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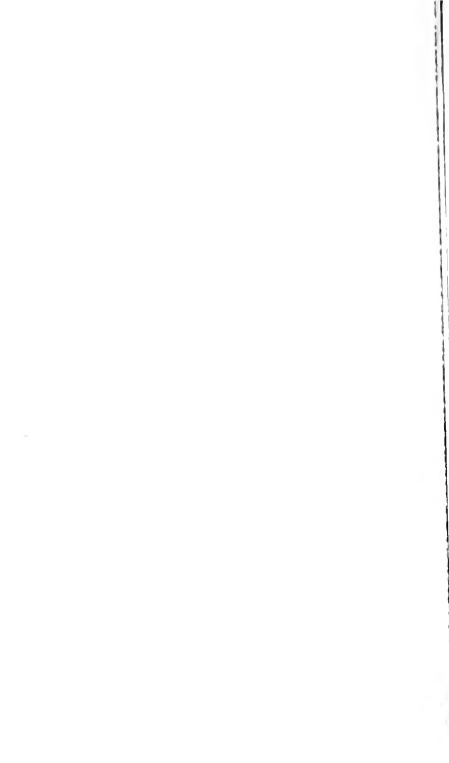


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NEW SERIES, No. 18.

THE

ANNUAL MONITOR

FOR 1860,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland.

FOR THE YEAR 1859.

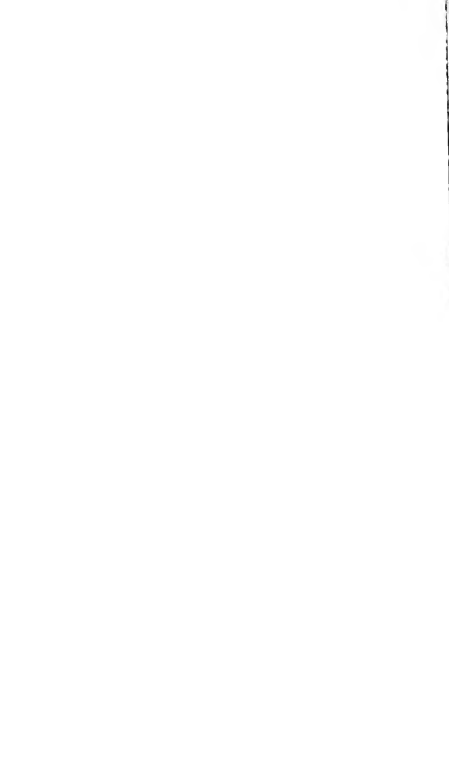
L O N D O N :

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THOMAS BRADY, AND GEORGE HOPE, YORK.

1859.



PREFACE.

—1291842

3-28-18
1842
The materials kindly furnished for the ANNUAL MONITOR this year have again extended its pages beyond the usual limit; and although the decease of our beloved friend Joseph Rowntree occurred since the date of completing the return of the annual mortality in the Society, his services in our little community were so varied and important, and so extensively known and appreciated, that it will no doubt be acceptable to our readers to have *at once* presented to them a brief outline of his character, and the brightness of the closing scenes of his valuable life.

Year after year memorials of this kind bring us into close companionship with those in whose lives and in whose deaths the Lord was glorified; and if, permitted to breathe a kindred atmosphere, those who survive "can listen with heart-felt satisfaction to the experience of the humble Christian,—if, by the bed of the dying believer, they can sympathize with the hope that beams in his eye, and the peace that flows in his heart like a mighty river,—or if, when the truths of the Bible are upon his lips and he tries to quote those simple sayings by which the departing spirit is sustained," they can rejoice with him and give God the praise—surely such examples are well calculated to animate them to trust in the Lord in the path of duty, to fear no danger, and to decline no difficulty in the service of Christ.

TABLE,

Shewing the Deaths, at different Ages, in the Society of Friends, in Great Britain and Ireland, during the Years 1856—57, 1857—58, and 1858—59.

AGE.	YEAR 1856—57.			YEAR 1857—58.			YEAR 1858—59.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 Year*	13	2	15	14	11	25	13	8	21
Under 5 years	18	5	23	25	13	38	22	13	35
From 5 to 10 "	3	1	4	6	6	12	4	8	12
" 10 to 15 "	0	5	5	3	5	8	1	4	5
" 15 to 20 "	7	10	17	3	4	7	6	4	10
" 20 to 30 "	8	20	28	9	14	23	13	9	22
" 30 to 40 "	3	8	11	11	12	23	13	17	30
" 40 to 50 "	6	13	19	5	11	16	4	10	14
" 50 to 60 "	11	14	25	11	12	23	12	18	30
" 60 to 70 "	11	31	42	16	26	42	12	18	30
" 70 to 80 "	27	45	72	37	33	70	26	23	49
" 80 to 90 "	18	27	45	15	32	47	13	27	40
" 90 to 100 "	1	2	3	3	7	10	1	4	5
All Ages	119	181	300	117	175	322	131	176	307

* The numbers in this series are included in the next, "under 5 years,"

Average age in 1856—57, 53 years, 2 months, 22 4-5 days.

Average age in 1857—58, 51 years, 3 months, and 25 1-6 days.

Average age in 1858—59, 50 years, 1 month, 20 and 2-3 days.

THE
ANNUAL MONITOR.

OBITUARY.

	Age.	Time of Decease.	
SUSANNA ADEY, <i>Bristol,</i>	74	31	5 mo. 1859
HENRY AGGS, <i>Tottenham,</i>	78	3	4 mo. 1859
HANNAH ALDERSON, <i>Broadmire, Dent, Yorks.</i>	39	27	4 mo. 1859
Daughter of John Alderson.			
ANNA LOUISA ALEXANDER, <i>Ipswich.</i>	20	8	11 mo. 1858
Daughter of John Biddle and Anna Sophia Alexander.			
EMILY ALEXANDER, <i>Ipswich.</i>	15	28	12 mo. 1858
Daughter of John Biddle and Anna Sophia Alexander.			
SARAH ANN ALEXANDER, <i>Leominster.</i>	8	30	11 mo. 1858
Daughter of Samuel and Sarah Alexander.			

DEBORAH SANDHAM ALLEN, 77 24 11 mo. 1858
Waterford. An Elder.

It is often both instructive and encouraging to mark the unobtrusive path of the humble believer, as he is patiently bringing forth "the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God," and is finally permitted peacefully to close his earthly course, in the faith and hope of the Gospel. Such, it is thankfully believed, was the experience of this dear friend, who, for many years, occupied the station of Elder in the meeting to which she belonged. Yielding in her early days to the visitations of Heavenly Love, she became established in that solidity of character by which she was distinguished in after life.

About the year 1826 she entered upon the responsible situation of Female Superintendent at Newtown School, where for twenty-eight years she continued, with conscientious uprightness, to perform the varied duties which devolved upon her, and much might be said of the value of her services, and the tender and affectionate care she extended to the children, both boys and girls, who successively became inmates of that Institution.

The meekness and gentleness of her deport-

ment, combined with a very tender feeling for the poor, to whom she was remarkably liberal, evinced her earnest desire humbly to follow Him, to whom she was enabled to look as her Lord and Saviour; to him she was often engaged to apply for succour in seasons of trial, which during her long experience in the important position she occupied, could not fail to occur, and his grace was sufficient for her, both in the active duties of life and in the solemn hour of death.

JOHN ALLEN, 68 15 2 mo. 1859

Liskeard, Cornwall. An Elder.

In attempting to give a brief outline of the life of one so justly loved and valued as the subject of the following sketch, it is desired to bear in mind, that if there was one danger more than another from which his own mind shrunk with fear, it was that of self-exaltation; ever unworthy in his own estimation, his repeated acknowledgment was that to him belonged "nothing but blushing and confusion of face."

John Allen was born at Liskeard, on the 26th of Ninth month, 1790. Deprived of his father by death, in infancy, the care of himself and an only sister devolved on their watchful mother, and their uncle, Samuel Rundell. In a short sketch of his early life, written many years

afterwards, he gratefully alludes to his mother's religious influence, remarking that "she taught by example more than by words, and ruled by love and persuasion rather than by authority," and continues, "of such as are early thus taught, furnished with pious examples, versed in the Holy Scriptures, and trained in the paths of morality and religion, how unspeakably great are the advantages and responsibilities; of those to whom much is given, much will be expected! In this view of the case, I have to acknowledge great deficiencies, and a lamentable want of that improvement of favours received, which ought to have resulted. May a deep sense of this lead to deeper humiliation of soul, and to greater faithfulness. One of the first distinct religious visitations which I recollect was during a family visit from F. Fox and J. Abbott, of Plymouth, when I was about four years old. The tendering impression of Divine love, as conveyed through these worthy men, and diligent labourers in their Master's cause, is still fresh in my remembrance, together with the place where I sat, and the tears which flowed forth on the occasion."

During his school-days at Milverton and Southgate, he was favoured with renewed heavenly visitations, and he remarks, "These emotions

gathered strength more especially when I was under the roof of my beloved mother, of whose ardent desire for the spiritual welfare of her children I was very sensible; and the visits of many Friends travelling in the work of the ministry I well remember, as tending happily to the same result." The intercourse with valued friends which the neighbourhood of London afforded was also made a blessing to him. "Some of these," he says, "I shall ever have cause gratefully to remember, as being permitted deeply to impress the sense of Divine love and mercy, under which I entered into covenant with the Lord, that if he would be pleased to be with me in the path of life, and give me daily bread, spiritually and temporally, he should be my God and I would serve him." The friendships also formed with intelligent and serious young Friends compensated for the limited association of home, and strengthened his attachment to his own religious Society. Soon after leaving school, he applied himself assiduously to business, as a woolstapler. There was now little leisure for intellectual pursuits, but that little was diligently occupied, and of this period he remarks, "The time of my apprenticeship was in the most important sense attended with profit. I had many solitary walks

and rides, when my mind was often turned to the Most High, and the incomes of his love were lively and precious, showing me the emptiness of all earthly enjoyments, deprived of this, and its value in conferring on those which are pure their true relish. Though my hands were fully employed, my mind was at liberty for these feelings, and for digesting what I read in the evenings and at other opportunities." He also alludes to the attendance of Monthly and Quarterly Meetings, as often proving seasons of fresh visitation, and renewal of covenant with the Lord.

In 1810, he was deprived by death of his affectionate mother; through her long illness she had been the object of his devoted attention, and he remarks at this time, "I felt that I now stood somewhat alone, and that in thus entering on life, my future position and happiness would greatly depend, under Divine Providence, on myself, my own conduct, resolutions and associations. I had learned in some degree the value of true religion, and to love the Lord, from whom I had already received unnumbered blessings, and I entertained the comforting assurance that, if I endeavoured to serve him, he would be with me for good through the future paths of life. Thoughts of this sort served to make me watchful,

to excite my energies, and to induce me again and again to seek the protection and blessing of the Father of the fatherless. Thanks be to him, when he has been sought unto in sincerity and truth, he has not failed to counsel, to reprove, to comfort, as occasions have required, and to bestow his blessing on my poor unworthy endeavours to choose the good and to refuse the evil."

In 1812, he was united in marriage to Frances, daughter of George Fox, of Perran, but this happy union was only of short duration. They were soon called to part with an infant son, and in 1816, his beloved wife, over whose declining health he had watched with anxious care, was suddenly taken from him, leaving him with the sole charge of an infant daughter. "What an inexpressible favour and happiness," he writes, "to experience under such agonizing circumstances Divine support and consolation, and to know the Everlasting Arms to be underneath. In this season of extremity, however unworthy, I had great cause, as at other times, to commemorate the long suffering and compassionate regard of Israel's Shepherd, often remembering with comfort the ancient declaration that 'The Lord on high is mightier than the noise of many waters, yea, than the mighty

waves of the sea.'” Whilst thus striving after resignation, his lonely hours were often cheered by the resources of reading and study, and the care of his little girl.

In the year 1820, he married Elizabeth Wright, of Bristol, with whom a close bond of union was permitted him during the remainder of his life.

In alluding to the loss of another infant son, and some other trials, he writes, “ I was however mercifully favoured more or less to feel that the Heavenly Father’s love was underneath through all; and that neither heights nor depths, principalities nor powers, nor any other creature, would be able, if I remained faithful, and maintained my allegiance to him, to separate me from his love in Christ Jesus our Lord. I must nevertheless acknowledge great unfaithfulness and revoltings of heart from the spiritual dominion of the lowly Prince of Peace If I mistake not, experience has taught me that when the poor mind is happily brought to a sense of past outgoings, and humbled in penitence under it, then it is especially needful to guard against too much discouragement, but rather on the other hand to take comfort in the sense thus graciously afforded, and lay hold of hope and faith, as anchors of the soul, and essential parts of the true Christian’s

armour. But alas! when deep conviction of sin has entered, how ready is the enemy to tempt us to embrace the feeling of sorrow, not in a patient surrender of our own wills, but in an unsubdued exertion of them, and in a spirit that will not be comforted, to embrace the grief and press it to the bosom, though its effects may be destructive to our peace and true welfare. So true it is that there is a will in sorrow as well as in joy, which is inconsistent with Christian, cheerful meekness and resignation.

About this time his friends had appointed him to the station of an Elder. In the fulfilment of this as well as of other important services in the church, his conduct was marked by the meekness of wisdom, and whilst steadfast in upholding and defending that which he believed to be truth, he was a bright example of patience and condescension, and of submission to the judgment of his friends.

On relinquishing business in 1830, partly with a view to devote himself to the education of his children, he says, "Having now more leisure, may I sufficiently feel that it adds much to my responsibilities, and be watchfully concerned to employ it well, lest evil, ever ready, should enter in, and make the heart worse than before." His

time was now diligently occupied in the service of others; to its methodical arrangement he owed much, and whilst his energies were directed to the promotion of various objects of usefulness, embracing the civil, moral and religious advancement of his fellow men, his well disciplined mind, with powers of judging and quick discernment, qualified him to fill many public and private trusts, and often was he resorted to by his friends and neighbours as an adviser and arbitrator. In his social relations, he was generous and kind, uncompromising when principle was concerned, but charitable when inclination pleaded, strict towards himself, but pitiful and forgiving towards others.

Various philanthropic objects of general or local interest received his warm support. For twenty years he filled the office of Poor Law guardian, and was a useful member of the Bible, Anti-Slavery, and Peace Societies, in all his intercourse with others maintaining, with integrity and meekness, the character of a consistent Friend.

In the cause of education he was deeply interested, and the British schools in his own town were, from their commencement, the objects of his devoted attention; but it was to the private school-room in his own house that his attention

was more especially directed. Here it was, as well as in the domestic circle generally, that the tender, watchful care and sympathy of the parent were blended with the constant stimulus to self-improvement of the teacher, and that the readiness to sacrifice personal ease and convenience, in order that he might enter into the pursuits of his children, was united with an unremitting endeavour to maintain a high standard of moral and religious feeling. Thus by example as well as by precept did he evince his deep concern for their best welfare. As years passed on his cordial sympathy with their interests, and his anxiety as far as possible to share his own with them, gave an additional power to his influence not easily estimated.

Under the date of Sixth month, 1831, he writes, "I have been led deeply and instructively to consider, not without many tears, whether I can say that I feel able to resign myself fully into the Lord's hands, to be and to do what he may please: to love the Lord with all my heart, and with all my soul, and with all my strength, or whether I am still disposed to keep back a part, and to love earthly things better than heavenly."

In 1835, after an absence of some weeks, during which he accompanied a Friend who was

engaged in religious service, he writes, "I have been permitted to be in some degree a partaker of the precious feeling of the unutterable love and mercy of God, manifested towards fallen man through Jesus Christ our Lord. O the unspeakable value of Redeeming Love! We love Him because He first loved us, and gave his only begotten Son to die for our sins, and not for ours only, but for the sins of the whole world. The value of resignation to suffering, and to the Divine disposal, has also been sweetly impressed upon my mind. O that, now I am returned home to the usual occupations, and cares, and temptations of life, the sense of late mercies, and the clearness of recent views may not be lost, but abide with me for ever."

Twelfth month, 19th. "It seems profitable to renew the inquiry how the week has been passed. Has the temper been held in uniform subjection or not? Is self less an idol than formerly? Is my Almighty Benefactor more in my grateful and devout remembrance? Am I more redeemed from the widely pervading spirit of the world? Often repeat these or similar queries, and be bowed down within me, O my soul."

Second month, 6th, 1836. "I would fain hope that the best things have of late daily had a share

of my thoughts and desires, yet I must acknowledge that the pressure of lawful objects, and even of benevolent cares and claims, has frequently felt like thick clay laid on the buddings of a tender plant, bowing it down to the earth, and hindering or destroying its right tendency upwards. O for more of a disposition on my part to yield to the tendering visitations of Divine love, to open wide the doors that the fire may devour the cedars, to welcome the taking away of that which letteth the Lord's work. Could we resign ourselves fully into his hand, O how safe should we be, and how much more free from carefulness than is now too often the case. He has not been, and will not be wanting on his part. Surely he doeth all things well, but man, perverse and wayward and conceited man, will not be led in the safe path, in the green pastures. Remember this, O my soul! be abased before Him, and joyfully accept the multiplied proofs of his fatherly regard."

In a letter to a friend in 1840, he writes: "Ah for our beloved Society as a body, and for us as individuals, that we may not be attempting to set ourselves in our own imaginations on a *hill* above others, but content to occupy our own humble, unimportant positions, if any such may

be so styled. Neither must we dwell too much in the foggy valley of depression, nor sink too low, but strive that the instructive prophecy may be realized in our own experience, "that every valley shall be *exalted*, and every mountain and hill be *brought low*."

Second month, 7th, 1841. "I sometimes fear lest many religious persons injure the sacred cause which they desire to serve, viewing it too much and abstractedly as a mere frame, emotion, or temper of the mind, and not as that which is to be carried out into daily practice, and estimated only in proportion as it is so. How many, alas! are little better than infidels in practice, who nevertheless, profess and talk high! What sluggishness and waste of time and talents do we not see? How small the fruits, how unworthy the conduct, and yet how great the talk, and how high the profession! What seeking of honour to poor self, even in religious matters! Those who truly honour the Lord, most assuredly do so by their lives and conversation, more than by mere words and forced emotions. O for more of this practical, moral, self-renouncing, beneficent, unpretending religion amongst us. How thankful ought we to be for the gentle chastisements, the fatherly rebukes, dealt out in mercy and intended all in love."

The deep humility which these and many other memoranda bespeak, was doubtless an important qualification for usefulness, and a great means of preparing him, with safety to himself and advantage to others, for the position which he occupied in the Church. The firmness of his Christian principles, and the deliberate calmness of his judgment, combined with the gentleness of his spirit, and the manner in which he was accustomed, after having freely expressed his opinion, to leave the conclusion to those with whom he acted, had given him an important standing among his brethren, and secured for him a large share of their love and esteem, as one whose character as an upright and consistent Friend, was evidently the result of sincere attachment to the cause of Christ. He was for many years a diligent attender of the Yearly Meeting, and was several times appointed on committees for visiting the Quarterly Meetings, and in the year 1845, on a deputation to the Yearly Meeting of Indiana, where a separation had taken place in connection with the question of slavery. Of his appointment on this occasion he writes:

“ Much as I had felt on this subject, it was a matter of much surprise to me to find myself amongst those proposed for the service. I could

not however feel that it would be right for me to do otherwise than submit to the judgment of my friends, under a strong sense of my own unworthiness, and with an earnest desire that if I could do little or nothing for the truth, I might be favoured with Divine preservation from doing anything against it."

He thus describes his feelings on the voyage: "My mind has been sweetly filled in secret with the incomes of peace, not only this evening, but on many other occasions, in which self has indeed been of no reputation, and the desire has prevailed that, come life or death, the Divine will may be done. May I be so preserved, under the influence of the Holy Spirit, as to give none offence either to Jew or Gentile, nor to the Church of Christ, and at the same time, to act faithfully in whatever may be required of me; endeavouring to uphold the hands of my beloved companions, encouraging that which has the savour of life in all, without respect of persons, as far as my small ability may discern or extend."

In the retrospect of this journey, he writes, "From Friends everywhere, I received great kindness and sympathy, so that I did not and could not regard them as strangers and foreigners, but as brethren and sisters beloved, and esteemed

members of the same family and household of faith. And although I had trials unknown to any one here below besides myself, yet I had comfort in the conviction of being sincerely desirous to be found discharging my duty, and a sweet and unspeakable peace was often my portion, which proved an abundant compensation. No peculiarity of spiritual condition or of trial is hidden from the Lord, nor beyond the fatherly, succouring care of his love and mercy: may I ever retain my allegiance to him, weak and faltering though it often be, and seek earnestly for his continual protection and guidance.

“ This intercourse between members of London Yearly Meeting, and those of many of the meetings on the American continent, was, I trust, productive of good; we were brought near to each other, and closely united in spiritual fellowship, and amid diversities of circumstances and practice, had often to feel, that the faithful, living members compose one spiritual body, of which Christ alone is the true and ever living Head. O that I may ever be found walking in a manner worthy of the great mercies, which both in that journey and elsewhere, have been so abundantly bestowed upon me, and daily watching to live unto the Lord, and not unto the world.”

The friendships formed with dear and valued friends on the American continent, and the increased acquaintance with life under various aspects which this journey afforded, were a source of deep interest to him during the remainder of his life; and the results of this labour of love, have been cheerfully evident in succeeding years.

To one of his companions on this journey he afterwards writes, First month, 11th, 1849, "We live indeed in a world of change, and happy will it be if our feet are favoured to stand throughout firmly fixed on the Rock of Ages. How little does it seem that our small church can afford to lose any of its stakes; yet we are bound submissively to acknowledge, that it is in the hands of One who knows far better than we do. O that we may all be sufficiently willing to be made use of as stakes or cords at his pleasure."

Ninth month, 27th, 1849. "Every year shows me more clearly that my time here cannot be long: may I be a good steward of the little remaining portion, and seek to have my accounts, both temporal and spiritual, in readiness against the great day. I feel sometimes to owe a little debt to the community, on the true nature of Christ's kingdom, and am trying to commit some remarks upon it to paper, but the subject is a

highly important one, and I feel unable to do it justice. Perhaps my poor efforts, if faithfully made, may lead to the taking up of the subject by others who may be more capable of treating it properly."

This subject engaged his close attention and diligent research for some years, and resulted in the publication, in 1853, of his work on "State Churches and the kingdom of Christ," which has had an extensive circulation. His pen was also often employed in endeavouring to promote the dissemination of the views of his own Society.

After again alluding to the uncertainty of life, he writes, Twelfth month, 31st, 1850. "May I more and more look to Him who is the only Physician of value for the leprosy of sin, and without whose continual aid, it can never be overcome—to Him who by one offering hath perfected forever them that are sanctified. Rather than I should live to bring reproach on his worthy name, may the work be cut short in righteousness. The command seems to be 'Watch always, lest the enemy surprise thee unawares: work while it is day, occupy faithfully the measure of light and grace bestowed, be it more or less, ask not what shall this or that man do, but follow thou me humbly and faithfully.' If this be my concern,

then surely, whether life be longer or shorter, all shall be well, through the mercy of Him who died that we might live."

In the Tenth month, 1851, his parental feelings were closely and tenderly affected, by the decease of his beloved daughter, Eliza Southall, after an illness of only a few days, and within six weeks after her marriage. Her naturally sweet disposition, early sanctified by Divine grace, and the brightness of her intelligent mind, afforded peculiar gratification to her father's heart, and whilst the trial was borne with Christian submission, his spirits scarcely regained their accustomed tone. In reference to this, he writes, "Great consolation has been mingled in the cup of suffering, so that we cannot sorrow without hope, but have rather cause, on account of the precious departed one, for thankfulness and praise. May the visitation produce the end designed on each of our minds, and lead us to a deep and more abiding sense of the value of durable riches and righteousness. If a parent may say it, she seemed ripe for heaven, and the precious fruit was early gathered home, no doubt in infinite wisdom."

For many years his voice had been occasionally heard in our meetings for worship, and more

frequently was it the case of late, when his communications in ministry, and more especially his offerings in prayer, were characterized by deep feeling and humility.

Ninth month, 26th, 1855. "I have this day been permitted to reach sixty-five years of age, half-way between sixty and seventy. That I shall arrive at the latter period is not very probable, as I find my strength sensibly diminish. O that I may seek steadily for that true wisdom which is profitable to direct even in outward matters, and be sufficiently humble to yield thankfully to the restraining, chastening hand of Him who sees the end from the beginning, and best knows what is good for us. May I in descending the vale of years, cleave more closely and constantly to the only true support and ground of hope."

Twelfth month, 12th. "I have lately had a painful attack of indisposition, but we have much to be thankful for, as well on account of general health, as of many other blessings. May He who has been with us thus far, be pleased to preserve us in his merciful keeping to the end. He alone can keep us from falling, and present us faultless before the throne of his Father with exceeding joy. May nothing in me be suffered to frustrate his gracious design."

The following is the last entry in his journal, and is dated, Ninth month 26th, 1858. "To-day I am permitted to complete my sixty-eighth year; but what shall I say? My dear wife's illness has seriously increased. O for myself, may heavenly goodness be near to forgive and to sustain, that I cast not away the shield of faith, whatever trials may be suffered to attend, and however great may be the besetments of the enemy. O that he may, through the goodness and mercy of the Lord, be prevented from triumphing over me."

The following months were closely occupied in endeavouring to soothe the sufferings of his beloved wife, and little was it then anticipated that the time was so near at hand when he who so assiduously and tenderly watched over her, would himself be prostrated by disease, whilst she would be strengthened to cheer and soothe him through the long hours of weariness and pain.

He appeared nearly as well as usual, took his daily walks, and was still diligent in the use of his pen, till the 5th of First month, when he was suddenly attacked with shivering and sickness, and soon became seriously ill. The disease proved to be erysipelas, and the rapid prostration of strength showed that it had taken deep

hold, and induced him often to speak of the uncertainty of the future ; and although at the same time there was occasionally some expectation and hope of recovery, these feelings were not permitted to harass his mind. From the first there appeared to be an entire surrender of himself into the Divine keeping, and he often said that he felt no anxiety with respect to the event of his illness, once remarking in a letter which he dictated that "he desired reverently to feel and acknowledge that his times were in the Lord's hand ;" and on another occasion, when the hope was expressed that he felt the Everlasting Arms underneath, he replied, "I think I do."

It was very instructive to observe the cheerful acquiescence with which the activities of life were suddenly laid aside, and his natural independence of character exchanged, with Christian submission, for entire dependence on the ministrations of others. It was at first difficult to himself to realize the seriousness of his position, but it gradually dawned upon him, after the arrival of some of his relations from a distance, and the return of one of his daughters from watching by the death-bed of his beloved sister-in-law, Mary Wright. On her entering the room he gave her a fond but tearful welcome, spoke of the uncertainty of his

being raised up again, and to the remark, "Thou art in safe hands," replied with sweet confidence, "Yes, I know I am." He often spoke of himself as a poor creature, several times quoting Anthony Benezet's words: "A poor creature, and through Divine mercy permitted to know it;" and expressed his earnest hope that he might not become impatient, once greeting a friend with the words, "Here I am in a school, learning lessons of patience and submission." Love and gratitude were the prevailing feelings of his heart, and his thankful acknowledgment of their services was quite touching to those whose delight it was to wait upon him. One evening especially he seemed to be overflowing with thankfulness, and began to repeat the stanza, "When all thy mercies, O my God, my rising soul surveys."

On the 25th, he appeared rapidly sinking. On the hope being expressed that he felt his Saviour near him, he replied, "I trust so; but when I look back upon my past life, I see many rebellions from him. I hope my friends will excuse my saying much; many sweet passages of Scripture are brought to my mind;" and after a pause he added, "I hope Friends of this meeting and county will be very watchful, and be preserved from evil; I think much of them." At another

time he said, "I feel much about our Society and this Quarterly Meeting."

There was still the accustomed reluctance to receive any testimony of gratitude, and his children's expression of deep obligation to him was met by the response, "O dont say so; I have many defects to look back upon: nothing belongs to me but blushing and confusion of face." His many and varied talents were surrendered to Him who had bestowed them, with the heartfelt acknowledgment that he had been an unprofitable servant, and that his only trust was in "Divine compassion and infinite love."

There were many fluctuations between hope and fear during the next two weeks. The dear sufferer frequently thought himself recovering, and on Fifth-day, the 10th of Second month, the report of his medical attendant was more cheering; but it was only a gleam of hope, and that day, which brought the affecting tidings of the decease of his brother-in-law, George Wright, was marked by a fresh accession of disease, from which there was no power to rally.

On First-day night he appeared more clearly to realize the probable result of his illness, and after hearing the doctor's opinion, he remarked, "How short life is! how soon it is gone!" In

allusion to his own feelings, he said, "I must not be *too satisfied*;" but assented to the remark that he was not resting on any thing of his own. Some conversation followed in reference to his beloved wife and daughters, with a few precious words of counsel for those of the latter who were present, and a tender message for the absent one.

Except at short intervals during the following day, there was little further opportunity for mental intercourse, and it was felt to be a solemn duty not to disturb unnecessarily the quiet unshackling of mortality. Towards night there was a time of trying restlessness, but at last an easy position was obtained, and he whispered, "Quite right." Almost immediately the breathing became shorter. He was reminded of the rest which was just at hand, and of the happy exchange that it would be for him; he replied distinctly, "I have no doubt," and faintly added, "All meet again." In less than five minutes the last breath was quietly drawn, and he peacefully slept in Jesus.

JANE ALLEN, 86 21 5 mo. 1859

Mulladry, Richhill, Ireland.

JANE ARMFIELD, 79 9 12 mo. 1858

Chelmsford.

SUSANNA ARMITAGE, 39 25 4 mo. 1859

Nottingham. Wife of Samuel Fox Armitage.

SUSANNAH ASHBY,	84	31	12 mo.	1858
<i>Staines.</i> Widow of William Ashby.				
HENRY JOHN ASHBY,	37	30	4 mo.	1859
<i>Staines.</i> Son of Henry Ashby.				
FRANCIS ASKINSTALL,	56	16	11 mo.	1858
<i>Birmingham.</i>				
WILLIAM ATKINSON,	87	7	10 mo.	1858
<i>Danby Dale, Yorks.</i>				

By those who knew him well, this dear friend was regarded as a man of real worth—his lowliness of mind and consistent walk in life, as an humble follower of the Lamb, are remembered by his relatives and friends to their comfort. Deeply sensible of his own unworthiness, and often humbled and tendered under it, he was nevertheless, as the time of his departure drew nigh, remarkably filled with heavenly consolation, observing to a friend who called to see him that there was “no cloud in the way,” “nothing but peace,” “nothing but peace.” Very gradual was the decline of his physical powers, and although in the 88th year of his age, he was first confined to bed only the day before he died. On First-day the 10th of Tenth month, after a solid meeting, attended by many of his friends and neighbours, his remains were interred in Friends’ burial ground, at Castleton. The solemn

silence around the grave was broken by an allusion to the blessedness of that experience, in which the language may be adopted, "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

JOHN CHURCH BACKHOUSE, 47 10 11 mo. 1858
Blackwell, near Darlington.

To those who knew and loved this dear friend, a few particulars of his last illness may prove acceptable, though from his very retiring disposition, some hesitation is felt in recording them here. Naturally reserved, his mind unfolded but to few, and his high intellectual standard and refined taste, induced him to shrink, perhaps almost too much, from intercourse with his fellow-men. Deep sorrow after the loss of his wife, (the only daughter of the late J. J. Gurney) tended to increase his love of retirement, and it was also evident how much the world had lost its hold upon him. A continuance of delicate health, for four years previous to his death, had still more the effect of weaning him from earthly things, and to those in near association, it was striking, as well as consoling, to note the gradual ripening of his spirit for a better world. From

early boyhood his conduct was actuated by high principle, and as he grew up and had to take his part in the business of life, uncompromising integrity both of thought and action was a marked feature of his character. He was 'also remarkably free from the baneful tendency of animadverting upon the conduct of others, being very rarely heard, either thoughtlessly or intentionally, to say anything which could be construed to their disadvantage.

His decline was very gradual. Two winters spent abroad, and a spring at Torquay, seemed, in degree, to be the means of arresting disease, and it was not till the Tenth month of 1858, that he was confined to the house, having, up to that time, been able to devote a few hours each day to business.

A sudden attack of severe pain in the chest confined him to his room, which he was able to leave but once, during the remaining fortnight of his life. The acute suffering after a time yielded to the remedies made use of, but left him greatly prostrated. His patience and submission throughout the illness were very striking. A heavenly feeling seemed to cover his sick bed, and words were not needed to assure his nearest connections where his hope was fixed. He said " he thought

that he could not bear this illness as he did, if he was not supported by better strength than his own." On the text being repeated, "Thou wilt keep him in perfect peace whose mind is stayed on Thee," and the inquiry made, if he did not find it his experience, he sweetly and earnestly replied, "I sometimes fear almost *more* than I ought to do," implying that he felt himself so unworthy. He did not at first take an alarming view of his state, but as the serious symptoms increased, he became aware that his case was very precarious. He remarked, "that he thought if he fully realized his state, he could scarcely feel so entirely at ease, and without anxiety as he did," but added, "he was sure that it did not arise from indifference on the subject."

He utterly disclaimed any trust in himself, or any hope but in his Saviour, and though his lowly views of himself almost made him fear to appropriate the peace which was richly given, the evidence was mercifully granted, that his soul was anchored upon Christ. He seemed kept as under the shadow of his Saviour's wing, and it was wonderful to himself that so large a measure of freedom from anxiety should be given, both as regarded the issue of his illness, and his prospects beyond. Even in reference to his precious boy

he did not appear to have an anxious thought, and after giving him some directions and instructions, he seemed able to commit him to the keeping of his Heavenly Father.

From this time his bodily weakness increased daily, till the morning of the 10th, when his purified spirit was gently released, and he was permitted, as we reverently trust, to enter one of the many mansions prepared for those who love the Lord.

ELIZABETH ROBERTS BAKER, 73 23 6 mo. 1859

Cork, Ireland. Wife of Richard Harris Baker.

FORD BARCLAY, 64 20 3 mo. 1859

Walthamstow.

MARY BARRETT, 60 10 11 mo. 1858

Croydon. Widow of Richard Barrett.

ELIZABETH BARRINGER, 42 11 9 mo. 1859

Church Brampton, near Northampton. Wife of John Barringer.

ELIZABETH BARTER, 84 13 6 mo. 1859

Alton, Hants. Widow of Joseph Barter.

ANN BAYES, 68 28 7 mo. 1859

Kettering. Widow of Thomas Bayes.

THOMAS BAYLIE, 85 2 12 mo. 1858

Stourbridge.

THOMAS BECK, 63 8 4 mo. 1859

Dorking, Surrey.

- SUSANNA BECK, An Elder. 72 4 9 mo. 1859
Dorking, Surrey. Widow of Thomas Beck.
- DOROTHY ANN BEECH, 71 2 4 mo. 1859
Chester. Wife of James Bromley Beech.
- ELIZABETH BELCH, 78 15 2 mo. 1859
Noath. Widow of William Belch.
- CHARLOTTE BELL, 40 22 3 mo. 1859
Ballyclare, Belfast. Daughter of Richard and Anne Bell.
- HANNAH BENTLEY, 59 22 8 mo. 1859
Highflatts, Yorks. Widow of George Bentley.
- CHRISTOPHER BENTHAM, 69 18 12 mo. 1858
Bersham, near Wretham.
- SARAH BETTS, 83 5 3 mo. 1859
Islington, London. An Elder. Widow of Benjamin Betts.

The life of this pious Christian bore instructive testimony to the power of Divine grace, which enabled her, through a long course of years, to walk humbly with her God—often “faint, yet pursuing.” The thankfulness with which she enjoyed the blessings, and the patient resignation with which she was prepared to endure the trials of life, as well as her greenness even in old age, are calculated to afford encouragement to those whose path, like her own, may be one of hidden exercise, to renew their faith in Him whose

promises are sure, and who gave this aged pilgrim to rejoice in the conviction, which formed the subject of the last memorandum of her religious experience, that "none who put their trust in God shall be overcome."

In her youthful days she was visited by the powerful influences of the Holy Spirit, and enabled humbly to dedicate herself to the service of her Lord and Saviour. She married early in life, and after a short union, was left a widow with four young children, whom she endeavoured watchfully and prayerfully to train in the love and fear of their Heavenly Father—in the path which she herself had found the path of peace.

Her life was one of active usefulness in the path of Christian duty; not many memoranda are left to shew what were the secret exercises of her soul—but some of these may be reflected upon with instruction. In reference to the interesting subject of religious worship, and to our entire dependence upon God, she remarks:

"If for the trial of our faith, He should see fit to withhold his sensible presence in any way from us, whilst we maintain the watch, there is room for encouragement in the following text: 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation.'"

Sixth month, 5th, 1813. Tottenham. "I think I was enabled in a good degree to maintain the watch to-day at meeting, and this encouraging text often revived in my remembrance, 'ye are they which have continued with me in my temptations, and I appoint unto you a kingdom.' In the meeting for business, I had to look a little at those whose foundation was upon the sand; who, when the winds of adversity and the floods of affliction came, might resemble the house that fell. I was favoured to feel pretty peaceful the remainder of the day."

7th. "My mind has often of late been like the troubled sea, yet this afternoon I feel a little tendered, and how do I feel that I have no strength but what I receive."

Ninth month, 8th. "Had much to be thankful for this day at meeting, being favoured to feel the heart-tendering presence of a gracious God. In the afternoon, though some endeavours were used to get the mind stayed, I was not so favoured. O be pleased to grant ability to wait in faith and patience Thy appointed time, in the full persuasion that 'they that wait upon the Lord shall renew their strength.' At another time she writes, "I had to contemplate in this morning's meeting the kindness of my bountiful Creator in

my steppings along. How does this lead me at times to mourn over myself that I have done so little in return."

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In 1831, she lost a beloved daughter after an illness of two years, during which time she was her constant and affectionate nurse. She long felt this trial, mitigated as it was by the peacefulness which marked the close.

In First month, 1853, she records her appointment by the Monthly Meeting to the station of Elder. Humbled under the sense of her own unfitness and unworthiness to fill so important an office in the Church, she says: "May I earnestly seek for strength where alone it is to be found. Every good and every perfect gift cometh from Him." She gratefully alludes to some encouraging remarks of Richard Barrett, and to excellent counsel from Ann Jones, to those who occupy this station amongst us.

In 1854, she makes the following memorandum: "I have been pretty much confined for nearly two weeks, by an accident, my ankle being severely hurt. During much of this time a degree of serenity has been the covering of my spirit. Had not the refreshing presence of the Shepherd of Israel been at times vouchsafed, even this time might have felt tedious. O may I

be enabled to feel thankful for the many mercies bestowed on one so unworthy, is, I trust, the prayer of my heart to Him who in wisdom, I am disposed to think, ordered this trial. These lines often presented, 'There is a secret in the ways of God with his own children, which none others know, that sweetens all he does.'

Third month, 20th, 1855, she notices the humbling feelings under which she took a higher seat at meeting than that she had been accustomed to occupy, but she adds, "so great was the compassion of my Heavenly Father, that my spirit was contrited before him, and I was favoured to feel the overshadowing of his presence to the refreshing of my soul. I desire long to retain a grateful sense of this unmerited mercy. O may I be strengthened by our holy Redeemer to obey his voice, which I have been so unwilling to hear, or so willing to stifle in our religious meetings, to my deep sorrow, omitting to express what I thought was required of me. Notwithstanding this, so great was his goodness during my late illness that I felt his presence to be my support. I was unwilling to recover and return to the conflict that might fall to my lot, trusting that were I removed I might, through the atoning sacrifice of my blessed Saviour, be admitted

into one of the many mansions he went before to prepare for us.

Fourth month, 29th. "At home this morning on account of its being so stormy; I think it is the first time that I have suffered the weather to prevent me from attending our own meeting. Such was the condescension and compassion of my Heavenly Father, that in my retirement I thought I felt the overshadowing of his wing to the contriting of my spirit, under a sense of which favour, and the abundance of his spiritual and temporal gifts, and of my deficiency in serving him, the language of the poor publican was brought to my remembrance, 'God be merciful to me a sinner.'" The foregoing memoranda shew a little the state of her mind: always taking a very low estimate of herself, yet acknowledging with humble thankfulness the mercy of Him whose presence giveth life, and whose wing of love was often spread over her.

She was a warm friend to the poor and needy, on whose behalf she frequently exerted herself. She occasionally united with others in visiting the prisons, and in reference to one act of dedication of this kind she thus records her feelings:

"My mind, during most of the last week, has been favoured with a good degree of tranquillity,

different to what had been the case for some time preceding, it having been much with our poor, unhappy fellow creatures at Newgate, particularly with those who are untried; so much so that I thought it might be most conducive to my peace to go and sit with the Friends who visit them, and read to them. Though it felt a trial to me, yet, by seeking to Him who is strength in weakness, I was enabled to accomplish it, to my own peace; on which account a tribute of thankfulness has been raised in my heart to Him to whom it is due. O may He condescend to incline me more and more to serve Him who is a rich rewarder, although unworthy to receive His many benefits."

In Third month, 1854, whilst on a visit to her son-in-law, Dr. Kitching, of Enfield, S.B. had an apoplectic seizure; but, through a blessing on the prompt means resorted to, she was restored to her anxious family, and enabled to attend the ensuing Yearly Meeting. She continued active and vigorous until the summer of 1858, when she had an attack of a feverish nature, which gradually undermined her strength. She often gratefully spoke of her many mercies and the abounding goodness of her gracious God, who, as she frequently expressed it, "had, as it were,

opened windows in heaven and poured her out a blessing." She enjoyed the company of her friends; was a succourer of many in body and mind; offering a word to the weary traveller, sometimes "discouraged because of the way." Her mind continued bright to the last. She kept her bed only three days, and suffered but little from acute pain. Alluding to the approaching solemn change, she said: "I feel myself an unprofitable servant, but I look neither to the right hand nor to the left, but straight forward, clinging to my Saviour; he will plead for me." On her son saying, "I trust we shall all meet again," she replied, "one family in heaven." She gave much affectionate counsel to her grandchildren, with encouragement always to love Jesus.

On the last morning there was an evident change. After a time of conflict she was heard to utter the sweet song of "Hallelujah, Hallelujah, Hallelujah;" she then sank into a state of unconsciousness, in which she remained some hours, till, with a heavenly smile on her countenance, the spirit was released. As a shock of corn fully ripe, she was doubtless gathered into the garner of her Lord,—full of days and full of peace.

PRUDENCE BIDDLECOMBE, 62 17 6 mo. 1859

Street, Somerset. Widow of T. Biddlecombe.

LUCY BIGLAND, 5 12 3 mo. 1859
Birkenhead, near Liverpool. Daughter of
 Hodgson and Jane Bigland.

KATHARINE BIGLAND, 3 15 3 mo. 1859
Birkenhead, near Liverpool. Daughter of
 Hodgson and Jane Bigland.

JAMES BOADLE, 6 11 3 mo. 1859
Birkenhead. Son of William B. and Mary
 Boadle.

HANNAH BOWDEN, 36 3 7 mo. 1859
Croydon. Wife of James Bowden.

In recording the decease of this beloved friend who was the daughter of John Finch and Hannah Marsh, it is reverently believed it may be safely added, that, through redeeming love and mercy, the work was cut short in righteousness, having many proofs that in time of health, she had long been earnestly concerned to "fight the good fight of faith, and lay hold on eternal life." During her pilgrimage, the enemy was often permitted to buffet her very sorely, and she had to pass through many deep and hidden conflicts of spirit; under a sense of the need of a thorough change of heart, and of her own utter inability to effect it, she was often fervently engaged to petition that her sins might "go beforehand to judgment." She experienced many "times of refreshing from

the presence of the Lord," and was strengthened from time to time to "pray and not to faint," realizing the fulfilment of the gracious promise. "ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." And not only on her own account, but also on behalf of others, was she often favoured with access to the mercy seat. She cherished a grateful sense of the spiritual and temporal blessings received from Him of whom she loved to testify, that "He holdeth our soul in life." Her faith in the efficacy of Divine grace, and in the atoning blood of her dear Redeemer, continued to be her sweet support: so that when the short summons came, there appeared no conflict of mind, but the consoling evidence was granted to those who surrounded her, that she was still preserved in a calm abiding trust in Him whom she had long loved, and humbly endeavoured to serve.

She emphatically sent her love to *all* her relations and friends, adding, "they know that I love them;" and several times impressively bade farewell to all present. She met the solemn messenger with smiles of heavenly peace, for

The angel of the covenant
Was come, and, faithful to His promise, stood
Prepared to walk with her, thro' death's dark vale.

JOSEPH BOWMAN,	75	2	2 mo.	1859
<i>Castle Donington. An Elder.</i>				
ELIZABETH BOX, <i>York.</i>	78	27	12 mo.	1858
JARVIS BRADY,	67	16	12 mo.	1858
<i>Bradford, Yorkshire.</i>				
ANN BRADY,	50	16	3 mo.	1859
<i>Norton, near Stockton-on-Tees. Wife of Alfred Brady.</i>				
WILLIAM BRADY, <i>York.</i>	59	20	9 mo.	1859
MARIA BRADLEY,	79	12	7 mo.	1859
<i>Anstey Frith, near Leicester. Widow of John Bradley.</i>				
HANNAH BRAGG,	55	2	10 mo.	1858
<i>Jersey. Wife of Henry Bragg.</i>				
CHARLES WILSON BRAGG,	23	7	6 mo.	1859
<i>Lintz Green, near Newcastle-on-Tyne. Son of Charles and Susan H. Bragg.</i>				

Amongst those evidences of the uncertainty of life by which Divine wisdom calls on man to consider his latter end, there is none more solemnly impressive, or more powerfully awakening, than when a companion in the enjoyment of youth and health, and fully engaged in the active pursuits of life, is arrested by death without a moment's warning for preparation.

The first anxious thought is for the welfare of the soul that is now in its eternal state—the next

is often an inquiry put to our own hearts, whether we should have been found ready if the summons had come to us.

In the death of the beloved young friend whom this account commemorates, the lesson will, it is hoped, be again taught to many with fresh emphasis, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh," whilst to his bereaved parents a consoling assurance has been mercifully granted, that the change was to him an unspeakably blessed one.

The event which terminated Charles Wilson Bragg's earthly career occurred only a few days after his return from attending the Yearly Meeting in London.

On Third day, the 7th of Sixth month last, not feeling quite well, he did not go to business as usual, but remained at his home in the country, and spent the morning in cutting down some young trees in a copse near the Derwent. Whilst heated, it is supposed, with the exercise, he bathed in a part of the river, where the water was deep and cold; and, probably, the sudden transition of temperature was too great a shock for the vital powers.

Hours of loving and anxious labour were

bestowed, with the hope of restoring animation, in which many of the neighbours joined the members and domestics of his family; evincing, by their active assistance and their tears, their affectionate sympathy.

As time wore on, however, the melancholy truth became more and more clear, that God, who had given the only son and the endeared brother, had now taken that gift back to himself; and, with stricken hearts, the mourners bowed to the mysterious dispensation.

In the absence of all opportunity for conversation on the prospect of eternity, such as is often afforded by the bed of sickness, it has been consoling to his parents to find among his papers the record of years of self-examination, — of deep conviction for sin,—of constant endeavour to attain the conquest over evil, through the help of the Holy Spirit, and of his full belief in the redemption purchased for him by Jesus Christ.

The following are a few extracts from many memoranda which were commenced when he left home for Queenwood College, Hampshire, at the age of 15, and seem generally to have been penned on First-days.

First-day, Second month, 13th, 1853. “Just come from our little meeting. It has been a

sweet and peaceful time, although our number was small. The text was forcibly brought to my remembrance: 'where two or three are gathered together in my name there am I in the midst of them.' A sentence of my dear cousin Mary B.'s quoting, was very refreshing to my mind, 'the blood of Jesus cleanseth from *all* sin.'

Third month, 14th, 1855. "Earnestly do I crave that I may be strengthened to govern and quell the hateful passions that rise not unfrequently in my heart; that I may be taught true humility, and have, above all, a purer system of charity, always bearing in mind the Apostle Paul's beautiful passage on this virtue."

Sixth month, 22nd. "My mind has been much troubled and sorely tempted for many days, and I feel that I have given way to the temptations; for I have been stubborn, hasty, neglecting my duties to God and to man; but I believe the Great High Priest, ever ready to sanctify and to offer atonement, which last he has already done 'once for all,' will come to my assistance. O Lord! thou knowest, that although I often rebel, I do desire that true humility, that contriting of the spirit which is acceptable in thy sight, and that washing of regeneration, the certain producer of a calm and heavenly frame of mind."

Fourth month, 18th, 1856. " The thought of how I shall be able to get on in the world and prosper in business, troubles me a good deal. I must be 'not slothful in business,' this will be a help; but a far greater aid will be 'to be fervent in spirit, serving the Lord.' In a broken and humbled spirit I must have full faith in the Lord—believe, only believe—but may I ever bear in mind not to lay up for myself 'treasures upon earth,' but abiding, all-sufficient treasures in heaven. O I do earnestly desire to be the servant of God, and not the hireling of mammon. 'Fret not thyself because of him that prospereth in his ways, because of the man that bringeth wicked devices to pass.' 'Delight thyself in the Lord, and he shall give thee the desire of thine heart.' 'Trust also in Him and He shall bring it to pass.' The Lord has brought me out of the cloud in which, for some days past, I have been living, and my prayer is, that he will graciously cause his Divine light in my soul to increase more and more, unto the perfect day.' "

Fourth month, 25th. After giving portions of a conversation with a young companion on a variety of religious subjects, he adds: "I believe we had better abide by what is revealed to us in the Bible, and by the teachings of the Holy Spirit,

than try, by the help of reason, to search out the hidden mysteries of God. Trust in the Lord, and *He* shall bring it to pass."

Fifth month, 28th. "The twentieth year of my life completes its circle to-day—twenty years of sinning and falling short, long without repentance—not without remorse—yet have goodness and mercy followed me all the days of my life; and I humbly trust I have been purged from the filth I was once lying in, by the blood of Jesus. Yes! Jesus led me gently to his cross, and on his power alone can I rest for safety. But, O my soul, be not thou forgetful of thy weak, wavering disposition! thou wilt have much uphill work to endure, ere thou canst view the pearl gates of the golden city; many will be the temptations that will beset thy path, and many the depressions that sin will bring before thee; yet it may be, thou wilt often have cause to mount up on high; shout with joy, and proclaim what God the Lord hath done for thee. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.'"

Eighth month, 14th. "Vanity of vanities, all is vanity, should be my constant watchword. O! that I could say that I had followed wisdom and understanding! Remember that 'the fear

of the Lord is the beginning of wisdom.' Determined, by the grace of God, to read the Proverbs after finishing the Revelations. May I be strengthened to do so diligently, and may I be profited thereby."

Fifth month, 27th, 1857. "To-morrow will be my twenty-first birthday—one-third of my journey through life, according to human calculation, will be completed. According to the Divine will,—ah! what? perhaps half, perhaps three-fourths; nay perhaps to-morrow I may see the last mile-stone. Am I so confident of a place in heaven as my eternal home, that I can go on my way rejoicing? 'Lord I believe, help thou mine unbelief.' Humble me; purify me; and bring me day by day to a more perfect sense of my own utter vileness, and of the all-atoning efficacy of the redemption purchased for me by the death of Jesus. O Lord! grant me this prayer, and help me daily to guard against temptation, even as thou hast done in days past, O Lord, my Father, my Redeemer, and my Sanctifier."

The following expression of his belief in the efficacy of prayer, may be comforting to some drooping young pilgrim. "It is wonderful how small a prayer will effect a great deal, if only it be an earnest one; there need be no spoken, or

even thought words; a sigh, a groan of the distressed heart is often enough, and then what joy there is in being able to conquer the tempter. Not a self-exultant joy, but a chastened one; one that causes you to rejoice in the triumph and infinite love of Christ, and in the hope that in another hour of temptation, the same grace will be again given you."

Many of his letters penned during the last two months of his life, make frequent reference to death. In one alluding to the decease of a young cousin, he writes: "Is there not comfort in the thought that the greatest period that can separate those on earth from those in heaven, is but as a short night, an hour in the night, nay, but as the time occupied in falling asleep compared with the eternity they shall spend together?"

Again, Fourth month, 17th, 1859, "The first deep plunge of grief is, I trust, passing away, and a joy as from heaven spreading over the bleeding hearts. O what a glorious thing it is to feel sure, perfectly sure, that God sends all our trials in love. What a beautiful picture of faith is—the Christian seeking to learn the lesson he knows God designs to teach him, by sending deep affliction upon him."

Still later, Fifth month, 11th, in announcing

the death of an infant cousin, " Another lamb is safe within the heavenly fold ; it is thus our Heavenly Father draws his children on earth nearer to Him ; He would have the yearning heart give *Him* its love ; He would that the desolate spirit would come and rest in his bosom, and there in trembling faith cry, ' Father, thou doest all things well.' " And in allusion to a still nearer trial of separation by death, he continues : " I have often longed to tell thee, but have shrank from intruding upon the sacredness of great grief, how completely I believe in the eternal mercy of our God, and that by afflicting us he is but ' working for us a far more exceeding and eternal weight of glory.' He has, in unsearchable wisdom, made it hard (you know *how* hard) to our physical natures to bear the trials he puts upon us, but he has, in equally unsearchable love, told us that whatever we ask for he will give us, if only we ask in faith in his Son. Let us then pray for *faith to pray* for the Comforter, for grace to strengthen us, and that we may continue steadfast to the end ; joyfully expecting, when our turn comes, to join with those we have loved and lost, in swelling the glorious anthem-shout of praise and blessing to the Lord God and to the Lamb."

A few weeks before his death it was known to his parents that his mind was passing through a painful conflict respecting the state of our religious Society, and that he was much interested in the considerations regarding the place our peculiarities ought to have with us. In the hope that he might be assisted in coming to a right judgment by a more extended acquaintance with the views and practices of Friends, his proposition to attend the Yearly Meeting was encouraged.

He went to London on Fifth-day, 19th of Fifth month, and was present at nearly all its sittings. In writing to his mother after some of the deliberations, he says: "These discussions manifest great *life* in the Society." In conversation he often alluded to the comfort which the attendance of these meetings afforded him, and he appeared to have enjoyed to recognize the Christian love and condescension that were evinced by those differing in sentiment, and he felt the solemnity which attends our profession of the meetings being held under the presidency of Christ, who was given "to be Head over all things to the Church." There is no doubt that many of the sittings were to him "times of refreshing from the presence of the Lord," and that the spiritual life he recognized in the Society was

felt and noticed in himself. There was evidently a work of purification going on in his soul, to fit him, as was then hoped, more and more for his Master's service on earth, but as is now believed, to prepare him, through the mediation of Christ his Saviour, for "an inheritance incorruptible and undefiled and that fadeth not away."

On the evening of the First-day after the close of the Yearly Meeting, he attended the meeting for worship at Tottenham. "It was a season long to be remembered by all present," writes a young cousin, who was with him: "and dear Wilson said he was very thankful that he had been permitted to be present. Whilst returning to the city, he referred frequently to the favoured times that some of the sittings of the Yearly Meeting had been, and their effect in making him love and value our Society more than he had ever done before. He also spoke of his desire to be more watchful and prayerful, and that we might both rightly fill the position designed for us, wherever, or whatever that might be. We naturally enough reverted to the many solemn and sudden deaths that had taken place within our notice, of late, when he spoke of his own preference for a sudden death, if it were in accordance with the Divine will,—that he could not tell how he could

bear parting with his parents and those he most loved. Remembering how we both felt that solemn but happy evening (the last that we spent together), I now can but recognize that the event was easting its shadow over us, or may be I should say easting its *light* over us, *for there was no shadow.*" This is one of many testimonies to the belief that, sudden as the summons was, it found our dear young friend ready; that thoughts of death were not strange to him, and that the preparing hand of God had been laid on him, to make him meet for that kingdom "where nothing that is impure or unholy can ever enter." He returned home on Seventh-day night, the 4th of Sixth month. He met his beloved parents with more than usual tenderness of love, and during the short period that remained to him on earth, there was much that indicated a ripeness for the change.

On the evening before the afflictive event, he spoke to his mother with much feeling of the impressions made by the Yearly Meeting, and alluded to the solemn and beautiful words of praise with which it closed: "Now to Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour

be glory, and majesty, dominion, and power, both now and for ever. Amen."

The following morning the measure of his days was fulfilled—his own wish for a sudden removal was granted him, and, having early sought the Lord, and partaken of his mercy in Christ Jesus, it is reverently believed that he was found prepared to be "presented faultless before the presence of His glory with exceeding joy."

EDWARD BRANTINGHAM, 22 31 1 mo. 1859

JOSEPH BRANTINGHAM, 25 15 4 mo. 1859

Aberdeen. Sons of George and Elizabeth Brantingham.

GEORGE BRANTINGHAM, 69 16 7 mo. 1859

Aberdeen.

In the Annual Monitor for 1858, a short account was given of the peaceful close of Anthony Wigham Brantingham, of Aberdeen; and the last three names record the decease of two of his brothers and the father of the family. These were removed one after another, in less than six months, each in his turn giving evidence of a "good hope through grace" beyond the grave. A single death is a solemn event, but it is not easy to realize at once all that is involved in a quick succession of such events in the family circle. Reflecting upon scenes of this kind, with reference

both to the living and the dying, is well calculated to deepen our conviction of the preciousness of Christ, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" and to encourage a willing submission to the work of "the Spirit who quickens" and draws the soul to Him in the obedience of faith. The friend who furnishes the following particulars, expresses a hope that "some little account of a beloved father and two dear brothers, may be interesting and instructive to the readers of the Annual Monitor."

EDWARD, the younger brother, was suddenly seized with hemorrhage from the lungs, on the 18th of Sixth month, 1858. He soon became aware of his critical situation, and for a time appeared much tried; but though he gave little expression to his feelings, the consoling evidence was soon afforded that he had been enabled, in faith and child-like dependance, to cast all his burden on the Lord; in the full persuasion that all was mercifully ordered for him by his Heavenly Father not a murmur escaped his lips, but he was preserved in patient resignation, through a long period of weakness, during which he was seldom able to leave his bed. He spoke several times of the favour which

he considered it to have had this lengthened indisposition granted him.

Once, when very ill, and when his continuance appeared doubtful, he said, "I believe, whenever I am taken away, all will be well, which is a great mercy; I feel very unworthy." On allusion being made to the experience of the Psalmist, "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever;" he responded, "Ah! that passage has often been on my mind." On another occasion, he mentioned to a friend who visited him, that he had felt much tried by doubts and fears, when these words, "Thou shalt guide me with thy counsel, and afterwards receive me to glory," were so sweetly brought to his remembrance, that he was enabled afresh to feel that he was under the protecting care of the Good Shepherd. At another time he said, "When I am most low in body, I often feel the Saviour nearest to me."

He was frequently comforted by having passages of Scripture brought to his remembrance, and sometimes desired that a few verses might be read, generally from the New Testament. Once, after listening to John xx, 11-18, he expressed how much comfort he had received in hearing it, remarking that even whilst Mary was mourning

the absence of her Lord, he was standing by, watching her, although she did not at the time recognize that it was He.

On his mother repeating to him the words, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" he replied, "I do love him, but I am sometimes afraid not so much as I should."

His physical sufferings were great during the latter part of his illness, but he was enabled to bear them patiently; and to a remark on the favours which had been extended to him, he replied, "Yes, more than I could ask or think." Precious, indeed, were the overshadowings of Divine love on the spirit of this dear youth, so that it was felt a privilege at seasons to stand beside his bed and enter into feeling with him.

On the 25th of Twelfth month he observed: "I was much comforted by a passage that came into my mind this morning: 'For I am now ready to be offered, and the time of my departure is at hand, &c.;' I cannot apply the whole of it to myself," but he added that "he could lay hold of that about the crown of righteousness." On reference being made to the comfort which he had appeared to enjoy for several days, he said, "I have sometimes been *very happy*."

His breathing now became short, and his strength was evidently failing. After a time of conflict he was told that his sufferings would soon be over, when he exclaimed, "and then joy." He supplicated that his gracious Saviour would be pleased to say, "it is enough," and then, appearing afraid that he was impatient, he queried if it were right to put up such a petition. On the day of his decease, finding he could not swallow, he said: "No more food for me in this world, I must wait for the 'marriage supper of the Lamb,' if I am favoured to get there."

A sweet quiet succeeded the restlessness of suffering, when the spirit gently took its flight, it is humbly trusted, through redeeming love, to everlasting bliss.

The illness of JOSEPH, the elder brother, also began with hemorrhage, about three weeks previous to that of his brother Edward. After many variations, he recruited so far as to be able to go about a little, and hopes were entertained of his ultimate recovery: in the commencement of the present year, however, decided symptoms of consumption appeared. In his childhood, he manifested a tender spirit, and a great desire to be with Friends; but he was afterwards subjected to much temptation, from some of his youthful

associates. For some time before his illness, it was evident to those who observed him closely, that he was becoming increasingly thoughtful, and this was much more obvious afterwards, yet he was backward in making allusion to his feelings. As his strength declined very rapidly, his mother, under much solicitude, asked him what were his prospects: he replied, that he had no expectation of recovery, and had not had for a long time. After a pause, he said, "If I could only get to a state of true resignation, but that I cannot say I have arrived at;—I would like to rally a little." Some days afterwards, when in extreme suffering, he intimated that he felt peaceful, but not a full assurance, adding, "I long thought my peaceful feelings were a delusion, but I find they hold out." It was remarked, that the preserving Hand had been spread over him, when he was exposed to great temptation; "Yes," he answered, "but my views are greatly changed since then; many changes have taken place in my heart within the last year or two."

On another occasion, when under much depression, he said, he feared that there was little or no hope, that he could feel no evidence of acceptance. He then alluded to the great Sacrifice for sin, saying, "I cannot but think the price has

been paid;" but he was afraid he had resisted the purifying operations of the Spirit of Christ in his heart; soon afterwards adding, "Yet I believe I shall not be cast off—I am a poor, unworthy creature." At another time he exclaimed, with an earnest expression of countenance, "I shall not be forsaken—O no!"

He had possessed a great taste, and more than ordinary talent, for drawing, especially in sketches of a satirical or ludicrous character; but, in this season of close searching of heart, it became a source of serious uneasiness to him. Neither the talent for caricature, nor the retrospect of the time and attention employed in its indulgence, could yield peace to a mind truly awakened to a sense of its highest interests for time and eternity; not that all the productions of his pencil were of this nature, but he considered that the *relative* value of this art, however innocent in itself, was not sufficiently great to warrant its having occupied much of his limited leisure. He felt that it had been a means of leading his mind from the pursuit of better things. "My fondness for it," he said, "has been a great disadvantage to me."

One evening, feeling very ill, he inquired, "shall I see to-morrow?" Doubt was expressed, with a hope, that whichever way it might be, it

would be a bright to-morrow. He replied, "Discouragements prevail;" intimating, that though he had felt his Saviour near "many a time," it was "never less so than at present." And afterwards, "The sufferings of the body serve to make me more and more resigned." It was said, "Then they are blessings to thee;" "Yes," he answered, "and I would suffer more, if they were only beneficial—I need the prayers of all."

Thus conflicts of spirit, from a sense of his own unworthiness and his great need of a Saviour's pardoning love, were mingled with seasons of hope and peace. He could say, "My spiritual state is like my body—very fluctuating. Sometimes I feel as if I could sing praises, and at others, I feel depressed." But, through the tender mercy of God in Christ Jesus, the time came, when the state of fluctuation was followed by a hope "both sure and steadfast"—an anchor to the soul, even "entering into that within the veil." The sufferer was heard to say at intervals, when his breathing was greatly affected, "The spring is approaching;" "I wish I could sing praises to God *vocally*: I am happy now, happy, happy; peace, peace, peace,—yes, praises!" He appeared anxious to speak, and when asked if he would have his lips moistened, he said, "I wish

to have my lips opened." The same afternoon he was enabled to address those around him in a very impressive manner, conveying very appropriate advice, which seemed to relieve his mind. He attempted several times to repeat the passage, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, &c.;" once adding, "I can have no idea!" Speaking of recognizing in a future state those dear to us, he suddenly exclaimed, "It is no matter, we know that Jesus Christ is there, and perfect happiness." He said, he had often reflected on the agony endured by the dear Redeemer, when suffering for the sins of the whole world. He expressed his gratitude for the kindness which had been bestowed upon him, and for his freedom from earthly cares, saying, "I have very little of worldly matters to occupy my mind—not even a business to leave; I am greatly privileged." Love to all was the abounding feeling of his heart; and on the evening before he died, he said earnestly, "I love everybody, and I wish to betoken it."

Towards the close, when the power of utterance was nearly gone, he endeavoured several times to convey an idea of his very peaceful feelings, and once feebly repeated the passage, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."

One more intimation was given that all was peaceful, and he passed quietly away.

GEORGE BRANTINGHAM, the father, had been an invalid for the last few years, and confined to the house by rheumatism and neuralgia. During his last illness he passed through very deep mental conflict, and was ready to think himself beyond the reach of mercy. When almost overwhelmed with despair, the wrestlings of his spirit broke forth in supplication, that the Lord would be pleased to save a poor, sinful creature, even in the last hour. "A poor, dark creature," he was heard to say at another time, after having appeared deeply absorbed in thought. On another occasion, he prayed, "O Lord! be pleased in thy mercy to grant me some evidence that thou hast forgiven me." As he was thus concerned to seek pardon for his sins of omission and commission, through the abundant mercy of God in Christ Jesus, it was instructive to observe the softening and contriting effect produced on his feelings. Love prevailed to all. He saw himself as a vessel marred on the wheel, through unfaithfulness to the long-continued visitations and requirings of Divine love. He was led, as it were, to trace, step by step, the way in which the enemy of his soul's happiness

had prevailed over him ; whilst, as he drew nearer to his close, he was enabled in humility to rejoice that the gloom, which had so long overshadowed his spirit, was dispelled by the beams of the Sun of Righteousness !

About four days before his decease, after some allusion had been made to his feelings, he burst into tears, and replied, " O ! it is wonderful ; such a wretch as I have been !—worthless, worse than worthless—a rebellious creature ! And yet, there is mercy sufficient to cover all !" intimating, at the same time, the peacefulness with which he was then favoured. Two evenings afterwards, he was much tried, feeling himself such a poor creature ; he was reminded, that it was not for the " whole" the Redeemer came ; " No," he softly answered, " it was for the sick : I must try to struggle on." At another time, he said, " None can tell how very bitter my conflicts have been ; I have brought much trial on myself, through disobedience ; but now, through *marvellous* goodness, I can speak of mercy." " I have a hope that my sins and my iniquities, which are many, will be forgiven ; but no merit of mine,—to me belong only blushing and confusion of face."

A day before the close, he asked if it was thought he could continue long, and said he had

not yet had the *full* evidence of acceptance that he desired. On that afternoon, he suddenly broke forth, "O, the glorious city! the great city!" He wished he could proclaim to every creature, even in the streets, the mercy of the Redeemer, in the forgiveness of his sins. He continued at intervals, "O, the glorious city! Is it possible—can it be, that *I* should be permitted to enter that glorious city." "O if I had the tongue of an angel, I would sound from one end of heaven to the other, what the Lord has done for my soul." "He has forgiven me my sins, and showed me the marvellous city!" Some reference was made to his trials, "Yes," he replied, "with my poor, darkened heart; but now, I can sing of the glorious liberty of the children of God." And some time after, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

On the following morning, being in great suffering, he was told that his time here would not be long, and it was a comfort he had such a bright prospect; he replied, "I have no new prospect; but only the old one confirmed." Soon afterwards, he added, "I cast myself on the mercy of God in Christ Jesus." Not many minutes before the end, he said, "He has many ways

of supporting the soul, and He has supported it." On a belief being expressed that this would be continued to the last, he rejoined, "I have not a doubt of it!" and in a short time after, quietly departed.

- GEORGE BRIDGETT, 77 1 2 mo. 1859
Furnace, Derbyshire.
- CHARLES BRIGHTWEN, 41 19 11 mo. 1858
Newcastle-on-Tyne.
- HANNAH BROCKBANK, 62 14 2 mo. 1859
Whitehaven. Wife of THOMAS Brockbank.
- ANN BROSTER, 83 30 7 mo. 1859
Rainow, near Macclesfield. Widow of Joseph Broster.
- ALFRED BROWETT, 1 13 1 mo. 1859
Stoke Newington. Son of Joseph Scott and Caroline Browett.
- ROBERT JEFFERYS BROWN, 65 3 3 mo. 1859
Cirencester.
- JOHN CUTTING BROWNE, 70 24 5 mo. 1859
Landrake, Cornwall.
- WILLIAM HENRY BURTT, 29 18 2 mo. 1859
Wellingore, Lincolnshire. Son of William and Mary Burtt.
- JOSEPH BURTT, 43 17 5 mo. 1859
Hill House, near Staindrop.
- JOHN BURTT, 71 5 7 mo. 1859
Stockport.

Very differently as we are dealt with in regard to our moral and religious training and discipline, under the providence and grace of God, and in the school of Christ, the varied experiences of men often suggest matter for profitable reflection, and self-examination; and it will doubtless be interesting to many Friends to become acquainted with a few particulars respecting the subject of this brief notice, which are gathered chiefly from his own memoranda.

On reviewing the experience of his early life, John Burt remarks, "In my sixth or seventh year, I richly partook of my Heavenly Father's love, although unable fully to comprehend the source of the sweet influences then vouchsafed. Though obscured by subsequent unfaithfulness, I believe these feelings have never been wholly taken from me. When removed from home for my education, the loving kindness of the Heavenly Shepherd was many times felt to create desires after a right state of mind, but notwithstanding these, and the solicitude of beloved parents, added to the watchful care of my judicious school master, J. Tatham, of Leeds, I often went far astray; and, while at school, I entertained so low an estimate of the scrupulous habits of consistent members of our Society, that I determined, as

soon as I should obtain the means, on adopting a course which, if indulged in, would have been exceedingly hurtful ; but when about fifteen years of age, just as I thought my enlargement nearly at hand, in the midst of a wide circle of acquaintance, with the predominance of high spirits, and while longing for a life of gaiety, I found in seasons of quietude a still small voice calling me to serious reflection, and so distinctly warning me against the contemplated indulgence, without duly examining its nature, that I believed it to be my duty to make diligent search into the reasons which Friends advance for their peculiarities. This led me to such an acquaintance with the Holy Scriptures, Barclay's Apology, Sewell's History, and Penn's No Cross No Crown, as, with the assistance of that inspeaking word already alluded to, fully enlightened my understanding on many important points, and convinced me that our Society was not following cunningly devised fables, as I had vainly imagined. Closing in with what appeared to be required, my hitherto superficial views were in a good degree laid aside, and I was enabled to pray that my Heavenly Father would assist me to obey his righteous will."

" I am often refreshed in the remembrance of

the gracious displays of Divine love, which were so largely granted me in my early years, when the lamp of the Lord shone round about me, and I was allured as it were into the wilderness. O the heart-tendering opportunities I enjoyed in those days ! how precious, how consoling and encouraging were they to my spirit, in my little chamber, in my walks in sequestered lanes, and on the highways ! Almost every place then visited still bears witness of the loving-kindness of my God."

Though thus enabled to look back with thankfulness to the days of early visitation, his onward course in endeavouring to "follow Christ," does not appear to have been an unfaltering one ; but, for want of keeping near to his Saviour, in that state of humble watchfulness unto prayer in which the believer is enabled to "render unto the Lord the glory due unto his name;" he made "frequent work for repentance;" and "though generally respected by his acquaintances," he was "seriously retarded in his journey Zion ward." On account of this he was brought into deep mourning, but, whilst lamenting "his unprofitable career," and speaking of himself as "a pardoned sinner,—a brand plucked from the burning," he could thankfully exclaim, "Beyond my power to express has

the mercy of my Heavenly Father been extended to me : he has not been wanting in any good thing. If after my weary travel I may at last enter the haven of eternal rest, it will be altogether undeserved—a free gift for Christ's sake,—even for the sake of the Lamb of God slain from the foundation of the world."

Recurring in after days to the Lord's goodness, he says, " He, the author of all my mercies, for his beloved Son's sake, is with me still. Very sweet is his love to my soul, even to one who has done so little, so *very little*, for his glory. He enlarges my heart in almost continual thanksgiving and praise. How can I sufficiently thank him for his goodness and mercy, which have followed me all the days of my life."

In the year 1849, John Burt had a very severe attack of asiatic cholera, and in a memorandum dated on the last of that eventful year, he says in reference to it, " When every hour was expected to be my last, I had sweet peace, for the Lord made my bed in my sickness, and in his favour my spirit did rejoice, so that I felt somewhat of grief when pronounced out of danger. What then shall I render unto the Lord for all his benefits? May I be able to take the cup of salvation, whatsoever that cup may contain, and call

upon the name of the Lord, who has been with me in the day of trouble, and who, through many tribulations, has thus far brought me on my way. I reverently hope, towards that city whose walls are salvation, and whose gates are praise "

In 1851, the decease of his beloved wife deeply affected him ; but bowing in humble resignation to the Divine will, he remarks : " While suffering under this irreparable loss, I have seen so much of heavenly wisdom and mercy mingled there with, as to constrain me to say, with reference to the Lord's goodness and my beloved wife's exemplary conduct, Thou, O righteous Father, hast indeed done all things well, just and true are all thy ways ; who would not fear, love, and reverence thy great Name."

Fifth month, 13th. " The remains of my dearest treasure have now been two days in the silent grave. I awoke this morning to indulge the tenderest recollections of her, and very keenly felt my loss, as I think I must continue to do during the remainder of my pilgrimage in this world. But at the moment of which I am writing, as almost ever since my endeared companion breathed her last, I am favoured to feel my own will taken away, and in sweet resignation to bow to the will of Him who had given and who had

an entire right, at His good pleasure, to resume the gift which for nearly forty years He had bestowed.

Twelfth month, 1851. — "How great does the value of immortal souls appear to me, and how do I sometimes long to call many poor fellow travellers from the love of the world, to the love of the Father, and his dear Son, who made atonement for all those who are willing to accept the offered mercy. My day will probably be short; the evening has arrived, and I know that the season for labour will soon be at an end; my impression therefore is, that I must endeavour, through Divine assistance, always to have my armour on, and not turn aside, for the opportunities for glorifying my Heavenly Father in his church militant will shortly close for ever."

For the greater part of his life, our dear friend had been permitted to enjoy good health and vigour of constitution, but for several years he had been aware that he was the subject of disease of the heart; and about eight months before his decease, he was almost entirely confined to the house by additional complaints. This affliction he was enabled to bear with Christian patience and resignation, and during his long illness he expressed much at various times, proving that his

hopes were centred entirely on his Saviour. He frequently said, he longed for nothing so much as to be helped to love him *more and more*, and to feel his holy presence. "I desire resignation, *perfect resignation*, and when this is the prevailing attendant of my mind, I delight in it and love to cherish it." He earnestly desired that his illness might be for the glory of God, and that he might be enabled to say, "Thy will be done in all things."

At one time, in allusion to a visit paid him by a Friend of his own meeting, who was led in a remarkable manner to utter just such language as he felt he needed, he said that it appeared to be in answer to long and earnest prayer, for the enemy had been permitted for a season sorely to buffet him; adding that he had again enjoyed what he so much longed for, it was worth all the *exercise he had passed through*, he had had a sweet sense of his Saviour's love, even an evidence that his sins were forgiven him, and during the afternoon, he said, "O! I desire to be thankful, truly thankful, my prayers have been answered to-day." "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Increase of weakness had been noticed a few days before, and on the day preceding his decease,

he expressed a wish to be entirely quiet; taking an affectionate farewell of those around him, he said, "Now leave me in the hands of the Almighty;" and late in the evening he was heard repeating, "Call upon the Lord in the day of trouble, he will help thee and he will deliver thee." On the following morning a change was observed; he appeared perfectly sensible, closed his eyes, and in a few moments after sank to rest, as we humbly believe, in the arms of that Saviour whom he had so often said he longed increasingly to love.

MARTHA BUSSELL, 84 15 7 mo. 1859

Bristol.

CHARLES CARD, 20 27 7 mo. 1859

Manchester. Son of Nathaniel and Hannah Card, died at Shanghai, on board the ship *Radnagore*, and was interred at the cemetery in the English settlement at Shanghai.

JANE CARR, 46 8 4 mo. 1859

Carlisle. Daughter of Jonathan and Jane Carr.

JOHN CHISSUM, 64 28 4 mo. 1859

Northampton.

MARY CHRISTMAS, 64 8 4 mo. 1859

Earith.

FREDERICK WILLIAM 67 7 12 mo. 1858

CLARENCE, *Chelsea, London.*

- MARY CLARK, 76 1 4 mo. 1859
Mount Radford, near Exeter.
- HENRIETTA ELIZABETH 29 26 11 mo. 1858
CLOTHIER, *Street, Somerset.* Daughter of
Arthur and Keturah Clothier.
- MARY COATES, 82 18 6 mo. 1859
Airton, Yorkshire. Widow of George Coates.
- HESTER COLCOCK, 46 12 10 mo. 1855
Tottenham. Daughter of Robert Colcock.
- MARGARET COMBES, 82 30 8 mo. 1859
Newcastle-on-Tyne.
- ELIZABETH COMPTON, 68 3 7 mo. 1859
Tottenham. Widow of Samuel Compton.
- SARAH COOKE, 79 4 11 mo. 1858
West Derby, near Liverpool. Wife of Isaac
Cooke.
- ELIZABETH COOPER, 59 22 2 mo. 1859
Pontefract. A Minister.
- SARAH COURTENAY, 72 22 10 mo. 1858
Waterford, Ireland
- FREDERICK CRANSTONE, 17 9 6 mo. 1859
Bristol. Son of Joseph and Maria Cranstone.
- JEFFREY CRANSWICK, *York.* 70 5 3 mo. 1859
- HENRY CROFTS, 64 10 9 mo. 1859
Mansfield.
- FRANCIS CUDWORTH, 8 25 11 mo. 1858
Darlington Son of Wm. and Mary Cudworth.

ANNE CUTHMORE,	65	5	5 mo.	1859
<i>Belfast, Ireland</i>				
ROBERT DACK, <i>Dublin</i>	81	8	2 mo.	1859
MARY DARBYSHIRE,	83	7	7 mo.	1859
<i>Manchester.</i> Widow of William Darbyshire.				
REBECCA DAVIS,	74	23	8 mo.	1859
<i>Waterford.</i> Widow of Francis Davis				
ELIZABETH DIXON,	82	27	2 mo.	1859
<i>Scarborough.</i> Widow of John Dixon.				
WILLIAM DOYLE, <i>Dublin.</i>	73	10	5 mo.	1859
SARAH DREWETT,	85	27	11 mo.	1858
<i>Canterbury</i> Widow of William Drewett.				
JOHN B. DUCKWORTH,	82	2	12 mo.	1858
<i>Huddersfield</i>				
PRISCILLA DUNNING,	1	22	2 mo.	1859
<i>Middlesborough.</i> Daughter of John and Priscilla Dunning.				
SARAH DYSON,	55	16	10 mo.	1858
<i>Leeds.</i> Wife of John Dyson.				
ELIZABETH ECROYD,	20	23	10 mo.	1858
<i>Doncaster.</i> Daughter of Benjamin and Hannah Ecroyd.				

Elizabeth Ecroyd was the youngest daughter of the late Benjamin Ecroyd, of whom there is a short account in the Annual Monitor for 1858. Naturally of a retiring disposition, and fearful of giving expression to her religious feelings, the

“hidden life” was conspicuous rather in the conscientious performance of daily duties, and in the influence of her gentle and loving spirit, than in any outward profession; and when called away, in the full bloom of youth, by an illness which very rapidly terminated her life, the reality of her faith in Christ was fully proved by her joyful readiness to welcome the summons, “Behold the Bridegroom cometh; go ye out to meet him.”

The secret working of Divine grace in the soul is compared by our Lord himself to “the leaven hid in three measures of meal till the whole be leavened;”—to “the seed which a man cast into the ground, which should spring and grow up he knoweth not how; first the blade, then the ear, after that the full corn in the ear.”—“the tree is known by its fruit;” but how little can we discern of the first beginnings of Divine life, in the hearts of those with whom we are brought into daily intercourse! “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit.” And thus, regarding the subject of this brief memorial, nothing can be told of the time when she first yielded her heart to the gentle

drawings of her Saviour's love—but a few very simple memoranda show that her spiritual progress was not without conflict, and the humbling sense of many shortcomings.

Without date, she writes: "I hope the impression of ——'s sermon on my heart, may not be a fleeting one, but that by the blessing of God on the words spoken, it may bring forth fruits in the hearts of *all* hearers, to His praise to whom all the glory is due—I am one greatly feeling this retrograde movement in my heart, a fearful, impassive, cold state—O that I may be able to give up *everything* that is required of me, and indeed have all the fallow ground in my heart turned up by the Gospel plough; that I may truly flee to the sanctuary, and unreservedly weigh all my thoughts, words, and actions in the Divine balance; and that I may be frequent in prayer, and constant in an entire dependance on the grace of God, and his strength which is made perfect in weakness; that so I may not at the last have to hear the awful words, 'Thou art weighed in the balance and art found wanting.'"

In the spring of 1857, her affectionate heart was, for the first time, made deeply acquainted with sorrow and bereavement, by the decease of her beloved father, on whom she attended during

his long illness with the most affectionate solicitude, and a gentle but untiring energy and efficiency, much beyond her years. She thus briefly records her great loss :

Fifth month, 23rd, 1857. "At half-past five o'clock, p.m., dearest papa breathed his last." 30th. "The funeral of our beloved papa—a sad, sad day—never to be forgotten—but the promise was felt very forcibly presented to my mind, 'Cast thy burden upon the Lord, and he shall sustain thee.'"

She several times expressed to one of her sisters the hope, that this affliction might prove a blessing; and from this time, there was an evident deepening in religious experience, and an earnest desire manifested to be more fully weaned from the world and its attractions. The entries in her note-book are often in borrowed language, but they are not the less the expression of her own feelings.

Edgend. Ninth month, 5th, 1857. "May we reflect, with humble reverence and holy joy, on the *creating, renovating, and crowning* mercies of our God; may a sense of those mercies be in us an ever-flowing well-spring of love and gratitude; may we bear our part, individually, in the universal melody of thanksgiving; and under an

inutterable feeling of our obligations to God, may we surrender our whole hearts to his Spirit—our whole lives to his service!—J. J. Gurney's Essay on Love to God. A beautiful autumnal afternoon; sky, soft breeze, and twittering of the robins, all seem to join in the 'universal melody of thanksgiving!' In autumn there is such a peculiar mellowness in all nature, a soft serenity, which well combines with the most solemn and tender feelings of the heart, and seems soothingly to sympathize with all its joys and sorrows."

Ninth month, 18th. "We cannot be walking with God in a heavenly, tender frame of mind, or with any just sense of our position as standing on the brink of eternity, while we propose to ourselves no higher object than amusement, no accession of ideas, nor elevation of devout affections. Can our communications administer grace to the heart, when the amount, if written down, would shame a wise man, and shock the mind of a sincere Christian?"—*Leyh Richmond*.

Ninth month, 21st. "Reached home from Edgend—a sad, desolate feeling—but still a comfort to be in our own dear home once more."

22nd. "—— called after breakfast, and had a comforting opportunity with us. The time I felt to be a solemn one, and the sympathy expressed

was consoling, but I again felt it a trial that there was no message for me in particular, yet I desire not to feel discouraged by it, but dare to hope that my Heavenly Father designs to instruct me *himself* without the aid of any human instrumentality, as he has hitherto done; and seek for more resignation both in doing and in suffering his will, for he, and he alone, knows all my conflicts, and all my trials of spirit. May I not care what the opinion of man, even of Christians whose sympathy I long for, may be, so long as I am permitted peace with Him who knoweth the thoughts and intents of the heart."

On the removal of the family from Bradford to Doncaster, in the Fourth month of 1858, the trial of leaving her earliest home and many dear friends, was very keenly felt, and she gave up with much regret her class in the First day school, to which she had given much earnest thought and attention.

In the autumn, she spent some time at the seaside with her mamma and sisters, apparently in the enjoyment of full health and vigour, but on the 14th of Tenth month, a few days after returning home, symptoms of illness appeared; at first there was nothing to cause any serious apprehensions, but, becoming rapidly worse, her

mamma and one of her sisters, who had not returned home, were sent for. The severe pain in the head and oppressive sickness, made her too ill to bear either reading or conversation; but, when reminded of her Saviour's compassionate love, and that such a season of suffering would not be permitted except for her good, that "whom the Lord *loveth*, he chasteneth," she promptly replied with much emphasis, "O yes, I *do* know it."

When her dear mamma arrived, throwing her arms round her neck, she greeted her most affectionately, and then said with solemn earnestness, "I don't think thou can have any idea how *very* ill I have been."

On Fourth-day, the 20th, her head was so much relieved that she asked for several hymns, adding, "And what is that one ending with,

When we tread death's valley,
Dark with fearful gloom;
We will fear no evil—
Victors o'er the tomb?"

which having been read to her, the last four lines were frequently repeated by herself during the rest of her illness. Hugh Stowell's beautiful hymn was also an especial favourite.

PERFECT PEACE.

“Thou wilt keep him in perfect peace, whose mind is stayed on thee.” ISAIAH XXVI. 3.

A mind at perfect peace with God—

O what a joy is this!

A sinner reconciled through blood;

This, this indeed is peace.

By nature and by practice far—

How very far from God;

Yet now by grace brought nigh to Him,

Through faith in Jesus' blood.

So nigh, so very nigh to God,

I cannot nearer be;

For in the person of His Son,

I am as near as He.

So dear, so very dear to God,

More dear I cannot be;

The love wherewith He loves the Son,

Such is His love for me.

Why should I ever careful be,

Since such a God is mine?

He watches o'er me night and day,

And tells me, “mine is thine.”

On her attention being directed to the third and fourth stanzas, as so beautifully expressing the precious *union* of the Christian with his Saviour, “That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us—I in them, and thou in me, that they may be made perfect in one, and that the world may

know that thou hast sent me, and hast loved them as thou hast loved me," she appeared to dwell upon it with great delight, saying, "How *very* beautiful that is; how very sweet."

On Sixth day morning, becoming very much worse, she asked if it was thought that she was dying; and on being told that it was very doubtful what the end might be, but that if it were so it was hoped she would know that

"Jesus can make a dying bed
Feel soft as downy pillows are"—

she fully responded, and became quite overpowered with delight, stretching out her hands, and with a most beaming countenance saying again and again, "My precious Saviour, sweet Jesus, let me come to thee. I am very unworthy, but

'Just as I am, without one plea,
But that thou bidd'st me come to thee,
And that thy blood was shed for me,
O Lamb of God I come.'

You must not weep, you must *all* follow me, that

'When soon or late, we reach that shore,
O'er life's rough ocean driven,
We may rejoice, no wanderer lost,
A family in Heaven.'

She sent affectionate and touching messages to her absent brothers, and said how very *very* much

she loved them *all*—that she “loved *every* body.” The twenty-third Psalm being repeated, dear Lilly took up the fourth verse herself, with much animation: “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me.”

The end seemed now to be fast approaching, and every breath it was thought might be the last. She said “Only one step more—one very short step; help me quickly over, Lord Jesus. ‘Not by works of righteousness that we have done, but according to his mercy he saveth us.’

‘Nothing in my hand I bring;
Simply to thy cross I cling.’”

Then in accents scarcely audible she whispered, “I find it difficult to speak—pealing anthems! O how beautiful—how very beautiful.” As if the spirit, so nearly freed from its earthly tenement, were permitted to catch the echoes of those heavenly strains in which she was so soon to join.

After this, to the surprise and joy of those who were so anxiously watching over her, she revived. At first it was a great disappointment to herself, and she prayed for ability *fully* to say, “Thy will be done,” and that she might patiently wait the Lord’s time, saying, “However it is, it will be

right;" but added several times, "I am afraid you are keeping me;" then she seemed more fully to realize the prospect of parting with those she loved so dearly, and said, "Perhaps it may please our merciful Heavenly Father to restore me, that we may live together a few years longer, which will indeed be cause for unspeakable thankfulness." She wished to be left perfectly quiet for a little while, and was evidently engaged in earnest prayer.

She said what an unspeakable mercy it was to have such a perfectly clear evidence of acceptance through her Saviour's redeeming mercy, that his arms were felt to be underneath. Only once, the shadow of a doubt seemed permitted to flit across her mind, and she asked, "Shall I be forsaken?" It was replied that she must not doubt her Saviour's love; he has said, "I will never leave thee nor forsake thee;" she quickly replied with returned joyfulness, "O yes; I believe Him."

In the afternoon she appeared much better, and it was fondly hoped that the crisis had passed; the dear sufferer herself evidently noticed the apparent improvement with some hopefulness, and wished every means to be used, saying, "I think now, *perhaps*, I may recover, but you must not be too confident." She had told one of her

sisters that from the commencement of her illness she had thought that she should not recover. She greatly enjoyed the reading of hymns, and listened with much attention. One having been read on the joys of heaven, and the blessedness of the redeemed, she said, "Yes: and it revives the belief that I shall soon be there." Even when at intervals her mind wandered, the reading seemed to soothe and quiet her more than anything else.

Early on Seventh-day morning, on waking up from a short sleep, a state of high delirium came on, which was speedily followed by a heavy stupor, and this continued to the last, with only an occasional gleam of consciousness. Once, putting up her face to be kissed, and sweetly recognizing each one present, she said, "such a delightful feeling thrills through me; I am so happy." She repeated part of a hymn, but too indistinctly to be understood; then sank apparently into perfect unconsciousness, till, at a quarter past seven, a.m., her redeemed and purified spirit took its flight to that Saviour, whom she had long known and loved.

ANN ECROYD, An Elder, 78 8 2 mo. 1859
Edgend, Marsden.

During a long life this dear friend was an

example of the faithful performance of Christian duty. She took a lively interest in the best welfare of her friends, often expressing her love and religious concern in little notes of counsel, sympathy, and reproof. Coming from the heart, they found a response in the hearts of those to whom they were addressed, and often proved a comforting or helpful word in season; and her solicitude on behalf of others was often evinced by appropriate remarks in our meetings for discipline.

She was the well-known friend and benefactor of the poor around her, always ready to do them good; and in times of severe distress, such as now and then occur in manufacturing districts, making great exertions on their behalf.

Disease of the heart confined her to the house several months before her death, and it was a pleasure to visit her and mark how calmly and cheerfully she awaited the end, which she told her friends might be very sudden.

After a life of no common usefulness, she was favoured with an humble trust in the love and mercy of her Saviour, earnestly longing for, yet patiently awaiting the call which, as in a moment summoned her to the rest and glory of his eternal kingdom.

BOOTH EDDISON,
Nottingham.

50 7 3 mo. 1859

HANNAH EDMUNDSON, 35 12 6 mo. 1859
Leeds. Daughter of Joseph and Elizabeth
 Edmundson.

ELIZABETH EDMUNDSON, 50 7 8 mo. 1859
Kingstown, Ireland.

JOHN ELLIOTT, 3 1 2 mo. 1859
Plymouth. Son of Samuel and Jane Elliott.

EDWARD EVANS, 25 13 4 mo. 1859
Neath, Glamorganshire.

Though much has already appeared in print respecting the short but useful career of this dear young friend, as “a quiet, earnest, and successful worker” in the management and support of various benevolent institutions, especially the Temperance Society, in the town and neighbourhood in which he resided,* a brief notice of his youthful days, with reference, more particularly, to the religious aspect of his character, may not be

* Though at the time of his death scarcely in his prime, he was Secretary to the Neath and South Wales Temperance Association, one of the Managers and Assistant Secretary of the British Schools, Secretary to the Library, and an active member of the Committees of the Bible, Religious Tract, Benevolent, and Peace Societies, and such was the estimation in which he was held by his fellow townsmen, that a month after his decease, a Special Meeting was held, in the Town Hall, and largely attended, “to commemorate his public and private worth.”

without interest and instruction to the readers of the Annual Monitor.

He was the younger son of William and Mary Binns Evans, and was born on the 27th of Seventh month, 1833, at Birmingham, where his parents then resided. His father retired from business with a competency in 1835, and three years after removed to Neath, where he died in 1839. The days of his childhood were thus left to the care of a pious mother, who sought to train him up "in the nurture and admonition of the Lord," and whose efforts and prayers, there is reason to believe, were permanently blessed to him. His subsequent education he received under the care of William Lenn, and, after leaving school at the close of 1849, he again came to reside at home with his mother, whilst placed in business with a cousin at Neath, whom he afterwards joined as a partner.

His youthful recreations were sought, not in sensual enjoyments, but in pursuits of an intellectual kind, and, being an ardent admirer of natural history, many of his leisure hours were devoted to different branches of that science. So close was his application to his favourite studies and researches, that he needed not the stimulus of "early rising associations." One week he puts

down in his memoranda, " Out of six working days, (144 hours,) I was up one hundred and nine," consequently leaving only thirty-five for rest. A desire to extend his knowledge, and to " contemplate the sublime scenery of the frozen regions," induced him to visit Norway and Spitzbergen. On the latter island he narrowly escaped losing his life by a fall from a precipice, in the eager pursuit of some objects of natural history. On his safe return home, gratefully impressed with a sense of the goodness of the Lord, whose hand, as he says, " was with him even in the ' uttermost parts of the earth,' to preserve him from serious injury," he communicated the details of his travels, in three interesting lectures in the Town Hall at Neath, to large and intelligent audiences, who highly appreciated his kindness.

But, amidst the engagements of business, and the pursuits of science, the all important claims of religion and personal piety were not lost sight of. From 1848 to nearly the time of his decease he had been in the practice of keeping a journal. The early entries have reference chiefly to his favourite pursuit of natural history, but give some interesting indications of that serious thoughtfulness which did not allow him to be unmindful of the " great Creator," whilst studying his works ;

and, as years pass on, a more decided and deeper tone of religious feeling pervades these records of his inward life. He had been early taught to attend to the convictions and leadings of the Holy Spirit in his own heart, and he was well acquainted with the contents of the Scriptures; and though there is no distinct account of the time and manner in which he was brought to a sense of his natural depravity, or the "wickedness of his own heart," as he often called it, and the need of a Saviour, it is evident from his memoranda, that, enabled in early life to flee for refuge to lay hold on the hope set before us in the Gospel of Christ, he soon became prayerfully earnest to serve God in newness of life, and to worship him in spirit and in truth, and in the beauty of holiness.

The death of his beloved mother in 1852 deeply affected him, but he was "enabled to bow in humble resignation to the Divine will," and remarks in his diary, "I could not wish to recall her purified spirit from the land of eternal bliss, to this world of trials, temptations, and sorrows, though it will seem such a blank without her tender care for her children, and her help and counsel to us in every thing. May it be the means of drawing us more closely to our Heavenly Father for support!"

A peculiarly interesting and touching *shade* is cast over the record of his experience for several years, by the frequent allusions to his early call to the work of the ministry, and his flinching, not through wilful disobedience, but by giving place to the reasonings of the natural man and the subtle insinuations of the enemy, from yielding up his heart fully to the Lord in this respect.

For many years, he says, ever since his school-boy days, he had, at times, felt that he should at some period be called to serve the Lord in the Gospel of his dear Son; but sorrowfully adds, "Dreading the awful summons, and the fear of man overcoming all my better feelings, I endeavoured to drown the conviction," going on to describe the manner in which he unsuccessfully attempted to do this for some years. In his twenty-second year he speaks of being brought into "severe conflict," under "the conviction which had *often* before been made upon his mind," that it would be required of him publicly to espouse the Redeemer's cause, as a minister of the Gospel: and about the same time he felt it to be his Christian duty "to become more consistent as a Friend."

Though repeatedly brought almost to the point of yielding to the expression of his religious

exercise in meetings for worship, in the moment of trial he shrunk from simple obedience to what he believed to be the Divine requiring, till it appeared to be withdrawn, and he was left to a painful sense of sorrow for his unfaithfulness.

Though very intimate with some of his friends, he seems to have kept his feelings on this subject entirely to himself, and had it not been for the disclosures of his journal since his decease, they might have remained altogether unknown. Had his life been spared, we know not how far he might have laid hold of faith and strength to overcome his difficulties in regard to this point of his Christian experience; but it can scarcely be doubted that, for want of a timely surrender in "the obedience of faith" to the work to which he felt himself specially called of the Lord, his spiritual conflicts were both multiplied and prolonged, and he did not realize, as he might have done, that "fruitfulness in the field of offering, and that joyfulness in the house of prayer" for which he often earnestly longed, and the absence of which caused him so frequently to mourn over "his heart's wickedness," as his memoranda describe. It is to be feared, and not less to be deplored, that instances of a similar suppression of religious exercise in reference to the ministry of

the Gospel are by no means rare, and are among the means of crippling the usefulness of individuals, and of marring the beauty and prosperity of the Church. The experience of a young Friend so estimable and useful in other respects, may perhaps be a beacon to others, and prove the means of encouraging some to let the word of the Lord have free course, that it may be glorified by their entire faithfulness in his service.

Though it is not the object of this brief sketch to enter much into detail, a few of the later memoranda taken from the journal of Edward Evans, may not be unsuitably introduced here.

Sixth month, 11th, 1857. "I hope I may be enabled to keep my thoughts from being entirely engrossed by the spirit of this world. How needful it is to be always on the watch, and always looking unto Jesus for help, and strength, and guidance; for without that help poor, mortal man is always sinning; and I am one of the most undeserving of all the Lord's gracious dealings with me. I fear I am thought far better than I really am; I do love the Lord, and in some things do what I can to further the knowledge of his glorious name and will; but then every good thing I do is of Him, of myself I can do nothing; but all things are possible with

God, and I trust he will yet arise for my help, and tread down the serpent, and fill my heart with his Holy Spirit, and watch over me with his unshuabering eye to keep me from temptation and to cause me to bring forth the fruits of righteousness to his glory, to whom be praise, majesty, honour, and power, for ever and ever.

First month, 1st, 1858. " Attended a Temperance Committee. I feel that in every thing I undertake, I should be so much more useful, if I only had given myself entirely to the service of the Lord, may I earnestly seek for strength to conquer the flesh and the devil, and for help to walk in that strait and narrow way which leadeth unto life eternal, and now, commencing a new year, may I be diligent in endeavouring more to cling to the truth as it is in Jesus, and to follow my dear Lord and Saviour, taking up my cross daily, fearing not the reproach of men, neither being afraid of their revilings, and may I be fervent in prayer, serving the Lord; and not allowing the things of the world to take up too much attention,—poor sinner that I am."

25th. Alluding to the festivities on the marriage of the Princess Royal, " How much better, if instead of eating and drinking to excess, every English subject had retired to his closet, and

offered up a prayer that the Divine blessing might rest upon the young Princess and Consort; that love, peace, and happiness may be their portion, and that, by example and precept, they may teach the nation over whom they may rule to walk in the way which is well-pleasing in the sight of God; and that the good training of her excellent mother, our beloved Queen, may be blessed to her."

1858. To——— "The flesh does so strive to gain the mastery, and it is so difficult to bring it down to the state of humility, which is so needful to our progress in spiritual things; we are so averse to become fools in the sight of the world, that we may be wise unto salvation, though we have so many blessed assurances of help and assistance in this state of humility and self-abasedness, and we are so forgetful of the words, 'Fear ye not the reproach of men, neither be ye afraid of their revilings.' I find myself so fearful of what men will think, notwithstanding the merciful and sustaining help I have always found from above, whenever I have made any little self-sacrifice in following the directions of the monitor within. May I be enabled more and more to devote myself to His service who alone is worthy of all glory, and honour, and praise."

First month 1st, 1859. "Another year begun, but how little we know whether we may see its close or not. It is a solemn thought. How little do we know what changes may take place; if we ourselves are spared—what friends may be taken away. What cause for thankfulness that the Lord has as yet so mercifully blessed me, and cared for me, so unworthy a sinner. How earnestly ought I to seek to alter my ways, to be enabled to walk acceptably before him, to think about the uncertainty of time, and to endeavour whenever the time may come to be found watching.

Third month, 27th. "I feel so utterly unworthy to have one single blessing granted me more than I at present enjoy, that I can only humbly pray for reconciliation with an offended God, through our gracious Saviour's love and intercession, and seek to stay my wicked and wandering imaginations on things pertaining to my everlasting welfare, to pray for the quickening influences of the Holy Spirit to be shed abroad in my hard, stony heart, to make me willing humbly to bow before the Lord, and surrender myself entirely to his requirements, not heeding what men shall say, but seeking to be inwardly guided by unerring wisdom, and to be enabled to walk as a

true Christian, humbly, meekly, and circum-
spectly. O how I mourn my weakness in not
yielding to the call of the Most High, in the day
when he condescended to visit me—wicked, un-
worthy me—with the offer of such honour. But
yet I hope still that I may be brought again into
his favour and be made willing to serve Him.”

A few days after the preceding he makes the
last entry in his diary :

Fourth month, 7th. “ Ill and confined to bed.”

The illness here alluded to proved to be an
attack of scarlet fever which soon deprived him
of the power of much expression, with inter-
vals only of perfect consciousness; and in
less than a week, his valuable life was brought
to an unexpected close. Some of the last
words he was heard to utter were, “ I have
a strong hope.” Not long after, he became very
quiet, and appeared to be engaged in prayer;
in a few minutes more he gently passed away, to
realize, it is thankfully believed, the “ strong
hope” mercifully granted in the hour of need,
through our Lord Jesus Christ.

SARAH EVANS, 86 19 7 mo. 1859

Stoke Newington.

RICHARD FARDON, 86 10 12 mo. 1858

Cheltenham.

- MARY ANN FARRAND, 74 11 11 mo. 1858
Ilkestone — Widow of Joseph H. Farrand
- THOMAS FAYLE, 69 27 11 mo. 1858
Mountmelick, Ireland
- ISAC FEARON, 55 12 10 mo. 1858
Woodlands, Gillingham
- MARIA FENNELL, 51 10 2 mo. 1859
Kingstown, Ireland — Wife of Joshua George Fenell
- SUSANNA FLETCHER, 78 22 4 mo. 1859
Coth, Ireland — Wife of Richard Fletcher
- WILLIAM FISHER, 50 23 11 mo. 1858
 Son of Benjamin Charles Fisher — *Mt. Tallant, Ireland*
- SOPHIA DOROTHY FISHER, 31 20 4 mo. 1859
 Wife of William Fisher

These dear friends died within a few months of each other, at Aliwal, South Africa, and were both interred in a little cemetery on the banks of the Orange River.

William Fisher having been for some time in delicate health from affection of the lungs, after spending a winter in the south of England without receiving material benefit, the physicians recommended him to try a warmer and drier climate. South Africa was decided upon, and he and his wife proceeded there in the latter part of 1856.

After spending some time at Grahamstown in the Cape Colony, they removed to Aliwal, about one hundred and seventy miles inland, and several thousand feet above the level of the sea. Further change being recommended, W. F. and his devoted wife accepted an invitation of a kind friend, Gottlieb Schreiner, Missionary of the Wittiburgen Station, about thirty miles from Aliwal, to spend a short time at his house. He sent his waggon drawn by twelve oxen for them, and here for about five weeks they received the greatest kindness and attention. After W. F.'s decease, R. S. Schreiner, the wife of the Missionary, addressed a letter to his father, from which the following interesting extracts are taken.

After describing their first acquaintance at Aliwal she proceeds :

“Your dear son appeared to be in very delicate health, but his cheerful energy and mental vigour tended greatly to lessen the impression of his physical weakness. It was the triumph of mind over matter, and which was very striking throughout his increasing illness. He seemed to keep his body, with all its weary ailments, in subjection to his nobler being, in a manner very seldom seen in long and wearing indisposition, and which certainly made him a most interesting

and teaching invalid. His rare attainments, joined with his genuine benevolence and deep religious feeling, made me sensible that he was indeed no ordinary character, and one whose example and influence were just of the class required to raise the tone of society in this country. I was much struck with the similarity of mind, thought, and feeling between him and his devoted wife. If he never thought, or at least spoke of his malady and suffering, she never forgot them; her whole soul seemed to live in the desire to alleviate them, exhibiting a touching instance of devoted, self-forgetting attachment. Up to the early spring of '58, I continued to receive favourable accounts of his health, and we cherished the hope that the climate, if it had not conquered, had so retarded the progress of the disease, that we might hope to possess for some years so valuable a friend and neighbour; such were our poor, selfish wishes; we would put the pilgrim staff afresh into his weary hand, and have him keep us company in the toilsome way, while He who loved him best was beckoning him to rest and triumph, to the crown and palm. The early and unusual heat greatly tried him, inducing extreme weakness. His poor wife was in great anxiety, and thinking with us that a change to

our mountain air might be beneficial, accepted our invitation to pay us a visit, on Saturday the 9th of October, I had the gratification of welcoming them to our humble home. I found the change in the dear invalid very marked, his cough more frequent, breathing more oppressed with constant hectic fever; his whole appearance told of suffering, but of suffering borne with cheerful patience; there was something in the very appearance and manner which spoke of from any direct assurance of the blessed fact, told you that, despite the breaking down of the spirit's earthly home, it was triumphing in the consciousness of happy immortality. After he had recovered a little the fatigue of the journey, he seemed for some days to be improving, and I much enjoyed a morning ride in a little cart drawn by quiet oxen, and could walk for some time in the afternoon. He was certainly the most elevated member of our little circle."

R. S. S. afterwards mentions how their hopes were disappointed, and that one day speaking of the state of his pulse, he said, "I assure you not finding any improvement does not at all discourage me; I can humbly say that my soul is kept in perfect peace?" then with bright energy "I am on the rock, I cannot tremble; I feel I am

in the hands of infinite love, and I would not dictate if I could." I read to him, one day, some verses, entitled, "The Border Land," with which he was much pleased, saying, "What a mercy it is to be able to echo such sentiments, when Christ is with us, we do not think so much of what we are leaving as what we are going to."

"When with us, he read with great zest the whole of 'Foster's Life and Journal.' I was struck with his just and finely discriminating criticisms of many of Foster's views, and could but wonder to find the mental energies so free and vigorous. He made some interesting remarks on Foster's yearning desire to penetrate the partial darkness, which, even under the Christian dispensation, envelopes the *when* and *how* of our future existence—respecting which, he said, there was lately a change in his own feelings—the desire to know more had subsided into gratitude for what was revealed, adding with his look of peculiar animation, 'We know this, that Christ has brought life and immortality to light, through the Gospel.' He was much affected with the beautiful letters written by Foster, to a young lady dying of consumption, so much so that his wife begged him to desist from their perusal; but he assured her that the feelings they caused, though

deep and solemn, were not painful. I think it was on the same evening, that he asked if we shared his feelings of attaching peculiar value to the words spoken by our Lord himself when on earth, and spoke of the refreshment he often derived from a little book, called 'Words of Jesus.' In the morning reading of the Scriptures in the Gospel of St. John, he would sometimes make a sweet remark or two on the portion read. I regret I cannot recall them verbally, but they always had reference to salvation through Christ—indeed, grateful love to, and confident faith in our Saviour, strongly characterized all he said on religious subjects; very striking was his relish for, and appreciation of, the Holy Scriptures. On my expressing to him my regret, that some dear friends were so fascinated with Emerson and the writers of his school, he told me not to be anxious about them, that, the first fascination over, the stern realities and bitter trials of life would compel them to fall back, for support, upon something more solid. 'Then,' he said, 'they will appreciate the noble simplicity, and soul-supporting doctrines of the New Testament; in saying this, I speak from my own experience. I have felt all the charm of those writings, but Christ—the true Word of God—is my anchor and hope.'

" We often speak of the deep interest with which he would watch the setting sun, after calling us to notice its splendour, and sweetly alluding to the glories of that land which needeth not the light of the sun, his radiant, peaceful, countenance making us think that he too, like a fine setting sun, grew richer in grace, and gave a sure hope, at the end of his days, of rising in bright array."

" After spending some weeks with us, he appeared anxious to return home. The day was fixed for their departure, and we accompanied our dear friends a short way. We then bade them farewell, his last words, scarcely audible, were of a meeting in heaven."

He reached Alwad on the 13th of Eleventh month, but survived his return only ten days. The following particulars of the closing scene, are from a letter of J. M. Orpen, a native of Dublin, one of his kind friends who had "learned to know and love him well."

" On his arrival, he seemed as usual, in good and happy spirits. I never knew one who looked forward to the approach of death with more calmness. He spoke with humble confidence of his sure hope of eternal life, through the atoning blood of our dear Saviour, and his merits alone."

“On the Sunday previous to his release, he read with his wife the 15th chapter of the 1st of Corinthians, and spoke much of the beauty of the passage relative to death, redemption, and the resurrection, and said he had for some time past felt himself drawn continually closer to our Saviour's love.”

“On Tuesday afternoon, a few friends called to see him; he was still seemingly pretty well. He spoke of his assured hope of redemption, his acquiescence in our Heavenly Father's will, whether he was to remain here or be taken away. Two hours after, while sitting in the parlour, he called his wife, who was in the next room; a violent attack of hemorrhage came on, and he quietly passed away in her arms.

“I hastened home on receiving intelligence of your son's death, and reached it in time to join the sad procession, which followed his remains to the grave; they were attended by nearly every respectable inhabitant of this town, he being universally loved and respected. He had, I believe, before his death, expressed his desire that in case of his decease, a clergyman should not be asked to assist at the funeral.”

Dorothy Fisher did not long survive this affecting bereavement, but in less than two months

—she was also peacefully gathered to her heavenly home, through the merits of the Saviour whom she loved.

CAROLINE CHRISTIES Ford, 17, 20, 10 mo. 1859
Single, of Mount Lebanon—Died after of Law-
 son and Anna Ford.

REBECCA Ford, 10, 15, 10 mo. 1859
 An Elder—Wife of John Ford.

The instruction of the deceased in the sequestered home of the faithful Dispensary of Christ, though brief, yet well calculated to furnish perhaps a more valuable than any other the lessons to be drawn from a life of active service in a wide and holy sphere. Some such instruction seems to have been imparted to her friend, by the late Rebecca Ford.

She was the daughter of Nathan and Rachel Robson of Darlington, both of whom were taken from her in comparatively early life. She had also to mourn over the loss of two brothers and two sisters, all stricken early away. Thus she became acquainted with sorrow. Till her marriage with John Ford in 1837, her life was of a somewhat chequered character. She had filled various stations of usefulness, and had largely secured the esteem and affection of the kind relatives in whose families she had resided. Many

have testified to the early maturity of her judgment and to an unvarying kindness.

*Ne'er ruffled by those cataracts and breaks,
Which humour interposed too often makes*

Though she shrank at first from the grave responsibilities involved in the proposed connection in marriage,* yet once satisfied that it was of the Lord, she entered on the union with all the warmth of the most tender affection, and in humble confidence that ability equal to her need would be granted to her, to fulfil the important duties devolving on the female head of a large school. Though constitutionally of very delicate health, she decidedly declined the assistance of a housekeeper, preferring to have direct and immediate personal intercourse with every member of the large family, whose confidence, esteem and love she soon secured. The attachment of numerous domestic servants, extending over twenty years of active superintendence of the school, testified to her love and care of them. A kind word of counsel to the young, the wayward, and the careless; forbearance with such;

* Rachel Ford's husband, at the time of their marriage, had been for a few years Superintendent of the Friends' School for Boys, under the care of the Quarterly Meeting of York.

encouragement to every effort to amend, wisdom and prudence in arranging differences, and the silent influence of her own quiet spirit, were blest, in a large degree, to the maintenance of harmony and of efficient service. The time of paying the half-yearly wages was made by her an opportunity of evincing her interest in her servants' welfare. She made a point of seeing each separately; and many a word in season was thus imparted. In more than one instance she had in her domestics those who, like herself, loved their Lord, and manifested that love by a careful, humble, and self-denying walk. These were dear to her in the bonds of Christian love. More than twenty young men and youths, as teachers and junior assistants, partook of her care and kindness in the course of her twenty years of service. These, too, were the objects of her especial interest. To secure their physical comfort, to make herself readily accessible to them, to minister to them in illness, and by tender sympathy to cheer them under discouragement, marked her line of conduct towards them. The supper table round which they assembled when the toils of the day were over, will be remembered by many of them as the scene of tranquil enjoyment, to which she contributed by the influence of her gentle spirit.

Nor were they unconscious of this influence, nor ungrateful for it. One of them, in a letter written the day before her death, says, "Her delicate kindness to me during my sojourn at Bootham,* and the sweetness of her meek and quiet spirit will never be forgotten by me while memory lasts." Another who partook of her tender care and interest for three years and a half, in a letter dated two weeks before her decease, writes, "I have a vivid remembrance of the thrill of feeling that went through me, as my heart responded to the remark of a friend when Rachel Ford was appointed to the station of Elder, in 1853. He said, though there might not be the zeal of a Peter or the boldness of a Paul, yet there was in her the ornament of a meek and quiet spirit, which is in the sight of God of great price." Truly it is not to eulogize the departed that these testimonies are adduced. Her humble estimate of herself would have made the thought of eulogy most repugnant to her. And yet, seeing *now* no longer "as in a glass darkly," she would not blame the attempt to draw lessons from her life, calculated, though in ever so small a degree, to stimulate others to tread the path of dedicated and loving service.

* The name of the district in the city in which the school is situate.

More than three hundred and fifty boys passed through the school during the period of her administration. To these individually she gave a tender and ever watchful care. The little boy, fresh from his mother's side, soon found, in her, one whose sympathetic kindness made some amends for the separation. To her they soon found they could confide their little troubles, without apprehension of repulse. Before increased delicacy of health interposed, she devoted a little time after breakfast each morning, and every evening, after reading, to receive all comers with every little ailment, administering to their several wants, and thus acquiring distinct, individual knowledge of almost every boy's peculiar temperament of body or of mind. Few half-years passed over without one or more of the scholars being brought under her notice, bereaved of a parent, a brother or sister, or other near relative. On these occasions her parlour was the scene of many a soothing and comforting interview, in which the hearts and the lips of even the shy and the diffident were opened in response to her delicate kindness.

But it was in periods of sickness that she seemed peculiarly gifted to minister. She availed herself of these opportunities, not only to exert the

kindest care and superintendence in regard to all physical wants and alleviations, but by reading a short portion of Scripture by the bed-side, and by the simple expression of religious concern, she availed herself of the softening influence of sickness gently to lead to thoughts of a Heavenly Father's love and care. The kindling eye and the bright response of one dear boy to her whispered suggestion of a Saviour's love, a few brief hours before his sweet spirit left its earthly tabernacle, were deeply impressed on her mind, and comforted her in a time of sore trial.

Way was often purposely made for her to see and converse with poor boys in trouble, whether for minor or graver offences ; her softening influence over these was no unimportant part of the Christian discipline of the school. Such is a brief sketch of what may be called the official life of our late friend. In the spring of 1856, it was evident that her physical powers were becoming unequal to the duties of Bootham. The way for release, however, did not fully open till midsummer, 1857, when she removed with her husband to a private house, not far from the school. She most gratefully enjoyed the repose of this change, and said she had not an earthly wish ungratified. For the last two years of her residence at Bootham, she

was most kindly assisted by her friend Sarah Robinson, to whom she became warmly attached. She retained her interest in the school to the last, always glad to see her friend, and to aid her with her counsel; not more cheerfully given than kindly and thankfully received. For the last three or four years she had been sensible of declining health and strength. In 1855, at a time when the scarletina prevailed in the school, she wrote as follows, to one whom she loved as a daughter, and who warmly reciprocated that love: "*This is, of all things, the one I the most dreaded, and yet now that it has come upon us, I feel enabled quietly to submit to it. I look upon it as one of those permitted trials intended to do us good.*" About the same time, she says, "I am very feeble, getting at times quite discouraged about my health. I know however that all is ordered well and wisely. I cannot say, as some do, that I consider sickness a sorrowful thing; my feelings are more in unison with the beautiful hymn, "*Chamber of sickness! much to thee I owe.*"

On the 2nd of the First month, 1859, she writes to the same loved one, as follows: "In the unusual solemnity that seems to cover my own spirit at the commencement of the present year,

my thoughts have turned very lovingly towards thee and thine, with warm desires for your welfare every way; what I long for you is, that you may go forward in that way, in which I most comfortingly believe you have taken not a few steps. O seek to live more and more in that spirit which will lead you to realize the frequent presence of that dear Saviour, whose loving hand is upon you for good." Whilst she could thus comfort and encourage her friends, her diffident spirit, taking an humble estimate of herself, thus expresses her sense of her need of a Saviour: "I feel the beginning of this year a very solemn thing to myself. There is much work to be done before the warfare is accomplished. Earnestly do I crave to be enabled, as a poor penitent believer, to come to Him, who alone can availingly say, 'I will, be thou clean.'"

During her last illness, and shortly before its close, there was evidence of deep searching of heart, and of jealousy over herself, lest she should be taking up with a false rest. Though to outward observation, hers had been indeed a blameless life, from her youth up; yet in solemnly reviewing her early years, she told a beloved friend that she believed every transgression of her youth had been brought painfully before her, and that

whilst she could thankfully believe they were all forgiven, yet the remembrance of them had been affecting to her. "Quiet trust, peace, not joy," she said, "was her portion." On another occasion she spoke quite cheerfully of having arranged all the little presents she wished to be given to her friends, and in looking forward as regarded herself, she seemed divested of every anxious thought. She said, it felt remarkable to herself that she, who had always, according to her own estimation, been so weak in faith, should now, with the end in prospect, be so entirely free from anxiety, and able to trust all to the mercy of her Heavenly Father, whilst she hoped it might be permitted her to have a clearer evidence of her acceptance, before the end came.

Her tenderly beloved friend, S. R., visiting her a few days before her decease, says, "I found her bright and cheerful. Her heart seemed peculiarly alive to her many outward comforts. She directed my attention to a beautiful vase of flowers, sent her by a young friend, and remarked, 'I see the kindness of my Heavenly Father in so abundantly supplying my outward wants.' To which I replied, that great as were these blessings, they were not to be compared with the blessedness of having a good hope of eternal life.

through the mercy of our Lord and Saviour Jesus Christ. She said, 'I cannot quite realize that.' I replied, 'But thou hast a quiet, settled trust.' She said, 'Yes, a quiet trust, *that is just it*;' 'and,' added S. R., 'all fear of death is taken away?' 'Yes,' she replied, 'and if I were now just entering the valley, I believe I should feel no fear.'"

Another much loved friend, E. S., who visited her two days before her death, writes: "It seemed to me, when I had the privilege of a few minutes beside her, as if the end was very near, and there was nothing left to desire but an entrance into that rest, the sweetness of which she was already tasting; the fruition of that love, and peace, and joy, which the presence of the Saviour alone can give."

Although, since her removal from Bootham, Rachel Ford's health had been most delicate, it was not till the spring of 1859, that increased anxiety was awakened. From that time till her decease, painlessly and most gently did her heavenly Father slope the downward way, enduing her with patience to bear the weariness of increasing debility with sweet resignation to his will, and with quiet trust in her Saviour. Some of her dear friends who visited her, and he who for

twenty-two years had been the object of her devoted affection, often partook of the sweetness of her spirit, and felt the atmosphere of her chamber inviting at times the utterance of thanksgiving and prayer, to the mutual comfort of their enfeebled friend and their own. Encouraged by witnessing the sustaining power of Divine grace, their hearts warmed with the love of Jesus, and feeling the promptings of the Holy Spirit, they did not hesitate thus to enjoy the precious privilege of prayer.

At length with no other premonition than that of increasing weakness, the end came. On Seventh-day evening, the 2nd of the Seventh month, her kind medical attendant, Dr. W., called to see her. He proposed that arrangements should be made for sitting up with her that night for the first time. Whilst these arrangements were being made, she expressed a wish to settle to sleep; and thus sleeping, tranquilly as a child, without a movement or a sigh, she passed into the presence of the Saviour, whom she had loved, the cessation of the pulse alone indicating the moment of departure.

The following extracts from some of Rachel Ford's letters appear to contain a few valuable lessons of Christian experience:—

To H. B. S., 20th of Second month, 1856.
Written after a visitation of measles in the school at Bootham.

“There seems like a little breathing time permitted us—something of repose, after a season of conflict, which, with all the help mercifully afforded us, and which we desire most gratefully to acknowledge, looks now more like a fearful dream, than the reality of actual experience. We do believe, my dear cousin, that it is intended a blessing should be conveyed in this cup of sorrow. And I think it is our earnest desire that this, and whatever other end it is designed to work out, may be fully answered; not to mere personal relief, I can truly say, but that the will of my Heavenly Father may be *entirely* and *only* done. I have, indeed, had to pass through some very low, proving seasons. Yesterday, I could truly say ‘my spirit was overwhelmed within me,’ and on my knees I poured out my heart to Him who condescends to listen to the broken petitions of his poor dependent children. I was comforted and my confidence was again renewed in the assurance that He has done and was doing all things well.”

To H. B. S., 28th of Twelfth month, 1856.

“I do very gratefully appreciate the blessing

of a cheerful spirit ; yet knowing the reverse makes me, perhaps, all the better able to do so. This long continued feebleness I feel sure is permitted for some wise purpose ; and to know this purpose, even in measure accomplished, often brings me into conflict, and to many a searching season, especially when I am led to look at the past. O what a life of wasted energies and lost time does mine appear to have been ! But I always find I must not dwell on this ; it does not tend to profit in any way ; better to endeavour to leave the things that are behind, and to press forward, *relying upon a Saviour's love, upon what He has done for me, and the precious assurance that He is even now interceding for me.*"

To S. W. T., 16th of Twelfth month, 1856.

" Whether I shall be permitted to regain what I have lost in health in the last month, is known only to Him who ' doeth all things well,' and here I leave it, only desiring to be kept very watchful. I feel there is so much danger of becoming selfish, absorbed in ministering to the comfort of the poor body, that I sometimes get quite discouraged, fearing that my heavenward course, if happily I am in the way, may be thus retarded. The sentiments contained in a hymn by Trench called ' the Suppliant,' comforted me in a low season."

To J. P., 16th of First month, 1857.

“The expression of thy love and sympathy feels truly grateful. Thou art quite right in believing that I have my lonely sittings, and I might add, my low seasons, and yet I am bound to acknowledge that there are times when the presence of my Saviour is so sensibly felt as to leave me nothing more to desire.”

To S. W. T., 30th of Third month, 1857.

“Yesterday was a low day to me. Part of Wesley’s beautiful hymn was the breathing of my spirit from hour to hour :

‘ Other refuge have I none,
Hangs my helpless soul on Thee !’

and after pouring out a few tearful petitions on retiring to rest, I felt comforted and refreshed.”

To S. W. T., 25th of Eleventh month, 1857.

“B. B’s visit to me was a very striking one. What he had to say seemed too good, and I felt as if I could only accept a small part of it. Of this he evidently had some sense, for after he had taken leave of me, (I think it was), he returned, and in his quiet, deliberate way said, ‘I have a little watchword to leave with thee : Doubt thyself, but never doubt thy Saviour.’ It was a timely admonition, and I was willing to accept it.”

GEORGE FOX, *Kendal*, 76 20 10 mo. 1858

Very precious is the memory of one whose years have now closed in peace. Those who knew him best love to think of him as one singularly tender in his natural affections, very considerate of the feelings of others, very watchful over word and deed, of high moral tone, broad charity, and uncommon refinement in intellectual taste. But these were gifts of nature, or results of cultivation; the crowning grace came from above.

His early grief as the sole surviving parent of five little daughters, never passed away from his sensitive spirit. He was through all subsequent years a widower in heart. Though most tenderly and assiduously supported in domestic life by dear, mother-like sisters, he never recovered the elasticity of his previous character; and his children recal many a scene of intense anguish, and of almost broken-hearted sorrow. But there was in all this a preparation for that better home on which he has now entered. He took great interest in watching over their pleasures and pursuits, securing for them many advantages and indulgences, and acting out the part of a most tender and devoted parent. An intense love of the beauties of nature, and an accurate appreciation of the treasures of art, were

distinguishing features of his mind. His relish for all kinds of intellectual pursuit was insatiable, his reading was rich and various, and his study of character very acute. The more to be admired was that lovely mantle of charity in which he was wont to enfold all erring fellow-creatures, and that noble defence of the unpopular and the helpless, by which he became almost proverbial. Yet while so indulgent to the sinner, he was uncompromising towards the sin, and many a wayfarer will remember the courteous manner in which the admonitory tract was presented, or the evil habit reproved, in the course of his daily walks. He loved poetry in some of its phases, and his taste in literature, and his discrimination as to the style of our best authors was eminently correct. Of peculiarly sensitive physical structure, he had much to endure which many would have passed over as trifles, and every fibre was alive to mental distress; therefore his pilgrim path for many years, sweetened as it was by the tender affection of his companion-sisters, and a filial tie of the closest and most congenial character, was one that involved much and sore trial by the way. But "if the affliction abounded, the consolation did much more abound," and every painful lesson in life was received in a humble, teachable spirit, meekly bending to its import.

His inward life, from deep reserve, was very seldom manifested in words, till within the last few years, when a marked change in this respect came over him, and he was able to speak often of the things so much occupying his thoughts. He loved to dwell on the one great feature of the New Testament dispensation—"God manifest in the flesh"—to magnify *His* work, and to give to Him all the glory of man's salvation.

More than fourteen years ago, when he first became seriously ill, some expressions were preserved indicating that such was then, as ever afterwards, the current of his soul. He said he had very little comfort in reflecting on his past life, "he had been so unfaithful." "My transgression has not been thoughtlessness, but unfaithfulness;" adding, "my hope is in the faithfulness of Another." The day before, when a dear friend sent him by way of message, with his love, the text, "God so loved the world," &c., he said, "It is a very important text. I believe people throughout find it so, when they are brought to extremities. It is a sheet anchor—the sheet anchor." Another time he remarked, "The old and grey-headed may take comfort from that parable of the Prodigal Son, which has no particular application to age. Thou art right,

my dear, in saying, ‘ what should we do without that parable ? ’ I have often thought so. Conveyed in that form it cannot be misunderstood. In the poor prodigal you see nothing left but his rags and his filth ; and I believe an old man, with one foot in the grave, who has nothing of his own—nothing but his rags and his filth—may be *driven* back in that way, saying, ‘ Father, I have sinned against heaven and before Thee. ’ ” Such was the broken and contrite state of one *very* blameless in the eyes of all but himself and an all-seeing God.

Two months later, when the parable of the marriage supper had been read to him, he said, “ Is not that encouraging—that *picking them up* from the highways and hedges ? I have thought I may be picked up in the same way, and *not fail to put on the wedding garment.* ” He afterwards said, “ They were not a very graceful party—the blind, the halt, and the maimed—but I suppose the wedding garment would cover all defects. ” Frequently, during the latest years of his life he used to speak of that wedding garment as representing the imputed righteousness of Christ—describing it as kept in the house, waiting and ready to be given to each guest. Latterly, when infirmities had multiplied, and he had become unable to

bear any reading of a general character, he never lost his relish for the revealed word of Truth—often asking for some short portion to be revived, and then dwelling on it, and expatiating on its meaning and application. Once he asked for that passage in Hebrews, which speaks of Christ as interceding for us before the throne of grace, remarking, “Ah! that is comforting;” again, “Only think what he has done for poor, unworthy creatures, of whom I am one—sent his only begotten Son into the world to redeem us. He that *made* the worlds and has them all in His hands, that he should bear with sinners.” He spoke of Job’s offering for each one of his friends, saying, “It was the Saviour who was pointed to. There must be atonement for *each one of us*.” Then of the comfort of knowing that the Father is so entirely one with the Son in all his gracious works of love—giving sight to the blind, healing the sick, curing the leper, for “the Son doeth that which he seeth the Father do.” “Mercy,” he said, “is the leading attribute of God. He may well be called ‘the God of mercy.’” He often reverted to the parable of the unjust judge, as an encouragement to “importunity in prayer;” and frequently spoke of that clause in the Lord’s Prayer, “Give us *this day* our daily bread,”

alluding to the need of continually fresh supplies of grace. Another favourite passage was the sixth of John concerning the spiritual food received by faith into the soul. "He that eateth me, even he shall *live* by me." Once he alluded to the text, "It is expedient for you that I go away," &c., "but if I depart, I will send Him unto you," and spoke of the more full and immediate work of the Holy Spirit, after our Lord's death and resurrection—adding his belief, that the Old Testament saints were saved by the same Saviour, and sanctified by the same Spirit, as are those under the New Covenant.

Unable for many years to attend meetings at a distance, he found great refreshment from those small First-day gatherings under their own roof, where a few "friends" assembled for worship; and it may be a satisfaction to those who met and ministered there to know, that he often spoke to his children of the comfort and strength therein extended, and of the word of life "rightly divided."

Ever in depths he was wont to cry unto the Lord, and was once heard to say, "O Lord! look upon the offering made by the Redeemer for our sakes." Many times, "Thy will, not mine, be done;" and again, "Feed me with food

convenient for me." Another time, under much distress of body, he said, "Give me this day my daily bread—I stand in need of it—*spiritual* food." Again, "O Lord, be near me in this time of need. I don't deserve what I ask for—only in Thy mercy, and for Jesus Christ's sake. O my Saviour, may I be accepted in Thee. O Lord! look upon the offering made by the Redeemer for our sakes. Did not Jesus pray for them who should believe on Him through their word? *I believe!*" As the shadows of the valley gathered more closely round him, he looked only more steadfastly towards those heavenly "hills whence cometh our help." Once he said, "Perhaps He will rebuke the storm, and say, 'Peace! be still.'" Nor were his faith and hope in vain. The humble trust of this waiting disciple was answered to the full. No whisper of doubt or dismay was permitted to assail his exquisitely sensitive spirit during the whole of the last two days of his life. It was a sore and prolonged conflict, but when flesh and heart failed, "God was the strength of his heart." The body alone was distressed—the soul was anchored, and at peace.

He said but little, yet every word betokened that, through the Captain of his salvation, he was "more than conqueror." He was heard to say,

“ He is a very gracious Redeemer.” “ For Jesus’ sake”—was often caught in indistinct murmurs of petition. He had been greatly comforted, a few days before, by the arrival of his second daughter and her husband; and as the slow, sad hours passed away, it was frequently a pleasure to him to be told that each of his three daughters, his two sisters, his sons-in-law, and occasionally his grandchildren, were around his bed, calling each by name, and adding some endearing epithet, very precious to each.

When told that the end was thought to be very near, he smiled a welcome to the intelligence; and when the wish and inability were expressed to render him any relief, he said, “ My Saviour best knows how to help me.” Not long after he was heard to murmur the word, “ *Jesus;*” and with this blessed pass-word from grace to glory, he fell asleep. That sleep by degrees subsided into a deeper repose; and his sorrowing children round his bed scarce could tell the moment when they ceased to have a *father on earth*.

ROBERT WEBB FOX, 43 23 5 mo. 1859
Bristol.

SARAH FRANCE, 60 3 12 mo. 1858
Handsworth-Woodhouse. Wife of Joseph
France.

- ELIZABETH FRERE, 77 8 4 mo. 1859
Ross, Herefordshire. Widow of Charles Frere.
- MARY FRY, 79 27 11 mo. 1858
Woodgate, Spiceland, Devon. Widow of
 Richard Fry.
- LUCY GARRATT, 36 7 3 mo. 1859
Dundrum, Co. Dublin. Wife of Joseph Garratt.
- FRANCIS GIBSON, 53 19 12 mo. 1858
Saffron Walden.
- BENJAMIN GILPIN, 42 22 12 mo. 1858
Newcastle-on-Tyne.
- MARY LUCRETIA GILPIN, 17 28 5 mo. 1859
Bedford Square, Westminster. Daughter of
 Charles and Anna Gilpin.
- OCTAVIUS GOLDSBURY, 58 10 5 mo. 1859
Peckham.
- MARY GOLDSBURY, 68 25 7 mo. 1859
Leicester.
- THOMAS GRAHAM, 86 8 11 mo. 1858
Coalbrookdale. An Elder.
- ANN GRAHAM, 95 31 3 mo. 1859
Penrith. Widow of John Graham.
- WALTER GRAY, 4 4 1 mo. 1859
Glasgow. Son of William Gray.
- JOHN GRAY, 78 29 9 mo. 1859
Chelsea, Westminster. An Elder.

The extended life of this valued friend exhibited through its whole course the character

of one who walked by faith, though not by sight. His trials were often severe, but this faith sustained him as on a rock.

His education was much neglected, but he was careful to improve the talents he possessed ; and by strict integrity and upright conduct, he made his way in the world, and was enabled to retire on a small competency, during many of the latter years of his life. His memory will long be cherished amongst his friends for the bright example he set, not only when out of business, but also when in business, in his punctuality in the attendance of all his meetings, both for worship and discipline.

His interment took place at Hammersmith on the 5th of the Tenth month, and was largely attended by his friends. The solemnity that prevailed at the grave, and in the subsequent meeting, was thankfully acknowledged as an evidence that this highly valued and departed brother was called away in a state prepared to join the multitude of those, who, through much tribulation, have washed their robes, and made them white in the blood of the Lamb.

HARRIET GREEN, 17 18 1 mo. 1859
Belfast. Daughter of Forster and Mary
Green.

In the removal of this dear young friend there was much to encourage the consoling belief that she "early began to seek the Lord," and was no stranger to the work of his grace and good Spirit in her heart, preparing her, in the morning of life, to enjoy the blessing of those who "belong to Christ." Thus, when laid upon a bed of sickness and death, she was enabled, through the power of redeeming love, to resign all into her Heavenly Father's hand, and to place her trust in the Saviour who died for her, and through whom alone she hoped for salvation.

For many months, during the early part of her illness, she did not fully realize the probability of her being called away from all whom she loved ; but when her weakness, worse than pain, increased, she was sweetly supported, and observed that, had she not been "helped," she thought she could not have borne it. She requested to know what was the opinion of her medical attendant, and on being told that he did not think she would continue long, after a pause, she sweetly said, "I am satisfied," adding a wish that she might not be taken suddenly, before a full assurance of acceptance had been granted. She remarked that she was afraid that she had passed along too easily, and that many, much better than herself,

had had to endure greater conflict of mind. Yet she had her moments of discouragement, and was sometimes tempted to doubt; but the enemy was not permitted to prevail, and she told her mother that she had a hope "that her sins would be forgiven," requesting her to read the fifty-third chapter of Isaiah to her. She frequently seemed much soothed by listening to the Psalms.

She was much comforted by the visits of her friends and relatives, and the word of encouragement some of them had to minister to her. On the belief being expressed that, through the mercy and love of the Redeemer, she would find acceptance, she remarked, "not for any thing of my own."

When under much suffering, she exclaimed, "O, I wonder when it will all be over—I wish it was—but not till the right time." It was cause of regret that this beloved one was so diffident in speaking of herself, that it was frequently by replies to questions only that the state of her mind was ascertained. She did not like to say much to a younger sister, who she knew, "loved her very much," in allusion to her approaching change, lest she should cause her sorrow; but very touching was the calmness with which she remarked, "I hope to go to a happy home."

And when the end drew near, her desire of an assurance of acceptance through the Beloved was mercifully granted, and she peacefully closed her eyes on all below, to take possession, we cannot doubt, of the "happy home," prepared in heaven for all who "love the Lord Jesus Christ in sincerity."

EMMA MARIA GREENFIELD, 14 5 2 mo. 1859
Nailsea, Claverham. Daughter of Edward and Lydia Greenfield.

MAURICE GREGORY, 75 2 4 mo. 1859
Yatton, Claverham.

BENJAMIN GRUBB, 53 29 11 mo. 1858
Clonmel. An Elder.

SAMUEL GRUBB, 73 5 6 mo. 1859
Clogheen, Ireland.

RICHARD GRUBB, 79 25 8 mo. 1859
Cahir, Ireland.

SARAH GUNDRY, 82 13 8 mo. 1859
Street, Somerset. Widow of William Gundry.

JOSHUA HADWEN, 82 9 10 mo. 1858
Lancaster.

REBECCA HAGUE, 71 30 9 mo. 1858
Barnsley.

HENRY HALLIDAY, 15 26 2 mo. 1859
Drumgask, near Lurgan, Ireland.

JAMES HANDS, *Reading.* 32 17 8 mo. 1859

- SARAH HANKS, 87 12 6 mo. 1859
Rathangan, Ireland. Widow of Jeremiah Hanks.
- ANN HARLOCK, 42 11 1 mo. 1859
Finedon, Northamptonshire. Wife of Thomas Harlock.
- THOMAS HARRIS, 74 4 4 mo. 1859
Stepney, London.
- HANNAH FENNEL HARVEY, 20 3 8 mo. 1859
Cork, Ireland. Daughter of Reuben Harvey.
- MARTHA HAWORTH, 66 18 4 mo. 1859
Manchester.
- JOSEPH HAYWARD, 17 23 4 mo. 1859
City road, London. Son of Joseph Hayward.
- ELIZABETH HEAD, 74 27 3 mo. 1859
Banbury. Wife of John Head.
- SUSAN HEATH, *Bristol.* 84 6 9 mo. 1859
- ANNE HELTON, 73 13 4 mo. 1859
Monkstown, Co. Dublin. Widow of John Helton.
- SARAH HITCHEN, 90 18 10 mo. 1858
Kirtley, near Lowestoft. Widow of Thomas Hitchen.
- JOSEPH HOBSON, 52 11 3 mo. 1859
Moy, Ireland.
- MARTHA HODGSON, 71 30 4 mo. 1859
Ackworth. Widow of Thomas Hodgson.

ELIZABETH HORNE, 80 13 9 mo. 1859

Brighton. An Elder. Widow of John Horne.

CHARLES B. HORNOR, 42 31 10 mo. 1858

Halstead, Essex.

MARY ANN HORSNAILL, 9 16 9 mo. 1859

Stroud, Kent. Daughter of William C. and
Louisa Horsnail.

It is not intended to give a long account of this dear child, but in the joyful assurance that she rests in Jesus, it may be right briefly to record her closing scene.

Her illness was very short, as she was not thought seriously unwell till three or four days before her death. When the doctor had told her parents that her recovery was doubtful, her dear mamma read to her, from the book of Revelations, the beautiful description of the glories of the land above, and asked her if she could leave the result of her illness to her Heavenly Father, should it be his will to take her to himself. She replied, very sweetly, "Yes;" but a little after, thinking of the loved ones she would leave behind, she said if it were the will of God she would like to stay with them a little longer, but if not, she hoped to meet them all in heaven.

Naturally timid, it was remarkable that death seemed to have no terror to her, and that in

looking forward to it she could say that she felt no fear. She often enjoyed hearing passages from the Bible and hymns, and when reminded of the beautiful words of the Saviour, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," she seemed enabled to apply them to herself, and to rejoice in feeling that she also was permitted to come to Jesus. The dear Son of God, who so beautifully showed his love for little children, when he lived on earth, taking them up in his arms and blessing them, is still ready to receive and love them, and invites them to enter his everlasting fold. Thither we believe that this dear little one has gone.

During her life she had never seemed happier than whilst helping others, and when confined to bed by sickness, she regretted being unemployed. But her strength was fast failing, and the night before her death she had so much difficulty in breathing that she thought she hardly would have lived through it. Favoured to suffer but little pain, the fear of others grieving for her when she was gone, seemed to be her only trouble. Her unselfish disposition was beautifully shown by her thinking, only a few hours before her death, of a poor little sick boy, who lived near, to whom she wished some of her nice things might be sent.

It was evident that she could now live but very little longer. When her mother repeated the verse :

“To that beautiful place He is gone to prepare,
For all who are washed and forgiven ;
And many dear children are gathering there,
For of such is the kingdom of heaven.”

She noticed that those who were around her were in tears. “Yes, I know it all,” she said, “but do not cry.” Once or twice during the afternoon she said, “I must die,” but was still favoured to feel “no pain,” and “only very tired.” Peacefully and patiently she awaited her summons to the land of rest. Her kind nurse repeated to her the first verse of the beautiful hymn beginning—

“There is beyond the sea,
A land of joy and love,”

when she raised her little hand and joyfully responded, “I am going up—up to heaven.” Not a struggle disturbed her closing moments, and just as the evening shades were falling, she passed away so peacefully, that those who were standing by her hardly knew when she was gone.

JOSEPH HUMPHREYS, 71 2 6 mo. 1859

Hermitage, near Waterford, Ireland.

JANE HUNTON, 32 30 11 mo. 1858

Stamford Hill, London.

- JOHN JACKSON, 38 6 10 mo. 1858
North Walsham, Norfolk.
- CHARLES JACKSON, 1 21 11 mo. 1858
Bierworth, Garstang. Son of Joseph and Lucy Jackson.
- THOMAS BEWLEY JACOB, 26 18 11 mo. 1858
Clonmel. Son of Henry and Lucy Jacob.
- MARY JACOB, *Clonmel,* 53 7 6 mo. 1859
- ELLEN JOHNSON GLAISYER, 14 16 2 mo. 1859
Leighton Buzzard. Daughter of Joseph and Ellen Glaisyer.
- ELIZABETH JOHNSON, 73 14 12 mo. 1858
Chesham, Bucks.
- ELIZA KENDALL, 68 30 4 mo. 1859
Braintree, Essex. An Elder.
- ELIZABETH KENT, 82 12 7 mo. 1859
Liverpool. Widow of Caleb Kent.
- LILLIAS KENWAY, 6 10 1 mo. 1859
Birmingham. Daughter of Gowen Ball and Hannah P. Kenway.
- MARY KETTERINGHAM, 67 22 11 mo. 1858
Stoke Newington.
- HANNAH KETTERINGHAM, 65 27 5 mo. 1859
Stoke Newington.
- ELIZABETH KING, 85 8 12 mo. 1858
Roydon, Diss, Norfolk.

A brief notice of this dear friend, it is thought,

may not be without instruction and encouragement to some who, in humble life, are endeavouring to press forward in the path of Christian duty. She was not one of the rich, the noble, or the learned of this world, but those who were well acquainted with her speak of her as "rich in faith, noble in spirit, and learned in the school of Him who teacheth as never man taught," beautifully illustrating the truth that, without respect of persons, God is "good to all," and the Gospel of his grace and salvation through Christ is exactly adapted to all ranks and conditions of men.

Her parents were among the industrious poor, and, being one of a large family, she went out to service at the age of fourteen, in a situation where she was far from comfortable. About a year after she obtained another place, in which she was kindly cared for, and continued two years. At that time she appears to have been connected with the Episcopalians, and attended their place of worship. On one occasion she was so struck with what the minister said about the sinfulness of the heart, and the awful consequences of sin, that she wept much, and at night, could not sleep for thinking about it, wondering what would become of herself, as she felt that she was a great

sinner. On seeing her so unhappy her mistress kindly inquired into the cause, and being made acquainted with the nature of her sorrow, manifested so much sympathy, that her judicious advice and encouragement were very helpful to her. From that time her face seems to have been turned Zionward. Repentance towards God, and faith towards our Lord Jesus Christ, appears to have been evidently accompanied with that change of heart and life, which prompted her to love the Lord, and to keep his commandments. Recurring to this interesting period, not long before her death, she said "she thought she had never been so unhappy since that time, as before; for she knew that the Lord helped her to do her duty, and he had *always* helped her in all her troubles."

In her twenty-first year she was married to James King, of Dickleburgh. Both his parents were members of our Society, and she and her husband lived with them after their marriage, and most kindly and tenderly cared for them, in their old age, till they were both gathered to their rest. After this James and Elizabeth King continued to live in the same house, and carried on the trade of shoemaking, much respected for their industry, uprightness, and integrity.

E. K. had thus been brought acquainted with Friends, and became much attached to them and their Christian principles. Both she and her husband were constant attenders of their meetings for worship at Tivitshall, though they had to walk four miles every First-day to accomplish this. Her husband never made application for reinstatement, though the principles of Friends were dear to him; and it was not till after his decease that E. K. was received into membership.

The attendance of meetings for discipline afforded her much satisfaction; and "striking to her," as she said, "was the care manifested by the Society towards its members, as it regards their conduct and welfare, and she felt it a privilege to have been admitted as a member." Her conduct evinced that she had "received the truth in the love of it," and was earnestly desirous of the prosperity of those who profess it. Often, in her simple way, she would encourage others to press forward in the path of duty, whilst her humility and love gave evidence that she sought not to teach but to be taught. She greatly enjoyed intercourse with Friends, and felt the value of Gospel ministry, flowing from its right source. While her heart glowed with love to all, she longed that all might come to the blessed

Saviour, and "learn of Him who was meek and lowly in heart;" feeling it a privilege to mingle with those who, she thought, were his true disciples; and such, it is believed, were often refreshed and encouraged by the savour of her spirit.

Elizabeth King could never read; but she was a woman of no common mind, or feelings; and though she had never enjoyed the advantage of education herself, she struggled hard, and worked willingly, with hand and heart, that her children might have the benefit of all the instruction that their limited means could procure; and well did they repay, by every affectionate attention, the anxious solicitude and care of their excellent mother.

Upheld by the power of Divine grace, through the various vicissitudes of life, she attained to a good old age. When about eighty, as she was walking to meeting one First-day, she fell, and was so much injured that her recovery was doubted. She suffered much, and it was a great trial of her faith and patience to be confined with a broken limb; but though often weary, and worn with pain, she did not murmur. "She looked so sweet and placid," remarked a friend who visited her, "that it was quite instructive to

sit beside her, she manifested such entire acquiescence in the will of her Heavenly Father, and such grateful appreciation of the kindness of her many friends."

Contrary to all expectation she was restored, even at her advanced age, so as to be able to walk about the house and garden with a stick; but in 1856, she had an illness which seemed to bring her to the brink of the grave; during this trial also she was enabled to rest on her Heavenly Father's love, in thankfulness for all his blessings, and the kindness of her friends. From this bed of sickness and great prostration she was again raised up, to endure a little longer the trials and conflicts of time; but whilst she prayed to be delivered, she endeavoured, in child-like trust, to adopt the language, "All the days of my appointed time will I wait, till my change come."

The assistance of Friends had been required for her support; it had been cheerfully given, and was gratefully acknowledged; whilst she would sometimes express a fear lest she should become burdensome, there were many both in and out of the Society, of which she was a member, who felt it a pleasure to add to her comfort; they appeared to estimate her humble, thankful, Christian spirit, which seemed to glow with love and kindness to all.

She greatly enjoyed the privilege of being read to. The precious truths of Scripture were received by her in the simplicity of a child reposing in the love of a tender parent, and the promises of the Gospel often refreshed her spirit. Sometimes on a First-day, when her daughter proposed staying with her, that she might not be left alone, she would cheerfully say: "No dear, go; I shall not be left alone." After she had ceased to be able to assemble with Friends for public worship, she was in the practice of regularly retiring at the appointed time, for this purpose, at her own home, that she might "sit alone, and keep silence;" and there is good ground for believing that these seasons of private devotion were oftentimes of refreshment to her spirit, in which she was permitted to realize that "they that wait upon the Lord, shall renew their strength;" and frequently would she remark: "The Lord is my shepherd; I shall not want; he leadeth me beside the still waters."

It had been her frequent prayer that her beloved daughter and only surviving child might be with her whenever it might please the Lord to remove her from this world; and for the last eight months she had been her constant and most affectionate attendant. When the time of

her end drew near, she still loved to have the Scriptures read to her, and the First-day before her death, she had listened with much attention to the fifth chapter of John; in the evening she said to her daughter, "Dear, I have been thinking of the chapter thou read to me this morning," adding with much feeling, "O that I could go to Christ, and be made whole; He could heal *all* my diseases." The next day she became very poorly, but sat up as usual, and did a little sewing; for she always liked to be employed for herself or others. The doctor who was sent for did not apprehend any immediate danger; but she suffered much pain till Fourth-day evening, when she became easier, and said to her daughter: "Dear, I am going; my breath is becoming shorter and shorter—I shall not be long." After a few words of comfort addressed to her by her daughter, encouraging her to trust in Him who had been with her in six troubles, and who would not forsake her in the seventh, she laid quiet for a little time, and then looked at her affectionately and said, "Return thanks, dear, when I am gone." She then nearly lost the power of speech; the last words that could be understood were "My Heavenly Father!" With this last effort she quietly and peacefully fell asleep in Jesus.

She was greatly beloved by all who knew her, and it is believed that, in her sphere of usefulness, it would be difficult to find a brighter and more instructive example of Christian humility, simplicity and love, and of cheerful resignation and contentment.

FRANCES KITCHING, 48 1 11 mo. 1858
Haverhill, Suffolk. Wife of Charles Kitching.

LUCY KNIGHT, 38 21 2 mo. 1859
Witham, Essex.

EMMA LAMLEY, 34 14 6 mo. 1859
London. Wife of William Lamley.

She was the daughter of Richard and Elizabeth Bartlett, and was born at Bath. Under the watchful care of her pious mother, who was a member of the Society of Friends, she was educated in an orderly and guarded manner, and in a knowledge of those truths of the Gospel which, by a heart-felt application to her own experience, afterwards proved an unspeakable comfort to her amidst the anxieties and vicissitudes of life, with which she soon became familiar. Her subsequent course is another encouraging instance of the value of early maternal influence in protecting the youthful mind from all avoidable contact with evil.

At the age of fifteen she first began to devote

herself to the education of young children, an occupation which she pursued for several years, and in which she took great pleasure. Whilst thus engaged she believed it required of her to use the "plain language," and to lay aside complimentary titles in addressing others. From the conviction that the indulgence of music, which she had allowed, was inconsistent with her Christian profession, she also declined using or teaching it. When about nineteen years of age she was brought into deep affliction by the sudden removal of her beloved mother, after a few hours illness. Her father survived a number of years, and his health having become enfeebled after pursuing his occupation of stage-coach driver upwards of forty years, he ultimately obtained admission to an alms-house at Bath. Here she was enabled, by the use of her needle, to afford him those personal attentions in his last illness which spring from filial love and duty, and she had the satisfaction of believing that her being with him had been blessed to him, and that he died in peace.

The various changes of residence and occupation which took place before and after her mother's decease, appear to have been seasons of spiritual growth to her, and of increased knowledge of the

work and way of the Truth as it is in Jesus—but, at one time, some acts of dedication to what she believed to be required of her being injudiciously applauded, she seems to have suffered loss—being “thereby elated in her mind,” and, as she says, “taking the praise to herself instead of giving it to God.” This brought her into much conflict, and it was some time before the cloud was removed from her mind.

After her father’s decease she removed to Stoke-Newington, where she applied to be received into membership with the Society of Friends, and having long been convinced of the soundness of their Christian principles, and her conduct and conversation being in accordance with them, her request was soon complied with by Devonshire-House Monthly Meeting.

In 1854 she was married to William Lamley, a union to which she often referred with thankfulness. Her health had for some time been delicate, and near the beginning of 1855 she was so reduced as to leave but little prospect of recovery. In her illness her Heavenly Father was pleased to grant her a gracious assurance of acceptance with Him. She had for some time believed it to be required of her to speak as a minister of the Gospel in our meetings for worship, and in the

Tenth month of that year she first yielded obedience in this respect—not without fear, and an earnest desire that she might be preserved in the path of religious duty. Her offerings were mostly very brief, and made with much humility, and continued, at intervals, up to the time of her decease. On this subject she writes to a friend :—

“ Under strong feelings of duty I opened my lips, uttering a short text of Scripture in Stoke-Newington Meeting, about six months ago. The result was a precious feeling of peace, such as the world cannot give, neither rob us of; for when the Lord gives *quietness*, who then can make *trouble*? Prayer seemed the next step of faith—and, under a sense that it was required of me, I knelt and spoke a few words, and felt comfort, believing as I did and do, that, if faithful, this is the path required of me, as the light is not given to be hid under a bushel or a bed, and he that forsaketh not all that he hath, cannot be the self-denying follower of Jesus. I do feel it to be a very solemn undertaking. May the Lord in his mercy continue his guidance to me.”

From the time of her marriage she and her husband resided in London, where she cheerfully exerted herself to increase their income by receiving Friends and others as temporary boarders.

This brought her into contact with a variety of characters, some of whom, there is good ground to believe, will long regard their tarrying at her house as a time of renewed visitation to their souls. So watchful was she to embrace opportunities for expressing a word in season, that her ordinary intercourse with the passing visitor often left an enduring impression.

The same object was steadily kept in view in her correspondence. In a letter to a friend, dated 10 mo. 31, 1856, she thus refers to her experience:—

“ And, my beloved friend, this is how I am led to view it ; when we were first brought to believe in the Lord Jesus, did we not feel justified through faith in His all-atoning blood—made clean through believing in the word that this blood of Jesus Christ cleanseth from all sin, and believing, we had life through his name. O, it was a precious time, the day when first we knew the Lord ! But since that day, dear M., we have experienced days of trial, of temptation, of spiritual dryness, and again and again have I had to feel my earthly-mindedness, my wanderings, my helplessness and insufficiency to do what I have wanted to do, even to promote good and help others. O, how have I been brought to feel my nothingness out of Christ !

Jesus said 'without me ye can do nothing,' and I have found it so. But, O, is it not to teach us that we must abide in Him, the true and living vine, by whose power alone we can bring forth fruit, that we might experience that we can do all things through Christ strengthening us."

In another letter to the same correspondent, she writes :—" But of late I see that the sense of our numerous imperfections is not to destroy our hope, but to humble us, and that we may not look to self for perfection as though Heaven was merited by us. Ah, no ! 'Christ is the end of the law to every one that believeth.' He has performed the whole law perfectly for us. And I do know, and may grace be given me increasingly to believe with my heart, that it is for His sake alone—by His death and resurrection--that we live spiritually, or have any measure of the Holy Spirit, and it is only through this most perfect sacrifice that our poor imperfect obedience is accepted. His is all the glory 'who performeth all our good works in us and for us.' Of ourselves I am sure we can do no good thing. Is this thy belief, Mary ?"

On the first day of the present year she had a severe attack of illness, under which it was supposed for a short time that she had passed away, but she revived, and was confined to bed several

weeks. On the 14th, appearing to be fast sinking, she spoke to those around her of "the necessity of having an interest in Christ in a time like that," and said she felt the assurance that she was in Christ, and that all would be well with her. Fully expecting that, even if she lived, she would be deprived of the use of her limbs, entire resignation to her Heavenly Father's will was her peaceful experience. "She knew," she said, "that He would not dispense one stroke more than was needful for her, and she did not desire one stroke less, but in all things to bow to His Holy will."

A few days later she received a family visit from two ministers which was consoling and strengthening to her. After this visit she was much impressed with the great need of humility after having been so favoured with a sense of the presence and redeeming love of her Lord and Saviour, and she earnestly petitioned that in returning to her outward engagements she might not be suffered to forget that she was but a poor weak creature, "a worm of the dust," that she might ever be clothed with humility, and be permitted to appear with it before her Judge at the end of time.

After a short stay at Peckham, her health so

much improved that she again attended her own meeting and several sittings of the Yearly Meeting. She appeared as well as usual till the 10th of Sixth month, when she was taken very ill with severe pain and sickness, and continued in great suffering, with little intermission, till within a few hours of her close.

A poor woman for whom she had felt deep interest, calling to see her, asked if she was happy ; she said, " Very happy ; I am going home." During a time of great bodily restlessness she exclaimed, " What should I do now if it was not for the blessed hope I have of a glorious immortality ?"

On seeing the affliction of her husband, she said, " Don't be troubled, dear ; my Heavenly Father can raise me up even now ; nothing is impossible with Him." Being answered that he thought she was passing through the valley—it might be long, but it would be bright at the end, she responded : " O yes, bright and glorious."

About an hour before the close she said ; " Peace, peace ; it is like Heaven ; surely Jesus himself must be here shedding his sweet influences over us. Do you not feel it ? I humbly and reverently believe He is. All is perfect peace !" A little later she looked up with a sweet smile, and

exclaimed: "I thank thee, my Heavenly Father for the glorious change." Soon after she laid her head on the pillow, and quietly breathed her last.

MARY LAWE, 52 3 12 mo. 1858
Normanton Spring, near Handsworth-Woodhouse.

JOHN LEA, *Reading.* 7 14 1 mo. 1859
Son of Henry and Louisa Lea.

ISABELLA LEE, *Halstead.* 57 27 10 mo. 1858
Wife of James Hall Lee.

MARY LEE, *Halstead.* 77 26 8 mo. 1859
Widow of John Lee.

JOHN NORTH LEVITT, 45 5 12 mo. 1858
London. Died at Melbourne.

ROBERT LEVITT, 71 3 1 mo. 1859
Coggeshall. An Elder.

JOHN LISTER, 70 4 11 mo. 1858
Addingham.

ARTHUR MAGINNIS, 1 12 11 mo. 1858
Dublin. Son of William and Elizabeth Maginnis.

ELIZABETH MANN, 66 13 9 mo. 1859
Truro. Widow of Thomas Mann.

MARY MILLS, 67 8 5 mo. 1859
Lancaster. Wife of Benjamin Mills.

MARY ANN MILNER, 63 25 7 mo. 1859
Sheffield. Wife of Charles Milner.

- ELIZABETH MOOR, 38 8 11 mo. 1858
Tottenham. Daughter of John Moor.
- SUSANNA MORRIS, 88 11 9 mo. 1859
Beech Lawn, Limerick. Widow of Jonas Morris.
- ELIZABETH MULLETT, 73 1 1 mo. 1859
Wellington. Widow of Edward Mullett.
- MARY NAPPER, 77 19 12 mo. 1858
Newport, Monmouthshire. Widow of Peter
 Napper,
- CHARLES NAPPER, 52 1 3 mo. 1859
Newport, Monmouthshire. Son of P. and M.
 Napper.
- HANNAH NASH, 72 5 2 mo. 1859
Great Yarmouth.
- ELIZA MARY NICKALLS, 6 29 1 mo. 1859
Reigate. Daughter of Thomas and Eliza
 Nickalls.
- ELIZA NICKALLS, 40 16 3 mo. 1859
Reigate. Wife of Thomas Nickalls.
- ALICE NICKALLS, 73 14 8 mo. 1859
Chipping Norton. Widow of James Nickalls.
- SARAH NORCLIFFE, 66 22 7 mo. 1859
Burnage, near Stockport.
- JANE ODDIE, 30 10 8 mo. 1859
Southport. Died at Heidelberg.
- CHARLES WILLIAM OXLEY, 58 15 10 mo. 1858
Clapton, near London.

- ELIZABETH OXLEY, 42 22 10 mo. 1858
Sulbury. Wife of John Ransome Oxley.
- PHILIP PARKER, 84 5 3 mo. 1859
Chew Magna, Somerset.
- SARAH PARSONS, 59 24 3 mo. 1859
Wellington.
- CATHERINE PATCHING, 73 21 3 mo. 1859
Stoke Newington. Widow of John Patching.
- ISAAC PATCHING, *Peckham.* 83 20 2 mo. 1859
- JOHN BURGESS PAYNE, 17 16 6 mo. 1859
Canterbury.
- EDMUND ERNEST PEARMAN, 1 4 12 mo. 1858
Wallingford, Berks. Son of Alfred and Mary Pearman.
- THOMAS PEARSON, 58 7 10 mo. 1858
Burgh, near Carlisle.
- ALFRED HENRY PECKOVER, 1 12 11 mo. 1858
Plymouth. Son of Joseph and Mary Ann Peckover.
- MARY ANN PECKOVER, 32 24 4 mo. 1859
Plymouth. Wife of Joseph Peckover.
- PRISCILLA PEERS, 56 21 5 mo. 1859
Croydon. Wife of George T. Peers.
- JOHN PEILE, 71 1 11 mo. 1858
Stanger, Cockermouth.
- ELLEN RICKMAN PENNEY, 29 30 7 mo. 1859
Poole, Dorset. Daughter of Benjamina Penney.

WILLIAM PICKARD, <i>Wakefield.</i>	74	20	1 mo.	1859
JOHN PICKARD, <i>Sunderland.</i>	81	2	2 mo.	1859
HUGH PICKERING, <i>Garri Gill, Alston, Cumberland.</i>	67	5	7 mo.	1859
SARAH PONTEFRACT, <i>Wooldale. Widow of William Pontefract.</i>	75	11	3 mo.	1859
MARIA POOLEY, <i>West Ham, near London.</i>	72	22	5 mo.	1859
MARY POWELL, <i>Kelvedon, Essex. Widow of Jonathan Powell.</i>	91	12	3 mo.	1859
BARBARA PROCTER, <i>Polam, Darlington.</i>	47	28	9 mo.	1859
JANE LEAH PUMPHREY, <i>Birmingham. Wife of Josiah Pumphrey, Jun.</i>	38	15	1 mo.	1859
LUCY PUMPHREY, <i>Hook Norton, Oxfordshire. Daughter of Edwin and Hannah Pumphrey.</i>	13	21	2 mo.	1859

The instructive exhibition of youthful piety which marked the character of this beloved child, and the circumstances attendant on her sudden removal, whilst a pupil at Ackworth school, induce the belief that a short notice of her in these pages may not be without benefit to the large number of children with whom she so recently associated, and it is to be hoped to many of the juvenile, and

perhaps some of the older readers of this little publication.

Apparently in the full bloom of health, diligently availing herself of the numerous advantages for mental culture by which she was surrounded, and looking forward to still further privileges at York school, upon which it was intended she should enter in a few months, there seemed much to mark her future with bright hopes, and anticipations of usefulness on earth; but He, "whose ways are higher than our ways," saw meet, after a few days indisposition, from which she appeared to be recovering, to check the current of returning health, and to take her, it is reverently and thankfully believed, to Himself.

There were evidences in very early life of the tenderness of spirit and conscience, which mark even the little child as a disciple of the meek and lowly Saviour. When rather more than three years old, she spent several weeks with a beloved aunt, who retains sweet recollections of her thoughtful kindness, her love of truth, and her appreciation of religious subjects. The little evening hymn, repeated on going to bed, was evidently felt and appropriated as the language of her young heart; particularly the stanza,

“ Let my sins be all forgiven,
Bless the friends I love so well,
Take me when I die to heaven,
Happy there with thee to dwell.”

Her naturally ardent, energetic temperament led her at times to give way to impatience or hastiness of temper; but it was evident, with each succeeding year, that through submission to the power of Divine grace, these dispositions were brought into a great degree of subjection; so that a growing gentleness and forbearance were obvious towards her little brothers and sisters; thus, her example and influence were valuable to her parents in the training of their large family, of which Lucy was the eldest. Her prompt and cheerful obedience had been strikingly instructive whilst at home, and similar testimony is borne by the dear friends under whose care she successively pursued her studies at Ackworth; all attributing the consistency and exemplariness of her daily walk, to a hidden principle of faith and love to her God and Saviour.

Unassuming and diffident of herself, her course was marked by little profession; but the deeply serious countenance, the tearful eye during devotional opportunities in the family, contrasting strongly with her usual buoyancy of spirits, evinced not only the susceptibility of her heart

to religious influences, but that she was really engaged on these occasions to be found a true worshipper, whilst her daily walk in life afforded good evidence that she had heard the voice of the Heavenly Shepherd, and was endeavouring to follow it.

During her second year at Ackworth, in the spring of 1858, she passed through a heavy trial, in the illness and death of a precious little sister. Her letters, during the season of sickness and suffering, show how deeply anxious she felt as to the issue, and evince a thoughtfulness and maturity beyond her years. In the prospect of losing this beloved one, she tells "how hard she felt it to believe that all would be ordered for the best;" but when that prospect was realized, and she thought of "the blank there would be in the vacation," she turned from her own sense of loss to endeavour to minister comfort to her bereaved parents, adding, "yet she is not lost, but only gone before; and is it not a privilege to be able to say that one of our beloved ones has safely reached her eternal home? one tiny bark safely anchored in the celestial haven, to be for ever under the care and protection of the Divine Master. I have often thought, during yesterday and to-day, of a little text that was mentioned in

Scripture-school the other night: 'Himself hath done it!' O what a blessed thought—all our Saviour's doing, and all for our good." There was evidently in dear Lucy, during the vacation of 1858, an increased seriousness and ripening of character. She returned to Ackworth with her brother and sister, over whom she exercised a kind, judicious, and watchful care. To all, both teachers and schoolfellows, she continued to endear herself. The solemnity of her countenance, (for it was more than seriousness,) during meetings and the Scripture readings, was so striking, as deeply to impress and instruct others older than herself.

Until within a few weeks of her decease, she had enjoyed remarkably good health. At the beginning of the year a few cases of an epidemic sore throat, then very extensively prevalent in many parts of the country, appeared in the school. In the instance of one of the girls affected by it, after the disease had appeared to yield to medical treatment, other alarming symptoms supervened, and the dear child was carried off, after a few hours of much suffering, from Angina Pectoris.

This event was calculated deeply to affect the other children, and it was alluded to with much feeling by dear Lucy. She appeared previously

to have been impressed with the great uncertainty of life, and had spoken with much seriousness to her little sister about it. The complaint now appeared in a mild form in her sister, and though from its infectious nature, it was not deemed suitable for them to meet, she showed her tender concern by writing little pencil notes, and other kind attentions. Soon after her sister recovered, Lucy had the complaint in an aggravated form, and was removed to the nursery. She wrote to her parents, endeavouring to allay their anxiety, and speaking of the great kindness she received; but her mother felt best satisfied to attend on her precious child at such a time and watch the progress of the illness. This was a great comfort to Lucy; and though from the state of the throat at first, and afterwards from weakness, her voice was seldom raised above a low whisper, and there could be but little conversation, yet the dear girl often responded to a remark by a significant move of the head, or a bright intelligent smile; and the quiet Scripture readings by her bedside, sometimes followed by the voice of prayer, with the evidently sweet state of the child's mind, are full of thoughts of comfort and peace.

From the time of her mother's arrival, there was evident improvement; her throat recovered

its healthy state, and she was allowed to take the fresh air, and mingle a little with her relatives in social intercourse. One evening she joined in a game at cap-verse; dear Lucy whispering several of the stanzas of the "Voice from heaven," and other beautiful verses. The next day she seemed not so well, and though no cause of alarm at first appeared, it was soon evident that all was not right. There was an anxious expression on the sweet face; but in reply to her mother's inquiries, she generally said, "No pain, mamma, only such a weight." This, with the accompanying sense of exhaustion, she bore with uncomplaining patience, and sometimes enjoyed a little reading. When allusion was made to the dear Saviour, under the character of the good Shepherd, and his watchful care over us, and she was encouraged to cast her every burden on him, she responded, "I do try mamma."

On waking, under the feeling of much oppression, she said: "I wish I could be more patient, mamma." She was assured there had been no marks of impatience; but if tempted with the feeling, she was encouraged to flee to the Saviour, who loved her, and whom she loved, to which she feelingly answered, "I think I do, mamma." These were nearly her last words. After a time

of uneasiness, she appeared again to sleep peacefully; from this she was aroused by a sense of acute pain—this was but momentary—for the rupture of one of the vessels of the heart speedily announced the end to be near, and, unconscious of the parting from those she loved on earth, her spirit was gently dismissed from its mortal tenement, and permitted to take its flight to the ransomed ones in heaven.

Those who had marked the unobtrusive piety of her brief, exemplary life, bearing daily evidence that she was one of the purchased lambs of the Saviour's fold, could take sweet comfort as they gazed on the lifeless remains, in the assured belief, that though there had been but little opportunity for expression, she was at rest in Jesus.

SARAH RADFORD, 77 28 7 mo. 1859
Whitechapel, London. Widow of Richard Radford.

WILLIAM RAKE, 63 16 12 mo. 1858
Birmingham.

THOMAS MARTIN RANDALL, 73 23 8 mo. 1859
Shallowford, Staffordshire.

SARAH RAVIS, 77 24 12 mo. 1858
Islington.

SARAH REEDER, 80 14 10 mo. 1858
Sheffield.

JOSEPH REYNOLDS, 90 31 1 mo. 1859
Bristol.

JANE REYNOLDS, 88 29 6 mo. 1859
Farringdon. Widow of Richard Reynolds.

This dear friend in early life was deprived of both her parents, and for many years filled the office of governess, either in private families or as an assistant to a beloved aunt, and the affectionate estimation in which she was held by her various pupils, proved the watchful and kind solicitude for their welfare, which there is reason to believe she uniformly maintained.

On her marriage with Richard Reynolds of Farringdon—whom she survived for some years—she removed to that place, and not only fulfilled with much sweetness and propriety her duties as a wife and relative, but was enabled in her new sphere of life to exercise more extensively those benevolent dispositions which remained so lively even to an advanced age.

Warmly attached to the principles of our religious Society, and a consistent upholder of our peculiar testimonies, she yet cherished the most extensive liberality of sentiment and practice towards those who “loved the truth as it is in Jesus;” and never was her heart shut or her hand closed when requested to assist any who

she believed sincerely sought the extension of the Saviour's kingdom.

A large addition in later years to her income seemed but to increase the desire to "do good and distribute;" and as her delicate health prevented much personal exertion, she felt and expressed gratitude to those who called upon her to solicit her contributions. "It is *I* who should feel obliged," she said, in answer to some thanks expressed for her liberality, "*I* sit here and *only* give, *you* take all the trouble of coming to me; no, it is *I* who should thank *you*."

It was a beautiful feature in her character that she loved to dwell to the latest period of her life on acts of kindness received when young from those "on whom," she said she "had no claim;" and numerous were the instances in which she more than returned to the descendants of those who had once been in more prosperous circumstances, the attentions which had been shown her in her youth.

In this short sketch of the life of our dear and honored friend we can only give a faint outline of some of her traits of character. Those who had the privilege of near intercourse with her could not but observe great dignity of manner, and there was in all she said or did a complete

refinement, and the quiet rebuke which sometimes came from the speaking eye, would be sufficient to put a stop to any appearance even of unseemly mirth in her presence: this apparent hauteur was ever blended with Christian grace, and, did any need counsel or advice, there was no one more ready or qualified to pour in the balm of consolation to the suffering and afflicted heart.

Her literary taste was of a superior order, and she greatly appreciated the works of those who, by their talented writings, have done honour to their age. She delighted in poetry, and had a keen appreciation of the sublime language of Milton and the chaste strains of Cowper, in fact, every kind of literature of an elevating character. The writings of the early Friends were also greatly studied and valued, although to a very limited extent compared to the time she devoted to the reading of and meditation on the Holy Scriptures.

Her humility of mind was very striking; her deeds of charity—her prayerful life—her circumspect conduct, were as nothing to her in the prospect of that heavenly home “to which,” she said, a few weeks before her death, “I feel I am nearing.”

But the hope of an entrance into one of the mansions prepared for the believer, which with

much diffidence she ventured to cherish, was, she frequently declared, grounded only on the atoning sacrifice offered without the gates of Jerusalem. Through the blood shed for the remission of sins, she looked alone for acceptance with the Father, and He who had been her morning light, and became her evening song, has, it is reverently believed, presented her "pure and faultless before the Throne." It may be truly said "she fell asleep in Jesus."

The beautiful lines written by Montgomery on the death of Richard Reynolds of Bristol are equally applicable to her:—

"Behold the bed of death;
 This pale and lovely clay;
 Heard ye the sob of parting breath?
 Mark'd ye the eye's last ray?
 No! life so sweetly ceased to be,
 It laps'd in immortality."

JOSHUA HENRY RICHARDSON, 10 25 4 mo. 1859
Aberdelghy, Lisburn. Son of Joshua P. and
 Susan L. Richardson.

JOHN RICHARDSON, 60 26 4 mo. 1859
Newcastle-on-Tyne.

MARY RICHARDSON, 2 30 6 mo. 1859
Penketh. Daughter of Frederick and Sarah
 Richardson.

FREDERICK BACKHOUSE

- RICHARDSON, 2 10 8 mo. 1859
Norton, near Stockton. Son of Joseph and Ann
 Eliza Richardson.
- JOHN RICKMAN, 85 16 5 mo. 1859
Wellingham, near Lewes.
- MARY ANN RICKMAN, 71 2 10 mo. 1859
- GEORGE RIDGWAY, 22 2 7 mo. 1859
Waterford. Son of Henry and Sarah Ridgway.
- WILLIAM RISELY, 66 15 8 mo. 1859
Winchmore Hill.
- THOMAS ROBINSON, *Kendal.* 66 6 4 mo. 1859
- JOHN ROBINSON, 64 7 4 mo. 1859
Cheetham Hill, Manchester.
- REBECCA ROKES, 31 26 1 mo. 1859
Reading. Wife of James Rokes.
- ANN ROSE, 85 5 6 mo. 1859
Coalbrookdale. Widow of Daniel Rose.
- JAMES RYLEY, *Liverpool.* 56 13 8 mo. 1859
- WILLIAM SATTERTHWAIT, 65 12 9 mo. 1859
Lancaster.
- JOHN SHACKLETON, 73 15 1 mo. 1859
Weston-super-Mare.
- FANNY SHACKLETON, 44 27 8 mo. 1859
South Brent, Sidcot. Wife of A. Shackleton.
- WILLIAM SHEPHERD, 75 31 7 mo. 1859
Croft House, Pardshaw.

- ANN SHIPLEY, 64 8 2 mo. 1859
Uttoxeter. Wife of Joseph Shipley.
- ANN SHOLL, 53 8 2 mo. 1859
Stoke-Newington. Wife of James Sholl.
- JAMES SIMMS, 4 25 7 mo. 1859
Chipping-Norton. Son of Charles P. and Maria Simms.
- HANNAH MARIA SMITH, 79 15 12 mo. 1858
Birmingham.
- JONATHAN SMITH, 78 2 5 mo. 1859
Stepney, London.
- ELIZA SMITH, *Reading.* 53 26 9 mo. 1859
 Wife of John Smith.
- JOHN SPENCER, *Whitehaven.* 75 11 11 mo. 1858
- ANN STEPHENS, 54 19 2 mo. 1859
Street, Somerset. Daughter of William and Amy Stephens.
- CATHERINE STICKNEY, 31 6 1 mo. 1859
Hoddesdon, Herts. Daughter of Joseph and Eliza Stickney.
- HERBERT STICKNEY, 18 16 5 mo. 1859
Hull. Son of Joseph and Eliza Stickney.
- SARAH STURGE, 63 23 11 mo. 1858
Olveston, near Bristol. Widow of Young Sturge.
- JOSEPH STURGE, 65 14 5 mo. 1859
Birmingham.

It is not without reluctance that we omit a more

lengthened notice of this dear and valued friend; but as various sketches of his character and labours have already been presented to Friends, and as a more complete memoir of his life is in course of preparation, it is most in accordance with the wishes of those, whose feelings are entitled to our tenderest consideration, that but little should be said respecting him in these pages.

We feel that one has been taken from amongst us, whose life was a continuous illustration of the practical character of vital Christianity.

Deeply feeling the corruption of his heart, his own unnumbered actual transgressions, and his absolute need of a Saviour for pardon and acceptance with his Maker, he reverently and cordially accepted the Gospel as the only remedy for the sins and sorrows of fallen man; and thus was enabled to cast himself unreservedly upon the mercy of God in Christ, and to prove in his own happy experience, that God can be just, and yet the justifier of him that believeth in Jesus.

Joseph Sturge was a man of an humble and contrite spirit, entertaining very low views of himself, and of his spiritual attainments; yet was he a happy Christian, and a sharer, in no small measure, of the peace and joy there is in

believing. In his laborious course he continually recognized the responsibility of his stewardship, and in the discharge of his trust he rendered a willing service; and was cheered and animated by the hope which enters within the veil, and is full of immortality.

For several months before his death our dear friend was sensible that his strength declined, and symptoms of disease of the heart were so clearly indicated as to occasion his friends considerable anxiety.

In the prospect of having soon to retire from active service in those fields of Christian philanthropy in which he had so long laboured, he took a journey last spring into some of the northern counties, accompanied by one or two of his faithful coadjutors, with the view of awakening an interest in the minds of his younger friends in the cause of permanent and universal peace. His unadorned, but forcible and feeling addresses at some of the meetings which were then convened, will not soon be forgotten. There was, too, in his social intercourse so cheerful a seriousness, and such an atmosphere of love about him that on one occasion a young man, after attending him to the railway station, remarked that he seemed on the verge of Heaven.

After returning home his health so materially failed that he hesitated as to the propriety of securing lodgings in London during the Yearly Meeting, then nearly at hand ; and when at length he decided on engaging them, his sense of the uncertainty which hung over the future was indicated by the remark—" We know the worst ; if they are taken, they have but to be paid for." After this he rallied considerably, and during the week—on the closing day of which he died—he was full of active occupation, and appeared quite up to his later standard of health.

In the autumn of last year, in company with an intimate friend, he spent a few days in the neighbourhood of Bewdley, and when conversing with him, during one of their rural walks, Joseph Sturge spoke of the uncertainty of his time on earth, and remarked that his nature shrunk instinctively from the mortal struggle—no uncommon experience, even with those who, through redeeming mercy, know the sting of death to be removed. His friend repeated a few stanzas of a hymn expressive of the prayer to be spared a lingering illness and the agony of dying. " Ah !" he replied, " that just expresses my feelings." In the gracious condescension of his Heavenly Father, he was mercifully exempted from a lengthened conflict.

On Sixth day, the 13th of Fifth month, he appeared quite as well as, if not better than usual. After his dear boy had retired to rest, he went, as was his frequent practice, to his chamber, and gave him counsel on various subjects, to which he wished to turn his attention during his own absence in London. Before he left the room he was engaged to bend the knee in prayer by the bedside of his beloved child, closing with the petition for his family, that "in heaven not one of them might be missing."

He rose the next morning with a distressing, continued cough; but did not allow it to prevent him from retiring as usual before he left his chamber, to an adjoining closet, for the purpose of reading in the New Testament. He then called one of his little daughters to prepare to join him in his wonted horseback exercise, before breakfast. On returning to his room with the cough unabated, and feeling increasingly unwell, he sat down at the foot of the bed, and said to his wife, "I am very ill." Remedies were quickly resorted to, to afford relief, but in vain. His brothers were sent for; the window was opened, and before this our dying friend knelt for some minutes, apparently engaged in broken sentences of ejaculatory prayer. For a

short time his bodily sufferings were severe, and he soon became quite unable to speak. He was lifted on to the bed, and the agony lulled into the faintness of death; a heavenly expression overspread his countenance, and so gentle was the dismissal, that no marked change denoted the precise moment of his departure. "Mark the perfect man, and behold the upright, for the end of that man is peace."

LUCY LIDBETTER SWIFT, 6 2 7 mo. 1859
Bradford, Yorkshire. Daughter of Timothy
and Fanny Swift.

This dear child evinced a quickness of perception, both in intellectual and spiritual things, beyond what is usual at that early period of life; but which is not unfrequently seen in those whom the good Shepherd is designing shortly to gather into the fold above. Let not a comparison of their experience with that of any youthful reader, administer discouragement. The all-important work may be accomplished in a longer or shorter time, according to the Divine will; and it is cause for thankfulness, in this instance and that of other children referred to in the Annual Monitor, that the Holy Spirit did, when so very young, visit them with his influences, — direct them to the Saviour who died for them, and engage their hearts to love and to follow him.

Lucy taught herself to read with very little assistance, and took delight in the Old and New Testaments, and those books which simply unfold their meaning; often answering questions on the portions she had been reading with great facility.

About three weeks before her illness, she said, as she was sitting down with her hymn book, "O these happy First-days, I love them." The Annual Monitor and "Youthful Pilgrims" were among her favourites, though she told her mother she could not help crying as she read the accounts.

During her last few months, she often spoke of death, and showed increasing tenderness of conscience, and fear of offending her Heavenly Father, and felt the comfort of having been taught to pray.

She was fond of writing, and among the pieces of paper on which she had copied little things, was one with the words, "God can see me, God can hear me, God can help me;" with this stanza added:

"There is beyond the sky,
A heaven of joy and love;
And holy children, when they die,
Go to that world above."

Her complaint—water on the brain—did not admit of her conversing much with her beloved

parents. One day she asked for the account of Joseph Harvey, but could not bear much to be read to her. Another time she said she was not afraid to die. A state of unconsciousness soon followed, during which it is thankfully believed, the undying spirit passed into the presence of that dear Saviour, who said, "Suffer little children to come unto me."

EVA SAUL SWINBORN, 6 26 10 mo. 1858
Oxford-street, Westminster. Daughter of John
 D. and Mary Swinborn.

ESTHER SYKES, 5 17 5 mo. 1859
Birmingham. Daughter of John and Elizabeth
 S. Sykes.

ELIZA GULIELMA TAYLOR, 12 7 1 mo. 1859
New Cross, Deptford. Daughter of John and
 Sophia Taylor.

HANNAH THISTLETHWAITE, 83 2 10 mo. 1858
Leeds. Widow of John Thistlethwaite.

This dear friend was the wife of John Thistlethwaite of Leeds, a worthy minister, of whom there is a short notice in the Annual Monitor for 1836. From her own account, it appears "that her heart was tendered in early life under the visitations of the Holy Spirit," so that she was often broken into tears. "I loved to be alone," she says, "that I might enjoy the sweetness of Heavenly love,

which seemed to fill my soul ; and I longed to know more of God, and of the love of Christ, who came into the world to save sinners ; for at that early age I felt that I was a sinner, often doing things that I ought not to do, which brought me into sorrow, under the convictions of the Holy Spirit, and I could not be happy until favoured with a sense of the pardoning love of God, through Jesus Christ, my Saviour."

Though thus early blessed, under the work of Divine grace in her heart, she had often to mourn over her own unfaithfulness ; but whilst humbly acknowledging her unprofitableness, she could thankfully rejoice in the goodness and mercy of her Heavenly Father which had followed her all the days of her life. In allusion to the grace bestowed upon her, notwithstanding her utter unworthiness, she exclaimed, " yet the treasure is not taken away ; what mercy—what love !"

She was diligently occupied in keeping a day school in her native village, till her marriage, when she became a true help-meet to her husband, who had a large family by a former wife. She cheerfully united her efforts with his in endeavouring to " provide things honest in the sight of men" for their support, willingly sharing the care and solicitude connected with the

circumstances of their checkered life ; and when, after having been united nearly twenty-four years, her beloved husband was about to be removed from her, she was a tender and faithful nurse to him through a lengthened decline, prepared gratefully to commemorate the sustaining help and comfort graciously vouchsafed during this season of affliction.

Trials of a peculiar kind awaited her after her husband's decease, and her faith was closely proved ; but He who had been with her before, did not now forsake her in the day of trouble. She was enabled to "endure chastening;" and there is reason to believe that her afflictions were blessed to her soul, and made the means of confirming her in the faith and hope of the Gospel, so that in the midst of tribulation she could sometimes rejoice and give thanks.

When far advanced in years she felt a strong desire to return to her native village, and in the spring of 1858, lodgings were accordingly taken for her at Headingley. But soon after her settlement there, which she much enjoyed, she was taken very ill. The painful nature of her complaints, and the long continuance of her sufferings, were a great trial to her patience, but, enabled to maintain her trust in the Redeemer's faithfulness

and love, his grace was found to be sufficient for her in the hour of need.

She often spoke of "the mercy of God in Christ Jesus, and of the marvellous work which the Saviour accomplished for us, and the greatness of his love which made him willing to bear the sins of a fallen world;" adding, "the thought of our own individual sins seems enough to sink us—but He bore them all."

She was very grateful for the kindness of her many friends, and her heart overflowed with love to all, whilst her desire for the welfare of our religious Society was manifested with much earnestness even a short time before her decease. Under continued physical suffering, she was comforted by the visit of a friend from a distance, and mercifully sustained by the "everlasting arms," being enabled with the confidence of a little child to rest upon her Saviour—waiting for her release, yet longing, with sweet submission, to flee away and be at rest. Even when articulation had become imperfect she was heard to exclaim with much emphasis "Lamb of God!" showing where her confidence was placed to the last, till she ceased to breathe. Truly descriptive of her experience seem to be the lines—

“ With many a conflict, many a doubt,
 Fighting within, and fears without :
 O Lamb of God, I come !”

SAMUEL EVES THOMPSON, 20 11 10 mo. 1858
Liscard, near Liverpool. Son of Nathaniel
 Thompson.

WILLIAM THOMPSON, 28 6 4 mo. 1859
Manchester.

JOSEPH THORNTON, *Halifax.* 76 17 12 mo. 1858

MARY HANNAH THORP, 3 13 9 mo. 1859
Hull. Daughter of James and Amelia Thorp.

ANN THURCKSTON, 68 6 7 mo. 1859
Stoke-Newington.

HANNAH TOTHILL, 72 21 1 mo. 1859
Bristol. Wife of William Tothill.

ARABELLA MATILDA

TUNSTALL, *Gloucester.* 38 6 3 mo. 1859
 Wife of William C. Tunstall.

LOUISA TYLER, *Reading.* 23 28 12 mo. 1858
 Daughter of John and Eliza Tyler.

The earlier years of the subject of this short notice do not appear to have been distinguished by anything that calls for remark ; and it was not until towards the close of 1855, when she nursed a beloved brother in a deep decline, that her friends observed those cheering evidences of the work of true religion in her heart which

characterized the short remaining period of her life. During her brother's illness she appeared in usual health, and was enabled to minister to his temporal and spiritual wants with much tender affection.

About three months after his decease her own health began to give way, and when recovery became doubtful, she freely conversed with her friends respecting her state. She often told them they would have to give her up before long, expressing her full belief in the mercy of her Saviour; and, notwithstanding her prospects in life were unusually bright, she said she was ready and willing to give up all for His sake who died for sinners. Her illness proved a protracted one, gradually assuming the same form as that of her brother, and on a friend remarking that he feared she had taken the complaint whilst nursing him, she replied that it was very likely her death might be accelerated a year or two in consequence, but added, "I do not regret it; I was in my path of duty, and I have no doubt it is rightly ordered that I should be removed early. I feel very happy in the prospect of my decease, and I could not feel any more so a few years hence."

In writing to her brother and sister not long before her death, the state of her feelings is

instructively exhibited by the remark, " I wish to impress on your minds the importance of continually asking your Heavenly Father for more *faith* ; do try and leave all things to One who doeth all things well—' let not your heart be troubled ; in my Father's house are many mansions ; if it were not so, I would have told you ; I go to prepare a place for you.' I trust and believe that before you read this I shall occupy one of those mansions prepared for us, and that you and your precious darlings may meet me there, is the earnest prayer of your affectionate sister."

As her weakness increased she often prayed for patience to endure to the end. She lingered on until within three days of the close of 1858, when she peacefully breathed her last. " Blessed are the dead which die in the Lord, from henceforth, saith the Spirit, for they shall rest from their labours and their works do follow them."

ANN WADDINGTON, 81 8 11 mo. 1858

Birkenhead, near Liverpool. Widow of John Waddington.

SARAH WAITE, *Dorking*, 66 3 4 mo. 1859

Widow of John Robinson Waite.

ISAAC WALKER, 67 26 12 mo. 1858

Eaglesfield, Pardshaw.

ANN WALKER, <i>Doncaster.</i>	76	23	3 mo.	1859
ANN WALKER, <i>Darley, Yorkshire.</i>	27	24	4 mo.	1859
MARY HILDYARD WALKER, <i>Scarborough.</i> Wife of Henry Walker.	26	2	7 mo.	1859
FRANCES WALKER, <i>Stoke-Newington.</i>	76	23	7 mo.	1859
STEPHEN WALLER, <i>Ipswich.</i>	82	24	12 mo.	1858
ANN WALLER, <i>Ipswich.</i> Widow of Stephen Waller.	73	27	6 mo.	1859
ANN WALLIS, <i>London.</i>	83	16	4 mo.	1859
JOSEPH WARING, <i>Ballinclay, Ireland.</i>	68	24	5 mo.	1859
JOHN WATSON, <i>Leeds.</i>	70	15	9 mo.	1858
MARY WATSON, <i>Newcastle-on-Tyne.</i> Daughter of James and Mary Watson.	21	8	11 mo.	1858
MICHAEL WATSON, <i>North Shields.</i>	70	28	4 mo.	1859
SARAH WELHAM, <i>Kirtley,</i> <i>near Lowestoft.</i> Widow of John Welham.	68	7	10 mo.	1858
REBECCA WELLS, <i>Shipston-on-Stour.</i> A Minister. Wife of George Wells.	68	29	3 mo.	1859
MARY WHEELER, <i>Stroud, Kent.</i> A Minister.	89	19	4 mo.	1859

ALFRED WHITE, *Rochdale*, 18 17 12 mo. 1858

GEORGE AMOS WHITE, 21 2 6 mo. 1859

Sons of Henry and Catherine White.

THOMAS WIGHAM, 72 9 1 mo. 1859

Low Mill, Cornwood, Northumberland. An Elder.

ELLEN WILKIE, *Newport*, 6 19 2 mo. 1859

Isle of Wight. Daughter of George Wilkie.

ANN WILKINSON, 52 25 9 mo. 1859

Pointon, near Stockport. Widow of Joseph Wilkinson.

WILLIAM ROBERT WILLIAMS, 24 31 7 mo. 1859

New Ross, Ireland. Son of Joseph and Sarah Williams.

HENRY WILSON, *Kendal*, 20 19 12 mo. 1858

Son of John Jowitt Wilson.

CHARLOTTE WILSON, 35 29 4 mo. 1859

Bradford, Yorkshire. Wife of John Wilson.

The removal of this dear friend, in the prime of life, and without any previous appearance of failing health, not only proved a deep affliction to her bereaved husband and near connections, but was much felt also by many of her friends who had watched with interest the maturing of her Christian character, and the hopeful indications it gave of a growing preparation for future usefulness: and it may not be unprofitable to survivors

to gather up a few of the fragments which remain of her life and experience.

She was the daughter of Samuel and Catherine Marsh, of Stratford, and the youngest of nine children, six of whom survive her, and there is good ground to believe that at a very early period of her youth she became the subject of the gracious influences of the Holy Spirit, and was led, in earnest prayer, to acquaint herself with God, that she might find peace with Him through Jesus Christ. The uniform sweetness, and the loving, unselfish devotedness to her filial and relative duties, which marked her course, combined with firmness of character and steady perseverance in what she believed to be right, bore evidence that religion with her was not a superficial work, but that the love which she felt to the Saviour continually prompted the earnest desire to keep His commandments,—the fervent prayer to be enabled to maintain “the watch and the warfare” against all evil, and to become entirely conformed to the will of her Heavenly Father.

With increasing years these traits of her character were still further developed. The depth and tenderness of her affection for those to whom she was most closely united were very striking—and not less marked was the sympathy she felt

for the trials and sufferings of others, whilst it was often instructive to witness the calmness, the fortitude and patience which she exhibited, when she herself had to endure trials and severe suffering, even under circumstances of danger ; then it was seen that her trust was strong in the watchful care of her Heavenly Father, and that, looking in faith to Jesus, his grace was found sufficient for her.

For the last ten years of her life she had been in the practice of occasionally recording her feelings, and it is interesting to mark her prevailing desire to maintain that close and humble walk with God, in which, while it led to deep self-abasedness, she found both strength and joy. A few of these memoranda will suffice to show the character of her mental exercises. Some months after the decease of her dear mother she writes :

Tenth month, 1st, 1849. “ ‘The sorrows of my heart are enlarged,’ is very often the language of my silent mourning, and I would add, ‘O, in thine own good time, bring Thou me out of my distresses, but not until all that Thou wouldst is accomplished in me,—Amen.’ How truly we have no continuing city here ; and O how earnestly do I desire that, in my daily life and conversation, I might prove that I am seeking one to come, even

that better country which can alone remain unchanging, for all here must perish."

Fourth month, 10th, 1850. "The conflicts of my spirit are *very great*, they seem more so because of my great weakness; but O, I fervently pray, in His name through whom alone the breathings of my spirit can be made acceptable, that my Heavenly Father in his infinite mercy would set my feet as upon a rock, that I might not be moved. He alone knoweth my secret suffering, whether from smaller or greater causes, and into his hand do I desire unreservedly to commit my *all*, my present and my future path. O lead me and guide me every moment, and keep me under the shadow of Thy wing, for there, and there only can I be safe."

Fifth month, 16th, 1850. "Very lonely in spirit and low, but remember He in whom I trust has all power.

' Each lonely thought, each silent tear,
Each faltering hope, each anxious fear,
To thine Almighty Friend are known,
And sayest thou I am alone?'"

Second month, 13th, 1851.

"My spirit the sea-bird's serenity craves,
Composed in the tempest, at rest on the waves."

Eleventh month, 8th, 1852. "Very poor, very

destitute, and utterly unable of myself to do *anything right*, such is the feeling of my heart; but more fervent than I can express, is my desire to be led and guided in *all* things by Him who can alone direct aright,—to be *purged from all uncleanness*, and to strive to serve Him daily and hourly with a pure heart fervently—to rule our little household and domestic matters with *discretion, decision, firmness, and in love*,—to be more thoughtful and attentive, and unselfish towards all, seeking and rejoicing rather in the good and happiness of others than my own, and above all to keep a single eye unto Him who graciously careth for us. O that I might daily love Him more and more, and strive to serve Him better, and that He would, in His great mercy, lead me step by step in the way that I should go, and enable me to follow in that way *unquestioning*, whatever be its nature,—through suffering or rejoicing, desolation or companionship of spirit, looking alike to Him. Praises be to His name for ever!"

Eleventh month, 5th, 1853. "I feel this morning afresh the Lord's *unspeakable* tender mercies toward us, for which, though utterly unworthy, I would offer the deep thanksgiving of my whole heart. O, I do trust and pray, from the depth of my spirit, that he would keep all my dear ones

as in the hollow of his holy hand, that he would be pleased, in his infinite mercy, to comfort and sustain, by his alone availing presence, the decline of my precious father, and that when he may have to pass through the dark valley, he would comfort him, and sustain him there. For myself, I would crave forgiveness for the past, and strength for the future, that in every hour of my life, whether in doing, in suffering, or even in rejoicing, all his holy purposes concerning me may be fulfilled. All my trust, all my hope of acceptance is in Him, who is our only mediator and intercessor, our ever present advocate, unto Him would I commit my all."

The decease of her dear father, to whom she had been a devoted daughter, and during his last illness his constant attendant, took place on the 8th of First month, 1854. In allusion to that event she writes :

Second month, 9th. "The deep anguish of the 8th of last month cannot nor is it needful to be written, but may it and all the tender but *unmerited* mercies of Him, who I reverently believe, notwithstanding our numberless sins of omission and commission, *doth care for us, never, never* be forgotten: bowed in deep prostration of spirit and inexpressible weakness, I would yet crave in

His name, who is our only mediator, O undertake for me ; and in all my future way, may His will, not mine, be done."

On her father's house being given up, and her going to reside with a married sister, she writes,

Third month, 15th. " I have left Upton Place, the scene of sorrows and of joys. O that with an outward change there might be also an inward ; and wilt thou, O my Father, keep me in all my future ways !"

In the spring of 1855 she was married to John Wilson, of Bradford. She deeply felt the responsibility of her new position ; but, having humbly sought and obtained, as she ventured to believe, a higher sanction than her own will in this important step, she was favoured to enjoy a large share of domestic happiness in connection with it. At the end of the year, she makes the following memorandum :

Twelfth month, 31st, 1855. " How many changes have marked the year that has closed, and what truly precious treasures have been given me,—a husband bound to me by the tenderest ties, and now my first-born son. O that the constant language of my spirit might be, what shall I render unto the Lord for all his benefits ? Forgiveness for the past and strength for the future is indeed my

present craving, to be enabled, in the strength which he alone can give, as wife, as mother, and as mistress, as well as in every other relation of life, to do as He would have me ; and O may the thanksgiving of my spirit ascend with acceptance before Him, and may his blessing rest upon us all ! Amen, saith my soul."

In her new sphere the unobtrusive kindness, and the Christian consistency and circumspection of her walk, soon gained her the love and confidence of the circle of Friends with whom she was brought to mingle ; her hidden worth could not be concealed, nor fail to be appreciated by them. On being selected for a little service in her own meeting, she remarks :

Sixth month, 13th, 1858. " Appointed assistant Clerk to the Preparative Meeting ; I feel utterly weak. O that I could be more watchful ! that all my conversation might be ordered aright, and that I might be wholly His, whom I desire to serve."

Although not insensible to the kind attentions and good opinion of others, yet such was the low estimate she formed of herself and her own attainments that, in reference to manifestations of this kind, she would feelingly remark : " Ah, they do not know me, and how unworthy I am of it !"

In the same humble state of mind she penned almost her last memorandum, little thinking, perhaps, at that time, how near to her was the fulfilment of the concluding words :

“ Covered with pollutions, and unworthy to lift up my eyes unto Him who is of purer eyes than to behold evil, and who cannot look upon iniquity, I cling to the foot of the Cross. He who knoweth the depravity of my heart *knoweth also* how fervently at this moment I do crave forgiveness. O, I pray that He would spare me to be a blessing to those whom in His rich and unmerited goodness He has given me, who truly feel unto me as my bone and my flesh ; and that in every relation of life I may seek and be enabled to live to His glory. The outpouring of my spirit is unto Him, and He needeth not words, and O whenever it may be mine to pass through the dark valley, if I may but be permitted to enter into His Kingdom, it will be all of His boundless mercy, herein is *all my trust.*”

On the 13th of Fourth month Charlotte Wilson had an attack of tooth-ache, which continued with great violence for about twenty-four hours, and left her quite faint and prostrated. Swelling of the glands of the mouth and neck, and rapid suppuration followed, accompanied with a high

degree of fever. Though at first no serious apprehensions were entertained, a few days illness very much reduced her strength, and other symptoms appearing—her life soon became very precarious. In reply to a remark of her husband that she seemed very ill, she said: “Ah! my darling, what should I do had I to *prepare now*, with all this fever and illness?”

Her complaints assuming a still more alarming aspect, additional medical advice was obtained, and, on being informed by her husband that her case was considered a very critical one, the dear sufferer received the intelligence with her wonted calmness, and in response to a remark that all was in the hands of an all-wise Creator, she said: “O yes! He knows best.”

Her dear sister E. P. had been telegraphed, and, on her arrival late in the evening of the 28th, she received her with great composure and cheerfulness. Great quietness of body and mind had been strictly enjoined, and, even at that period of her illness, those about her still indulged a hope that her precious life might yet be spared, not being then aware of the real type which the disease had already assumed; but when towards morning there appeared to be a decided change, and her husband intimated his fear that she was

about to be taken from him, and inquired whether, if it should be the will of their Heavenly Father to remove her, she felt comfortable in the prospect, she replied: "I have nothing to trust to of my own; I can only cling to the foot of the Cross."

On being again asked if she felt her Saviour near, she said, "I trust he will be with me in—" "the hour of need," being supplied, she added with much earnestness, "This is my hour of need."—Afterwards to her husband, "We shall not be really separated, dearest. May Jesus keep thee close to himself, and we shall meet again in heaven." In reference to her little boy she said to her husband, with a look of much earnestness and sweetness, "Train him for heaven;" and on his being taken into her room to kiss her, she smiled cheerfully at him; but neither this nor any thing else seemed to disturb her calm self-possession; all care and anxiety appeared to be mercifully taken away, which, considering her peculiarly sensitive and affectionate disposition, was the greater cause for thankfulness. About eight o'clock she became faint, and shortly afterwards, her redeemed spirit was gently released, it is consolingly believed, to be for ever with the Lord.

In her earlier days our beloved friend occasion-

ally expressed her thoughts in poetry. The following production of her pen may not unsuitably close this brief sketch.

“We all do fade as a leaf.”—ISA. LXIV. 6.

As the spring's tender leaflet before 'tis expanded,
From the stem where it grew may too rudely be torn,
Even so may the fair little nursling be landed
On a happier shore in its infancy's dawn.

As the sun, when he shines in meridian splendour,
May cause some choice floweret to droop 'neath his ray,
Even thus may frail manhood his vigour surrender,
And sink with the burden and heat of the day.

We gaze on the rich tints of autumn, admiring
How nature exhausted falls gently asleep,
Even thus, from the cares of this vain world retiring,
Man rests from his labours—and why should we weep ?

As a leaf we all fade ; for a moment *they* glisten ;
But O, is there not in their rustling a voice,
Which seems to say, Child of mortality, listen !
Behold our decay, but beholding rejoice.

For although thou must fade, in the cold grave beshrouded,
It is not *thine* to *perish* beyond the dark tomb ;
There's a land whose pure skies are for ever unclouded,
Where the flowers are fadeless, perennial their bloom.

1845.

ESTHER WOODHEAD, 73 12 11 mo. 1858
Tottis, Wooldale, Yorks. Widow of William
Woodhead.

SARAH WOODING, 85 10 4 mo. 1859
Godmanchester.

MARY WRIGHT, *Bristol*, 69 16 1 mo. 1859
An Elder.

This dear Friend was a much valued member of her own meeting, where for many years she had filled the station of Elder—a position for which the soundness and discrimination of her judgment well qualified her, whilst the deep feeling of her own unworthiness strengthened the conviction, that from One source alone could any ability for service in the church be derived. In this capacity she travelled with our friend Anna A. Jenkins, of Providence, America, for some months, in the North of England and in Ireland; and was at other times engaged in similar services in her own and other Quarterly Meetings.

Although warmly attached to the principles of the Society in which she had been educated, she could thankfully rejoice in the bond of union by which all the true members of the Church of Christ are connected together.

Truly she might be called a succourer of many; but whilst it was her delight to share the blessings with which Providence had favoured her with those around, and especially with the poor and afflicted, she carefully remembered the injunction, “ Let not thy left hand know what thy

right hand doeth." But it was in the large family circle that she more particularly proved herself the kind adviser and sympathizing friend.

Her health, which for some years was not strong, had latterly improved, till in the autumn of 1857 there were symptoms of declining powers; but a visit to Torquay, with some others of the family, much invigorated her, and she entered with all the zest of earlier years into the enjoyments of the beautiful scenery.

The following summer her strength again failed; she attended the Yearly Meeting as usual, but with the full persuasion, as she afterwards said, that it would be for the last time. In the Eighth month she accompanied her sister into Cornwall, and for a while she seemed refreshed; but disease was slowly and almost imperceptibly doing its work. Her breathing was often affected, and a bronchial attack for a few days much reduced her strength, and she only attended meeting two or three times after her return. Her illness very gradually increased; but for a long time past she had been observed to be setting her house in order, and there was an evident ripening of spirit for that better inheritance on which she was soon to enter.

The occasional visits of Susan Howland from

America, whilst engaged on religious service in Bristol, were at this time cheering and comforting to her.

Her cough was often distressing, but the submission, patience, and gentleness with which she bore all her sufferings seemed peculiarly given for the hour of need; her own will was beautifully brought into subjection, and the power of Divine grace was sweetly evidenced to soothe and to sustain; and whilst numbering her mercies, she often spoke of her illness as "a very gentle letting down."

In allusion one day to the beloved sister who had been her constant companion, she said that "her only wish to live had been for her sake, but she was comforted in believing that she would be supported, and experience the fulfilment of the promise, 'As thy day, so shall thy strength be;' and she believed it was best that she should be the first to go." When asked if she could feel calm and comfortable in the prospect, she replied with some emotion, "I feel a humble hope, though I have been a very poor, unworthy creature—I have had so much to be forgiven. O that I might be enabled to love much." At another time she remarked, "that goodness and mercy had followed her all her life long."

On New Year's morning, she asked to hear the 103rd Psalm, when she was much affected, and conversed in a touching manner of her low estate; she felt that she could adopt the prayer of the poor publican, "God be merciful to me a sinner." She spoke with comfort of the Psalmist's expression: "I am poor and needy, yet the Lord thinketh upon me," and of the wonderful love which should lead him to regard such poor sinful creatures. "I know," she said, the tears running down her face, "that it is not for works of righteousness which we have done, that we can hope for mercy, but I feel that my shortcomings have been so many." At another time, when the 118th Psalm was read, at the verse, "The Lord has chastened me sore," she remarked, "*I* cannot say so; I have been very gently and tenderly dealt with," and afterwards alluded to the fourteenth verse as describing her experience. "The Lord is my strength and song, and is become my salvation."

In conversation respecting our Society, she remarked "that she felt very hopeful, and was not disposed to look discouragingly at the future, as some might be; the decrease in numbers she thought of little consequence, if those who remained were preserved on the right foundation; and she

believed that brighter days were yet in store if there was only an individual faithfulness."

As her weakness increased it was often accompanied by severe bodily pain; but though she seldom spoke of her feelings, the expression of her countenance betokened more and more of rest, and the possession of that peace which passeth understanding. She was glad to welcome her friends whenever she could bear it, and very sweet was the impression left on many of their minds of the peace and love surrounding her; and on taking leave, a little tract or book was generally put into their hands.

Ever thoughtful for the comfort of those around her, their attentions were most gratefully acknowledged, and, in her anxiety lest they should suffer, she often expressed her hope that it might not be very long. When assured that her fears for them were groundless, she sweetly replied, "I know that affection never fails."

When much exhausted, one morning, having asked to hear the twenty-fifth Psalm, she sweetly said, "We have no reason to fear that the Lord does not regard us with compassion, because he does not see fit to remove the pain—he could take it all away in one moment." She was reminded of the text: "Whom the Lord loveth he chast-

teneth," and seemed to repose with comfort in the conviction that she was safe in his hands.

After a very sinking time, on First day the 9th, there was an unexpected rallying for a few days, and she was again able to enter into conversation. One morning especially, when brighter than usual, she enjoyed listening to reading, and was much pleased with the comparison of the redeemed in heaven to jewels of different lustre; that while all would be perfect and prepared to fill their appointed places, there might still be a variety of talents and capacities of enjoyment, as on earth: and yet the measure to each one would be full. She had remembered in the night, she said, an allusion of a friend in meeting many years ago, to the continuous stream of spirits passing upwards, and the communication thus kept up with heaven. It was such a delightful thought that of the fifty spirits passing away every minute, many of them were going upwards, some perhaps in company; and she seemed enjoying in this idea the nearness of the invisible world. She spoke of the terms, "the *dark* valley," and "the *dark* river of Jordan," as those which she had never liked to hear. We did not find them in Scripture—"the valley of the shadow of death" was the only expression of the

kind, and she did not see any occasion for the Christian to dwell upon the *gloominess* of that part of the journey which to him would only prove the passage to Heaven; "I hope," she added, "that I am not deceiving myself."

On the 13th of First month she became much worse. Once she exclaimed; "O! for patience—may patience be granted me to the end."

Her sympathy was at this time much awakened on account of the serious illness of her dear brother-in-law, John Allen, with whom there had been for many years a close bond of union, and she anxiously watched the arrival of each day's post; then again there were better accounts, and she was mercifully spared the pain of knowing the deep trial which awaited those she so much loved.

On Sixth-day she was very ill, and when oppressed with difficulty of breathing, remarked that it would be a favour if she might sink away; but she earnestly desired that patience might be given, and thankfully acknowledged the freedom from pain. On her sister expressing her belief that the Everlasting Arms were underneath her, the dear sufferer replied "Yes, underneath us all." Soon after she sent affectionate messages to the absent members of the family circle, and drawing her beloved sister, nieces, and brother,

one after another to her bed-side, she took a tender leave of each,—thanked them for all their kind attentions to her, affectionately committed her sister to her brother's care; and concluded each farewell with the hope that they should meet again one day.

The night was a trying one, and the next morning, as she sat supported by pillows in her easy chair, it appeared to those around her, that the summons to depart was just at hand; but, contrary to expectation, she again revived, and when she saw that a further trial of her faith and patience had yet to be endured, it was at first difficult to her to reconcile the disappointment. She was comforted by listening to some hymns, and soon became calm and resigned again; and an opportunity was thus afforded for taking leave of her beloved elder sister, who came to see her in the evening. It appeared probable that she might continue longer, and the family retired; but the restlessness of the night and the following morning were sure precursors of the final change. Less than three hours before her departure, she asked to hear a short Psalm—the forty-sixth was read,—and then for some portions from her favourite little book (E. H. Bickersteth's "Water from the Wellspring"); and as she enjoyed listening to

several pages, the sweet expression of her countenance indicated their appropriateness to her feelings. On being lifted into bed, she said, "I hope now I shall be able to rest," and rest was indeed at hand, though she now scarcely realized its near approach.

There were no dying words—the leavetakings had all been accomplished—the weary body was quite exhausted—the soul was resting safely where it had long been anchored; and now, in this solemn hour, there was nothing to do but to die. And in the tender sympathy with the departing spirit, those who watched around her could not but desire, that if consistent with the Divine will, her ardent longings might be satisfied, and the last conflict shortened; and when, in about half an hour, the suffering was over, and they knew she had entered the joy of her Lord, the language did indeed seem applicable, "Thanks be unto God, who hath given her the victory, through Jesus Christ our Lord."

GEORGE WRIGHT, *Bristol*. 68 9 2 mo. 1859

Little more than a fortnight had elapsed since the dying commission had been received to watch over the remaining sister who shared his home, when the beloved brother, then apparently in usual health, was himself prostrated by disease,

and after eight days of intense suffering, he also was called away.

He was one in whom the needy found an ever-ready helper; his unwearying kindness giving easy access to all; and much of his time was devoted to the claims of the poor, whilst many an hour was spent, it has since been learned, in reading to the sick.

It is feared that from his natural reluctance to give anxiety to others, and his very retiring habits, he may have long been an uncomplaining sufferer, until at length his state could not be concealed, when the progress of the complaint became very rapid. At an early period of his illness, when allusion was made to *next week*, he observed "that is very uncertain." It was evident that this conviction did not disturb him. There seemed to be perfect composure; and after the doctors had left him one day, he significantly said, "They may do what they can." The suffering at times was extreme; he appeared once to feel a doubt whether he could bear much more, but when his kind attendant said she hoped he would be strengthened to bear it, he replied he believed he should. In the intervals of ease he frequently enjoyed listening to reading, and especially valued the hymn, "Casting our care

on God," asking for it again and again, and adding, I believe it will be so. When the severe paroxysms of pain subsided, his voice was often heard in a low tone in solemn devotion, and after one of them he said to the nurse, "It was *silent prayer that brought relief*;" and again repeating it, added "remember that."

The deep thankfulness he frequently expressed for his many mercies, and his reference from time to time to his Saviour, were very comforting to his affectionate relatives, who thus rejoiced to see that his whole confidence was placed in Him.

A little anxiety on some temporal matter, the night before his death, was quickly soothed by a reference to those of eternal moment and to the One Physician alone able to help. Some hymns and passages of Scripture were also repeated, and he soon joined in with his own voice, and added "go on to praise the Lord," and soon after the words were heard—"Robes washed and made white in the blood of the Lamb."

The last few hours were mercifully permitted to be more free from pain; and as he quietly passed away, the look of acute suffering which had long been touching to witness was almost instantaneously exchanged for that of unutterable peace.

MARY WRIGHT, *Leeds.* 103 14 3 mo. 1859

A minister. Widow of William Wright.

Born in the reign of George II., this dear friend lived to an age rarely attained in our days, and the records of the Annual Monitor furnish no instance of longevity equal to hers. She was a Christian character of no ordinary stamp; and it would doubtless be interesting here to trace her course through a long and eventful life—to mark how, under the Spirit's influence, she was brought to a deep conviction of the sinfulness of her nature, and enabled to cast herself, in the confidence of faith and prayer, upon Him who was "delivered for our offences, and raised again for our justification"—how she became "strong in the grace that is in Christ Jesus," to dedicate herself to the service of God in the Gospel of his dear Son, and was favoured, in the continued exercises of faith and love, of watchfulness and prayer, of obedience and of dependence upon the Spirit of Truth, to experience a growing preparation for the Kingdom of Heaven, and finally, to lay down her head in peace, in what might be truly called "a good old age;" but, as a Testimony has already been adopted respecting her by Brighthouse Monthly Meeting—and will, no doubt, be published in due course—it is thought best not to anticipate

the details of that document, but to refer the readers of this little periodical to it for further particulars respecting this dear aged Christian.

INFANTS whose names are not recorded.

Under one month	Boys	6	...	Girls	2
From one to three months...			do.	2	...	do.	2
From three to six months...			do.	1	...	do.	1
From six to twelve months			do.	4	...	do.	3

JOSEPH ROWNTREE,

Died 4th of 11th Month, 1859, in his 59th year.

Our late beloved friend was born at Scarborough in the year 1801. His parents, John and Elizabeth Rowntree, endeavoured to rule their household in the fear of the Lord, and exercised a judicious Christian care over their children. Only a short time before his death, our dear friend spoke feelingly of the great influence which his beloved mother had exerted on his character, saying it was not that she talked a great deal to him, when a boy, on religious subjects, but that she so linked his heart to her own by the silent influence of love, that he was continually prevented from doing wrong through the fear of grieving so tender a parent.

Joseph Rowntree's school education was but limited, ceasing altogether when he was thirteen years of age. This deficiency was largely compensated, during the next seven years of his life,

by intelligent researches into the natural wonders of the sea-coast, and by diligent application to study in his brief hours of leisure, under the wise and firm direction of his elder brother, the late John Rowntree of Scarborough; and not unfrequently, in succeeding years, did he gratefully acknowledge how largely he was indebted to this fraternal influence.

Possessing an ardent temperament, and a somewhat lively imagination, Joseph Rowntree keenly relished the exercises and pleasures, rightly pursued in the earlier stages of life; but he was no stranger to the visitations of the Holy Spirit, and, yielding his heart to these, he at times retired to his chamber for devotional purposes, and in later life acknowledged the benefit he had derived from this practice. The death of a sister to whom he was tenderly attached was instrumental in deepening these impressions, and in leading to a more decided religious work in his heart.

On attaining his majority, twelve months after this bereavement, he removed to York. In beginning business on his own account, and entering on the responsibilities devolving on the master of a household, very earnest were the breathings of his soul, that he might be enabled to act in accordance with the will of God, and to

uphold sound views of Christian truth and practice. For some years his attention to business was necessarily very close, but this did not prevent the continued culture of his intellectual powers and the acquirement of much critical knowledge of Holy Scripture.

That decision of character which so distinguished the subject of our narrative was tested on the occasion of his admission as a member of the York "Merchants' Company." In accordance with old usage, a wine party was arranged for celebrating this event. With some hesitation he joined the company, but soon after taking a glass of wine with his associates, the proceedings assumed a character which distressed him; and the thought, "what would my mother think to see me under such circumstances?" thrilled through his heart, inducing him to take up his hat and leave the room, to the surprise of his companions. The temperance movement had not then begun, but he never afterwards attended a party of like character; and he more than once acknowledged how this decided step lessened his difficulties in future intercourse with his fellow-citizens.

At this period of his life Joseph Rowntree formed the acquaintance of the late Samuel Tuke,

and derived permanent benefit from intercourse with his powerful and philosophic mind, regulated as it was by deep Christian principle. The intimacy thus commenced ripened, as years advanced, into a devoted friendship, and was cemented by long union in various services for the welfare of the religious Society to which they were both so deeply attached, as well as for promoting the interests—temporal and spiritual—of their fellow-citizens.

Throughout the course of his life, education was a subject in which our dear friend was especially interested. Believing that the right training of children and young persons was greatly influential in determining their future career, and consequently a matter of the highest importance, not merely to individuals, but to the Church, and to general society, he gave his steady support to numerous efforts for promoting the instruction of poor children in the city of York; for thirty years the British schools were particularly the objects of his efficient and persevering care. When quite a young man he was appointed a member of the Ackworth School Committee; he also took an active part in the establishment and management of the Boys' and Girls' Schools at York, under the care of that Quarterly Meeting. In 1829 he

assisted in the investigations made, by the same body of Friends, into the condition of education amongst those connected with the Society, but not in membership; and the facts then elicited led to the establishment of Rawden School. In 1845 he was chosen one of the original trustees of the Flounders' Institute.

The soundness of his judgment, and the administrative ability with which he was gifted, combining a minute attention to details with great comprehensiveness of thought and quick perception of ultimate results, eminently fitted him for usefulness in connection with these various establishments. He possessed an almost intuitive sympathy with the difficulties of officers in public institutions; and to the superintendents of those before enumerated he became, in many instances, not merely a wise counsellor, but a beloved personal friend. He was a close observer of character, and was kind, judicious, and faithful in his intercourse with the whole educational staff; encouraging the attainment of excellence or pointing out defects to be remedied. Thus he secured the esteem and attachment of a large number of young persons, training as teachers or employed in our schools.

Assisted by Friends in every part of the kingdom, in the year 1843, Joseph Rowntree made a

searching investigation into the apparent results of education at Ackworth School, as illustrated by the actual experience of the boys who had passed through that institution within the present century. The diversified information obtained by this inquiry he ever after considered to be of the highest value, and it stimulated his endeavours to enlarge the proportion of teachers to the number of pupils in the various schools of the Society, to raise the general standard of estimation for the teachers' office, and to increase the remuneration of those engaged in the service.

In conjunction with his friend Samuel Tuke, and others, he took part in promoting the establishment of the Friends' Educational Society, and he valued that Association as a practical means for advancing the ends already adverted to.

The increasing interest taken by Friends in Sabbath Schools, an interest which he endeavoured to promote, greatly comforted him. From his strong conviction that those who, in the love of Christ, were concerned in watering others would themselves be watered, he looked on this instrumentality as calculated to benefit the Church.

But whilst the amount of time and thought necessarily given to these and many other undertakings for the benefit of his fellow men,

was large, our dear friend was careful that they should not interfere with his more private duties to his own family and household. Without attempting to speak of him in the endearing relations of husband and father—relationships which drew forth all the tenderness of his nature, and in which his wise and loving care was most constantly felt—we believe that his interest in young men was no where more powerfully put forth, nor more gratefully appreciated, than in his intercourse with those who served him as apprentices and assistants in his business. It was his aim to cultivate a personal acquaintance with each, to obtain a correct knowledge of their characters, and, whilst interesting himself in those domestic arrangements of his establishment which provided for their physical and social comfort, he did not omit to place within their reach, and to encourage the use of means for their mental improvement. By firmness and discriminating kindness, he often won their grateful attachment, and secured faithful and efficient service. He was not slow to perceive indications of the religious life in these young men, indications which he was prompt to cherish. His endeavours to promote their spiritual and temporal well-being, did not terminate when they

ceased to reside under his roof. During the anxious period so frequently experienced in the establishment of a business, he was ever ready, so far as time and ability permitted, to assist with counsel, or to give other proofs of unabated attachment.

Gifted with large conversational powers, it was the conscientious endeavour of our dear friend, to turn them to good account in his social intercourse with others. Not only had he the tact to check frivolous conversation, and, without abruptness, to divert it into a profitable channel, but also the skill to originate that which should be useful and edifying, and so to maintain it by drawing out the mental stores of his friends, that an evening spent in his company was oft-times a source of enjoyment and real instruction.

As closely connected with the formation of sound religious habits, he highly valued the humble, painstaking culture of the understanding, in reference to religious subjects; one of the later undertakings in which he united with other Friends of York particular meeting, was the establishment of a Library of Biblical and Ecclesiastical literature.

Joseph Rowntree's mind was not of an order to accept mere assertion, unsupported by evidence.

Whatever was presented to his consideration, was carefully and minutely examined—it was especially so in reference to subjects bearing on revealed truth. He was intimately acquainted with the literature of the Society of Friends, and the spiritual views of Christianity upheld by it had been accepted by him, after the most serious and thoughtful investigation.

In 1847 he was appointed to the office of Elder. His large Christian experience and his sound judgment, combined with a clear perception of the excellence and safety of a well proportioned, harmonious presentation of Gospel truth, qualified him to exercise a watchful oversight, and a nursing care over the ministry. Whilst not slow to perceive what was erroneous or deficient, and faithful in extending the word of counsel or caution, he was prompt to sympathize with those who were called to labour in word and doctrine, and especially with those who were under present pressure of religious engagements. To these his words of cheering were often blessed. He tenderly encouraged the young and inexperienced, and all whose offerings (however brief and simple) were clearly characterized by the constraining love of Christ. His own heartfelt love to the Saviour, his careful life and conversation, and deep sense of

religious obligation, gave weight and effect to these services.

In Meetings for Discipline our dear friend endeavoured to maintain a lively exercise of spirit, and on these occasions, he not unfrequently addressed his friends in a lucid and instructive manner, on various subjects relating to church government, religious duties, and Christian doctrine. Passing events were often referred to and made the subjects of lively illustration. The deep religious interest that he felt in the question of marriage, in all its bearings, as affecting the interests of the Society of Friends and the best welfare of its individual members, was a source of much sustained thought and labour for a number of years. The injurious effects, as he believed, of past proceedings in relation to this subject, occasioned him real sorrow, and induced him very earnestly to promote an alteration of existing regulations.

Joseph Rowntree had a high estimate of the duties devolving on the Christian citizen, and he endeavoured rightly to discharge them; at different times he occupied public offices connected with the municipal institutions of the city, and successfully expended much thoughtful labour in its sanitary improvement. In his conduct as a

public man, he sought uncompromisingly to act up to what he believed was the Christian standard of requirement. He bore an active testimony against judicial swearing, and, on at least one occasion, maintained single-handed in the council-chamber his allegiance to the principles of inviolable peace.

In recounting some of these services, it is not easy totally to divest our sketch of that appearance of eulogy, than which, nothing would have been more distasteful to our departed friend. Those most intimately acquainted with him, know how deep was his own sense of his manifold failings and imperfections; but he used to say, that he obtained no strength by dwelling on them, or by bemoaning his condition, and often did he quote the words of the apostle, as that to which he sought to attain, "Forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

But we must turn from the active life of our beloved friend, and introduce our readers to some of the experiences of his last illness. We shall here see that the man of strong mind, of active habits, of greatly diversified pursuits, is suddenly withdrawn from the busy occupations of life, and

thrown upon himself. Has he followed cunningly devised fables?—is the Christianity he has professed in health, able to sustain, when flesh and heart are failing?—is it only a beautiful theory, or is it, in his experience, a real power? During the early portion of his illness we shall see him preserved in humble trustfulness, without strong assurance or joyous realizations—time passes on, and the humble trust rises into the peace that passes understanding—the perfect peace which the Saviour gives—a week or two more, and the peace is exalted into joy, and the joy to triumph, and the soldier of the Lamb is made more than conqueror through Him that loved him.

During the past summer, our dear friend often spoke of feeling less power than he had been wont to do, and he was induced to relax his labours considerably, but it was not till the middle of Ninth month last, that very serious apprehension was felt as to the state of his health.

One of the latest occasions on which he spoke in public, was at the annual meeting of the First-day School Association at Ackworth in the 7th mo., and not a few will remember his closing words, in which he told the teachers “that, inasmuch as times of depression and of weariness were

almost certain to occur to each of them, it was very needful to remember, again and again, the example of Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

In the early part of his illness he looked upon it as a chastisement especially intended for his refinement, and was able to take comfort from dwelling on the 12th chapter of Hebrews, in which the *love* of God is shown in the chastening of his children—the blessed purpose being, that they may be made partakers of His holiness.

He was led very closely to examine the grounds of the Christian's faith, and on one occasion, when walking thoughtfully in the drawing-room, said, "I know not how those persons find anything to rest their hopes upon, who do not acknowledge the essential divinity of Jesus of Nazareth, for He not only presents the believer before the presence of His Father, but presents him clothed in the spotless robe of His own righteousness."

On one of the last days in Ninth month, our beloved friend wished a portion of Scripture to be read on the justification of the sinner with God; afterwards he said, he could not speak with the strong assurance which the Apostle did, or like some of his own personal friends, who never

seemed to doubt of their acceptance with God. In reply to the remark, that he had been enabled, during this illness, very sweetly to trust in the mercy of God through Jesus Christ, he said, "Yes, there had been times when he could do so, then there were other times of anxiety and of trembling."

On becoming aware of his very critical condition, Joseph Rowntree evinced no alarm or distress. With entire composure he proceeded from time to time, as his strength allowed, to give directions respecting the numerous trusts that were under his care, whilst it afforded him comfort that his own pecuniary affairs required but little attention. The frequent inquiries and messages of love, as well as other proofs of affection and interest, given by many of his friends and neighbours, were touching to his feelings; his heart glowed with gratitude, and he expressed the fear that he had not been equally kind to others when they had been in sickness. Whilst anxious that nothing should interfere with his preparation for a future state of being, he said it was refreshing to him to converse with his family on their different engagements, for some variety of thought did not interfere with, but seemed rather to promote his spiritual health. Labour being the

appointed lot of man, he thought it was to be expected, that the healthiest state of the spiritual life would exist when combined with some participation in secular pursuits, and he regarded this as a probable reason why Paul and his fellow-apostles had their tent making and other manual avocations.

10 mo. 2nd.—After allusion had been made to the comforts of the Gospel, the dear invalid remarked, "To have the witness of the Spirit in my heart and mind, that my sins are all forgiven for the sake of Jesus Christ, would be inexpressibly precious, but perhaps would not be good for me." It was replied to the effect that he had a humble trust, a clinging to the promises. He said, "I have nothing else to rest upon;" adding, "it has long been my faith, however I may have failed to exemplify it—that the only way of salvation is by Jesus Christ—Jesus of Nazareth crucified for me!"

On more than one occasion, he spoke of the part he had taken in public affairs, as a member of the city council, &c., saying that neither during this illness, nor at any other time, had he been dissatisfied with the position he had thus held; but whilst it was his judgment, that declining every employment of this character favoured the

growth of a sickly Christianity, he added, it was most important for each man to know his own proper line of service, and he had himself always acted on the plan of *not seeking* public appointments. He strongly insisted on the duty of exercising the charity which "hopeth all things," towards a political opponent, and advised his sons carefully to abstain from going with a party, at elections or other times, further than their consciences permitted, as "under no circumstances can the requirements of Christianity be suspended."

In reference to his past life, he expressed the belief that it had been one of much more than average happiness, and that that happiness had to a large extent come, in the endeavour, however feeble, to conform to the will of Christ. He spoke with much emphasis and tenderness of the enjoyments of his domestic life, and said he could testify to the power of religion in intensifying its endearments.

For several weeks before his decease, much bodily suffering was the portion of the beloved invalid, and it was instructive to witness the patience and resignation with which it was endured. A deep sense of gratitude for mercies received, temporal as well as spiritual, was the

habitual clothing of his mind, and his tender and delicate consideration for those who waited on him, was often very touching to them.

10 mo. 16th.—He said how he had been comforted during this illness in dwelling on the text, “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?” Referring to the first clause of the passage, and considering how glad he was to give anything that should contribute to his children’s welfare, he remarked what an encouragement it was to ask *expecting* to receive. He dwelt with deep feeling on the preciousness of the incomes of the Holy Spirit, and beautifully pointed out, how their reception into the heart was needful to the comprehension and acceptance of Christian truth, in its fulness and its wholeness.

The next morning he told one of his sons, that he had thought much on the text, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight,” and continued, “Thou seest, dear, it is as we are willing to be taught by our Heavenly Father, and to receive as a child from a parent

that which He gives, that we are instructed and led along."

Later in the day he said, "I found, in the night, that my strength and comfort consisted in clinging as a little child." "Clinging to the Saviour?" "Yes," he replied, "and petitioning of Him, that as I was a very weak one, He would be pleased to carry me; it was a night of much peace and comfort, and it has been a day of no small favour." When able, he was cheered by hearing the Bible read to him, often asking for it, saying, "I think I can do with a few verses now." The 14th chapter of the Gospel of John, he felt to be peculiarly sweet and refreshing.

10 mo. 19th.—Referring to the passage, "I will bless the Lord at all times, His praise shall continually be in my mouth," he said, "I *have* been enabled to bless the Lord, and to feel thankful again and again to Him, and I do not believe that He who was with me in my youth, visited me by his Holy Spirit, convinced me of sin, and often gave me clear and bright views of salvation by Jesus Christ, and has followed me as a father does a child all my life long, will forsake me now."

On the night of the 25th, our beloved friend appeared for a time to be sinking, but afterwards

revived; and very early next morning, after a paroxysm of severe pain, he said, "What an awful thing it would be, to hear the midnight cry and have no lights?" It was replied, "Yes, dearest, it would, indeed, but, through the mercy of our Saviour, that is not thy case;" to which he assented, and went on to say, "Whilst laid here I have had a bright view of those words, 'Except ye be converted and become as little children, ye cannot enter the kingdom of heaven.' O the richness, the fulness of the Redeemer's mercy, that sacrifice prefigured by the offering of the morning and evening lamb. When we walk on the sea-shore, we feel how boundless is the extent of the waters, and O! with only a glimpse of the immensity of Redeeming love, how vast, how boundless does it seem! May you be rich partakers of it; and may I, through His free mercy, be presented faultless before the presence of His Father; and during the few remaining days or hours that are allotted me, may I be kept very near to my Saviour. I did not at first think this sickness was to death, but it was in the tender, pitying mercy of my Heavenly Father, that he took me down step by step; and those who are willing to follow Him, He will lead safely along, though faith may often be weak, and sight

may be dim, yet He will give the victory ; so let us encourage one another to hold out to the end of the race."

The same morning he said he was "pretty comfortable," and it was asked, "peaceful in mind?" to which he replied, "Yes, unworthy, utterly unworthy as I feel, I do believe my Heavenly Father will, for His mercy's sake in Christ Jesus, accept me and take me to Himself. I would commemorate His faithfulness and His goodness to me in this illness in granting my petitions. Night by night it has been my prayer, that He would not suffer me to be tempted with evil thoughts, or with any secret root of unbelief ; but understand, dear, at this solemn moment, I do wish to be preserved from saying a word beyond the truth."

In the latter part of the day, reference being made to some objects that had claimed much of his care and interest, he remarked "that whilst glad the Lord had put it into his heart to promote these things, yet that in the contemplation of the joys of heaven, feeble though it was, all considerations of an inferior kind seemed set aside and overbalanced, when compared with the fulness of that grace, through which he did trust that an entrance would be granted him into the heavenly kingdom." At another time he said, "O our poor

faculties, they are so incapable of understanding the joys of the heavenly life."

11 mo. 1st.—It was remarked by our beloved friend, that, as on previous nights, the Lord in his unmerited mercy had preserved him from harassing anxieties, in a way that was marvellous in his eyes, and had fulfilled His promise to him: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

After conversing for some time with those around him, he said, "The Lord has been with me to this time, and I may yet be able to declare this more fully, but if not, I die in the faith of the Son of God who gave Himself for me, resting solely on His atonement—relying on His blessed atonement; and I do believe that all those who heartily accept this, and who by the help given them, walk consistently with their Christian profession, the Lord Jesus will present before the presence of His Father, clothed in the white raiment of His righteousness."

"Is it not a merciful appointment, that the words are again and again given me, 'I will bless the Lord at all times, His praise shall continually be in my mouth;' may I not believe it is the beginning of that service, on which I hope through His great mercy soon to enter?"

11 mo. 2nd.—In the evening, he slowly and in feeble accents said, “The Lord is taking me down very gently, but He is near to me, enabling me to say, ‘Thy good presence is with me;’ the sense of the Lord’s love and nearness has been greater during the last night than ever before, and I do believe, unhesitatingly believe, He will soon take me to himself, for He has made me more than conqueror through Him that loved me, and gave Himself for me, and I do desire that we should commemorate together the mercies of this day.”

About half-past four on the following morning, he feebly but distinctly whispered, “The promises are Yea and Amen, in Him, for ever.” Thus mercifully sustained himself, in the blessed hope of a glorious immortality, his tenderest sympathy was called forth towards those he was about to leave, and he anxiously sought to strengthen their faith, and animate their hopes, by words of comfort and encouragement.

In the afternoon, though the weakness had become very great, the dear invalid began to speak more freely than he had done for some time before, and so overflowed with love and gratitude to all around him, and his hope of a joyful eternity became so bright, that it was remarked he seemed to be already breathing the atmosphere of Heaven.

Speaking to his beloved partner and one of his sons, "The Apostle says, 'if this house be dissolved we have a building not made with hands, eternal in the Heavens,' O what a glorious saying! may I have grace and strength to hold out to the end, as a good soldier of Jesus Christ; O blessed Jesus wilt thou keep and preserve me to the end! Very great has been the unmerited mercy of God to me, and I do feel that I am a monument of grace. I desire, unworthy, utterly unworthy as I am, to commemorate the goodness of God, in enabling me from day to day, through the time of my extremity to feel that He will keep him in perfect peace whose mind is stayed on Him, because he trusteth in Him. During the course of this illness my heart has often been humbled and contrited, in the feeling of my own unprofitableness, and of the richness and tenderness of the Lord's mercy to me; but I would not have any one to think that I have not had to experience the temptations and insinuations of Satan; it is my dying testimony that with me the conflict has been continued to the very verge of life; but as the temptations of the enemy are not united with, they are not sinful, and I take it, that this shows us that the watch against evil must be always kept up. Our Lord, in one place, says, 'watch and pray that ye enter not

into temptation; the spirit indeed is willing, but the flesh is weak,' and," addressing his son, "let no one, my dear, when speaking of the value of prayer, induce thee to forget its inseparable connection with the duty of watchfulness. Whatever may be thy difficulties, my dear boy, do not be discouraged, for thou hast seen that grace has been afforded, during this illness, to thy poor, unworthy father, and now, through the atoning mercy of our Holy Redeemer, I have a sure and certain hope of a blessed eternity. I have sometimes wished for your sakes, that I could speak of my prospects in terms, which those of different temperaments and more glowing hopes might employ; but I have, in the course of the last week, had the evidence of sonship given me in a way that I cannot describe, and I do desire to commemorate the Lord's goodness, in that, through the atonement of our Lord and Saviour Jesus Christ, and the plenteous, pitying mercy of our Heavenly Father, I have an unshaken trust that I shall be permitted to enter the kingdom of light and peace."

. He continued to converse, at intervals, till nearly two in the morning, when he peacefully breathed his last.

Very precious to his bereaved family is the

remembrance of this his last evening upon earth; and they, with a wide circle of friends, have felt it a cause of gratitude, that the Lord permitted His servant to retain the undimmed brightness of his intellect to the very end of life, that He gave so heavenly a frame to his spirit, and bestowed so bright a foretaste of the joys of eternity; enabling them in some measure to turn from their own and the Church's loss, and to dwell on the exceeding blessedness of that state into which we reverently trust our beloved friend has for ever entered, through the mercy of Him who giveth the victory, in Jesus Christ our Lord.

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