



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

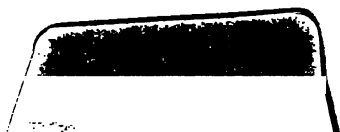
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

A MEMOIR
OF
EDWARD ALEXANDER

49.593.





A MEMOIR
OF
EDWARD ALEXANDER,
WITH
A Testimony
FROM THE
MONTHLY MEETING OF LIMERICK,
AND
EXTRACTS FROM HIS DIARY.

LONDON:
CHARLES GILPIN, 5, BISHOPSGATE WITHOUT;
DUBLIN: J. B. GILPIN, 59, DAME STREET.

1849.



PREFACE,

BY E. A.

FOR a considerable time past it has impressed my mind that I ought to record the Lord's gracious dealings with me from early life ; and, although I consider myself truly as the least amongst many brethren, and have nothing whereof to boast, save infirmities, yet having found benefit in perusing the writings of our pious predecessors in the truth, if it please the Lord that anything which I may have herein to record, may be useful to others, to Him be the glory ; for truly it is by His grace we are what we are, when turned "from darkness to light, and from the power of Satan unto God ;" and feeling, as I do, cordial unity with their writings, I am desirous, as it may please the Lord to enable me, to cast a mite into the treasury, for the benefit of those who are professors of the truth as it is in Jesus.

INTRODUCTION.

THE memory of EDWARD ALEXANDER feeling precious to many of his surviving friends, and they believing that his MSS. contain much valuable matter, are desirous to preserve, in print, some abridged extracts from them; not with any view to extol the creature, but to magnify the efficacy and power of Divine Grace, which, through submission thereunto, made him what he was; preserved him the humble, self-denying disciple of our dear Redeemer, and enabled him, in a dying hour, not only to testify to its sufficiency, but to glorify and praise his great Creator for his goodness and mercy, as well as to make known the power and coming of the Lord Jesus, through whom was his hope of salvation.

Interest is naturally felt in the narratives of those through whom we have received instruction, more especially where a circumspect life holds out the inviting language, "Come, follow me, as I have endeavoured to follow Christ." It is believed many

there are who can cherish, love, and respect his memory; who knew his worth, and were witnesses of his bright example of obedience, dedication, and labour to promote the cause of truth and righteousness in the earth; others, also, in whose hearts seals to his ministry have been impressed, will, no doubt, feel an interest in reading the following pages. May we all reap therefrom instruction and benefit, and be encouraged by the experience of one who, being faithful in the little, ^{was} made ruler over more, and who, in the full surrender of the heart, was permitted to partake of that gracious sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

He has acknowledged "he did not possess as enlarged a natural understanding as many; neither was he favoured with what is generally called a liberal education." His papers were found in a very rough and imperfect state, yet, it being considered the simplicity of his style and lively manner of expression were descriptive of the writer, much care has been taken to retain his own words, even though repetition often occurs, save where grammatical errors or scriptural quotations needed correction.

A TESTIMONY
OF
THE MONTHLY MEETING OF LIMERICK
CONCERNING
EDWARD ALEXANDER.

UNDER the feeling that "the memory of the just is blessed," we believe it right to preserve a memorial of this our beloved friend, not with any view to extol the creature, but rather to direct to the Power which was graciously pleased to carry on the work of preparation, until, in his own time, he called him forth to appear amongst us as a minister of the gospel. And we desire that he, being dead, may continue to speak, in the remembrance of the deep instruction conveyed through him as an instrument, as well as by his bright example of dedication and obedience, that so the fruits of his labours may yet appear, to the praise of the Great Husbandman.

He was born in this city on the 5th of the fourth month, 1788, and was the eldest son of our esteemed friends Samuel and Deborah Alexander, of whose religious care over their offspring the subject of this testimony has left on record, that they endeavoured to bring them up in the fear of the Lord, and were religiously concerned to set them a good example, in plainness of speech, behaviour, and apparel; also in the diligent attendance of our religious meetings; that he remembered his father's wholesome instructions when very young; and to such care, under the Divine blessing, did our beloved departed friend attribute his being preserved in his youth from falling.

into great evils, and that he was at a very early age led to seek acquaintance with his God. And in reference to this period of his life, when perhaps not more than seven years old, he adds, "Being in a lonesome place, I suddenly felt a solemn calm and quiet come over my mind, under which influence I felt deeply humbled, and beheld myself a poor miserable sinner; and so much was my spirit contrited before the Lord, that I prostrated myself on the ground in much brokenness, and was, I think, made to feel so much of his goodness and mercy, as made me long to love, follow, and obey him."

Having now adverted to the early period of his life, little presents for notice in the subsequent years thereof, further than that being at the usual age placed at the business conducted by his father, he still continued to experience the same parental instruction and pious care with which his younger years were favoured.

As he grew to manhood, he manifested a disposition social, kind, and benevolent; feeling acutely for the sufferings of his fellow creatures in poverty and distress, and assisting in various ways to administer to their necessities. Though nothing decidedly religious was apparent in his character at this period, yet it is known to those who were intimately acquainted with him, that, in condescending goodness and mercy, that Power which tendered his youthful heart, still followed him as the "Reprover for sin," in those follies to which youth are too prone, and from which he was not wholly free.

In the latter end of the year 1817 he was married to Jenepher, daughter of the late Reuben and Jenepher Fisher, of Youghal. At the time of this event it doth not appear that the work of grace in his heart had made much progress; but, to use his own words, not long after, his mind began to be visited with stronger convictions of the dangerous situation in which he was placed as regarded

his eternal well-being. Those convictions wrought powerfully upon him, notwithstanding he did not then give up, or yield obedience to that grace which bringeth salvation. It was, however, still the good pleasure of Him, who "sleepeth not by day nor slumbereth by night," to watch over our dear departed brother for good; and to press conviction repeatedly upon his mind, until he was at length enabled to surrender those things which his Heavenly Father's controversy was with. Submission thus wrought, his desires began to grow strong after substantial good; and in a memorandum of his own, commemorating this period, he writes, "I began to hunger and thirst after righteousness, and this drew me to practise retirement, and to feel for ability to pray to my Heavenly Father, against whom I knew I had sinned." In these exercises he had much to contend with, in the assaults of the unwearied adversary, who endeavoured in many ways to mar the Divine work now going on in him. Yet was preservation graciously vouchsafed; and after enduring many conflicts, deep provings, and humiliations, he was enabled to come forth prepared for usefulness in that cause which had now become precious unto him.

About this period he writes, "As I became measurably sensible of the Lord's gracious and remarkable dealings with me, I had at times a belief that it might be required of me to testify of his goodness to others. I have reason to believe, that it would not have been thought, by many of my friends, at all probable that this would have been my allotment in the church; for I did not possess as enlarged a natural understanding as many others; neither was I favoured with what is generally called a liberal education. And although I am perfectly aware that these qualifications are not necessary in the constitution of true ministry, yet when they are in complete subjection to the Spirit of Truth, they may be valued as servants in their

places ; so that, on a retrospect of the past, that saying of the apostle is made good in my experience, 'God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty.' "

The belief thus recorded by our beloved friend, that it might be required of him to testify to others of the Lord's goodness, was evidenced in the fourth month, 1829, when he was concerned to appear in this line of duty in our meetings, which he did acceptably, and at the close of the year 1831 was acknowledged a minister.

He diligently occupied the gift with which he was entrusted ; being thenceforth, with but little intermission, zealously engaged in the service of Truth, having visited all the meetings in this nation, with one exception, and sat with the families of Friends in several of them. He was often engaged in holding public meetings, and frequently held such in places where none of our Society reside. On the appearance of cholera in this city, he was concerned to address the people in several of the streets, and held two meetings with the inhabitants. In the following year, he apprehended it to be his duty to publish a solemn warning to the people of this nation, in reference to that awful visitation, calling them to repentance ; which, being united with by his monthly and quarterly meetings, was, in accordance with his concern, posted up in most cities and towns throughout this kingdom. In the year 1835 he attended the yearly meeting of London, also the quarterly meeting of London and Middlesex ; visited several of the particular meetings in England, Scotland, and North Wales ; and sat with the families of Friends of Devonshire-house monthly meeting, some of the families in Chelmsford, and those at Edinburgh.

In the early part of last year, being liberated for further service in this land, he visited some of the meetings in

Leinster province, and the meeting of Cork, whence he returned home the latter end of seventh month. In the retrospect of these services, he feelingly acknowledged being favoured with the reward of peace. The following first-day he was engaged in our forenoon meeting in a very remarkable and weighty manner; and in a few days after he was seized with severe illness. In the course of the disorder, which was attended with much suffering of body, he was frequently depressed in mind; but even at those seasons his remarks were often deeply instructive, and he was at times engaged to minister to those who visited him. He frequently spoke of the deep exercise he felt on account of others,—of being baptized for the dead; “‘Why are we baptized for the dead, if the dead rise not?’ I often think, ‘if the righteous scarcely be saved, where shall the ungodly and the sinner appear?’” and he dwelt on the necessity of even “the spirits of the just” being “made perfect.” “Only think,” said he, “that in this life such a state of perfection can be attained, that it might be said, ‘that man is perfect, having no will of his own;’ though I am far from such an attainment, having nothing whatever to glory in, but infirmity.” At a later period of his illness, on a hope of his recovery being expressed, he replied, “If it be the Master’s will; I have now no will but His. If he is pleased to restore me, I am ready to follow wherever he may lead, even from pole to pole; or I am willing to suffer whatever he sees meet to appoint. The feeling of desertion and want of evidence, in the early part of my illness, felt hard to bear; but I now see that it was necessary to purify my spirit. All my sins appeared before my mind during that time. It is wonderful how things are brought to remembrance on a sick-bed. I have not had any clear view of the termination, nor do I wish to know, feeling equally resigned as to life or death. I have been enabled to give up my family and friends; and

I believe, if it pleased my Heavenly Father to raise me again, that I shall be willing to leave all to follow Him. I have had an awful view of the state of those who are laid on a sick-bed, without the supporting anchor to lean upon. It is truly an awful state. This view, I believe, was not given on my own account."

During his illness he was often engaged in supplication for his family, and the Society generally. The day preceding his decease he appeared to suffer considerably from difficulty of breathing; yet no murmur escaped him. Being in much pain, he supplicated; "O glorious Lord God Almighty! look down upon a poor worm, thy poor unprofitable servant!" He then said, "Why are thy chariot-wheels so long coming? Why tarry thy chariot-wheels?" Being very much tried with oppression, he asked for a drink of water; on its being given to him, he said, "Blessing of blessings! what should we do without it,—the pure water, the water of life?" It was observed to him that he liked the light; he replied, "The light of the everlasting gospel." He said all his sufferings were in the Divine will.

Being in a tried state of mind, some time after, he supplicated nearly as follows,—“Oh, Lord God Almighty! I acknowledge my sins, my omissions and commissions, from my youth up to the present day; yet, O Lord! be pleased in thy mercy to look down upon us, and regard us, for we are brought very low; thou dost not afflict willingly, nor grieve the children of men; and be pleased, O Lord! whichever way it is, soon to say ‘It is enough.’” Soon after, something being said of wishing to relieve him, he replied, “In the Master’s time.” Shortly after this period it was remarked that his pain subsided.

A few hours before his close, in adverting to it, he said, “The will of the Lord be done;” and, after a pause, remarked, “’Tis awful to contemplate it, but to

me it is fraught with holy resignation." Looking on those around him, he said, "See how peaceful I am, and I hope all your latter ends may be like mine." To his elder children, "Press toward the mark, for the prize of the high calling of God in Jesus Christ. What a blessing it is when our sins go beforehand to judgment. The Lord is my strength and my stay; he also is become my salvation; what more do I want?" To one of his brothers he said, "I cannot perceive a shadow in the way of my spirit being joined to saints and angels, and the spirits of just men made perfect, whose names are written in heaven." At his desire several friends, then in the house, collected in his room, and although in an exhausted state, he was enabled in a weighty, impressive manner to express himself as follows:—"It is said that it is through many tribulations we enter the kingdom, and it would seem that these fiery trials are permitted to purge away the remaining dross, that whatever sins, either of omission or commission, they might be washed away. There is no cause of discouragement, no sign of the great and terrible God in these humiliations; all is mercy. He can work by few as well as by many; the prevailing language of my heart is, 'Draw me; we will run after thee.' The Lord has not forgotten his people; he remembers them in the time of need. I cried unto him from the depths; he inclined unto me, and he heard me from his holy temple. I proclaim it, not with the fear of a dying man, that it is not by works of righteousness which we have done, or any works of our own, that we are saved; I protest before you all that I have no hope of salvation but in the mercy of God, through Jesus Christ our Lord. We have not followed cunningly devised fables when we made known unto you the power and coming of the Lord Jesus, but the pure, living, and eternal substance. 'Strive to enter in at the strait

gate.' 'Call upon me in the day of trouble, and I will answer thee!' This is a trying time,—this is a proving time,—this is a sifting time."

To his wife he said, "Leave thy fatherless children, and I will preserve them alive; and let thy widows trust in me." He mentioned one great temptation which was presented to him in early life; remarking that others, then present, might be similarly tried:—"The liar came to me, and tried to persuade me I could never enter in at the strait gate, nor gain the place in the mansion which my Heavenly Father intended for me; but I was enabled to pray to him to assist me, which he did, and gave me the assurance that I should."

As his close drew nigh, he was evidently engaged in deep mental supplication, concluding vocally as follows, "That thy own works alone may praise thee; for they alone can praise thee; and that thy glory may appear, for thine is the kingdom, and the power, and the glory, for ever and ever. Amen." The foregoing solemn communications, particularly the concluding words, were delivered in a remarkably strong, clear voice, and attended with much power; at the conclusion, he asked to be laid down, and as if he had nothing more to do, scarcely moved afterwards; but continued to breathe shorter and shorter until about five o'clock in the evening of the sixth of tenth month, when, without the slightest struggle, he passed away, and we doubt not his purified spirit entered into its everlasting rest.

His remains were interred in the Friends' burial-ground at Limerick, on the ninth day of the tenth month, 1836. He was in the forty-ninth year of his age, having been a minister about five years.

Thus it has pleased the Great Head of the Church to remove, from works to rewards, our beloved friend, of whom, during his brief period, it may be said, he was a

faithful and diligent labourer in his Lord's vineyard. Being careful to wait for fresh anointing for every service, his ministry was attended with a power that cannot easily be set forth; and by endeavouring to maintain the watch, he was enabled to stand clothed with humility and meekness, as a firm pillar in support of our various testimonies, and was favoured with preservation to the end.

For the youth of our Society he was deeply solicitous, and often discouraged at so little appearance of fruit, after so much labour amongst them. Great was his desire to see them growing in grace, and in the saving knowledge of our Lord and Saviour Jesus Christ, living in the fear of their Creator, obeying his commands, walking humbly before him, and not following the customs and fashions of a vain and delusive world. He was very anxious that they should read the writings of our early Friends, which he valued next to the Holy Scriptures, and expressed much satisfaction that some of those works which were out of print had been lately republished.

He frequently held meetings in this city for those of other professions, and often, on these as well as on other public occasions which presented, was powerfully engaged in advocating the cause of truth and righteousness.

He was diligent in the attendance of all our meetings, and his solid, weighty frame of spirit therein was instructive, even when not a word was spoken. Wherever his lot was cast, the sick and the afflicted shared his sympathy; he often addressed the language of encouragement to the mourners in Zion, yet was concerned to warn the careless professors, and those who felt conviction, but refused to listen to the reproofs of instruction, dwelling on the awful state of those whose sins do not go beforehand to judgment, or who rest in a profession of religion, often expressing, in testimony, that profession, without

the possession of the truth, will never do anything for us.

Great was the exercise he felt on behalf of his brethren and sisters, that they might know the Lord for themselves, and by a surrender of those things which are displeasing in his sight, and a conformity to what his law written in the heart requires, they might experience a death unto sin, and a new birth unto righteousness.

In considering the great loss which the church has sustained by the removal of this faithful watchman, we wish to remember how continually he directed us from himself, as a feeble instrument, to the inward teacher, who, as he was often led to express, was always present, and could only qualify for usefulness. He was much respected and beloved by those who knew him, it being his constant endeavour to keep a conscience void of offence towards God and man.

Given forth at our monthly meeting of Limerick, held there the tenth day of the first month, 1837, and signed therein by a number of men and women Friends.

MUNSTER QUARTERLY MEETING,

Held at Cork, 16th 1st Mo., 1837.

The foregoing Testimony concerning our late beloved friend, Edward Alexander, has been read in this meeting, and is feelingly united with.

Signed, on behalf of the Meeting,

THOMAS WHITE JACOB,
ELIZ. WAKEFIELD STRANGMAN, } Clerks.

MEMOIR,

&c., &c.

I WAS born in the city of Limerick, in the fourth month, 1788. My parents were Samuel and Deborah Alexander; they endeavoured to bring their children up in the fear of the Lord. I remember my father's wholesome instructions, even when I was very young. About that time I was once sent on an errand to a lonesome place, when I suddenly felt a solemn calm and quiet come over my mind; under which influence I felt deeply humbled, and beheld myself a poor, miserable, sinner, and so much was my spirit contrited before the Lord, that I prostrated myself on the ground in much brokenness, and was, I think, made to feel so much of His goodness and mercy, as made me long to love, follow, and obey Him. Thus I am convinced that, in very early life, the minds of children are visited, even powerfully, at seasons; how careful, then, ought parents to be, that they cherish these early appearances of the new birth.

Notwithstanding my many advantages, I was very wild and fond of amusement, so that in a little time I lost these good impressions.

When about fourteen years of age, I was put to business in my father's shop, where I had pretty constant employment. We had in our employment (unknown to my dear parents) some persons whose example was very hurtful, and when I look back to that time, I cannot feel sufficiently thankful to the Author of all our mercies in that I was not caught in some of the snares of our soul's enemy; nevertheless, I did not wholly escape the pollution, but was remarkably preserved, so that now, on a retrospect, I can truly say, it was the Lord alone preserved me, to the praise of the glory of His grace. I trust this may be a warning to parents and such as have the care of youth, to be very particular in the choice they make of servants, apprentices, or others, with whom their children may have necessarily to associate. However, such is the force of example, and such was my natural inclination, that I joined in with that which was hurtful, and my mind was from time to time led away, so that I had almost forgotten the earlier visitations of redeeming love and mercy, and went on indulging myself in things unlawful, till almost destroyed thereby. I became also very proud and vain, and although preserved almost entirely from bringing

outward reproach on myself or the Society of which I am a member, yet I went great lengths in sin. I am a monument of the Divine mercy—a brand plucked from the fire! O that I could praise the Lord for his goodness, and for his wonderful works towards me, for though his anger was not turned away, his hand was stretched out still, and I was at times closely followed by convictions, but got from under them and again laid the reins on the neck of my lusts till almost overwhelmed in evil; yet would the Lord in mercy send rebuke after rebuke, so that at length I had no rest in my alienation from Him. Oh, how awful for any to be in this state, “strangers to the covenants of promise, having no hope, and without God in the world!” Such, at that time, was my state; but praises for ever be unto Him, who condescended to bring me up out of the “horrible pit;” for it would only have been just, had He at that time separated me for ever from His holy presence, and from the glory of His power.

My constitution was strong; I used then to calculate on many coming years, and my enemy did not fail to take every advantage; his temptations were powerful, and I was quite inclined to put off the day of repentance; but blessed be the name of the Lord, as I advanced in years, He increased my uneasiness, and my convictions both day and night,

that I could not always rest and take pleasure in wrong things ; so that I am an experimental witness of that declaration of my blessed Saviour and Redeemer respecting His Holy Spirit, "When He is come He will reprove the world of sin."

About this time I have to note a preservation vouchsafed to me, which was as follows :—I went with one or two others as guide, [and] the horse on which I rode being very spirited, took head and ran away. I was not able to manage him, and lost my seat, falling sideways from his back. I had behind me a valisse, in which one of my spurs caught, and my hat having fallen from me, I hung in that perilous situation ; and though the time was not long [during] which my life was in such jeopardy, yet a much shorter period would have terminated my existence, save for the Arm unseen.

Had there been but a small stone in the way, my head being so close to the level road, in all human probability that day had been my last. "O Lord, thou preservest man and beast." Thus, as I proceed in my journal, I believe it right for me to place stones of memorial which I have with me, in the view of those who are desiring to "praise the Lord for his goodness, and for his wonderful works to the children of men," as well as duly to appreciate those mercies, not daring to attribute them to what is usually termed chance or accident,

but to that Almighty Arm of Power by which all things are upheld, and which from time to time proclaims, in these His preservations, that "His tender mercies are over all His works."

In the twenty-ninth year of my age, I married Jenepher Fisher, of Youghal, daughter of the late Reuben and Jenepher Fisher. Not long after, my mind began to be visited with stronger convictions of the dangerous situation in which I was placed as regarded my eternal well-being, which wrought powerfully upon me; yet, for all this, I would not give up, nor yield obedience to that grace which (where it is obeyed) bringeth salvation, but followed my own evil inclinations, until my Lord was pleased, in a very awful manner, to awaken and arouse me from such a state. One time, whilst in the midst of transgression and rebellion against His law written in the heart, I was seized with great horror of mind, and at the same moment with such sudden weakness of all bodily powers, that I thought I should have dropped dead, without time allowed to cry, "God be merciful to me a sinner." Oh, the awfulness of that moment! then the earth trembled and shook! "When Thou didst terrible things which we looked not for, Thou camest down." There remained to me nothing "but a certain fearful looking for of judgment and fiery indignation." Oh thou who readest these lines, I

warn thee, in the fear and dread of the Lord God of Heaven and Earth, obey at once the voice of the Holy Spirit, lest thou also come into such a state.

However, He still upheld me ; and in this depth of sudden amazement and horror, even as from the belly of hell, I cried unto Him, and surely my voice must, through the Redeemer's mercy, have entered into His ear, or I should have been numbered with the silent dead, and my immortal part would have gone into that state of unutterable torment " where their worm dieth not, and the fire is not quenched." In this dispensation, Jesus Christ came to call another Lazarus [spiritually] from the dead ; and it was His powerful voice and word to the spiritual ear, which, praises to His adorable name, was not so shut that it could not hear, even after having lain so long a time in the grave. Oh ! how did I then feel, and how clearly have I since seen, that as He raised him up in the days of His [personal] appearance amongst men, so did He, in that day of His great power, visit my spiritual ear with the language " Come forth." Oh yes, even though bound hand and foot with the grave-clothes of corruption ; blessed, magnified and adored, be the name of my God for ever, through Jesus Christ our Lord ! Amen.

Now, through the grace given unto me, an unworthy and unprofitable servant, I can set my seal

to many Scripture declarations, not from the saying of any man, but from sensible experience of their truth and efficacy. This visitation was His voice to me in my state of spiritual death; it is also to thousands and tens of thousands, yea, to all the sons and daughters of Adam in the fall; but although they hear it, even the voice of His Holy Spirit reproving for sin, (which is the voice and call that we must hear, or we cannot be brought to spiritual life,) yet many there be who will not hearken to it.

This glorious and powerful work is that of the Lord Jesus Christ, and nothing is required of us, as creatures, but submission to Him herein. Thus are we brought to the heartfelt acknowledgment that it is "not by works of righteousness which we have done, but according to His mercy He saveth us." Surely Christ is all in the work of redemption;—redemption from sin in this present life, through which work of His, first done at Calvary, and afterwards on His second appearance to those who look for Him, He presents His workmanship, (thus created anew unto good works,) "faultless before the presence of His glory with exceeding joy."

Now to proceed with my own state:—notwithstanding the foregoing powerful visitation, I still kept hold of that which was pleasing to the flesh,

and yielded to the easily besetting sin, but with more fear and reluctance than before; yet my soul's enemy was far from letting go his hold. He kept it as the strong man armed; and here was the great display of the forbearance and long-suffering of my gracious Lord, inasmuch as He had patience with me, and still followed me with powerful convictions. Day by day I felt myself under condemnation, in which condition another Scripture was made good in my experience, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction."

I thought I went into a small room; it was without furniture, and very gloomy, being lighted only by a window near the ceiling, barely sufficient to show the objects in the apartment. Here I beheld a former acquaintance, just as he usually appeared while living; (I did not in this dream recollect that he had ceased to exist;) but on my approaching to speak with him, I observed extreme anguish and agony in his countenance. My first impression was that of his suffering much inward pain. When I was about to put some question to him, I observed his hands were placed on his sides, as if the better to enable him to bear the excruciating torture in which he appeared to be. He slowly extended one arm and reached it out,

laying hold of one of mine, which when he had firmly grasped, he slowly raised the other, and pointed to a part of the room which had escaped my notice, and where there appeared a door partly open, to which he led me; we entered; his finger still pointing to some object before us, towards which I looked, and beheld a majestic person seated on a bench, whereon were displayed the insignia of royalty. This person appeared to be the Judge; he took no notice of us, but held in his hand a small scales or balance, upon which his whole attention seemed to be fixed. When my companion (who I thought watched me with awful interest) perceived that my eye was placed upon the Judge, he pressed my arm, which he still continued to keep in his hand, with considerable force, and then for the first time opened his mouth, with this awful, but impressive language, "The deeds done in the body;" upon which I awoke in great terror, and needed no interpreter to open the vision for me. It took deep hold of my mind. What shall I render unto thee, O Lord, for all thy benefits and mercies, and I by no means worthy of the least of them?

After the Lord had thus manifested His mercy toward me, and had enabled me to part with some things with which His controversy was, my enemy was ready with other temptations, in order to

prevent my progress in the way of life and salvation; and at one time, when my mind was much engaged in the thought of those things, a question arose, whether Christ did really speak with us by His Holy Spirit, and upon this I dwelt for some time, and seemed unable to come to a satisfactory conclusion about it. Yet here again did my gracious Lord condescend to help me, for when in sorrow and doubt upon this question, my eye lit upon a Testament; I thought, it may please the Lord to resolve this question for me, by some passage presenting, and I opened it; when these lines immediately presented, "Thou hast both seen Him, and it is He who talketh with thee." Hereupon doubt was removed, even in a remarkable manner. Thus does infinite goodness and mercy condescend to the weakness of His poor frail creatures.

Notwithstanding these many and remarkable visitations of redeeming love, I would often look back at, and strongly incline to touch, taste, and handle the forbidden fruit; but at this time, I began to "hunger and thirst after righteousness;" and I saw that I must ask if I would receive; seek, if I would find; and knock, if I would have my Lord open unto me. This drew me to feel for ability to pray to my heavenly Father, against whom I knew that I had sinned; but when I began to practise retirement, and when favoured

therein to supplicate the Lord, oh how did the enemy strive to prevent me! oh, the many ways he made use of, to hinder my calling upon the name of the Lord!

In 3rd month, 1828, he was appointed to fill the office of overseer in his monthly meeting, left vacant by his father's decease.

The following memorandums are extracted from his Diary, which he records having commenced in the 39th year of his age:—

1827.—7th mo., 19th.—Our guide is the Holy Spirit, who calls us to “walk in the light;” and “if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.” We must experience this before we can be altogether Christians: and I desire this for myself more than any other thing.

26th.—A day of baptism spiritually, in which is united a little bodily suffering. Surely, if we are saved, it must be by the washing of regeneration.

27th.—Scarcely a crumb picked up to-day: the daily bread must be laboured for. A fresh feeling of love to the whole human race, which, perhaps, is a little token of passing from death unto life.

8th mo., 10th.—We must surely be baptised, and that with the Holy Ghost, and with fire, before we

can come to experience union and communion with our God. Though painful, it is a great favour to experience this baptising power, as every one whom the Lord loves He chastens. Oh! then, let us rather invite *Him* to come, "whose fan is in His hand, and let Him thoroughly purge His floor, and gather the wheat into His garner, and burn up our chaffy nature with unquenchable fire;" that all things may be brought into conformity to His holy will; that He whose sole right it is, may come to reign in us; that "the government may be on His shoulders, whose name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Let us take His yoke upon us, and learn of Him, who was meek and lowly in heart. The best education we can receive is in the school of Christ. *He* teaches "as never man taught."

23rd.—I fear that I possess in some degree the spirit that the children of Israel did when they cried, "Wherefore have ye brought us up out of Egypt, to die in the wilderness?"

Lord, give me a heart of flesh, that I may feel with full force all that Thou hast done for me, the least worthy to receive any favour at Thy holy hand. Send forth Thy light, oh Lord! into this benighted soul. Make me humble, for Thy holy name's sake, I beseech Thee.

9th mo., 4th.—I am now in the wilderness, without being able to discover either the pillar of cloud, or of fire. Is not this a state in which one must be liable to go astray? Yes, only for the certainty that the Lord's "tender mercies are over all His works." I can truly say, it is because of them that I am not consumed; even "because His compassions fail not." When shall the glorious "Sun of Righteousness arise, with healing in His wings?"

1828.—7th month.—[Lord] Thou knowest how awful it appears to me to compass Thy holy altar. Enable me to "wash mine hands in innocence." Let me not touch the ark of the testimony without being anointed; let not my lips be opened, unless they be touched with a live coal from Thy holy altar. Preserve me, I beseech Thee, from the beguiling transformation of the unwearied adversary; and enable me clearly to distinguish between the voice of Thy beloved Son and the voice of the stranger.

9th month.—To us, as a religious Society, I believe it belongs, in a very particular manner, to mix as little as possible with the world's spirit; because, if we keep to our ancient principles, we shall not be conformed to the world. We must "be transformed by the renewing of our minds;" and without this, I am persuaded that no person

can be a true Christian ; and if we endeavour for this transforming power, no doubt but it will, when we possess it, point out to us distinctly how far we may, or ought to, interfere with concerns different from itself.

Many and specious are the baits which the enemy of our souls holds out, to allure us into the spirit of the world : but assuredly the call continues to be to us, "Come out from amongst them, and be ye separate." Oh, ye who are in your graves of sin, hear this holy voice, and wait not, as I did, to have the heavens and the earth shaken to the centre. Oh, "tarry not in all the plain," but fly for your lives, for the Lord will pour forth of His wrath upon all the sons and daughters of disobedience. Recollect that He waits to be gracious ; and that He has promised to pour out His Holy Spirit upon us. "Choose ye this day whom ye will serve." Oh ! I beseech you, "by the mercies of God," choose the Lord for your portion, and the God of Jacob for the lot of your inheritance. Look not back upon Egypt ; let there be no consulting with flesh and blood, but bow, I beseech you, bow in mercy, and wait not to do it, [till] the judgments and terrors of the Most High draw near unto you. Some of you sleep a most dangerous sleep ;—be willing to be awakened out of it, lest you "sleep the sleep of death." There is no standing still in religion. Do

you not long for the "knowledge of the Lord to cover the earth, as the waters cover the sea?"

This cannot be experienced but according to the advances made in religion; and the call is still, in unmerited mercy, extended, "Say to my people that they go forward."

In the 4th month, 1829, he appeared in the ministry, upon which subject he writes:—"As I became measurably sensible of the Lord's gracious and remarkable dealings with me, I had, at times, a belief that it might be required of me to testify of His goodness to others; and, as I was enabled to obey the dictates of the Spirit of Truth, my understanding was opened by degrees, and I became increasingly sensible that he who will be a true believer in, and follower of, our Lord and Saviour Jesus Christ, must be taught in his school; and that out of it there can be no growth in grace or in saving knowledge, agreeably to His gracious invitation, 'Learn of me, for I am meek and lowly of heart.' And I was made truly sensible of the truth of the apostle's declaration, we are not 'sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.' It is certain that this is the first lesson we must learn, if we sincerely desire to follow Him, 'who made Himself of no reputation, and took upon Him the form of a servant, and became obedient unto death, even the

death of the cross.' And as these things were opened to me, I was led to consider another very important Scripture, in reference to the dependent state in which we are placed, and that it is not in our power by any means to understand the things of God, by all our natural faculties, or deep research into the experience of former ages. No! no exertion of ours will ever discover the deep things of God; so this Scripture ought to have a very humiliating effect on the mind, 'For what man knoweth the things of a man, save the spirit of man, which is in him? Even so, the things of God knoweth no man, but the Spirit of God;' and further, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him, neither can He know them, because they are spiritually discerned.' Here the query properly applies to the natural or unregenerate man, 'Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection?' No! it is only as He pleases that He reveals Himself, or those secret things which belong unto Him: but this is a lesson hard to be learned by the proud heart of man. I speak not as though I had already attained—far from it:—but I am satisfied that those who are called to the work of the ministry must be brought down to the lowest place, even to sit at the foot of the Cross; and there only will they rightly see them-

selves : and whilst favoured to abide there, they can have no garment but humility.”

6th mo., 19th.—How easy it is to *assume* an appearance of sanctity ;—to *speak* of religion and holy things ;—to *write* of them ;—to appear unto men to fast.

Wash me [O Lord] : make me to know that I am nothing ; that Thou art all in all ; that without Thee I can do nothing ; give me a sight of my own vile self ; purify me ; enable me to practise self-denial—to *hate* self. Give that to the fire which is for the fire ; that to the hammer which is for the hammer ; and that to the sword which is for the sword.

8th mo., 12th.—After a little act of dedication yesterday, I thought peace seemed to flow. O [Lord] may my soul be truly thankful to Thee for this, together with all Thy other innumerable blessings showered down in abundance.

10th month.—Oh ! that none of us may be content with professing the truth, or measuring ourselves by any lower standard than that of Him who is “the way, the truth, and the life ;” who tasted death for every man, and who continues to call to sinners, “Come unto me all ye that labour and are heavy laden, and I will give you rest.” I compare those who content themselves with anything short of vital Christianity,—those who content themselves with an outside show of worship, without

experiencing the renovating influence of the Divine Light in its performance ;—I compare all such to those who glory in appearance, and not in heart,—who have a name to live, and are dead.

11th mo., 19th.—Dry, barren, poor, for want of watchfulness. In all states how needful is the injunction, “Watch.” For want of this watchful temper of mind, “the little foxes” creep in unawares, and (almost unobserved) “spoil the tender vines.” Oh, what loss is sustained hereby ; losing a little in the spiritual life is to lose much. Keep thy eyes steadily fixed on the light. If, in my outward journey through a wilderness, I lose sight of my guide, I go astray ; so must I also do in my spiritual journey through this life, unless I keep in sight of my guide.

12th mo., 1st.—My mind is so occupied, on account of others, that my desire now is, that I may be enabled to keep my own vineyard. Oh ! when shall I know that I am of God, as well as I know that the whole world lieth in wickedness ? Never, until He is graciously pleased to permit His Holy Spirit to bear witness with my spirit that I am *His*.

1830.—3rd mo., 17th.—“The heart is deceitful above all things, and desperately wicked ; who can know it ?” What evils, proceeding from it, do the

Scriptures present! Surely, he that trusteth in his own heart is a fool; and so it may be said of him who never examines or searches it. There is no way of exterminating the foes existing in it, but by daily watching unto prayer; therefore it is said, "Keep thy heart with all diligence."

26th.—There is no place of safety for us, whether in the commencement of our religious experience, or the more advanced stage of it, but under the shadow of His wings, where we first came to trust. It is dangerous to be, in the least degree, off the watch. The enemy is diligent in seeking our souls as his prey; his stratagems are deep; his snares numerous. Why, then, should we be negligent? "Watch and pray that ye enter not into temptation." "What I say unto you, I say unto all, watch."

5th mo., 15th.—It is obvious that we cannot serve two masters, [and] that we cannot be heirs of two kingdoms. If we will be "heirs of God, and joint heirs with Christ," we must accept the terms proposed for becoming such. If we will reign with Christ, we must also suffer with Him. If we will rise with Him into everlasting life, we must be buried with Him in baptism: "Take up thy cross:" this is setting out on the journey.

8th mo., 28th.—Endeavour, oh my soul! to keep close to the path of self-denial: endeavour to

acquaint thyself with it, and to be exercised in it; it is healthful for thee. Oh! how much more can thy holy Lord show thee, than he has shown thee; yet do thou ask Him to show thee only what He sees meet. Endeavour, with all thy might, to have always in thee, [the desire] not *my* will but *Thine*. Oh! try to have it honestly and sincerely before Him. Ask Him to lead thee down to the washing pool—often to lead thee thereto.

9th mo., 7th. — Two instances of unsavoury converse to-day, notwithstanding all that has passed. Hast thou, oh my soul, suffered so many things in vain? Grant [O Lord] that thy precious, holy cause may not have suffered, through the unwatchfulness of thy poor finite being.

10th mo., 22nd.—Simply to attend to the discoveries of that Divine Light, which makes manifest the will of our heavenly Father concerning us, ought to be a primary object with us. If it is not so with me, I don't think I shall see that glorious day, wherein the burden shall be taken away from off my shoulders, and the yoke from off my neck, and the yoke "be destroyed because of the anointing."

1831.—In a state of desertion, comparable to the winter, be careful not to take one step out of the well-known course, either spiritually or temporally, but wait patiently and hope quietly, oh my soul,

for deliverance, which will be granted when thy Lord sees meet; and His time is always the best time.

5th mo., 14th.—When the Lord, by his Holy Spirit, pleads with us, either in the way of reproof, instruction, or correction, the adversary then rises to oppose Him in His work; therefore we must, under such circumstances, humbly use our best efforts, to lift up our souls to God in prayer, to strengthen us to co-operate with his Holy Spirit, and to resist our unwearied adversary.

(Without date.)—The soul that will see Christ, and be united with Him, must avoid sin, for while sin is entertained, He is not savingly believed in. But He gives power to become sons and daughters to them who believe in His name, that is, His power. If the heart resist the power of Christ, it cannot be washed from its iniquity; but, if we experience what the “finished work” is, it must submit. Christ begins the work in every heart that submits to Him, He carries it on, and Christ finishes the work, in the heart that faithfully keeps with Him. Thus in His appearance by his Holy Spirit in the heart, He joins not to any sin, but comes to redeem from it. “And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.”

6th mo., 26th.—The enemy is against all Christian exercises. He is opposed to our attending

religious meetings, and, if we do attend them, he labours hard to keep the mind from its proper business therein, by diverting it with various objects; by keeping it directed outwards; by introducing the cares and concerns of this life, and even (when he can accomplish it) by evil insinuations, and thoughts far from innocent in themselves.

About this time he believed it was required of him to have the following printed and circulated, and several copies, in large-sized bills, posted up through the city, which was accordingly done.

“TO THE INHABITANTS OF THIS CITY.

“I am very much grieved, day after day, in beholding the sins which abound among us. It is sin which causes the Divine displeasure to fall upon us, whenever it does; and why should we run the hazard of exciting it against us, merely to gratify our sensual passions and appetites.

“This, therefore, is to exhort and beseech you, my dear fellow-citizens, both collectively and individually, to cease from sin and iniquity, lest the just judgments of a long-offended and long-suffering God fall with weight upon our heads. Is He not able to crush us in a moment, and shall we not fear and dread to continue sinning against, and offending Him day and night?

“Oh! I call upon you to remember how it is recorded, that His judgments fell with dreadful weight upon those cities and kingdoms, the inhabitants whereof lived in sin, and in forgetfulness of their God! Remember Sodom and Gomorrah — Jerusalem — Babylon!—how they were overthrown and destroyed from under heaven, together with their inhabitants, because of their sins!

“Do not imagine that because the Lord’s judgments have never fallen upon us, in the way of public calamity, that it will continue to be the case. Oh no! It is because he is a long-suffering and merciful God, that they have not hitherto fallen upon us; but assuredly, if we continue in the same course of sin and iniquity, we cannot reasonably expect to escape his righteous judgments; and, perhaps, when it may be too late, we shall have to call upon Him for that mercy, which, though repeatedly offered to us, we have hitherto neglected and disregarded.

“Oh! may we never forget the memorable expressions of our blessed and holy Redeemer, in the days of His personal appearance amongst men, ‘If ye die in your sins, whither I go ye cannot come.’

“I remain, your friend,

“EDWARD ALEXANDER.

“*Limerick, 6th mo., 1831.*”

7th mo., 8th.—There is really much danger of our being foiled, after we are advanced pretty far in the strait and narrow way, because our enemy doubles his diligence. And after we have been enabled, through grace, to conquer the evil propensities which outwardly manifested themselves through us, we find that we have to contend with inward enemies, both numerous and powerful; therefore a double guard is necessary—a constant watch must be maintained.

(Without date.)—When we awake, how desirable to find the mind bending toward that which is good. It mostly is an hour when the enemy watches to turn it to his own advantage, by immediately presenting some object or matter for consideration, which the poor, weak, frail creature is most apt at once to take up; and then the mind goes forth ruminating and pondering, considering and settling; thus his point is gained, in seducing the mind after him, into the mazes of wandering. It is deprived of the spiritual refreshment, which it would lie in the way of obtaining, if it watched more diligently.

21st.—Returned from the quarterly meeting at Youghal. Enjoyed favours there, and also on the way home. But, oh, the instability of the creature! I was, on my arrival, betrayed into a little warmth of expression at a disagreeable occurrence. This

was unbecoming, indeed! Lord, I implore thy pardon.

8th month, 1st.—Thy life, oh my soul, can only be preserved by obedience to the discoveries of the light of Christ in thee. Keep close to its pointings and thou wilt yet find, through the mercy of God, that thy standing is upon that rock, against which the gates of hell will never be able to prevail. Look every moment at the Comforter, for He is thy life, granted in adorable mercy to lead thee, and to guide thee into all truth, and to abide with thee for ever. Glory be to redeeming grace! Small, indeed, is my finite comprehension of it.

8th month, 23rd.—Last evening, I think I experienced what it was, for the “blast of the terrible ones” to be “as a storm against the wall.” I think I knew something of the enemy coming in like a flood; but the Holy Spirit of my God was, nevertheless, lifted up as a standard against him; and I believe I was favoured to take refuge under the shadow of Almighty goodness.

9th month, 8th.—When the prophet Ezekiel received the roll of his prophecy, it was written within and on the backside with mourning, lamentation and woe, on account of the desolation of the houses of Judah and Jerusalem, because the walls were broken down, and the gates burned with fire; because the church was gone into the wilderness,

and the sons and the daughters were carried away captive. Thus it is, I believe, in degree, with all those of the present day, whom the Lord calls to hear the word at His mouth, and to warn the people from Him. Oh! how does my soul mourn over the desolations which I behold in our Israel!

It is said of our blessed Lord, that "they did esteem him stricken, smitten of God, and afflicted;" and that "He was a man of sorrows and acquainted with grief." Far be it from me to attempt a comparison between Him, and me, a poor worm of the earth; but I would like to draw comfort herefrom, if I were worthy to do so. If He condescended to make me one of the sons whom He leads unto glory through suffering.—Oh! if He would but send forth one ray of comfort into my poor, solitary, benighted soul! I thought this day of Jonah, how he cried from the lower parts of the earth and was heard. Oh! may I be enabled to abide in the patience, even should I be more stripped, more oft in deaths.

Limerick, 11mo., 1831.

MY DEAR FRIEND,—My mind seemed turned toward thee, with fervent desire for thy preservation in every respect, and that nothing may be able to separate thee from the love of God, which is in Christ Jesus our Lord. I believe thou hast been

drawn by the cords of His redeeming love toward Himself; that He has, in His unutterable mercy and goodness, clearly shown, to the eye of thy spiritual understanding, the transitoriness and uncertainty of all sublunary things, their unsatisfying nature, and of what shadows they are composed.

It is a great favour to have that eye opened in us which can see thus, because it leads us to look toward "that city which hath foundations," and encourages us to persevere in the way of truth and righteousness, following in implicit obedience the Captain of our Salvation. Oh! that all within us, my dear friend, may bow low before our Holy Head, who continues to be the preserver and protector of His church and people, in the midst of every trial permitted.

May faith and confidence in His mercy, through our holy Redeemer, grow and increase amongst the living remnant in our Israel. For notwithstanding the very great declension and giving way in our ranks, it is cause for humble thankfulness that there are yet preserved those whose chief concern is "to press toward the mark, for the prize of our high calling." May we be found amongst this number; if we are, whatever trials may be permitted to attend us, however high the tempests may rise, ours will be the blessed experience, that "the Lord on high is mightier than the noise of many waters."

Many circumstances have of late occurred in our Society, which frequently bring to my remembrance the intimation given by the Almighty to Samuel, "I will do a thing in Israel, at which, both the ears of every one that heareth it shall tingle." I apprehend that the effect which they should have on us who behold them, is, to bring us nearer and nearer to the source and fountain of all good; to make us more humble, and deeply to feel our dependance on him; to "put our mouth in the dust, if so be there may be hope."

On the 15th of the 11th month, 1831, he was acknowledged a minister in unity.

11th month, 22nd.—The many snares laid for the feet of the Lord's devoted children, by the enemy of all righteousness, can hardly be described, or the many stratagems he makes use of to take them unawares. I have been, at times, deeply tried in this way, and I doubt not but that this has been permitted, not only in order to try my faith in the all-preserving power of the Lord, but also [to enable me by experience] to proclaim it to others who are, or who may be, called to advocate the cause of truth. These, indeed, have need of the whole armour of light, as well as of the sword of the Spirit, with which they are armed to fight the Lord's battles.

12th mo., 28th.—Be assured, fellow-traveller, Zion-ward, that even though thou mayest be advanced far in thy spiritual journey, thou hast still to combat with the cruel, unwearied adversary. He will strive his utmost to make thee cast away thy confidence, so that thy only safety consists in cleaving and keeping close to thy guide; thy Moses in the wilderness, even thy Holy Redeemer, who, with a mighty hand and a stretched out arm, brought thee out of the land of Egypt, from the house of bondage; therefore thy only safety is, in keeping close to Him who hath dealt thus marvelously and mercifully with thee.

1832.—1st mo., 2nd.—Another year has just passed away, and I have entered upon a new one. Oh my soul, continue the cry, "What shall I render unto the Lord for all His benefits toward me?" If thou hast, through the unmerited grace and mercy of thy precious and holy Redeemer, been enabled, in a small degree, to "bind the sacrifice with cords, even unto the horns of the altar," continue to pray for His holy help to bind it yet closer. And now, oh my soul, set thee up way-marks, even His past adorable and wonderful mercies extended to thee!

1st mo., 6th.—What a deplorable mistake the generality of mankind appear to make, in occupying

their time and talents as if it were for this state of existence, and not for one of eternal duration, they were created. Oh, how awful will this appear, when the mortal is desired to put on immortality : when the soul stands, disrobed of its tabernacle of clay, in the presence of its Maker ! Surely, we never were created to live in this world, merely to make provision for the flesh, or to accumulate earthly treasure ? No ! believe most assuredly, whoever thou art, or whatever thy situation in life may be, thou wast created for a nobler purpose, even not to live unto thyself, but to Him who died for thee and rose again ; and if thou dost not believe this, and dost not endeavour to live to the glory and praise of Him who created thee, know, most assuredly, that thy destruction will be of thyself, when thou shalt hear the awful sentence, “Depart from me, I know you not.”

(Without date.) — Although our Lord Jesus Christ is the Saviour, and all that come unto the Father must come by Him, yet as He came not to save men in their sins, but from their sins, there must be a co-operation with Him in His work, as a Redeemer to redeem us from all iniquity, and as a Saviour to save us from our sins. We must experience Him, as a refiner, as a purifier, as a sanctifier, before we can know Him as our justifier ; so that it is by His carrying forward His own

living work in each of our souls, that He becomes to us a Saviour indeed ; and it is only as we know Him thus, that we can call Him Lord. Here our own works are excluded, but Christ's righteousness is accepted with God, and Christ makes His righteousness ours, by the washing of regeneration, and by our submission to [His] power ; and thus we come to experience Him to be made unto us, by the Father, "wisdom, and righteousness, and sanctification, and redemption."

4th mo., 13th.—It is an easy matter to record a desire, to prefer a petition with the lip and tongue, and yet not to have the heart engaged therein. I often fear this with regard to myself. Cleanse me [O Lord] from all my impurities ; make me sincere ; purify my heart ; preserve me in this wintry season ; look at me with an eye of pity, for Thou knowest all my weakness, unworthiness, and my manifold infirmities.

On the 19th of the 4th month, he obtained a certificate from his monthly meeting, to visit the different meetings in the province of Ulster. In conversation with his wife, he told her, that he had been much tried and discouraged at the prospect of leaving his family, on account of the cholera, which was then in England, and expected to visit these shores ; but that Almighty Goodness had marvellously condescended to his weakness, and

given him the assurance, that his family should be all kept as in the hollow of His hand, and that they should meet again in peace and safety. This was a great support to both him and his wife, during the trying time that ensued, for the most part of which they were separated. He left home on the 20th, to attend the quarterly meeting in Clonmel, from which place he writes to his wife—“I am rather strengthened in the belief, that I am in the way of my duty, which is consoling; and from my feelings I humbly believe (all unworthy as I am) that what I expressed to thee, the evening previous to my departure, will be our experience; for which belief, renewedly confirmed since (then), together with all the other mercies conferred upon us, may our spirits bow low before Him, who has thus marvellously helped us, in humble acknowledgment thereof; and that we may endeavour to prove our love to Him, by seeking to do His holy will and commandments.”

Clonmel, 4th mo., 24th.—I may thankfully acknowledge that I feel better than when I left home; and believe that if favoured to keep low before the Lord, strength will be every way mercifully vouchsafed, equal to the requirings of Him who has hitherto gone before, leading and guiding as He sees meet. Oh! may I be as nothing before Him, for I am assured that this is the safe state

for us ; when we are really humbled before Him, He then regards us for good. The conclusive meeting was, I believe, mercifully owned by our Holy Head.

From Clonmel he proceeded to Dublin, to attend the yearly meeting, from whence he writes,

4th mo., 28th.—I desire humbly to acknowledge the many favours still in unmerited mercy continued. The cholera does not yet appear to have made much progress here, but I apprehend that if there be not a turning from sin and iniquity amongst the people, it will yet visit more severely. I think it awful that this visitation is not more laid to heart: it does not appear to make the impression which it ought to do.

This is indeed a weighty undertaking ; yet I know that He who puts forth in the work, is able to help those whom He sees meet thus to employ ; and although the grain of faith has at times been almost lost sight of, yet a secret hand has been extended, so as not to let it be altogether made shipwreck of ; and if consistent with the Master's will, I humbly crave even ever so small an increase thereof.

Belfast, (1st day) 5th mo., 6th.—I arrived at Lisburn last evening, and attended their two meetings here this day, which were favoured seasons, and I desire may not be forgotten. Hitherto I

have been cared for, and helped, far beyond my deserts, and I humbly trust I may be preserved from doing or receiving harm. Truly, my walk in the field of labour seems like as “on a sea of glass mingled with fire;” so that I feel, yea sensibly feel, that of myself I can do nothing.

I think my heavenly Father has helped me, and I fervently desire that *all* my reliance may be upon Him; that I may “trust in Him with all my heart, and not lean to my own understanding.”

He writes from Lisburn on the 9th :—

“Since I wrote last I attended meetings at Lower Grange, Antrim, and Ballinderry, at each of which best help was afforded.”

On 4th day, he had a meeting at Rich-hill, and on 5th day attended that in Lisburn; after which he was at an appointed meeting at Hillsborough, where he had very close labour. He proceeded thence to Lurgan and Moyallen, from which place, on the 13th, he writes,

“I ask for help, and I think it has not been withheld: surely, when I consider my own weakness and insufficiency, it ought to produce unfeigned and humble gratitude, when qualification is experienced to handle the Word of Life; and that such has been the case I have no cause to doubt. Though temptations in various ways surround, yet I think strength has been afforded to

look beyond them. The weather has been very cold, and the wind high, yet I have been preserved from taking cold, which, together with my having been where disease stalks abroad, ought to live in my remembrance with thankfulness. Oh! that the people may consider and fear that Almighty Power, which has sent this scourge; for it does appear to me, that if this be not the case it will overflow. He is visiting for our iniquities, yet whilst doing so, His hand is stretched out still."

Having visited all the meetings in the province, except the small one at Ballinacree, he returned home, and was favoured with feelings of peace; and, soon after, thus acknowledges in his Diary his thankfulness for the support vouchsafed.

5th mo., 19th.—"I have been favoured by Thee, O Thou, who, with the Son of Thy love, art eternally worthy of all praise, to experience thy protection and preservation, in going to and returning from my late visit. O may my soul commemorate thy goodness and thy wonderful works towards thy worthless creature."

6th mo., 5th.—"The awful malady prevails in this city. Who is now worthy to take refuge in that 'strong tower, the Name of the Lord!' 'The righteous runneth into it and is safe.' Holy Lord God, I humbly pray Thee to do away with all improper confidence which may exist in me, not

only during this awful visitation of thy righteous judgments, but also at all other times while I have my being. Cause me to feel and to acknowledge that I possess nothing which would entitle me or mine to thy protection more than others ; and that it is only and alone of thy infinite and unmerited mercy, that I am spared sharing in the judgments of which others around me are partaking. Oh grant [this] through thy beloved Son, my Lord and Saviour Jesus Christ. Amen."

His next service was extremely trying to the natural disposition. Feeling it his duty to speak to the inhabitants of this city, in the streets, in which he was accompanied by two friends, they proceeded to one of the streets in the old town, and stood still there. The people gathered round them, and he was led to warn them to repent and forsake their evil ways: they heard him quietly. In five different streets he had to raise his voice against their unholy ways, and warn them to repent, lest the judgments of the Lord should overtake them.

He also held two public meetings here [Limerick], one on the 6th, and the other on the 28th of 6th mo.; the latter was exclusively for the upper classes.

To —————

Limerick, 6th mo., 1832.

Thou art much in my thoughts this evening, together with thy parting injunction—viz., “Keep in the watch-tower;” may it increasingly be my concern to do so, as I am sure [herein] is my safety, and I have no doubt of its peculiar applicability at this day, wherein all things seem shaken by the judgments of a long suffering and justly offended Creator. We have been for some weeks under the awful visitation now in this land; may it have the desired effect upon all hearts; if it have not, what can we expect but its continuance, or a severer judgment? Truly, the Lord has risen. Oh! that the inhabitants of the world may now learn righteousness. Feeling bound, as I humbly trust I do, in a measure of that love which binds the disciples one to another, as well as to their dear Lord and Master, I have desired thy renewed strength and encouragement in Him, whom thou hast hitherto endeavoured faithfully to follow; may He be graciously pleased largely to renew to thee the evidences of His redeeming love and mercy, and to shed over thee the influences of that heavenly peace which passes all human knowledge or understanding. Surely, my dear friend, thou knowest Him in whom thou hast believed; that thou hast not been follow-

ing “cunningly-devised fables,” but the pure, living, eternal substance. May He who is infinite in mercy and power continue to help thee, as one of His humble, depending children ; lead thee in green pastures, and cause thee to lie down by the still waters, giving thee to experience, through all His dispensations, that His everlasting arm is underneath ; and now, in the evening of thy day, cause thee to rejoice in Him, and to give thanks at the remembrance of His holiness. I humbly trust and believe that at this time there is an awakening in many minds out of that slumbering state, a form of godliness ; and surely, if this effect is produced by the voice which now speaks from heaven, it will be a happy day for the church, as well as the individual members of it.

On the 10th of 7th mo., he obtained a certificate of his monthly meeting, setting him at liberty for service in his own province ; and he left home accordingly on the 21st, for Cork, to visit the families of Friends belonging to that monthly meeting. On the 22nd, he writes :—“Informed friends, at the conclusion of the meeting this morning, of the object of my visit, and soon after commenced, and have paid three visits. I feel deeply tried in spirit ; more so, I think, than at any time heretofore ; but I believe it is quite needful that it should be so, in

order that no dependence may live [in me], but that which has a right foundation. It is truly an arduous and deeply humiliating engagement. Oh ! may my heavenly Father preserve alive the grain of faith, which so often seems ready to be swallowed up by an opposite principle."

Whilst he was thus engaged visiting families in Cork, the cholera prevailed to a great extent in Limerick. His mind was deeply tried, from hearing indirectly of the death of his next-door neighbour of this fatal disease ; and the enemy did not fail to take advantage of this, suggesting that it was absolutely necessary for him to return home ; to which he so far yielded, as to have thoughts of doing so next day. While in this state, he went to the house of a friend, under much discouragement, who, without knowing the state of his mind, asked him if he had ever heard of the remarkable dream of —, whilst from home on religious service. Upon its being related, it struck E. A. as being peculiarly applicable to his case, and he believed it was intended as an interposition of Providence for his encouragement. He went to his lodgings much relieved in mind, feeling no doubt but that it was the enemy who had been endeavouring to cast him down, and persuade him to quit the field of labour, which was fully confirmed by his receiving, next post, a letter from his wife, mentioning their neighbour's death

in such a manner as quite to remove all anxiety on account of his family.

On the 27th, he writes :—" I continue to be helped beyond my expectations. May I duly appreciate the favours conferred upon me."

"8th mo., 2nd.—Went to Youghal on 7th day, and attended their forenoon meeting on 1st day. The afternoon one was at six o'clock, to which the neighbours [were] invited. I hope it was a profitable time : the people were well-behaved and attentive, and great seriousness appeared on many of their countenances. Second day, attended the funeral of ——. I believe I have been in my right place here, and have been marvellously helped from time to time, for which I desire to be thankful."

Whilst in Youghal, his mind was impressed with a belief that it was required of him to sit with a family in whose house lay the remains of a Friend who had died of the cholera. The enemy, however, so far worked upon his fear of death, that, although he went to the house twice, he turned away without going in ; but, feeling the terrors of the Lord for disobedience to his requirings, he was made willing to go ; and on entering the house, greatly to his own admiration, all fear of death was removed.

He had public meetings at Bandon, Kinsale, Clonakilty, Cove, and Passage, of which he says, "they were favoured seasons ;" and also at Middle-

ton, Castle Martyr, Killeagh, and Waterford, from whence he returned home; and afterwards held meetings at Ennis, Newmarket, Killaloe, O'Brien's Bridge, Castle Connell, and Adare.

He continued at home until the 15th of 9th month, when he left it for Clonmel, from whence he writes, on the 16th:—"I was helped in meeting this day to my own admiration, after which had friends of the select meeting together, and imparted to them a desire to have meetings in Carrick, Fetherd, Cashel, Thurles, and Tipperary; when, after solid deliberation, and, I trust, a degree of true sympathy, Friends agreed to forward [it], and we are likely to have a meeting at Carrick, at one o'clock to-morrow. However desirous I am to be at home, I feel, through holy help, less anxious about it than has been the case at other times; and I am sure that according to our unreserved obedience our peace will flow. I trust I may experience an increase of dedication to the will of my heavenly Father."

Meetings were held in all the above places, except Tipperary, in which E. A. thankfully acknowledges having been favoured with best help. That at Thurles was held in a room over the market-house, and was well attended, many of the poorer class being present, whom E. A. addressed, pretty soon after the meeting was gathered. He

had proceeded a short time in addressing another class, when a priest entered the room, and desired all Roman Catholics to withdraw: most of that persuasion attended promptly to his directions. Notwithstanding this interruption, the meeting was not broken up; several of the company remained together with Friends; and although the priest came to the door, with a whip in his hand, to keep the people off, yet several of them returned to the meeting, and remained till the conclusion.

The meeting in Tipperary was not as satisfactory as some others, the people being very restless; yet he was favoured with peace, in feeling "no condemnation," which he always said was as much as he deserved.

On the 29th of 8th mo., he writes in his Diary, "Wonderful are Thy works, and Thy mercies towards me; and feeling my own unworthiness thereof, I am afraid, for I know not how to manifest my thankfulness to Thee. I humbly implore Thee, continue to me the sight and sense of my own entire nothingness; yea, grant me a yet deeper and deeper sense thereof!

"9th mo., 7th.—Help is laid on One who is mighty to save. Think [oh my soul.] Live deep. Get down to the seed. Sit at the foot of the cross. Go to Calvary. Seek the sense of the agony in the

garden of Gethsemane. Look at Christ. Close in with Him.

“O Lord Jesus! make Thyself more and more manifest in the souls of myself and my beloved partner. Root and Offspring of David! Bright and Morning Star! make us take heed to the light which shineth in the dark place. Shine, Day Star, shine brighter and brighter unto the perfect day. Oh, make us love Thee more, and serve Thee better; and let us count nothing too near, or too dear, to part with for Thee, oh Thou chiefest amongst ten thousand, and altogether lovely.”

On the 13th of 11th mo., 1832, he laid before his monthly meeting a concern to visit the families of friends belonging to Dublin monthly meeting; and also of visiting the other meetings in the province of Leinster. A certificate being granted him, he left home on the 19th for Dublin, and proceeded with the visit, accompanied by — of that place. On the 24th, he writes, “Thy letter was cordial to my feelings, in the midst of my dippings and strippings, which are many; yet I desire to feel thankful, that I am helped on wonderfully, and at times enabled to believe, that as we continue to love and serve Him, who hath hitherto helped us, He will still condescend to do so; and though, at seasons, I am permitted to feel what it is almost to hope against hope, in the

continual descending into the depths, which are necessary amidst such a variety as is here to be met with, yet I humbly hope to be preserved in faith and patience, for I never felt more sensibly that of myself I can do nothing, than since my coming here."

11th mo., 29th.—We continue, through mercy, to get on as well as could be expected, and seem favoured with strength equal to the day; so that if this blessing is continued to us, we shall think ourselves well off.

The favourable accounts from home are indeed cause for gratitude to Him, whose care will, I believe, be still extended, according as we keep near the word nigh in our hearts. Deep are the seasons through which we have to pass; but as patience is abode under, I trust we shall be helped by Him, without whose continued mercy we are indeed nothing.

12th mo., 4th.—We have now got through 120 sittings. I continue at seasons to be as in the deeps, but I know that it must be so, and hope to be preserved in the patience; and if permitted to feel no condemnation, it is as much as I can expect.

12th mo., 10th.—Through Divine favour, we have been enabled to get through Friends' families in the city, except three, which it is likely may be

this evening. Deep, very deep, have been my dippings since coming to this great city, and surely, only holy help was near, I should often have been ready to quit the field. I sincerely desire to be reverently thankful for the preservation experienced in baptisms, such as were, no doubt, necessary; but also such as I never before witnessed. We had a meeting at seven o'clock last evening, with those who are not in membership, but who attend our meetings. I trust it was a favoured season.

12th mo., 14th.—We have been two days at Kingstown and its neighbourhood, seeing Friends' families, and were at their meeting on 4th day. I continue, through mercy, to be preserved in usual health, and trust, on looking at the little we have been favoured to get through, that there is no condemnation.

From Dublin they proceeded to visit the other meetings in the province, and on the 19th he writes from Mountmellick:—"Attended their monthly meeting here to-day. Although the weather has been very severe, we have been mercifully preserved and cared for, which I humbly trust, all unworthy as we are, will still be vouchsafed by our gracious Master. May we endeavour to walk worthy of our many blessings and mercies."

Roscrea, 12th mo., 25th.—Though, at seasons, I have felt deep poverty of spirit, and have almost

constant trial that way, yet I humbly trust there is no condemnation.

Carlow, 12th mo., 28th.—I apprehend it will not be required of me to go into the County Wexford till after the Spring Quarterly Meeting in Mountmellick. This change in my mind did not arise from myself, nor from any desire to get home sooner than I ought, but it has sprung, I believe, in that light in which there is safety. I can truly say we have not a hard Master to serve, neither one who deals with us according to our deserts, but according to His own mercies.

To —————

Limerick, 3rd month, 1st, 1833.

I suppose thou hadst some deep plunges ; whatever the cause or causes may be which introduce our minds into the deeps, it is assuredly good for us to be thus exercised ; and I believe it is often necessary for us to be so, even when we are unable (as is mostly the case) to discern the cause thereof ourselves ; this is the effectual working of that power which is alone able to subdue all things unto itself ; and although we may apprehend it a long season that we are kept in the furnace, and though undesirable it is to flesh and blood, yet we know it is through this operation that we are prepared to exercise a being brought into that state (which is

truly a great one), wherein there is no condemnation; may we therefore endeavour to maintain the faith and patience, or rather to cleave to that power which can enable us to do so. I think I can say, I often rejoice in that thou hast been preserved from time to time, from thy youth, in the circumspect walking, until brought to that place in the body which thou now occupiest; mayest thou in it feel thyself not only increasingly bound "to the law and to the testimony," but also to our holy Head, to thy own unspeakable peace, and His glory. As far as I am capable of feeling, I think there is continued cause for mourning and lamentation within our borders; may those, then, who are mercifully preserved alive, endeavour to dwell deep with the suffering seed in all lowliness and humility, for herein is the safety of such. If in unmerited mercy a remnant had not been preserved, I believe the Ark of the Testimony would have been taken before now; therefore, may all those who have to bear it on their shoulders, while passing over this Jordan, feel their feet established on firm ground; and so they will, according as they cease to glory in any thing save the Cross of our Lord Jesus Christ, by which the world is crucified unto us and we unto the world.

That we and ours may seek after a growth in grace, and in the knowledge of our Lord Jesus

Christ, is the present desire of thy sincerely affectionate,

EDWARD ALEXANDER.

In accordance with the view expressed in the foregoing, he did not proceed to finish his visit in Leinster province, until 4th mo., 1833, when he attended the quarterly meeting in Mountmellick, in the different sittings of which he was largely and acceptably engaged.

From Ballintore he writes:—"5th. We arrived here last evening, and had a meeting this morning, to which Friends from Ferns came. We intend proceeding to Cooladine this evening, to have a meeting there to-morrow. I have been favoured to get on agreeably, and trust it may continue so, if it be right; for truly I am still dealt with according to the Lord's mercies; and surely we have cause to bless His holy name. May we endeavour to come into a nearer and nearer acquaintance with Him; and as this becomes our concern, we shall still experience His help."

6th mo., 14th.—He thus writes in his Diary:—

"All thy trials and deep provings, oh my soul, are only to bring thee nearer and nearer unto God, that so thou mayest dwell near Him, and that no service to which thou art called in the church may have any mixture of the creature, but

be the immediate offspring of the Holy Spirit. It is through this means that God is glorified, and the church edified ; therefore humbly resign thyself into His Holy Hand, that He may purify thee, and patiently endure the repeated baptisms of ‘the Holy Ghost and of fire.’ Oh God, grant me thy grace to do thus, I humbly implore thee, through and for the sake of my blessed Lord and Saviour. Amen.”

On the 16th of 7th mo., 1833, he laid before his monthly meeting a concern to have the following serious warning printed and posted up in all the cities and towns throughout Ireland, where practicable ; and Friends having united therewith, it was also laid before the quarterly meeting, where it met with approbation. It was accordingly printed in large-sized bills, and posted up to a considerable extent in the cities and towns of Ireland, under the direction of the Yearly Meetings’ Committee :—

“ R E P E N T !

THE CHOLERA,

With which we have been lately visited, is but a drop fallen out of the cup of the Lord’s just indignation, for our manifold sins : more of whose righteous judgments we may expect will be poured forth upon us, unless we

REPENT ! ”

E

He spent part of the summer of this year at Kilkee, with his wife and family. Whilst there, we find the following written in his Diary:—

9th month.—Beware, oh my soul, of the lawful things; of having thyself too much in them. The good blessings of my heavenly Father will be turned into snares by my unwearied foe, if I watch not. Study to use the lawful things lawfully. Oh how subtilly the devil works, to make the mind so dwell upon its temporal and lawful gratifications, as that they may have the largest share of its attention. The Lord knows what a temptation and a snare is in my lawful things, if I am not favoured to keep all in subjection to the regulating power of Thy Cross, most blessed Saviour and Redeemer!

(Without date.)—"Come out from among them and be ye separate," continues to be the call of our Holy Head to His Church, because He will have it "a glorious church, not having spot, or wrinkle, or any such thing;" so there is no work of men's hands in the spiritual building, of which Christ is the head. Each member must be daily concerned to keep themselves pure, and the church pure; to wait diligently upon Him, and in the silence of all flesh to know, from Him, their places in the body; and as passive clay in His holy hand, be made vessels meet for His use. "He will not give his

glory to another, nor his praise to graven images :” therefore we should be jealous over our own spirits, lest the enemy draw us into a snare.

To _____

8th mo., 1833.

MY DEAR FRIEND,—I was glad of the information contained in thy valued lines, that the Master has seen meet, in His unmerited mercy, to direct the steps of a brother to this part of His vineyard. May He strengthen and support thee under the exercises which, in all probability, thou wilt meet with in passing along.

I have no doubt but as thy day is, so shall thy strength be, and as thou hast experienced Him to be thy strength in weakness, so will it be as faithfulness is abode in. It is a time of trial to those who are called more conspicuously to put their hand unto the plough, and it is necessary for these often to “consider Him, who endured such contradiction of sinners,” lest they be weary, and faint in their minds. But assuredly He is with, and loves His own, however He may, in His inscrutable wisdom, see meet to hide His face from them, to try that faith which is more precious than gold. I believe both thou and I know, in measure, the fulfilment of that Scripture, “He leads the blind by a way they know not ;” so we may trust Him

indeed, as He makes us often sensible that “His tender mercies are over all His works.”

TO THE SAME.

Limerick, 11th mo., 1833.

I am glad to hear of thy present employment in thy Master's service ; and can, I trust, sympathise with thee in thy being often “baptised for the dead.” I have no doubt but that thy provings are deep, and that not only at this time, but since thy arrival amongst us, thou hast often had to “pass through the valley of the shadow of death ;” and I have craved thy preservation on every hand ; which thou wilt surely experience, as faithfulness is abode in.

Thy being led to —, at this time, is of the Lord's doing I have no doubt ; and as thou art willing to “die daily,” to be buried with thy Lord and Master, thou wilt experience Him to be indeed the “resurrection and the life,” to thy great joy and rejoicing. He will enable thee, from season to season, to make use of the spiritual weapons (wherewith He has armed thee) to the pulling down of strongholds, to thy humble admiration ; therefore be encouraged to be where the Master is ; and as I have no doubt but He is crucified in many places, where thy lot will be cast, be satisfied to be crucified with Him ; and as thou keepest

thus near Him, He will enable thee at seasons, in the fresh feeling of His life-giving power and presence, to trample under foot all the powers of death and darkness, with which thou mayest be assaulted, either in thy own particular, or in those whose states thou mayest be called to minister unto. Therefore be comforted and strengthened, renewedly to put thy trust and confidence in Him, who is thus leading thee forth, and as thou keepest near Him, he will preserve thee through all, to His own glory.

TO THE SAME.

Limerick, 12th mo., 1833.

I often thought that I could sympathise with thee in thy dippings as into the very bottom of Jordan, even when it seemed to thee as overflowing "all its banks;" but assured I am, that thou hast been, and wilt be preserved upon that foundation, against which all storms beat in vain, as faithfulness is kept in. I am glad the Master has seen meet to employ thee thus in this place, therefore desire not to be liberated before the light shine, in which thou canst discern the language "it is enough;" for I think the Master will work more and more through thee, and by thee, to His own glory, according as thou art enabled to yield thy will to Him. Let me remind thee, who does the enemy of all righteousness daily accuse, discourage,

cast down, and try to destroy? Are they not the persons upon whom the Lord would pour forth more abundantly of the anointing? Are they not the poor, humble, foolish little babes? Those who are in the simplicity? Surely it is such as these he would swallow up. How often do I contemplate him saying to these, "Ah, I have prevailed against him, and now that he lieth, he shall rise up no more." If I am not mistaken, the accuser has been seeking thy life,—the precious life; and yet, after all, thou dost, through redeeming love and mercy, experience that it is hid with Christ in God; and that all the powers of death and darkness can never destroy it, or the vessel containing it, so long as they are favoured to experience an abiding in the fear of their dear Lord and Master.

I desire thy encouragement, and that thou mayest experience Divine support from day to day. Fear no man, for as thou art concerned only to fear the Lord of Hosts, He will enable thee to praise Him, in all His dispensations, and He will administer the sheaves of peace in His *own time*.

To _____

Limerick, 30th of 10th mo., 1833.

I humbly trust the Committee about to sit may be favoured to issue such advice, or take such other

step, as in the ordering of best wisdom may appear right for the preservation of the flock in this part of the Lord's vineyard: the only place of safety for us is the watch-tower: much depends on our keeping therein, feeling our utter inability to do anything even for our preservation, independent of that Divine power which gathered us to be a people, and whose protecting care is as much wanting to us now as ever it was.

Oh! that there were less of a disposition to remove the ancient landmarks! How lamentable and how many are the consequences of this disposition prevailing—the prospect is fearful. May the Lord protect us in this island from the inroads which the cruel adversary appears to be making in another place: may we be enabled to watch and to make a firm stand against all the transformings of the enemy, either in ourselves or others, though our so doing be attended with suffering; and seek ability to maintain and uphold that faith which was once delivered to the saints, and which I have no doubt was the foundation upon which our worthy predecessors were concerned to build. May we bear in mind at what expense of tribulation and suffering the inheritance was purchased for us by them. I desire that your meeting together, at this important time to our religious Society, may be favoured with the presence of Him whose wisdom is *alone* profit.

able to direct, and without which thou knowest how fruitless are all our exertions.

To ———

Limerick, 1st of 11th mo., 1838.

“——— As the Father hath life in Himself, so hath He given to the Son to have life in Himself; and He that followeth Him shall not walk in darkness, but shall have the light of life.” Oh! how does my soul crave for thee and for myself, that we may endeavour to keep low with the life, whilst we may have to feel that the holy seed is indeed under oppression and deep suffering.

The Lord has preserved thee from time to time, and clothed thee with strength; and now I have no doubt but He designs that thou mayest be covered with the whole armour of light, wherein and whereby thou wilt be enabled not only to resist all the fiery darts of the enemy in thine own particular, but also to discern his wicked designs in his transformation into the appearance of an angel of light in others; those who are enabled to withstand him in his present potent “deceivableness of unrighteousness,” may expect many dreadful assaults from him, and the only place of safety for them is lying low in the fear and dread of the Lord of Hosts, and in entire abasedness of soul before His awful majesty; this will be their defence, even “the mu-

nitions of rocks ;" bread will be given them, their water shall be sure, and abiding in this state, discernment will be given, and the spiritual vision cleared, so that the deceiving spirit (let it be covered over with ever so plausible an exterior, as of righteousness and holiness,) will be discovered and kept out;—the fear of man will be done away, and the power of God be experienced, reigning in its own authority and dominion over all that is of a contrary nature. .

Whilst I think my spirit breathes the language, "Spare thy people, O Lord!" I was led to the foregoing observations, in considering the many ways in which our Society is assaulted at present, by the enemy, both inwardly and outwardly; and I have desired that such of us as are favoured with a sense hereof may, through the tender mercy and love of our God, be preserved from the snares, and be by Him enabled, each of us in his allotted station, to be as saviours on the Mount Zion; as faithful watchmen, for the lion is roused from the thicket.

In saluting thee thus, I crave that each of us may be brought under the burden which we have to bear, so that everything which the Light of Christ points at, as tending to lead from the beaten path, the way cast up for the ransomed and redeemed of the Lord to walk in, may be resisted with firmness, and in the meekness, gentleness, and patience of which our Holy Head was so glorious a pattern.

May we, with fear and trembling, pray for preservation for ourselves and our brethren from the present deceitful, beautifully gilded snares of him who seeks the destruction of the Lord's heritage; not being afraid to resist whatever does not bear the royal signet, but rightly seek for strength to stand on the Lord's side, in quietness and in confidence, believing that, as we abide in faith on the immutable Rock of Ages, Christ Jesus our Lord, none of the contending elements will be permitted to overwhelm us.

To ———

Limerick, 27th of 11th mo., 1833.

——— Desires have arisen on behalf of my beloved friends, that you may be filled with the Spirit of wisdom in the fear of the Lord,—be enabled to go down into the bottom of Jordan—that deep may call unto deep—that clear, quick, spiritual perception may be granted unto you—discernment which will enable you to see if the ark be moving on unstable waters, and to protect it, if it is. Exercise has latterly covered my spirit, for our preservation in this land from the snares of the enemy. May the Lord Almighty pour forth upon you abundantly of His Holy Spirit; for, assuredly, as you endeavour, in simplicity and godly sincerity, individually, to get under the influence

thereof, it will not be withheld, and you will receive strength from on high to do your duty faithfully, and in single uprightness of soul.

It appears clear to the view of my mind, that the enemy so works at present, that, if it were possible, the very elect will be deceived. There is a covering—yea, the outward deportment is covered over with the appearance of sanctity, righteousness, and holiness; and they who thus appear may be, “touching the righteousness of the law, blameless;” and these being apprehensive that there is in this righteousness “no condemnation,” they are anxious to do all the good they can to and for their fellow-mortals; and in this desire they proceed to the work which, under such circumstances, is not required at their hands.

These observations are not personal, but are those which have laid hold on my mind as being the present snare the deceiver is making use of to betray us, and, if he could, to destroy us, as a Society which was raised up, that, through Christ’s righteousness put on us, the kingdom, reign, and power of darkness should be destroyed, so far as the Almighty might see meet to make use of us for that purpose. Let us pray that our heavenly Father may bring us more and more into that state in which alone the things which remain to be hid from the wise and prudent are revealed.

In the 11th and 12th months of this year, he paid a very acceptable visit to the families of Friends belonging to his own monthly meeting.

He left home on the 17th of 2nd month, 1834, to visit the families of Friends belonging to Carlow monthly meeting. On the 18th, he writes — “I have felt peace in coming along, and trust I am in my right place, which is, indeed, cause for thankfulness.”

22nd of 2nd month. — “I have now visited Friends’ families in this town, and several of them in the country. I feel moving along, according to apprehended duty, to be very awful work, and am, at times, brought low in mind; but I know this is necessary; however, I can humbly acknowledge that best help is often vouchsafed to one of the most unprofitable servants.”

After visiting the families of Kilconner meeting, he writes — “I am about to leave for Ballitore, in order to sit with Friends’ families belonging to that meeting. Through unmerited mercy, I am preserved in usual health, and, which is the greater favour, ability is granted, in going along, to do what I apprehend to be my duty; so that, on every hand, we have renewed cause to ‘thank God and take courage.’”

To ———

Limerick, 3rd mo., 1834.

MY DEAR FRIEND, ——— I believe that all whom the [Lord] sees meet to use as instruments in His holy hand, and who are faithfully devoted, have nothing to look for at the present time but suffering; for if the servant is to be where the Master is, surely it follows that suffering must be their portion, He being persecuted in many ways.

I find it, as thou remarks, the prevailing disposition with many amongst us to be looking for a cry of peace, and resisting that which more properly belongs to us, that an enemy is at hand. Oh how I feel the situation of many to be similar to that described by the prophet, "it set him on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart." May the Lord enable us to "watch and pray that we enter not into temptation," for the appearances of our enemy are easily discerned, when he shows his cloven foot in any outward, glaring inconsistency; but in his transformation as into "an angel of light," he is discovered by few. I believe there is nothing for us, but keeping close to our first principles, in lowliness and humility, trusting in the Lord with all our hearts, and not leaning to our own understanding, nothing doubting but that He is able to

carry on His own work to His own praise ; so I am persuaded, that whilst the Delilah, on whose lap many may be reposing, is secretly depriving them of that wherein their strength lay, others, having no dependance upon their own wisdom or righteousness, will experience continued preservation, upon the immutable foundation, the Rock of Ages, Christ Jesus our Lord ; which foundation stands sure, and will be found so, when the sandy foundations are all swept away. We do not serve a hard Master, but one who is graciously disposed (notwithstanding our omissions and commissions) to regard “the dust of Zion, and satisfy her poor with bread.”

I desire thy encouragement and perseverance in the way cast up for thee, and in which (whilst preserved in the child-like simplicity and humility) thou wilt continue to be made use of ; doing thy part in repairing the breaches, and building the waste places ; so thou wilt experience, at seasons, beauty administered unto thee for ashes, “the oil of joy for mourning, and the garment of praise for the spirit of heaviness.”

On the 2nd of 3rd month, he held a public meeting in Friends’ Meeting-house, in Limerick ; and on the 18th, one in the hall of the County Court-house, for the poor inhabitants of Mary’s

parish, and although much intimidation was used by the Roman Catholic priests to prevent it, yet, through Divine favour, the meeting ended to satisfaction.

He had, for a considerable time, believed that it would be required of him to hold a public meeting in the town of Kilkenny, where none of the members of our Society reside. He left home on the 22nd of 5th month to perform this service. On the 24th he writes, from Clonmel—"I am returned after being at Kilkenny, and have abundant cause for thankfulness to the Author of all our mercies, inasmuch as we were favoured with a quiet, solemn season: all was contrary to my expectation, as great indeed were the doubts and fears with which my mind was tried. The meeting was well attended; some very respectable persons were there, and several of the poorer class, who behaved remarkably well. I was helped to unburden my mind; and though trying the prospect had been, yet surely I have renewed cause to trust in the Master, who still deals with me, not indeed according to my deserts."

He left home on the 19th of 6th month, to visit the families belonging to County Tipperary monthly meeting. He was accompanied by a friend of Clonmel, from which place he writes—

"6th mo., 23rd.—We commenced our visit yesterday. I have renewed cause for thankfulness, in

that strength is mercifully afforded to go forward; and have no reason to doubt my being in my right place."

"6th mo., 26th.—Through continued favour, I have now to say that we have concluded our visit in this town and neighbourhood, and intend going to Cahir to-morrow morning, where I do not apprehend the lightest part of the service, as I look to having a public meeting there." (It was held on the 29th.) "We have, indeed, renewed cause for thankfulness to the Father of Mercies, who is abundant in loving-kindness to a poor unprofitable servant. Oh, may He make me sensible of my own unworthiness, and keep me so; for I have been favoured to get on, both publicly and privately, to my humble admiration; so I desire that we may reverently return Him the praise due unto His ever-excellent name!"

His next service was a similar visit to the families of Friends in Waterford, from which place he writes, on the 25th of 8th month—"Surely we have continued cause to thank and bless our heavenly Father, for His mercies and preservations, which I believe will be according as we endeavour to 'fear God and keep his commandments.' Yesterday's meetings were exercising seasons; this place is greatly stripped, and appears likely to be more so. At the conclusion of the

morning meeting, Friends were requested to keep their seats, when my minute was read. I am here in the way of my duty; very poor indeed, and, in degree, made sensible of my own unworthiness. My mind is under much exercise, but it is right that it should be so; and I am sure that the Master is able to make all grace abound towards us, when He sees meet. I am favoured with peace in being here at this time: oh! that resignation may be granted to follow the Holy Leader through the depths, for they must be passed through, especially in this service of visiting families; and we know that if the servant is to be where the Master is, it must, in many instances, be in a very low place. He is crucified in many hearts; and in others there reigns the form of godliness, without the power. Such being the state of things, there cannot be much rejoicing; but if I am mercifully preserved, I hope to be permitted to feel no condemnation."

"8th mo., 30th.—I have been favoured to get on so far to my satisfaction and peace; it is, indeed, a great favour to be thus cared for and helped as I have been; may we not be unmindful of our many mercies."

"8th mo., 31st.—I have concluded on having a meeting at Piltown, which will detain me a little longer from home. It came on my mind with such weight, that I could not but give up, and assuredly there is no peace but in obeying. I am resigned;

but have no prospect, at present, of any thing beyond that service."

The meeting was accordingly held at Piltown, on the 2nd of 9th month, after which he returned home; but again left it on the 23rd; and on the 25th he had a public meeting at Mayfield.

He again left home for service in the province of Leinster, and, on the 2nd of 11th month, writes from Mountmellick, "I feel as if I were in my right place, and desire to be resigned even though it be in silent suffering, or viewing in the night the reigning desolation. However, I know the Master can cause the alarm to be sounded in His own time, and such may be the case when He sees meet to order it. Oh may we, who know these things, continue to look unto Him, who has hitherto marvellously helped us, and I believe He will yet enable us to praise Him more, and serve Him better."

Mountrath, 11th mo., 18th.—I have, through unmerited goodness, to acknowledge that hitherto the Lord hath helped: surely we have cause humbly to thank the Author of all our mercies. We ended our work in the town of Mountmellick on 5th day. On 4th day evening, we had a public meeting, which was well attended, and, I trust, a favoured season. On 5th day, we sat with a few Friends within a mile or two of Mountmellick, and left for Ballinakill and Rathdowney; visited the few there,

and left for this place. The remaining places are Birr, Roscrea, and Knock ; but, as Friends' families are so scattered up and down the country, I cannot say what time it may take ere we see them all."

He attended the monthly meetings in Dublin in 11th and 12th months ; and, in the intermediate time, was engaged in performing visits of a religious nature in that meeting.

To ———

Limerick, 17th of 2nd month, 1835.

—— I had previously heard of the dear sufferer's indisposition. May you feel your minds stayed upon Him whose "will the winds and the waves obey," "whose judgments are unsearchable, and His ways past finding out." I have thought thus on perusing the afflictive information, how that the sound of the trumpet waxeth louder and louder ; but let us remember where!—even in the Lord's holy mountain, calling us up into it, above all the cumbering cares and concerns of this fleeting, transitory world, the fashion of which, with all pertaining thereto, quickly passeth away. May we be increasingly concerned to resort to the quiet habitation, and be favoured to feel a growth in the Divine life, and in obedience to the will of Him whose kingdom truly is not of this world. What a privilege to be thus invited, even through afflic-

tive dispensations, to become partakers of the Divine nature; how powerfully are we called upon to come daily more under the quickening influence of the Cross of our dear Redeemer.

To ———

Mountmellick, 29th of 3rd month, 1835.

—— Hearing of the renewed cause of grief, in the illness of ——, what shall I say? I trust and believe that you will be supported through the waves and the billows, whilst they may be passing over you. May the afflictions, thus meted out in inscrutable wisdom, be sanctified to each of us, and eventually redound to the glory of God, whilst we are mercifully preserved from that disposition which would query, “What doest thou?”

May we be renewedly humbled under the power and mercy of our great Creator, and reduced to that child-like state of dependance, wherein we can look up to Him, as to a tender Father, in whom we can trust with all our hearts, instead of leaning to our own understanding.

May these things have the effect of deepening us individually in the root of Divine life, and be more sensible that the root bears us; but why need I write thus to thee, only that we may be brought into humility, wherein the life is experienced, which is indeed “more than meat.”

In the 4th month, 1835, he was liberated, by his monthly and quarterly meetings, for religious services in Great Britain. After attending the yearly meeting in Dublin, he sailed for England, and writes, "Embarked from Kingstown, for Liverpool, at five o'clock, on the afternoon of the 15th of 5th month, 1835. It was raining and blowing when we got to sea, and, as the night advanced, the wind increased, and the sea began to run high. Toward midnight we were greatly tossed, so that I could not lie in my berth, without leaning my hand against the side of it.

"Being unused to the sea, and thus unexpectedly meeting such weather, I felt at first much alarmed, but I remembered that the Lord still 'commands the winds and the waters, and they obey Him.' 'The sea is His, and He made it, and His hands formed the dry land.' Some such Scriptures as these were brought to my remembrance, which, together with the secret persuasion that I should not perish in the great waters, sustained my poor tried mind when ready to faint,—so good hath the Lord been to a truly unprofitable servant. Thus tossed I longed for the dawn of the morning, when we ought to be (according to the usual time of arrival) at our desired port about six o'clock; but, when I asked if we were near getting in, I found we were yet nearly eighty miles off, and not likely

to reach our destination before night. The wind was against us, and the packet nearly out of coals. I had it confirmed in my experience, that 'the Lord on high is mightier than the noise of many waters.' Towards evening it got calm, and we were favoured to get up to the quay about nine o'clock. I found they were beginning to be doubtful of our safety, and some were almost ready to conclude they would never see us. I desire to regard the whole as a lesson of deep instruction to myself; for it appeared to me, that, as I experienced some suffering in the midst of outwardly contending elements, so I should also have to experience inward and spiritual conflicts on divers accounts; but that if I was faithful, as I had experienced preservation in the outward, so I should also in the inward, all which has been brought to pass in a very remarkable manner; and truly it is in the deeps that the Lord's wonders are to be seen in both ways; and as He delivers from one dreadful scene, so He does from another; and thus He is to be 'praised for His goodness, and for His wonderful works to the children of men.'"

He reached London the 16th of 5th month, and the yearly meeting at large commenced the 20th, respecting which he writes, "The sight of so large a body of Friends as were met together in one house, appeared solemn and awful. When in

silence, and before the business commenced, our valued American friend and brother, John Warren, stood up and said, a few words had rested with him, which he wished to express; they were to this effect: 'When I have nothing to do, I do nothing.' They struck me as remarkable.

"The last sitting of the Committee on the General Epistle was a solid and favoured opportunity, and I apprehend that love, in which is experienced a passing from death unto life, was measurably extended to the covering of our minds, for which I believe many hearts were concerned to bless and praise the name of the Lord. It was a memorable opportunity; may each of us, who were present, remember the goodness of Him, who, at times, fulfils His gracious declaration through the mouth of His prophet, 'I will pour water upon him that is thirsty, and floods upon the dry ground.'

"Near the conclusion of the yearly meeting, Sarah Grubb held a meeting for the youth, which was largely attended, and was, I trust, a favoured time to many present; to others, it may prove like bread cast upon the waters, found after many days. I was not looking for great things for myself at this annual assembly, neither did I find them. Many of the sittings were painful to me, and it seemed, both with others as well as myself, as though we sat down by the river of Babylon, with

our harps hung upon the willows: and yet it is a special mercy, worthy of commemoration, that the good was not overcome with evil, though it was easy to observe and feel the struggle between them. When the city meeting day came, there was felt, at times, some life and liberty, which would strengthen to go forward for the day, and though often cast down, we were preserved from being destroyed, through the power of Him whose 'tender mercies are over all His works.' Upon the whole, as regards the yearly meeting, I was satisfied in attending it, and also in the consoling persuasion that although our enemy is attacking us, as a religious Society, and is endeavouring to extinguish the light, to which he has a hatred, yet the Lord is still extending the arm of His Divine power, to protect and preserve us on every hand."

"6th mo., 1st.—Went with John Warren to attend a public meeting appointed for him at Southwark. It was pretty fully attended, and he was beautifully opened upon the creation, fall, and the way of redemption of and to man."

In a letter of same date, he says, "At length the yearly meeting is over. I was mostly a silent spectator of its proceedings, and deep suffering was, at times, my portion, as I believe it also was of many others, who are rightly concerned for the prosperity of Zion, and the enlargement of her

borders. It is an awful time with the Society in this land. I trust, however, that He, who regards the dust of Zion, will help and strengthen those who are preserved on the right foundation, to do their duty, in maintaining our precious testimonies in purity and simplicity; a departure from which has caused those things which we have to deplore. I desire to be given up to do the Master's will, according as He may deign to manifest it to His unworthy, unprofitable servant. Hitherto the Lord hath helped me, and if He be graciously pleased to keep me low in His holy fear, I have faith to believe I shall still continue to experience His help. I have not been very actively engaged, but in the little I have been, an earnest is felt, that if I am favoured to keep low and watchful, He, who put forth, will go before. Oh, what an unspeakable mercy to one who may well exclaim, 'What am I, that Thou art mindful of me!' May He preserve me in the constant fear of Himself, and keep all high-mindedness for ever from my weak, frail heart. I was at Southwark meeting on first day morning. I went there to attend the funeral of a young man, who has left a widow, whom I went to see after the interment. It was truly a solemn meeting, and a powerful invitation was extended to those who are afar off. The removal of this young and apparently healthy man, was awfully sudden;

it appeared, at the time, to have an effect on the minds of many who attended. May it not be 'as the morning cloud, and as the early dew.' "

"Third day, 20th.—Attended Devonshire House meeting; afterward the select meeting: they were satisfactory. In the evening, —— called at my lodging; he and —— had some interesting conversation on the subject now causing so much concern to the Society. It was a profitable season, causing us to recur to early impressions, which brought renewed and satisfactory evidence of the power of truth operating on the mind, independent of all outward help. 'It is the spirit that quickeneth, the flesh profiteth nothing.' "

After the yearly meeting he was engaged in attending the particular meetings belonging to the quarterly meeting of London and Middlesex.

"Sixth day, 6th mo., 5th.—Obliged to impart, that my peace seems so interwoven with seeing the families of Friends of Devonshire House monthly meeting, that I have given up thereto. This was an unexpected detention, as I had looked forward to attending the quarterly meeting at Colchester, which I now found was not my place; and therefore, with the consent of Friends, we proceeded on the visit, as soon as the necessary arrangements had been made."

"10th to 14th.—Visiting families."

"14th. First day. At a meeting at Southwark in the morning; a highly favoured season, wherein it seemed that grace reigned 'through righteousness,' (not our own.) Sinners were warned, and the feeble-minded, weary travellers comforted.

"With feelings of peace granted to a truly unprofitable servant, felt at liberty to leave the great city on fourth day, 1st of 7th month."

He next proceeded to visit the meetings in Essex.

From Halsted he writes, 7th mo., 7th,—“I do not think my detention in this land will be long; but I desire to be faithful in what may be required of me. Thus far we have proceeded, and although I am, for the most part, poor and needy, yet I am abundantly cared for in every way, and the Master continues, in His wonted unmerited mercy, still to care for His unprofitable servant.”

“Saffron Walden was the last meeting in Essex, so that I thought to have got on toward the north, but found a stop to that way, and had to return to Chelmsford, where I found it my place to sit in the families with the junior members only. This service occupied till fourth day, on the afternoon of which, a meeting was held for the youth, I think to satisfaction. Left next day, on our way to the north. On first day, attended meeting at Oakham, where only two of our members reside. I believed it right to propose one for those not in profession

with us (in the afternoon.) It was largely attended, and was, I think, a favoured season. The praise is the Master's."

"7th mo., 20th.—We arrived in York, and I gave up to hold a meeting next evening, I trust to profit."

From North Shields he writes, on the 24th,—
"What a favour it is to meet, I think I may say in every place, some with whom the unity of the spirit can be felt. I have (I hope) humbly and reverently to acknowledge that I am helped, in every respect, even to my own admiration. My gracious Master, in His unmerited and undeserved mercy, continues to strengthen equal to the day. May we praise the Lord for His goodness, and for His wonderful works toward us.

"We attended their meetings in Edinburgh, on first day, the 26th, and on that evening and next day, paid visits to most, if not all, the families of Friends there. Fourth day, 29th.—Attended Aberdeen meeting. 5th.—We went to Kinnuck, where a meeting had been appointed at 11 o'clock, which we attended; it was more open and satisfactory than that at Aberdeen. Same evening left for Edinburgh and Glasgow."

After attending some meetings on his way to Liverpool, he writes from thence,—

"8th mo., 8th.—I am favoured in every respect

with strength equal to the day, for which I desire to be humbly thankful. I am often poor and stripped, but yet I know it is right for me to be so, and am, at seasons, favoured to be content. What I may have to do in this great meeting I know not, but I desire to be resigned to what may appear to be my duty, either in doing or leaving undone. However we may be permitted to suffer at present as a religious Society, I have no doubt that which is right will yet be uppermost. I have met with many dear friends in my journey, and now and then have got to a 'brook by the way,' which is indeed no common favour, at a time like the present, when there is so much to lament and deplore. May we endeavour to keep near our Holy Leader. First day, 9th.—Attended both meetings in Liverpool; (also) met the members of the select meeting, to propose for their consideration the holding of two meetings, one with men, and another with women Friends, which was agreed to by them."

After attending several meetings in the neighbourhood of Liverpool, he writes from Manchester,—"Oh how are the rightly exercised in this place to be felt for, where, as it regards several, it seems the way of truth is evil spoken of." "First day, 23rd.—Attended both meetings, also a preparative one held by desire of the Yearly Meetings' Com-

mittee, (some of whom were then there:) a distressing time. In the afternoon meeting, I was opened, and enlarged on that Scripture, 'With great power gave the apostles witness of the resurrection, &c.,' pressing the necessity of getting to the ancient foundation &c.; when, just as the meeting was going to separate, — stood up, and informed Friends, that he believed it was his religious duty to desire them to examine the literal meaning of the text which had been commented on: he resumed his seat, and shortly after the meeting ended. Some valuable Friends came to my lodgings in the evening to offer their sympathy, and next day — apologised."

"Second day, 8th mo., 24th.—Had a meeting with Friends; a distressing time; and yet had cause to believe it was to some profit. Fourth day, visited some of the poor, afflicted remnant, and left for Liverpool to attend the select meeting there, at six o'clock. Fifth day, to Hardshaw, where the monthly meeting was held. A large company of Friends came from Liverpool to attend it. There was also a public meeting held there at six o'clock, I think to satisfaction. Returned that evening to Liverpool. Sixth day, 28th.—Sailed at five o'clock in the evening for Dublin, where we arrived next morning, and proceeded by coach to Limerick,

where I was favoured to arrive safely that night, about eleven o'clock."

The following appears in the Diary, soon after. "8th month.—Carried through my recent visit to England, Scotland, and Wales. The work very imperfectly done, according to my apprehension; and yet Thou passest by all, and even grantest a feeling of peace at times. Thine, oh Lord, is the kingdom, the power, and the glory, for ever and ever. Amen."

1st mo., 1836.—He writes:—"This year has opened to us in a remarkable manner. In unmerited mercy, there has been a gentle proving, causing us again to feel that it is on things above that our minds should be fixed, and not on things upon the earth. Unworthy and unprofitable as we truly are, yet have we cause to adopt the language, 'Surely, goodness and mercy have followed us all the days of our lives.' Withdraw not Thy grace from us; lead us into the depths of humility; enable us to sanctify Thee, the Lord of Hosts, and be graciously pleased to condescend to be 'our fear and our dread.' Stablish our hearts in Thy truth; and we beseech Thee, to draw the bond of our union with Thee closer and closer, through Jesus Christ our Lord. That, 'as the eye of the servant is toward the

master, and the eye of the maiden toward her mistress,' so let our eyes be toward Thee, oh Thou who art everlastingly worthy of all glory, honour, and praise."

(Without date.)—"Oh! the depths through which the Lord's ministers have to pass! Surely, life itself, the natural life, would give way in the conflicts which are, at times, permitted to attend them, only that the everlasting arms of God's salvation are underneath. But the deeper their trials and sufferings—the more they are plunged as into the very depths of death—yea, if they feel at seasons as though they were left in the hands of their souls' enemies—it is even through the bitterness and pangs of these fiery trials that they are prepared to go forth in demonstration of the Spirit and power. Their experience is, that none could ever deliver them from those soul-searching baptisms but the great God of heaven and earth, through and by the power of the Lord Jesus Christ, who is with them always, even unto the end. Oh, that my soul may be strengthened and enabled to partake, as oft as my Lord pleaseth, of His own most glorious but bitter cup. Oh Lord Jesus Christ, increase my faith in Thy marvellous power; Thou showest Thy wonders in the deep: when we go down to the sea of conflict in our frail vessels—when in them we are doing business in great waters—then we cry

unto Thee, we feelingly know that we are nothing, that Thou art our Saviour and Deliverer. When Thou bringest our souls up out of our distresses, *then* we praise Thee for Thy goodness, and for Thy wonderful works toward us.

“Strengthen me, Thy unworthy and unprofitable servant, to do Thy will, oh my God; and ‘let not Thy hand spare, nor Thine eye pity,’ till all within me is brought into perfect obedience and resignation, for Christ’s sake. Amen.”

In the 1st mo., 1836, he obtained a certificate from his monthly meeting, liberating him for general service in this nation; and on the 15th of 2nd mo., he accordingly left home for Dublin, from whence he writes, 2nd mo., 22nd:—“Through continued mercy I am helped, and kindly cared for. This morning there was a youth’s meeting held here, and afterward a sitting of the Yearly Meetings’ Committee; and have thankfully to acknowledge that best help has been extended.”

26th. — “Through holy help, I get forward agreeably; have paid several visits, and I continue to feel in my right place: there are several of the description to which I felt my mind drawn. Although gracious help is thus, in unmerited mercy, vouchsafed, and assurance still continued of protection in every way, yet I am at times very weak

in faith, tried and proved in baptisms, which are indeed necessary, but from which poor nature would shrink. Oh, how little is known of these things, even by high professors! I do not think my stay in Dublin will be much longer; but I desire to be at the Master's disposal, and also, I humbly trust, to shut out my own will as much as possible; but this is hard to be done."

On the 24th of 3rd month, he again left home (under the same certificate), to attend the quarterly meeting in Mountmellick; also the monthly meeting there. He attended his quarterly and yearly meetings, and continued at home until the 6th month, in the course of which he attended the youth's meeting in Cahir, and held a public meeting there, same evening, the first of which was considered a remarkable meeting.

Soon after the summer quarterly meeting he left home for Cork. He was under much depression of mind; but, believing it his duty to go, felt resigned, and on the 24th of 7th month he writes:—"I feel in my right place, and was favoured in meeting this morning in pleading the Master's cause. I think it likely I shall have a public meeting here this evening. It matters little how we are employed, if the Master put forth and goes before."

"27th.—As I told thee before I left home, I did not think I should be detained long here ; so it has proved : and I think I feel thankful in the prospect of seeing thee on 6th day. I can truly say, no outward object has improperly drawn my attention toward home, nor from the duty of the day. I was, I think, quite resigned to go forward, if it were required of me ; but it did not appear right ; and I can, through mercy, look toward home peacefully. Short as my stay here has been, I have again been instructed, and my suffering has been quite equal to the day, being again and again baptised for the dead, and brought very low in mind."

At meeting in Cork, on 5th day, he was led to speak in an impressive manner to parents and those who had the care of young persons, on the duty of bringing them up in plainness, and in the nurture and admonition of the Lord.

Next day, the 29th, he returned home, and expressed his feeling of peace in the retrospect.

The following first day he was engaged in our forenoon meeting (being the last time he ever appeared in public testimony), in a very weighty and remarkable manner, beginning with these words, "Who shall appear before this Holy Lord God Almighty ?" and enlarged thereon in a way sufficient to excite inquiry in the most careless heart present.

On the following sixth day he was attacked with pleurisy and inflammation of his lungs, which, though at first very violent, soon yielded to the means used; and he so far recovered as to be able, in about two weeks, to take a walk, and once got to meeting; on returning from which, he told his wife that it had been a very remarkable one to him, and a time of renewal of covenant; that he now trusted he had been enabled to make a full surrender of all into (the Lord's) holy hand; and, should he again be called from home in the Master's cause, he believed he could say, without further compromise, "Here am I, Lord; send me."

Although he had pretty much got over the first complaint, yet a pain continued in his left side, which excited the uneasiness of his family. Various means, some of them extremely painful, were resorted to, in the hope of removing it. After much suffering, it was found that an abscess had formed. It was lanced, and his family and friends fondly indulged the belief that he would soon be restored to his usual health. From himself the termination seemed remarkably hidden; and, although he frequently alluded to what might be the possible event of his illness, yet he did not appear to have any clear view that such it would be. About eleven days before his close, it appeared that the abscess had communicated with his lungs; from which

period he sunk rapidly, and was unable at times to take much nourishment, from the extreme internal soreness.

Further particulars of his last illness are contained in the testimony issued by his monthly and quarterly meetings, which will be found at the commencement of the book. The following letter was written at an early period of it, when his recovery was anticipated:—

To —————

Limerick, 20th of 8th month, 1836.

— I desire to profit by this dispensation, in which I have had again to behold my own weakness, it being so permitted during my illness, and still continues to be the case, that Divine support seemed almost wholly withdrawn—it is of His mercies I am not consumed. Oh, whilst for His own wise purpose He sees meet to hide Himself, and cause me to walk in darkness, if I could trust in and stay myself upon His name, I would count it indeed a favour. I have had some glances at services which may yet be required of me; however, this must be left for the present, whilst I desire for resignation to the will of the Master.

It is an awful period. Oh, my beloved! let us endeavour to dwell low—in the lowest part of the valley of humiliation. We know in part—we know nothing as we ought to know. What, then, have

we to boast of? If we know anything, let it be "Jesus Christ and Him crucified." Oh, for an increasing acquaintance with His Holy Spirit,—with its leadings, teachings, and guidings,—which is to be found not in *our wisdom*.

An extract from his last letter concludes this small selection. Thus far he had written, when a friend coming in, he remarked, "I have been endeavouring to address a brother in bonds." He never after seemed equal to resume the pen.

To ———

Limerick, 9th month, 23rd, 1836.

MY BELOVED FRIEND,—I have been hearing of thy engagement at ———, and am satisfied it has been in the ordering of that wisdom which directs and qualifies the humble, self-denying follower of our Lord Jesus Christ to fight the fight of faith. Thou hast many unexpected deliverances, from various trials, temptations, and besetments, to encourage thee to persevere, and to follow thy Lord and Master to Calvary, as often as He pleases.

The Master will help thee, no doubt, especially when, at His command, thou contendest before the mountains of opposition, and lettest the hills hear thy voice. "I will never leave thee nor forsake thee." What abundant encouragement is in this, my beloved brother in the truth. I am trying

to write this letter under much difficulty. See how it is with us : one tried in one way, and another in another. I have, during this illness, passed through the deeps.

The following piece was found detached amongst his papers, and appears to have been written with a view to circulation :—

After a night of apostasy, it pleased the Lord to raise up our Society, in order that the light, the life of men, might again shine forth. Our pious predecessors, feeling the power and efficacy of the light of Christ in their souls, quickening them from their former state of death in trespasses and sins, and leading them from the form of godliness into its power, preached Christ, the light and life ; but the world rejected their testimony ; “ nevertheless, their bow abode in strength, and the arms of their hands were made strong by the mighty God of Jacob ; ” — “ in all their affliction He was afflicted,” and the angel of His presence saved them, even from the midst of their persecutions and deep sufferings ; so they were experimental witnesses that God gave them victory, through Christ their light and life. The light or spirit of Christ always was the enemy’s point of attack, because it is that by which his kingdom is to be destroyed ; therefore his power has been exerted, from age to age, to divert the

mind of man therefrom, and turn it to anything rather than to live with, and walk in, the spirit; hence it is we have so many covered with the form of godliness without the power. Deep sorrow and exercise cover my mind, on account of this state among us. Ought not the Scripture declaration be deeply engraven on each of our hearts—"One is your Master, even Christ, and all ye are brethren."

It has appeared to me that the enemy of the Church of Christ is endeavouring to scatter the sheep, and to overthrow the faith once delivered to the saints, in three ways, viz.—to lessen our estimation of the doctrine of the light of Christ; to set the Scriptures above the Spirit by which they were given forth, and to lower the standard of perfection.

Now it is matter of heartfelt sorrow that any, who were once enlightened, tasted of the heavenly gift, and were made partakers of the Holy Ghost, should fall away. An awful pause covers the mind, whilst the query arises, what is the cause? I believe it to be this:—the eye was not kept where the wise man's ought to be, in the head, Christ; it looked out, and so in such as these it became darkness. Notwithstanding this grievous departure from the light, there is abundant consolation for the humble, self-denying follower of our holy Redeemer, to "trust in the name of the Lord, and stay upon his God." Whilst these endeavour to

abide under the cross, they will be made livingly sensible that, "In Him (Christ Jesus) was life, and the life was the light of men." This is "the true light, which lighteth every man that cometh into the world," in which men must believe and unto which they must be obedient, because it is their spiritual life; and those who reverence its appearance, and are willing to be led by it, the life that they live in the flesh, they live by faith in the "Son of God, who loved them and gave Himself for them." And thus believing in His inward spiritual appearance does not, in the least, lessen or depreciate the value of the redeeming act of universal love, the propitiatory sacrifice of the dear Son of God, without the gates of Jerusalem, and His there bearing our sins, in His own body, on the tree. On the contrary, it greatly enhances the value thereof; and so the children of the light cannot but render unto God, the Father, the tribute of adoration and praise, that He hath been pleased thus to open the way for our reconciliation, through our Lord and Saviour Jesus Christ. Now, where Christ dwells in the heart by faith, there is a more ample confession hereof, than any outward or literal confession can be; and truly, this is the way in which He is to be confessed, "That the life also of Jesus might be made manifest in our mortal flesh." "If any man have not the Spirit of Christ, he is none of

His ;” thus He manifests Himself by His Holy Spirit. This is the point to which all who believe to the saving of the soul must be directed ; for let us believe ever so fully of the outward coming, suffering, and death of our Saviour on the cross, without the gates of Jerusalem, and also in the wonderful work done by Him, while in that prepared body, yet if we believe not in Him, as Immanuel, working in us, by His Holy Spirit, to will and to do of His own good pleasure, we do not believe to the saving of the soul.

As a religious body did God call us out of darkness, out of gross and superstitious worship, into His marvellous light; and now it is at our very life that Satan is striking, the inward revelation of the Lord Jesus, the true light, borne testimony to by many faithful martyrs, and preached again with power by our enlightened predecessors, and it is from among ourselves that the [enemy] is trying to take and make instruments, to suit his purpose.

The rock upon which the Church is built, is Christ ; and the revelation of Him to the soul is indispensable to every member of His body : “now ye are the body of Christ and members in particular.” If this revelation be not made to the soul, there can be no saving knowledge of God and of Christ ; and this revelation can never come through any outward medium : flesh and blood do not reveal

Christ unto the soul. The revelation of the Son of the living God made to Peter, was not made through the blessed record which God hath been pleased, outwardly, to give us in the Holy Scriptures. The Father revealed the Son, without any intermediate agent, thus establishing that Scripture, "No man knoweth who the Son is, but the Father, and who the Father is but the Son, and he to whom the Son will reveal Him."

"There is a path which no fowl knoweth, which the vulture's eye hath not seen," the King's highway to holiness; it is so contrary to flesh and blood, to the highly cultivated natural understanding, and to that which is on the wing, exploring the depth of science, that few there be that find it. In it, through much tribulation and suffering, did our predecessors pursue their holy course, and [now] when so many things present, in the garb of religion, to divert from it, we should be cautious of being drawn aside from the simplicity of the truth as it is in Jesus.

In the endeavour to set the Scriptures above the Spirit, by which they were given forth, the query put by our blessed Lord seems pertinent, "Whether is greater, the gold, or the temple that sanctifieth the gold?" That which sanctifies our bodies, and enables us to glorify God in them, is greater than our bodies; and that which sanctifieth the

Holy Scriptures unto us, is greater than the Scriptures ; that which opens them to the understanding is greater than they are.

The Word, which was in the beginning with God, and was God, gives life, and gives it abundantly. This Word was before the Holy Scriptures were, and shall be, when the volume of the book shall be no more, in which was foretold the power and coming of the Word made flesh.

The Holy Scriptures are a blessed testimony bearing witness to the Word, which was in the beginning with God, and was God ; so they direct to the fountain from which they emanated. And this is the testimony of Him, whose name is called, "The Word of God," concerning the Holy Scriptures, "They are they which testify of me."

However we may find ourselves encompassed with infirmity and manifold temptations, we must not dare to lower the standard of perfection, that mark for the prize of the high calling of God ; that standard set up by our Saviour, "Be ye perfect." "Grace and truth came by Jesus Christ." He was and is manifest to keep us from temptation, to deliver us from evil, and to "destroy the works of the devil."

The law made nothing perfect ; but we are saved by hope of that which we see not, under the power and influence of the spirit of life in Him, by whom

grace and truth comes. Who, by the law of the spirit of life in himself, sets free from the law of sin and death. "Ye are complete in Him." There is no imperfection in Him.

After the fall of man, the world took possession of his heart. His affections became alienated from God, and the things of this world entered in, and took up their abode there; thus he lost the dominion which God had given him over the earth, and also the power by which he should have been able to subdue it; and so those things, which God commanded him to have dominion over, came to have the ascendancy, and to bear rule over him.

Thus we died in Adam, and this is the state in which every unregenerate man is at this day; and he or she who is not sensible that this is, or has been, their state, have not yet right thoughts respecting themselves; never knew that they died in Adam! This is a woful state! In order to redeem us therefrom, Christ, the Son and sent of the Father, came.

According as we submit to the power of Christ, He leads on to perfection, and, during the course of His operations, He says, "Be ye perfect." So, through His power, we advance toward it, and, when completely under subjection, [are] made perfect.

"The carnal mind is enmity against God, for it

is not subject to the law of God, neither, indeed, can be." Here is a lively description of the distinction between the carnal mind, which neither *is*, nor can be, subject to the law of God, and the spiritual, which can be, and *is*, subject thereto. "To be carnally minded is death, but to be spiritually minded is life and peace."

Christ is the author of eternal salvation unto all them that obey Him; and this obedience must be through the power of His Holy Spirit. Great is the mystery of godliness. The eye of the unregenerate hath not seen, his ear heard, nor can his heart conceive, these things. Some who have got high in the notion of them must come down, even to the foot of the Cross, if ever they become experimental witnesses of them.

Although there does, at this time, prevail a spirit in many, which, being exalted above the truth, looks with a supercilious eye upon such a declaration, as that our Society was raised up after a night of apostasy, yet I am not only not at all afraid, but I believe it to be my duty to declare, that it did please "Him, who causeth the day-spring to know his place, and who turneth the shadow of death into mourning, the Lord of Hosts is His name," to raise us up *as a people*; and if, notwithstanding this glorious purpose concerning us, there be many among us who have "left their first love," are

“neither cold nor hot,” have only a “name to live and are dead,” it alters not the foundation, it touches not those who stand upon it, for it has still this seal, “The Lord knoweth them that are His.” In all their affliction “He was afflicted, and the angel of His presence saved them.” His promise being immutable, “Lo, I am with you alway,” they are witnesses that it is even so, and that this revelation of the spiritual appearance of the Lord Jesus Christ is the very truth of God the Father, who hath sealed him! Thus, from generation to generation, the poor, the babes, can recognise the spiritual manifestation of Christ, the Child born, and the Son given, — they can glory in having the government on His shoulders, and are, at times, favoured to give witness of his resurrection, and to praise and adore His great and glorious name.

THE END.

WORKS PUBLISHED
BY
CHARLES GILPIN,
5, BISHOPSGATE STREET WITHOUT.

1.

A Popular Life of George Fox, the First

of the Quakers; compiled from his Journal and other authentic sources, and interspersed with remarks on the imperfect reformation of the Anglican Church, and the consequent spread of dissent. By JOSIAH MARSH. 8vo., cloth, price 6s. 6d.

The work abounds with remarkable incidents, which pourtray a vivid picture of the excited feelings that predominated during those eventful periods of our history—the Commonwealth and the Restoration.

2.

Memorials of deceased Members of the

Society of Friends. Compiled from various authentic sources. By SUSANNA CORDER. Sixth Edition, with a considerable number of Additions. 8vo., cloth, price 7s.

3.

The Life of William Allen, with selec-

tions from his Correspondence. 3 vols., 8vo., cloth, price 24s.

"The loveliest and holiest of Friends."—*Dr. Campbell.*

4.

The Life of Oliver Sansom, shewing his

convincement of the truth, the exercises, trials and sufferings, which came upon him for his obedience thereunto: Also relating some of his travels and labours in the work of the Ministry for turning people from darkness to light. First printed in 1710. 12mo., cloth, price 4s.

5.

Autobiographical Narrations of the conviction, and other religious experience of SAMUEL CRISP, ELIZABETH WEBB, EVAN BEVAN, MARGARET LUCAS, and FREDERICK SMITH. Foolscap 8vo., cloth, price 3s.

6.

Some Account of the Lives and Religious Labours of SAMUEL NEALE, and MARY NEALE, formerly MARY PEISLEY, both of Ireland. A new edition, considerably enlarged. Foolscap 8vo., price 4s. 6d.

7.

Dymond's Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. Royal 8vo., paper cover, 3s. 6d. Neat embossed cloth, 4s. 6d.

The high standard of morality to which these Essays aim at directing the attention of mankind, justly entitle them to the extensive circulation which they have obtained in three previous editions; and the present cheap and popular form in which they now appear, having reached a sale of nearly Seven Thousand in twelve months, is an unequivocal proof of public approbation.

8.

The Life and Travels of John Pemberton, a Minister of the Gospel of Christ. Compiled for the American Friends' Library. 12mo., cloth, price 3s. 6d.

9.

A Journal of the Life, Travels, and Religious Labours of WILLIAM SAVERY, late of Philadelphia, a Minister of the Gospel of Christ, in the Society of Friends, compiled from his original Memoranda by JONATHAN EVANS. 12mo., cloth, price 3s. 6d.

10.

Journal of the Life, Travels, and Gospel Labours of that Faithful Servant and Minister of Christ, JOSEPH SCOTT. New Edition. 12mo., cloth, price 3s. 6d.

11.

Extracts from the Letters of Jonathan

HUTCHINSON; with some brief Notices of his Life and Character. Second Edition. 12mo., cloth, price 5s.

12.

On the History and Mystery of (those

called) the Sacraments, shewing them to be Jewish Institutions, and not Ordinances appointed by Christ, to be observed in his Church. By JACOB POST. Foolscap 8vo., price 1s. 6d. ; a sewed edition, price 1s.

13.

A Memoir of James Parnell. With ex-

tracts from his writings. By HENRY CALLAWAY. 18mo., cloth, price 1s. 6d.

14.

Extracts from the Memorandums of Jane

BETTLE, with a short Memoir respecting her. Reprinted from the American edition. 12mo., cloth, price 1s. 6d.

16.

A Selection from the Letters of the late

SARAH GRUBB (formerly Sarah Lynes). 8vo., cloth, price 8s.

17.

Extract from the Letters of Elizabeth,

LUCY, JUDITH and SUSANNA USSHER, late of the City of Waterford, to which is subjoined a short Memoir of their mother, ELIZABETH USSHER. 18mo., cloth, price 1s. 6d.

18.

A Selection of Scripture Poetry. By

LOVELL SQUIRE. Third Edition, containing many original Hymns not hitherto published. 18mo., cloth, price 2s. 6d. The same to be had nicely bound in silk, with gilt edges, price 4s.

19.

The Prize Essay on Juvenile Depravity.

By the Rev. H. WORSLEY, A.M., Easton Rectory, Suffolk.

To this Essay on Juvenile Depravity, as connected with the causes and practices of Intemperance, and the effectual barrier opposed by them to Education, the Prize of £100 was awarded by the Adjudicators, Dr. Harris of Cheshunt; the Rev. James Sherman, Surrey Chapel; and Dr. Vaughan of Harrow. Post 8vo., cloth, price 5s.

20.

Selections from the writings of Patrick

LIVINGSTONE; a Faithful Minister of the Gospel, in the Society of Friends, and a patient sufferer for the same, now first published from the original manuscript volume, together with a brief Memoir of him. 12mo., cloth, price 4s. 6d.

21.

Mary Ann Gilpin of Bristol; consisting

chiefly of extracts from her Diary and Letters. Third Edition. 12mo. cloth, price 2s. 6d.

22.

Extracts from the Memoir and Letters

of the late LOVEDAY HENWOOD. 12mo., cloth, price 1s. 6d.

23.

Memoirs and Letters of Richard and

ELIZABETH SHACKLETON, late of Ballitore, Ireland, compiled by their daughter, MARY LEADBEATER, including a concise biographical Sketch and some Letters of her Grandfather, ABRAHAM SHACKLETON. A new Edition, containing many valuable Letters never before published. 8vo., cloth, price 5s.

24.

History of the Society of Friends: com-

plied from its standard Records, and other authentic Sources. By WILLIAM R. WAGSTAFF, M.D. 8vo. cloth, price 12s.

25.

Memoirs of Maria Fox, late of Totten-

ham, consisting chiefly of Extracts from her Journal and Correspondence. 8vo. cloth, price 8s.

CHARLES GILPIN, 5, BISHOPSGATE STREET WITHOUT.

—

