

For about six months before her departure, a dropsical disorder subjected her to great bodily weakness; yet her love to God, his truth and people, was so prevalent, that when unable to walk to a meeting, she was several times carried to her seat. One of the last she attended in public, was on the 4th of the Sixth month, 1775, to which she was brought with great difficulty, and was enabled to bear a lively testimony; affectionately expressing her great concern for the welfare of the people, that they might be gathered to God; and, mentioning the passage of our blessed Savior weeping over Jerusalem, tenderly exhorted the rising youth to embrace the call of the Lord, submit to his teaching, and thereby experience preservation.

During her illness, she had to endure great bodily pain, and, at times, depression of spirit; yet was at seasons much favored, and uttered many comfortable and edifying expressions, some of which being noted down, are as follows:

Sixth month, 1775. On hearing the sound of a drum passing, it being a time of great commotion, she said, "Oh! it is the Spirit of Christ that is the Christians' glory and strength! It makes us humble, meek and wise; it is this teacher that cannot be removed; a guide into that righteous way, which, if but lived in, would have kept off this impending storm. O! that they would even now but humbly seek to learn the Christian warfare, and be earnestly engaged to fight under the banner of Christ, to know their own hearts' lusts totally subdued." At another time being in great pain, she cried out, "O! sweet Lord Jesus, that you would be pleased to give me a little ease, who am an unworthy creature, undeserving your sweet presence; but you are merciful; and you, O Lord! know that nothing less can ease and comfort me; your living presence is all I want."

After the favor was mercifully granted, which for an hour she enjoyed, she said, "Oh! how good is my God, thus to hear my feeble cry. O! how sweet is this ease! All my pains are eased by one secret look from you. O! that I could be thankful enough for this favor; this sweet, though short, quiet, which we cannot get at but when you, O Father! please. O! that the people would but believe, that in your peace their strength consists; and that they would more generally seek to know it before it is too late. But too many are contented without witnessing the frequent renewings of Divine love, in which only there is life: if they are but preserved from gross evils and go on in prosperity, they sit down easy and think all is well; but O! that they may not, when too late, find their mistake, and that they have pleased themselves with favors which they have unthankfully received, and so stopped short of greater, by not desiring them, and more frequently than the day, waiting to know the renewings of that life, without which there is no life to the truly begotten children, and which would show them, not only what they ought to do, but would give them strength to do it."

Seventh month, 2nd. In a quiet sitting of some friends in her room, she said in substance, "If I may take

the freedom to express my experience of the Lord's gracious dealings with me, when in a land of darkness and drought, where no water is, a land of pits and deserts, beset as with noxious creatures, and amongst serpents and scorpions, from which none could deliver but him who can open and none can shut — have seen the necessity, after having done the will of God, to wait with patience to receive the promise of him who is the same today as yesterday, and will so continue forever. Many are the comfortable assurances in holy writ to those who keep the word of his patience. I will keep such in the hour of temptation, which shall come upon all the earth, to try them that dwell therein.' I have many times, my dear, may I not say my beloved, friends, for so at seasons you have been to me, though at other times I hardly dare say so; I have many times been glad to feel a little opening of strength with my friends, and may say, I am thankful for this quiet, solemn opportunity, for great have been and still are my trials, and close may be your provings. I do not speak it to discourage any, but I find, without the renewings of divine love and life, we are incapable of keeping the word of his patience, being so frequently beset and surrounded with weakness and infirmities.

“O may you, my dear friends, who have been called and anointed for services, witness a renewed supply of holy oil, whereby your lamps may be kept burning, and your lights shining; and experience the law to go forth from Zion, and the word of the Lord from Jerusalem, and remember your covenants made in the day of deep distress. May you be supported through every future difficulty and trial, and I through the present conflict; that when every pool and channel of comfort shall be dried up, and all human help found unavailing, we may witness him to be near, who has promised, that, for the cry of the poor, and for the sighing of the needy he would arise. Therefore, cry mightily to him, that we may know him to do so for us; for I find, without sensibly feeling the drawing cords of his love, which opens and enlarges the heart, we cannot apply those gracious promises to our comfort.

“When he draws, let not the cares of this life, nor slavish and unnecessary fears, prevent your following him faithfully, whatever afflictions may attend. O may we be so preserved in his holy hand, as that nothing may be permitted to pluck us out of it, and so assisted to conduct, as to be found among that happy number who have come through many tribulations, where all sorrows and sighing will be done away, and all tears wiped from our eyes, to join those who can acceptably sing the song of praise, having had their robes washed in the blood of the Lamb and made white.

On the 3rd, though with some difficulty of utterance, she said, “Though the floods beat high at times, and the waves roar, I am sensible of the Divine love being present, and in that love salute my friends. As she hoped each one there had, in a greater or lesser degree, known the sanctifying power of religion on their minds, she very earnestly and affectionately urged them to a more close and solemn attention to this important work, not to rest satisfied short of witnessing daily advancing forward on the way; that when this earthly tabernacle was dissolved, we might have a well grounded hope of a house eternal in the Heavens, whose maker and builder was God. That our blessed Savior had told his immediate followers, in his father's house were many mansions, and that he went to prepare a place for them, that where he was they might be also; and that though the sensible enjoyment of Divine love was much withdrawn from many who had formerly been eminently favored with its living influence, yet not to be

discouraged, as living faith in Christ Jesus, though but in a small degree, was abundantly sufficient for our strength and safety; and as his Divine love still continued with those who are far advanced, and as on the verge of time, it would also be the guide and blessed guardian of the younger in years, as they humbly and steadily kept upon their watch, and paid a due obedience to the Divine instructions of his Holy Spirit.”

The last night of her life, being in bodily pain, and under some discouragement of mind, she was reminded of some late favors of Divine love extended to her; after lying some time in awful silence, she replied, “Now I see it to my Comfort that the Lord has been with me through all this illness, and I, at times, knew it not; such was my distressed situation, it was hard for me to believe it.” Afterwards falling into a sweet sleep, in about two hours she awakened much refreshed, and remarked, she had not slept so sweetly in all her illness, for she had been in company with her father's God, her mother's God, and her God. She asked her niece, Deborah Morris, who had with abundant care attended on her, if she thought life would hold all night, who answering, she thought I might, as the night was far spent, she desired her to sit by her until the Lord came, (meaning to the close of her life), then slumbered again, and awakening, admired, saying, “It is strange I should sleep at such a time as this.” Being told her work was done, and it was a favor to her she could sleep, she replied, “I believe it is, and am thankful.” Inquiring what time it was, and being told it was after three o'clock, she lifted up her hands as if engaged in mental prayer; and soon after uttered some words, but not intelligibly, and seeming again to drop into a sweet sleep, neither stirred nor spoke more, but continuing till between eight and nine o'clock, passed easily away, on the 24th of the Tenth month, 1775, in the seventy-second year of her age, and thirty-first of her ministry, fitted, no doubt, for the enjoyment of that rest, which is prepared for the righteous, having accomplished her warfare in the church militant.

Her burial on the 26th, after a solemn meeting, was respectfully attended by many Friends, and others of her fellow-citizens.

JOSEPH WHITE was born at the Falls, Bucks county, Pennsylvania, the 28th of the Eleventh month, 1712-13. Being young when his father died, he was brought up under the care of his relations and friends; and through the early extendings of heavenly regard while young, and attending to the teachings of Divine grace, he was preserved from many of the follies and extravagances incident to unthinking youth. About the twentieth year of his age he appeared in public testimony in our religious meetings, and continuing in a good degree faithful to the measure of light and grace communicated, he grew in his gift, and became a lively and able minister.

He was naturally of an open, cheerful disposition, and honestly concerned for the promotion of piety and virtue, and for the support and maintenance of good order in the church; for which service he was eminently gifted and truly serviceable, being often concerned that the authority of truth might be kept up in meetings of discipline, and that true judgment might be placed upon the disorderly and irreclaimable. He was exemplary in his life and conduct, a diligent and timely attender of religious

meetings when health of body permitted; and was often favored therein in public testimony and supplication, much to the comfort and edification of the truly humble waiters. Although he had a large gift in the ministry, he many times sat meetings in silence, waiting upon the Lord, not being hasty or forward in the exercise of his gift; but careful not to minister without the heavenly life and power that first raised him up in the ministry, whereby his public service was greatly to the consolation and refreshment of many.

He several times had a concern to visit the churches abroad, and, with the concurrence of his friends, visited many of the meetings in Pennsylvania, and several of the adjacent provinces, and once through some parts of Maryland, Virginia and North Carolina. Having for some time been under a weighty concern to pay a religious visit to friends in several parts of Europe, with the concurrence and unity of his friends, he took shipping for that purpose in the year 1758, and, after a short passage, landed in England. He visited Friends' meetings in England and Ireland, and some parts of Wales, pretty generally, and returned to his family and friends' having been from home in truth's service nearly three years.

He was several times engaged in visiting families, being well qualified for that weighty service. He much loved the company and conversation of his friends; was a loving and affectionate husband a tender parent and a good neighbor; generally beloved by his friends and others that knew him being in several respects useful and serviceable in the neighborhood where he lived.

He was attended from his youth at times, with a pain at his breast, with seasons of health, sometimes for years, and at other times but short; but as he advanced in age, intermissions of health grew shorter and pain increased, which brought on other bodily infirmities. These he bore with patience and resignation, often craving he might not be off his watch when his pains were exquisite, nor his faith fail in the time of trial, believing it to be the goodness of God, through his thus dealing with him, more and more to wean him from all his outward connections and the nearest ties of nature, that being as the pure gold, refined through the furnace, he might with triumph join the redeemed that were gone before, of which he at times had a foretaste and evidence but the period when, as he himself sometimes expressed, he did not then see, believing it to be consistent with Divine Wisdom to keep it hid from him.

The latter part of his time, for several months, he slept but little in the night, being at times engaged in reverent intercessions and Divine contemplation, and appeared to be waiting for the solemn moment.

He lived in the compass of the Falls particular meeting until a few years before his death, and then removed to Makefield, a branch of the same monthly meeting. Having for some months felt strong desires, if favored with health, to go to the Falls meeting, on a monthly meeting day, he set out to go there; but the weather being cold, and he in a weak state of health, he soon found himself unable to perform the journey, and returned home. But some time after, feeling his bodily strength in degree restored, and love renewed, he set out, in company with his wife, one First-day morning, and got to the meeting, where he was favored with an open time in public testimony, much to the satisfaction of those

present. After the meeting was over, and Friends had gone out, a person being desirous of speaking to him, not seeing him out of doors, returned into the house, and found him sitting on a seat, unable to move without help. The Friend assisted him, and took him to his house, where he was taken care of. The fit being of the paralytic kind, was much more favorable than at some other times, though it continued ebbing and flowing for several hours; in which time he expressed several things, some of which being then taken down, are nearly as follows.

Being asked by his son Samuel how it was with him, he answered: "I don't know but that I am near my end. My desire at this time for you is, that you seek to the Lord for assistance, to govern you in your conduct in this fluctuating life; for I have found him to be a sure help and counsellor to me. If you follow after him in truth and sincerity, as I have endeavored to do, he will be to you a sufficient director, a teacher that cannot be removed into a corner. I have not been anxious to gather a portion of this world, nor to make to myself mammon of unrighteousness for I think I have seen a snare that has attended many young people on these accounts. I have ever, from my youth, had a desire to be more in substance than in show. Let me appear as I might in the sight of men, their praise I sought not for; but I have sought the honor of God: therefore there is a place where no trouble shall annoy, prepared for me as a reward for obedience.

"You that stay, be more humble; and when trouble awaits you, look not upon nor trust to the arm of flesh for assistance, but stay yourselves upon Him who suffered for you, for me, and for all mankind. I have for some time believed, and lived in the hopes thereof, and am now in measure confirmed, of more glorious things yet to be revealed to the church of Christ; and that further and greater discoveries will yet be made, with respect to the Christian religion, than ever yet has been since the apostasy."

After a short pause, he broke forth in these expressions: The door is open. I see an innumerable company of saints, of angels, and of the spirits of just men, which I long to be unbodied to be with: but not my will, but your will be done, O Lord! I cannot utter nor my tongue express, what I feel of that light, life, and love that attend me, which the world cannot give, neither can it take away from me. My sins are washed away by the blood of the Lamb that was slain from the foundation of the world. All rags and filthiness are taken away, and in room thereof love and goodwill for all mankind.

O! that we may become more united in the church militant, and nearer resemble the church triumphant
"O! that we all might make such an end as I have in prospect, for it is all light, all life, all love and all peace. The light that I see is more glorious than the sun in the firmament. Come, Lord Jesus Christ, come when you please; your servant is ready and willing.

"Into your hands I commit my spirit; not my will, but your will be done, O Lord! Let this mortal body be committed to the dust; be with me, with my children and my grandchildren; he with all them that love you, that love your appearance. O! the pains that I feel, that attend this mortal body, they are more comely to me than jewels! I rejoice in my sighs and groans, for to me they are most melodious. I am near to enter that harmony with Moses and the Lamb, where they cry Holy, holy, holy.' I cannot express the joy I feel. My heart, if it were possible, would break for joy. If any inquire after me, after my end,

let them know all is well with me.”

Many more weighty expressions he spoke, which not being taken down, cannot be recollected.

The next day, his pain abating, and finding himself somewhat relieved from his disorder, he was taken to his own house, where he remained in a weak state of health for some time, being unable to go much abroad. One night, a short time before his death, his pain had been sharp the forepart of the night, but the latter part it abating, his wife lay down by him, and fell asleep; but, as usual, he slept not, but after some time called to his wife in these words: “My dear, I believe I must take my leave of you. I have never seen my end till now, and now I see it is near, and the holy angels enclose me around, waiting to receive me.” His wife asked him if she should call up the children: he said, he did not see anything further he had to say to them, except to his son Joseph who being called, and he having expressed what he had on his mind, was much spent, and appeared as though he was near his desired port; but after some time he revived, with these words: “Life is yet strong in me, and will not yield.”

Thus he continued during his few concluding days, waiting in resignation and retiredness of mind, until the repeated returns of the paralytic complaint reduced his faculties and senses so, that he knew not what was done for some days, and departed in much stillness, as in a sleep, the 10th day of the Third month, 1777, and was decently interred in Friends' burying-ground, at the Falls meeting-house, the 12th of the same; his body being attended to the grave by a number of friends and neighbors. Aged sixty-four, and a minister about forty-four years.

SUSANNA LIGHTFOOT was born at Grange, in the county of Antrim, in the north of Ireland, the 10th of the First month, Old Style, 1719-20, and descended of religious parents professing the truth, John and Margaret Hudson. Her father dying in low circumstances when she was young, she was placed out by her mother, to earn her living by her own labor; who sought a portion in the truth for her daughter, esteeming it the best riches; and lived to see the desire of her heart in that respect in a degree accomplished. The tendering visitations of Divine love being mercifully extended to this dear friend early in life, she happily closed in therewith, and witnessed an advancement in piety and godliness. Such was her love to the truth, and zeal for the attendance of meetings when young, that she would go many miles on foot to them, and being an honest servant, she labored hard to make up the time to her employer. In those days, her cup was often made to overflow with the goodness of the Lord to her soul; which she has frequently been heard to speak of with tenderness of spirit, for the encouragement of servants and others in low circumstances; and that the rich and full, who have horses to ride on, and are blessed both with the necessities and conveniences of life, might prize their time and privileges, and bring forth fruits adequate to the favors conferred on them.

A dispensation of the gospel was committed to her to preach, to which she gave up in the seventeenth year of her age; and she grew therein as a willow by the water-course; for in the exercise thereof, with the unity of her friends at home, she came over to this country with Ruth Courtney, in the latter part of

the year 1737, and paid a religious visit to Friends generally on this continent, to good satisfaction; some having cause to remember her, and the sweetness of her spirit at that time. With the same friend she also travelled in England and Wales, in 1740, spending upwards of fifteen months there in the service of truth.

On the 25th of the Ninth month, 1742, she was married to Jesse Hatton; in which state, she for many years, underwent great outward difficulties, as well as inward exercises and trials on account of the cause and testimony of truth which she had espoused, and was favored with firmness to hold her integrity thereto; which she has been heard to commemorate with thankfulness to the Lord, her deliverer, rendering the praise to him alone, who, even during that trying dispensation, opened her way to labor considerably in his cause in many places, as in Ireland, Scotland, and again in England.

About the year 1754 she removed with her husband and family, and settled in Waterford, where she was made truly near to Friends, and useful in the Lord's hand.

In the year 1759 her husband died; and in 1760, being constrained by the love of truth, and having the concurrence of her friends at home, and of the meeting of ministers and elders in London, she entered on a second visit to America, which for many years had rested weightily on her mind. In the Ninth month, of the same year, she arrived in America, and visited Friends' meetings generally throughout the continent, as far southward as Charleston, in South Carolina, and to the eastern parts of New England, to the comfort and satisfaction of Friends, leaving seals of her ministry in many places; and after a labor of upwards of two years, embarked for England. In the summer following she visited Munster province in Ireland. On the 25th of the Ninth month, 1763, she was married to Thomas Lightfoot; and continuing fervent in spirit for the discharge of her religious duties, finished her visit to that nation by midsummer following.

In the beginning of the Eighth month, 1764, she embarked at Cork with her husband and family in order to settle in Pennsylvania, and arrived in the Ninth month following. She was engaged, in the love of the gospel, to visit many of the meetings of Friends in that and the adjacent governments, also the neighboring yearly meetings; and, in the year 1774, went into New'England with Elizabeth Robinson, from Great Britain; in which visits her company and services were weighty, strengthening and establishing to Friends.

At several meetings previous to the breaking forth of the American Revolution, she had, in an awful manner, to proclaim the approach of a stormy day, which would shake the sandy foundations of men, and that many of the formal professors in our Society would be blown away.

The last journey she took, was to the yearly meeting at Third-haven, in Maryland, held in the Sixth month, 1779, wherein deep wading and wasting exercise, with feebleness of body, were her lot. Soon after her return home, a fit of illness contributed much to the breaking of her constitution; but the balm of sweet peace of mind was still her comfort and support. She recovered so as to get abroad again to her own, and many other meetings about the country, and to the yearly meeting in Philadelphia, though

in a weak state of health. The last she attended was the select meeting at Uwchlan, the 27th of the First month, 1781, under increasing weakness of body, but to the comfort of Friends then assembled.

She was an excellent example of steady waiting upon the Lord in silence, and, out of meetings, was solid and grave in her deportment, instructive and weighty in conversation, watchful over her own family for their good, bearing her testimony against wrong things in them as well as in others; of a discerning spirit; and when her lot was cast in families as well as meetings, was often led to feel for, and sympathize with the hidden suffering Seed. Having passed through the deep waters of affliction herself, her eye was not unused to drop a tear for and with those in distress, either in body or mind; and she rejoiced in comforting and doing them good.

She was a living and powerful minister of the word, careful not to break silence in meetings, until favored with a fresh anointing from the Holy One, whereby she was preserved clear in her openings, awful and weighty in prayer, her voice being solemn and awakening under the baptizing power of truth.

Many were the heavenly seasons with which she was favored during a lingering illness, in some of which she was led to express herself in a lively, edifying manner, and often with Divine pertinence to the states of those who were present; as also her belief that she should join the spirits of the just made perfect, in that city whose walls are salvation, and its gates praise.

One evening, after a solemn silence, she broke forth in a sweet melody, saying, I have had a prospect this evening of joining the heavenly host, in singing praises to Zion's king, for which favor, my soul, and all that is sensible within me, magnifies that arm which has been with me from my infant days, and cast up a way where there was no way, both by sea and land." She then signified what an exercise she had labored under for the good of souls, and how it wounded her very life to behold the professors of Christianity acting inconsistently with the example of a crucified Savior.

She frequently supplicated the Lord for the continuance of his help, and that she might be endued with patience, adding, "Oh! what would become of me now, if I had a wounded conscience? The work with me is not now to do. This winnowing day must come closer to the dwellings of some than it ever has done, even to the shaking of them. from the gods of silver and of gold, hay or stubble."

The quarterly meeting being nigh, she urged her husband to leave her, saying, "There is nothing yields such comfort on a languishing bed as an evidence of having performed our religious duties to the best of our understanding; I can speak it at this time by experience." She spoke of the necessity there was for Friends to guard against keeping in their families persons of corrupt morals and evil communication, which has a tendency to poison the tender minds of the children; and signified her apprehension, that some parents were stained with the blood of their offspring thereby. At another time, she encouraged some present to be faithful to the Lord, and to keep to their gifts; adding, "Oh! what a fine thing it is to sit lively in meetings, and to witness the holy oil to run as from vessel to vessel." Feeling herself grow worse, she gave directions about the laying out of her body, that it should be done with exemplary plainness.

One morning, in the hearing of a few friends, she cautioned against a light, chaffy spirit getting up in a show of religion, and was led, in a remarkable manner, to utter reproofs against the ungodly Quaker, signifying that a terrible day would sooner or later overtake such.

She expressed herself one day nearly as follows: “When I have sat down in our meetings, and cast my eye over the people, how have I been grieved to see the haughtiness of the young men, and the folly of the young women, looking one upon another, as if there was nothing to do: coming to meetings just to see and be seen. Oh! will not the Lord visit for these things? Yes, surely he will, and call to an account those haughty sons and forgetful daughters. I have been grieved with it when I have sat as with my lips sealed; and yet there is a remnant who are near to my life among the youth.”

At another time, being raised by Divine aid from great weakness, she thus expressed herself; “The Lord will search Jerusalem: he will blow away the chaff; but the wheat, oh the weighty wheat, he will gather into his holy garner. It seems to me, that many of the better sort are hastening to their graves. I do not repine at my afflictions, for how small are they compared with His who suffered for us all, when he said, 'My God, my God, why have you forsaken me?' Oh! the professors of truth! How often have I thought of their great privileges! How often have they been called unto and watered, and yet remain unredeemed! There is much impurity about the skirts of some; if they refuse, they will be rejected and others called in; he will have his table filled: he will have a people that will stand for his name.” After some time, asking for a friend, she said, “I have something to say to you about the city. The folly, I would not willingly call it iniquity, but upon a strict examination I believe it may be so called, of laying out their dead, has been a burden to me many times of late when I have been there. I have wondered at the pomp, and vanity, and the cost; how much for no purpose at all, but to be buried with the mouldering body. How much better it would be, to spare this expense for the benefit of some poor families. I did not know but I should have mentioned it at the yearly meeting, but I got enfeebled, and I prayed it might rest on some others, that it might be done then or at some other time.”

In the afternoon of the same day, she mentioned some of the words of Amos, “‘I was no prophet, nor a prophet's son, but I was a gatherer of sycamore fruit: 'low employments,'” said she, “But the Lord raises the poor out of the dust, and lifts up the beggar from the dunghill, to set them among princes. I have been one of sorrows, and much acquainted with grief. It is true, this has been a pleasant spot to live in, and with an agreeable companion, and it was nothing short of the good hand that thus provided for me; but I have never forgotten the wormwood and the gall.”

She continued quiet and sensible the remainder of her time, saying, “Oh dearest Lord! take me to yourself, even into your heavenly kingdom; take me into Paradise, for I long to be with you there.” After expressing the desire of her soul respecting one of her sons, she took leave of her husband and others present with a look of endearing love, and expired about the fourth hour in the morning, like one falling into an easy slumber, on the 8th of the Fifth month, 1781. Aged sixty-one, and a minister forty-four years.

JOHN REYNELL, who died in the city of Philadelphia, was early visited with the offers of Divine love, and by wisely closing in therewith, came to experience preservation from many temptations and allurements, wherewith the minds of unwary youth are liable to be ensnared.

When about eighteen years of age, purposing to embark on a voyage to Jamaica, and being thoughtful lest he might lay down the body at that place, as had been the case with many, he received, as he believed, a Divine assurance that his life should be preserved. During his residence there, he had a sight given him, of a grievous calamity by means of a violent hurricane, to befall the inhabitants of the island as a chastisement for their iniquities, which came to pass according to his prospect. Soon afterwards an occurrence happening which occasioned his being called upon to give evidence in a court of judicature, he was required to take an oath, which he conscientiously refusing to do, it proved for a time no small trial of his faithfulness. Although he had few or none outwardly to look to for strength and encouragement under that exercise, he was nevertheless favored to experience Divine support to be near, so that neither threatening nor persuasion could prevail on him to deviate from his Christian testimony in that respect. Very few of the members of the religious Society of Friends then resided on that island, yet a meeting-house belonging to them still remaining in Kingston, he was not easy to omit attending at the times appointed for meeting, though he sometimes sat there alone.

About the twentieth year of his age he came to Pennsylvania, and settling in Philadelphia, became a serviceable member, both in a religious and civil capacity, cheerfully employing his talents and much of his time in beneficial and laudable purposes, and was often engaged as a peacemaker in reconciling differences.

As an elder, he approved himself in faithfulness and uprightness in the discharge of that important trust, being well qualified for the station he filled. He was a good example in diligently attending religious meetings as long as ability of body permitted, and very useful in the exercise of the discipline, being a man of integrity and sound judgment.

Having abundance of temporal riches, he endeavored to fulfill his duty as a good steward, by liberally communicating of his substance to such as stood in need. Besides his repeated acts of liberality throughout the course of his life, the many charitable legacies he bequeathed by his will, are further proofs of his benevolent disposition; so that we believe it may justly be said, he was one that "Feared God and hated covetousness."

In the spring of the year 1784, his natural strength evidently failing, he beheld the prospect of his approaching dissolution with the serenity and composure of a Christian. He continued gradually declining for several months, during which time he did not impart much respecting his spiritual state, being desirous to be more in substance than show, yet found it needful to keep up a steady watch until his warfare should be accomplished. Two friends visiting him one evening, he mentioned, "That on looking over his past life, he was sensible of many deficiencies," yet expressed "A hope that all would be well." On the evening previous to his departure, he said, "I am ready. I feel myself happy, and surrounded with divine glory;" and expired the 3rd of the Ninth month, 1784, aged seventy-six years.

WILLIAM AND KATHARINE JACKSON were born in Ireland, and came into Pennsylvania with their parents, and settled within the limits of New Garden meeting, in Chester county. About the year 1733 they were joined in marriage, proving true help-meets to each other; and as they advanced in age, grew in grace, and a qualification for service in the church in the prime of life, being of a meek and inoffensive disposition, well beloved and truly useful members in the meeting to which they belonged. In dealing with offenders, they endeavored to convince and restore, yet were careful that the testimony of truth might be preserved blameless.

Notwithstanding their beginning in the world was small, a blessing attending their industry and frugality, they procured a comfortable subsistence for themselves, and to bring up their family; cheerfully and kindly entertaining many friends in those early days. Having a near sympathy with the messengers and servants of the Lord, who were tried and proved with humbling baptizing seasons, they were often enabled to speak a word of comfort and encouragement to such; they were affectionate and helpful to those in affliction, and charitable and considerate to the poor, many partaking of their bounty.

Their care over their family, and concern to bring tip their children in plainness, simplicity, industry, and the attendance of religious meetings, were great. Katharine, through weakness and infirmity, particularly in old age, often endured much pain in riding to meetings, yet, when there, her solid, innocent countenance, and deportment therein, were edifying.

During several weeks' painful sickness, she retained her innocent sweetness of disposition, expressing resignation to her allotment; often advising her children and those about her to live in love. Some of her last expressions that could be understood, were, "There is rest and peace prepared for me, where I shall sing hallelujahs to the Highest!" And, after a little pause, said: "Your sweetness, O Lord, is great!" She quietly departed, the 2nd of the Fourth month, 1781, in the sixty-eighth year of her age.

William was supported under the trial of this separation with becoming resignation to the Divine will, having through life been an example of punctuality, justice, temperance and brotherly kindness.

On account of bodily infirmity, which at times made riding hard to bear, he often went on foot, when about seventy-five years of age, upwards of four miles to meeting. His faithfulness and example therein, and the becoming manner of his sitting there, evidencing a watchful, solid frame of mind, were very instructive. On the 22nd of the Tenth month, 1785, having been for some time much confined at home, he was taken ill, and though afflicted with much pain of body, his understanding was preserved sound, and his faculties clear. In the morning of the 23rd, to two of his children he said: "There is always something comes to take us out of the world, and if we are prepared, it is the less matter." One of them expressing a hope that he did not feel anything to the contrary, he replied: "No, no, I don't; I have a comfortable hope and belief that all will be well."

Remarking some time after, on the settlement of his affairs, his small beginning, and how he had been

avored through life, he expressed his concern and sympathy for Friends in straitened circumstances, and that he had been much exercised at times, on account of many in the Society who appeared forward and zealous, but through neglect or mismanagement of their outward affairs, had ministered cause of reproach; observing, that it was wisdom not to appear more in show than in substance, either in our religious or temporal concerns. The night of the 25th he communicated to some of his children much seasonable and heart-tendering advice; recommending above all things to strive for an everlasting inheritance, whereinto they might enter when done with time; concluding in these words: "Love truth, love one another, love Friends and all good people, even all mankind; and be careful to hurt none, no, not the very meanest; if you can do them no good, you should do them no harm." Then mentioning the uncertainty of his continuance here, gave directions that his coffin should be plain, no polish or stain upon it.

Being very low on the 28th, and apprehensive of his end being near, he spoke to some of his children, desiring when the change came, all might keep still and quiet; adding, it was an awful time, and ought to be so to those about him. Some hours after, saying, it would be a relief if he might be favored in his passage, his bodily distress being great; "I But I must not complain; it does not become us to complain; but we may tell each other of our afflictions, without complaining or murmuring. The Almighty has been good to me in my affliction, so that we have great cause to love him." A few hours after, he said, "What manner of persons ought we to be, to bear every dispensation of affliction and trial that comes upon us, as we ought to do?" At another time he said: "Many tedious days and wearisome nights have been my lot these eighteen months past." His son expressing his belief that rest would be very acceptable, he replied: "Yes, an everlasting rest."

On the 13th of the Eleventh month, he uttered the following supplication, "O Lord God Almighty! if it be your blessed will, mitigate my affliction, and relieve me in my distress; not my will, but yours be done." And a little after he said: "The appointed time will come, and it must be waited for; he knows best the right time; his wisdom is very great, and his care and providence over his poor creatures very great indeed." To one of his children, taking leave of him, he said, in substance: "There is great corruption in the world amongst mankind, and there is need of care in bringing up children, and young people, to restrain them; for many are running as the wild asses upon the mountains.'

A few days before he departed, he said: "It is a comfort to me to have my children with me, and it may be a satisfaction to them to see me go. I feel easy in mind on looking backward and forward. I see nothing in my way: the Lord has been good to us, and especially to me in my affliction.'

Much more he expressed at times; continuing sensible, but gradually weakening, he departed this life, on the 24th of the Eleventh month, 1785, in the eighty-first year of his age; having been an elder upwards of forty years, and having ruled well, was worthy of double honor, his memory being of good savor.

JOSEPH HARRIS, son of Joseph and Jane Harris, died at Cork, the 2nd of the Seventh month, 1800, aged eleven years. Some time after the decease of his father he was taken ill with the measles, which proved very severe, and in a short time terminated his life. It had been his concern to take heed to the convictions of the Spirit of Truth in the secret of his heart, and to endeavor to live in the fear of the Lord; the happy effects of which he experienced on a dying bed, being borne up above the fear of death, and enabled to give good advice to his brother, sisters, and others who came to see him.

His aunt sitting by him, he said to her, "I believe I shall not recover." She told him he had been worse and yet recovered; to which he replied, "I think I shall go to my dear father in Heaven: I have much pain here, but I shall not have any pain there, where the Lord's blessing is. It is good to pray. O Lord, you know how often I have prayed to You; you also know my sins. O let your will be done. Preserve my dear mother and sisters, also my dear brother Thomas, and enable her to bring them up in the purity of righteousness. Preserve my dear uncles, aunts, and cousins-set their sins before them and strengthen them to overcome; for you are a merciful God, able to work wonders, even to make the dead arise, and the dry bones walk as if they had life."

To his mother, he said, "My dear mother, if I should be taken from you, do not grieve, for there is no cause. If you do grieve, and it were possible for me to know it, it would be a very great trouble to me." His mother requesting him to try to sleep, he said, "I would rather not." She told him stillness was good for him in every respect. "Yes, mother," said he, but it is good to speak when the Lord requires it." Speaking of one of his uncles who had lately gone into the army, he seemed much concerned about him, and prayed; "O! gracious Father, look down upon my poor uncle Henry, who is roving about on the face of the earth. Be pleased, O Lord, to preserve him from shedding the blood of his fellow creatures; enable him to see the danger of his ways, and to return unto you and become a Lamb of your fold."

Wishing to have his sisters called, he thus addressed the eldest of them, in an affectionate and solemn manner: "Do you know that it is your duty to pray to the Lord every night, to return him thanks for his preservation of you through the day, and to desire his protection during the night; also in the morning to return Him thanks for relieving you from darkness. When you sit down to meals, recollect how many there are, who would be glad of the smallest morsel, while you have full and plenty. Return the Almighty thanks for his bounty, and be good to the poor. Be dutiful to your mother; mind the advice of your uncles, aunts, and friends: love everybody, even those who do not love you-love your enemies. Endeavor to assist your poor, afflicted mother, who is struggling through the world with four children without a father, and the fifth going to be taken from her. Love your little brother and sisters; endeavor to teach them the truth, and walk in the paths of truth, and the Almighty will be a Father to you." Seeing her affected, he said, "Do not cry, for no harm will happen to me." He also gave good advice to his other sisters, and to his brother, charging him to mind the advice of his mother, and good Friends, and to be careful always to tell the truth; desiring them not to forget his counsel; observing, "The children of Israel, after they saw the wonders of the Lord, soon forgot them; but do not you forget what I have said."

Calling his uncle J. Harris, who conducted the business for his mother, he said, "Uncle, sit down; I wish to speak to you. If I should be taken away, will not you comfort my poor, dear mother, and help her to rear up her children, and be as their father. I have always esteemed and loved you as mine, since our dear father was taken away from us. I know you love me, and I am fully sensible of your kindness. I have prayed for you, that you may be preserved in the truth. The Almighty can and will do much for you if you serve him truly. He is still a merciful God. Did he not take his people from their enemies through the Red Sea, as on the dry land? But they forgot him: yet he was still inclined to turn to them. I have prayed for my uncle Henry, that the Lord would turn his heart from evil, and protect him, for he is like a lamb torn from its dam-though he was not torn, but has forsaken. Dear uncle, do you comfort and protect the dear widow and the dear orphans, and help her to bring them up. Pray to Him, who is a husband to the widow, and a father to the fatherless, to protect them. Be as their earthly father, and bring up my dear little brother Thomas, and sister Jane, in the truth. When you retire to your secret chamber to pray to the Almighty, remember my dear mother and aunt, and do you help to comfort them.

"Dear uncle, be a good Friend: when you are in meeting do not be looking about, like many others, but retire inward. Do not let your thoughts wander from the Lord, but let your hopes be stayed on him, for he only is worthy to be worshipped." He also requested his uncle Samuel to take care of his dear mother, and afterward told her that he had two dear uncles, who had promised to take care of her, which seemed to satisfy him much. His aunt and cousin sitting by him, he prayed fervently for them, beseeching the Almighty to be with and preserve them, as he did the three children in the fiery furnace, to keep them from sin, and to make them lambs of Christ's fold. At another time he said: "I do not know whether I shall die at this time, but am quite satisfied, whichever the Lord pleases. I know he is able to raise the dead. His power is the same that ever it was."

To his mother he said: My precious mother, I feel so nearly attached to you, you seem like my own flesh; and surely we are one flesh." To her and his cousin: "I hope you will be preserved, and endeavor to walk in the paths of righteousness, out of which there is no true peace. I was thinking of Jacob, when he had a stone for his pillow, and dreamed he saw a ladder, the top whereof reached to heaven and the bottom to the ground, and he saw the angels ascending and descending thereon; he said: 'Surely the Lord is in this place.' Remember, he did not remain there, but went forward."

About a year before this, he had made use of an improper expression to one of the servants, which caused him much sorrow, and he now requested her to excuse him, saying, it had been a burden upon his mind, and he had often prayed to the Lord for forgiveness. Some allusion being made to his home, he said: It is at home with my Heavenly Father." He prayed to the Lord thus: "O preserve my soul, for you, O Lord I can do it." The night before he died, the physician inquiring how he was, he replied: "I am almost gone: farewell forever. I am almost gone. I hope if we meet again, it will be in a better place." Being greatly tried with restlessness, he said: O, that my body was in my peaceful grave, and my soul in heaven." His mother encouraged him to be patient, and in the Lord's time he would experience relief; he replied: "I mean when it is his holy, Divine will. I am in great agony. O Lord,

relieve me. Mother, I hope I have not offended the Almighty, that he afflicts me with such pain. I do not think I have.” His mother told him the Almighty sometimes permitted his dear children to suffer, perhaps for the good of others. “Consider how he permitted his own beloved Son to suffer unspeakable agonies on the cross for us.” He replied: “Well, I am satisfied. O Lord, if I have committed any sins, be graciously pleased to blot them out of your book. If any one has anything against me, I hope they will excuse me, and that the Almighty will forgive me.”

Being urged to take a drink, he declined, saying: I am almost exhausted; I desire nothing but death, and the presence of the Lord God Almighty.” O! that I was with my Heavenly Father. O! that you were sensible of what I feel.” He desired his uncle to pray for him, and looking steadfastly at him, said: “Is your heart truly and firmly fixed on the Lord God Almighty? It will be to your own great benefit. I have been made sensible this morning what kind relations I have, and what a precious mother, who takes such good care of me. I think I am not worthy of such a dear mother.” Suffering greatly from oppression, he said: “what shall I do for breath. This is a trying time: prepare, O! Israel, to meet your God. His power is the same that ever it was; the same as when he divided the Red Sea for the children of Israel and caused them to pass over on dry ground. Lord take me away, if it be consistent with your will. O! Lord, I am ready; take me-Lord Jesus come-if it consist with your Divine will, relieve my agony, if not, I am satisfied. O! that I was one of your flock-I never was so near death before. O! Lord, when will you send your angels to guard me up to you.”

Early in the morning of the day on which he died, he said, “I hope I shall soon rejoice in the Lord. Nothing but the Lord and heaven can satisfy me. Now you may all go, and let me sleep, except this dear one, looking at his mother: you are all dear, but this is my dearest.” His pain and difficulty of breathing greatly increased, and during his extreme suffering he said, “Can nothing be done to relieve me?” He then desired the Lord to bless those who were about him, and added: “I believe the Lord will bless you. I say it from my heart;” and looking earnestly at his mother, said, Oh! that the Lord may bless you and me, and all the family.” He was now very desirous that his heavenly Father would be pleased to remove him, always, however, adding, “If it be your Divine will.” Then turning to his mother, he said, “Mother pray for me: all of you pray for me, pray to my Heavenly Father to take me-I have but little breath, and am almost exhausted, nothing can relieve me but death.” Soon after he addressed the Almighty, saying, “O! Lord, you sit on your throne, and have said to them on your left hand, 'Depart from me you workers of iniquity into everlasting fire, prepared for the devil and his angels, 'but to those on your right hand, 'Come, you blessed, inherit the kingdom prepared for you from the foundation of the world.' O! may I be of this happy number.”

The solemn close was now evidently near, and this precious child having been made a partaker of the redemption which is in Christ Jesus, was about to be translated into the kingdom of his Savior. Raising his eyes, and clasping his hands, he said, “O! Lord God Almighty, if it be your Divine, all-powerful will, send death, and your holy angels to conduct me to heaven.” Presently after, “I must go, my precious mother; do not hold me. I must go.” Then lying still a little while, he broke forth, “It is just done-my heavenly Father, it is just done;” and raising himself in the bed, exclaimed, “I am going, I am

going"-and quietly departed, we have no doubt to join the blessed company of those who being forgiven for Jesus' sake, cannot die any more, but are as the angels in heaven.

CONCLUSION

The memoirs contained in these volumes furnish ample testimony that the happy effects of pure and undefiled religion are peculiar to no age or condition in life. The child of tender years, and the aged veteran in the Lamb's army-the humble servant as well as the master-the unlearned no less than those who were skilled in knowledge-as they submitted to the cross of Christ, and under the teachings of the Holy Spirit, learned of Him who is meek and lowly in heart, accepting the Lord Jesus in living faith, as their Redeemer, their propitiation, their Leader and Sanctifier, were made joyful partakers of that Salvation which he purchased for us by his precious blood, and amid the pains of expiring nature, were supported by the hope of a glorious immortality. Jesus Christ was their Rock and Refuge, and their hope of Salvation; and he remains to be the only foundation to the present day. Those who build upon Him, through obedience to the power of his Spirit in the secret of their own hearts, will find that He is a Rock against which neither death nor hell can prevail.

Religion is a work of daily self-denial and mortification to the natural mind; and those who expect to enjoy its consolations and its privileges, must deny themselves, take up the daily cross, and follow the Lord Jesus in the regeneration. And seeing there is such a cloud of witnesses to its excellency and advantages, who, though dead, yet speak to us, in the inviting language, "follow us as we followed Christ," may their bright examples induce the reader to lay aside every weight, and the sin which may easily beset, and to run with patience the heavenly race, looking unto Jesus, the Author and Finisher of the saints' faith, that at the close of life he may inherit a crown of glory that shall never fade away.

END OF FOURTH VOLUME