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NEW SERIES, No. 24.

THE

ANNUAL MONITOR

FOR 1866,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1865.

L O N D O N :

SOLD BY A. W. BENNETT, (SUCCESSOR TO W. AND F. G. CASH,)
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PREFACE.

THE Editors wish gratefully to acknowledge the kindness of those friends who have furnished the accounts for the present volume. These are more numerous than in most previous years, and some of them, they venture to think, will be read with much interest.

It is encouraging to observe how many of these memoirs describe a large amount of active usefulness, continued through a long course of years. Indeed, with but few exceptions, it is the testimony of the *life*, rather than of the dying bed round which the interest of the narrative gathers. Is not this as it ought to be?

Not that accounts, which, as it were, open the door of the sick room, and reveal the power of faith and hope in the near prospect of death, are but of little service;—we feel a personal interest in the last moments of the dying, as we know not how soon we may be as they are; and to see how they are supported, and how the Saviour is near to calm their

fears, encourages us to hope for the same rich blessing when our hour shall arrive;—but to dwell too much on such scenes may cause us to forget that we need the presence and help of our Lord quite as much amid the busy scenes of life as in the hour of death. And one great benefit to be derived from such details of active service and unruffled peace, and firm trust in God's pardoning love on the very brink of the grave, as are conveyed in some of the following notices, is the assurance they give that a like display of Divine grace may be sought for and expected whilst we are enjoying health and strength as well as at the close of life.

May the coming year be one in which it may be our happy experience to live a life of faith in the Lord Jesus Christ; and then, having attached ourselves to Him and His service, we shall be alike prepared for this world, or for the next. And, whether in such union, receiving grace here or glory there, we shall each, with the subject of one of these memoirs, have continually to feel that it was—

Jesus, Thy mercy, rich and free,
Which suffered me to come to Thee.

THE
ANNUAL MONITOR.

O B I T U A R Y.

	Age.	Time of Decease.
SAMUEL ABBOT, <i>Liskeard,</i>	76 22	6 mo. 1865
EDWIN ADAIR, <i>Darlington,</i>	2 25	6 mo. 1865
Son of William and Jane Adair.		
SARAH ADCOCK, <i>Bradford,</i>	76 27	11 mo. 1864
Widow of John Adcock.		
WILLIAM ALEXANDER,	72 4	11 mo. 1864
<i>Lees, Cumberland.</i>		
RICHARD ALDERSON,	44 28	2 mo. 1865
<i>Dent, Yorkshire.</i>		
SARAH ALLEN,	75 13	4 mo. 1865
<i>Malladry, Co. Armagh.</i> Wife of Jacob Allen.		
JANE MARY ARMFIELD,	11 7	3 mo. 1865
<i>Tottenham.</i> Daughter of John G. and Elizabeth Armfield.		
REEBECCA ASHBY, <i>Staines,</i>	35 26	4 mo. 1865

JOHN ASHTON,

80 4 8 mo. 1865

Cheetham, Manchester.

On the use of our talents, it is remarked by a modern writer,* "The Scriptures shew us that God has a particular care for every man, a personal interest in him, and a sympathy with him and his trials, watching for the uses of his one talent as attentively and kindly, and approving him as heartily in the right employment of it, as if He had given him ten; and what is the giving out of the talents itself but an exhibition of the fact that God has a definite purpose, charge, and work, be it this or that, for every man?" The following short sketch of John Ashton's life, taken mainly from his own pen, may serve as one among many illustrations of the truth of these remarks.

A few lines will suffice for his early life. His school education was finished at ten, when he was put apprentice to a tailor. Till he was fifteen he used to go with his parents to Church, then, brought under strong religious impressions, he commenced frequenting a Wesleyan Chapel. Soon he slackened again in his religious course. About seventeen he joined the Volunteers, and in their company frequented the public-house, and yielded to its temptations. Subsequently he en-

* Horace Bushnell.

tered into the Militia, at Lancaster, and continued in it about two years, till it was disbanded. Whilst there he married, and again joined the Methodists. When about twenty-five, he returned to Manchester, continuing with the Wesleyans, and becoming a member of a class, from which he derived benefit. He mentions being present about this time at a Love-feast, held in Oldham Street Chapel, of which he thus speaks: "While we were together, I thought the Lord was indeed amongst us, to bless us, and that neither height nor depth, nor any other creature shall be able to separate from the love of God in Christ, which I felt in my soul."

Some time after this he removed to Tewkesbury. Of this important step he observes: "The situation proved a comfortable one, but my mind was uneasy, on account of not belonging to any body of professing Christians, having become dissatisfied with some things among the Wesleyans."

In the summer of 1810, after a few months' illness, his wife expired in a peaceful state of mind, for "she loved her Saviour." On the 31st of Tenth month, of the same year, he observes: "Arose early and prayed most fervently to the Lord that He would be pleased to direct me where I should go to worship Him, and He

heard my prayer. A voice within me said plainly, 'Go to the Friends' Meeting.' But I thought I could not go there, they not having singing or regular preaching; but, while at my breakfast, the voice said again, 'Go to the Friends' Meeting.' I waited a little in silence, then said, 'I will go,' and thought that if nothing were said, I could pour out my soul in prayer before the Lord, without any one to disturb me. I went and sat down just inside the door, and after we had sat some time in silence, I was so overcome as scarcely to know whether I was in the body or out of it; such was the love of God to my soul. Afterwards, a Friend stood up with the words, 'Behold I stand at the door and knock; if any man hear my voice and open the door, I will come into him, and will sup with him, and he with me.' I took this to myself. My heart was opened to receive the truth as it is in Jesus. I returned home with true peace; went again in the evening, saying to myself 'This is the way, walk in it.'" He was soon after this introduced to a Friend's family, in which he made arrangements to lodge and board, and found there congenial and helpful companionship. He became associated, in the year 1813, with Benjamin Oakden in opening a First-day School at Breedon,

three miles from Tewkesbury, and though in this undertaking they had to encounter considerable difficulties, yet in the end it succeeded, and much good was done.

John Ashton was admitted into the Society of Friends whilst at Tewkesbury, and during the time he was a member of that Meeting he accompanied a woman Friend, in the station of minister, in a visit to all the public-houses in that town.

In 1815 he married his second wife, Mary Browett, who proved a most affectionate partner and loving mother, and who was spared to him until near the close of his own lengthened life. A few years afterwards he removed to Bristol to join his son in business. The following year the Asiatic cholera made its appearance in that city, and John Ashton was appealed to, to take the management of a hospital for the patients, which after serious and prayerful consideration he agreed to do. He remarks "The first case I saw brought in, gave me a shock which brought on an attack of the fell disease, but the Lord preserved me and brought me through, that I might be of use to others." He was engaged there three months, and upon the breaking out of the cholera at Kingswood, he was again called upon to risk his life, and went from house to house doing all he

could for the relief of the suffering. After being engaged in these home visitations amongst the afflicted, for five weeks, he returned to his family much worn out and exhausted, yet with his heart overflowing with thankfulness and praise to his Heavenly Father, who had preserved him through these seasons of severe trial and anxiety.

Besides working at his trade as a tailor, John Ashton for many years kept a Temperance coffee house. Having embraced the principles of "total abstinence," he laboured with much earnestness to reclaim the drunkard, and to preserve the young from falling into habits of intemperance.

A Friend residing at Bristol who knew him well, speaks of him "as a sincere humble-minded Christian, and from conscientious motives a decided Friend. He was much beloved, and exerted a valuable influence amongst a number of persons chiefly of the humbler class, who were in the habit of attending our meetings for worship: he would invite these to meet at his house, and on such occasions would impart religious counsel and further explanation of the principles of Friends. There is reason to believe that his labour of love with this class was blessed; several of them were afterwards more closely brought into connection with the Society."

Another Friend, of Bristol, says of him "That for some years he spent his First-day afternoons in visiting schools; sometimes walking many miles into the country, believing a visit to a school in a country village would encourage both teachers and scholars."

Thus did our friend labour through the prime and vigour of his days; seeking diligently to employ such talents as he had in his Lord's service, and leaving an instructive example of dedication and singleness of purpose, to many of us who survive.

The last years of his life were spent in Manchester, his native place, where his exemplary conduct, and cheerful deportment, with the occasional utterance of earnest and affectionate exhortation in our meetings for worship, were teaching to his friends.

The two years previous to his decease, he lived with his last surviving daughter, who bears testimony to his happy christian frame of mind to the last. He frequently expressed his belief that he should be enabled to resign the things of this life whenever his Heavenly Father should summon him, having a lively faith, that, through the great mercy of God in Christ Jesus, he should be received into one of those many mansions of eternal rest and joy, prepared for the Lord's redeemed ones. In this consoling hope, he peacefully departed.

ALICIA ASHWORTH, <i>Bath</i> ,	16	26	8 mo.	1865	
Daughter of Thomas and Alicia Ashworth.					
GEORGE BAKER, <i>York</i> ,	57	12	5 mo.	1865	
JOHN BALKWILL,	89	23	6 mo.	1865	
<i>Kingsbridge.</i> An Elder.					
MARY BARKER,	81	31	12 mo.	1864	
<i>Manchester.</i> Widow of Robert Barker.					
CAROLINE BARLEY,	52	15	7 mo.	1865	
<i>Linwood, Torquay.</i> Wife of Johnson Gray Barley.					
EMMA BARON, <i>Tavistock</i> ,	44	15	3 mo.	1865	
MARY BARRATT,	54	5	4 mo.	1865	
<i>Broxholm, Lincoln.</i> Wife of Matthew Barratt.					
MATTHEW BARRATT,	67	15	5 mo.	1865	
<i>Broxholm.</i>					
SARAH PETO BAX, <i>Dorking</i> ,	69	20	2 mo.	1865	
CORDELIA BAYES,	68	11	4 mo.	1865	
<i>Stoke Newington.</i> A Minister. Widow of James K. Bayes.					

Cordelia Bayes was born at Cambridge in 1797. Her parents, Thomas and Mary Williams, were members of the Church of England. It appears that her first abiding religious impressions were received about the sixteenth year of her age, when she became dissatisfied with the amusements in which her family indulged, and as far as possible withdrew herself from them, spend-

ing much time in the perusal of the Holy Scriptures. Soon after this, C. W. with some of her sisters removed to Lynn, in Norfolk, where she became acquainted with some members of the Society of Friends, and occasionally attended their meetings for worship.

In the 21st year of her age, she commenced recording in a diary the progress of her inner life. These records give interesting evidence of her gradual growth in grace and in the knowledge of her Lord and Saviour. He was indeed the spring of her joys and the foundation of her hopes. Again and again she speaks of having "nothing to rely on for her soul's salvation besides her Saviour's free mercy, and the atonement made by Him who is our great High Priest." Side by side with expressions like these, we read of her earnest longings after holiness of heart and entire conformity to God's will. And these longings did not arise from anything like a slavish fear; they were the yearnings of a child in all things to please a Father she loved, or they sprung from a sense of deep indebtedness to Him who gave himself for her. And if some of the entries in her journal would lead us to suppose that an oppressive consciousness of her own imperfections, and a painful sense of how much she

fell short of realizing the object of her desires, sometimes caused her to go mournfully on her way, there are not a few others which assure us beyond a doubt, that true love to her Saviour, and a firm trust in His forgiveness were at other times accompanied by a depth of peace and joy, to which those are strangers who walk at ease in a path of less devotedness. Extracts from this journal will form the greater part of the present sketch.

June, 1818. “ Oh, how did I feel the burden of my sins this morning at the Church. My soul had no peace and comfort ; it was in darkness in the valley of the Shadow of Death ; the Saviour still appeared, and I did not quite despair. The worship of the Church appears to me not in spirit and truth ; the organ, the singing, the praying, the preaching, do not seem conducted in Gospel simplicity, and all the pomp and parade do not suit for those that are sinners. This afternoon went to the *Friends' Meeting*. What quietness there is in their form of worship, the creature is excluded, and the Creator is exalted ; the Saviour is here waited and watched for, and the dependance and helplessness of the creature made known. Mrs. Fry, of London, was there ; she spoke, the purport was to comfort those who love

the Lord, and yet from remaining doubts were still under a cloud, as it were, and saw not their way clearly for a time ; to such she uttered words of encouragement,—it seemed almost as though she knew mine and ——'s state, as if she had heard our conversation, last Tuesday. I believe it was sent from the Lord to be spoken to us, and they were indeed words of comfort. I still hope to belong to their Society, but the Lord's time is best."

In 1820, C. W. was married to James Kirbell Bayes, whose religious views accorded with her own, and, after their marriage, they regularly attended the meetings of Friends. The young wife earnestly desired to perform her new duties faithfully. Both were, indeed, united in Joshua's holy determination: "As for me and my house we will serve the Lord." As children were added to their home, the mother's prayers were many and fervent for her little ones, that she might be enabled to bring them up "in the nurture and admonition of the Lord."

First month, 1820. "I frequently fear lest I should not perform the duties of my station, particularly I feel anxious that our servant should not be neglected in her best interests. May the Lord direct me aright in what I ought

to do, and give me strength to work while it is called to-day. The numerous comforts which I now enjoy, and so little deserve, make me tremble lest they should prove snares to me and hindrances in the straight path of life."

First month, 20th, 1822. "Oh! that I could in faith lay hold of the promises of God to sinners, that I could not only outwardly know, but inwardly feel the Lord Jesus to be my Saviour from the power of sin. I have this evening read of the Redeemer's agony in the garden, and my soul was pierced with sorrow that I felt no more; my heart yearned to know and love Him, and to feel as we ought the immense debt we owe to Him who underwent all these sufferings for us."

Eighth month, 19th, 1823. "'Thy God that pleadeth the cause of His people.' Oh! how sweet is the view of Jesus, here. Who can despair with such an assurance, with such an one to plead for us? Lord increase my faith, increase my hope, and make it firm in Thee. In the former part of this chapter, (Isaiah li.) we are desired not to fear 'the reproach of men.' Oh! that I may overcome this fear, and boldly in the Lord's strength, avow whose I am, and whom I serve."

First month, 1824. "This evening, seemed to

feel the words of our Lord to one of His first followers, 'Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.' How instructive in many points does this appear; the Saviour's mercy, the frailty of man, the enmity of Satan to the work of God in the heart, the necessity of maintaining a constant watch, are here shown,—Lord may these lessons teach me wisdom. I have been reminded this evening by the hymn which I read, what is the true thing I want :

' A heart, in every thought renewed,
And filled with love Divine;
Perfect, and pure, and right, and good,
A copy, Lord, of Thine.' "

First month, 26th. " I have felt grieved to see how little control I seem at times to have over my tongue and my thoughts, and have prayed ' Set a guard upon my lips, O Lord! and let every idle word be suppressed by thy power; also cleanse the thoughts of my heart, purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow.' It was also impressed on my mind, that it was the little foxes that spoil the tender grapes, and this seemed to caution me that these little faults which creep in, such as quietly

hearing our friends or neighbours blamed, speaking evil of them (even though the truth) where there is no occasion, thus indulging in a gossiping spirit, or censuring as if we ourselves were perfect,—these will injure the sweet fruit of the Gospel vine. We must cast the beam out of our own eye, before we can see *clearly* to pull the mote out of our brother's."

In the year 1825 C. B. was admitted into membership with the Society of Friends, by Lynn Monthly Meeting, and, two years after, her husband and four children were also received as members.

C. B. had previously believed herself required to adopt the language and dress peculiar to the Society; this she felt to be a heavy cross, but desiring to be found faithful as a servant in all things, she willingly and cheerfully acquiesced in that which she believed to be called for at her hands.

Fifth month, 1825. "Oh! I desire to be grateful for this mercy, that my lot is cast amongst those, who, I believe, are the Lord's people, and endeavouring to know and do his will in simplicity; yet I have been inwardly taught not to look upon this event except as one more step, and still to look to the inward guide, and not outward to others."

Fourth month, 11th, 1827. "I seem as though, after a long season of mourning in heaviness, I could rejoice again on my way, having this evening been favoured with a glimpse of my Saviour. It struck me while reading a little piece of Bernard Barton's on Ecclesiastes, 'he that regardeth the wind shall not sow,' &c., that I am not dead to self; I have been looking more at my own defects, darkness, dulness, coldness, &c., than at the fulness of the Saviour, and His love. Oh! may I die to self and live to Christ and in Him, dwelling in deep humility."

Twelfth month, 31st, 1828. "Oh! how can I describe the wonderful mercy which I have been made partaker of, I believe I shall bless the Lord through all eternity. Oh! how sweetly have I been comforted, how mercifully dealt with, the gracious message suddenly arose, the blood of Jesus Christ cleanseth thee from all sin. It cleared away the gloom and darkness with which my mourning soul had been enveloped, and has remained strongly impressed; I feel that I am indeed redeemed,—a new creature in Christ Jesus. Oh! this is no cunningly devised fable. He is my Redeemer indeed, my Saviour, my all-sufficient plea. Oh! great and unspeakable favour; freed from the burden and heavy yoke of sin; now may

I live a life of faith, and grow daily, until I attain the measure of the stature of the fulness of Christ."

First month, 19th, 1829. "In a sweet retirement this evening, I have been graciously instructed. It was presented to my mind that I must not only experience a cleansing virtue in the blood of the Saviour, but must also know Him as the Purifier, the Sanctifier, the Justifier, that my conscience must be thoroughly purged from dead works, to serve the living God; that I must know Him as a refiner with fire, and as fuller's soap. Oh! the height, and depth, the extent, and breadth of the law of the Spirit of Life; well might David exclaim, 'Thy commandment is exceeding broad.' Nothing but Infinite Power can effect this great work in the finite creature. But ah! I am deeply humbled when I consider the amazing love shown unto *me*, a vile, unworthy sinner."

Eighth month, 18th, 1831. "I have felt instructed this evening by the passage, 'Whosoever shall not receive the Kingdom of God, as a little child, he shall not enter therein.' And I have been comforted in the evidence of something like that childlike spirit which cries 'Abba Father,' which knows and feels itself helpless, weak, poor, and ignorant, and craves the guidance of its Heavenly Parent, to direct it aright in all things, and that

it may be fed with food convenient for it, day by day."

Ninth month, 14th. "This evening much comforted in reading that very sweet hymn of Luther's in Gurney's selection:—

'Tis not too hard, too high an aim,
Secure thy part in Christ to claim.'

I was the preceding night, (being wakeful,) exceedingly tried with sudden and alarming views of the awfulness of death, and felt a fear to which I have hitherto been almost a stranger. I was tempted to ask, 'Why must this be? why this agony?' Yes, it was a temptation, and I trust I joined not with it. After a while in stillness, the Beloved and ever Blessed One, whose voice is heard in the quiet, whispered 'Thy Saviour suffered death;' I was satisfied, I was thankful. Oh! how great are His mercies, and His loving kindness endureth for ever! 'Precious in the sight of the Lord is the death of His saints.'"

Eighth month, 9th, 1833. "I have great need to remember the apostolic injunction, 'Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?' Oh! how constantly do I feel condemnation in my heart, how many omissions of duty,

and commissions of evil, make me mourn. I want to deepen in the root, that I may bring forth more fruit; I want to live nearer to my God; I want to feel a fervent love to my dear Redeemer: I want to do good both to the souls and bodies of my fellow creatures; I want a lively faith, which can, indeed, commit all into His hands; I want to live holily and unblamably before all men; I want daily more and more of the Spirit of Christ, who pleased not Himself."

Eleventh month, 18th. "Peace and joy in believing, have been my precious portion since I last recorded the wonderful love of God to my soul, and many sweet instructions have been given to me, so that I have been made to understand some of that deep mystery of Godliness, which had not heretofore been revealed. My experience is, and has been, 'I am nothing, Christ is all.' Thus hath it been with me, that in quietness and confidence hath been my strength, and my peace hath flowed like a river."

After much mental conflict, and great searchings of heart, C. Bayes first spoke publicly in the ministry in the year 1834; and three years after she was recorded a Minister. Shortly before the Monthly Meeting had thus shewn its unity with her ministry, she accompanied her beloved friend

Elizabeth Robson, of Liverpool, as companion through part of Norfolk and Cambridgeshire. The first service for which C. B. requested a minute from her Monthly Meeting, was in the Tenth month, 1837, to visit the Meetings and families of her own Monthly Meeting. From this time for nearly twenty years she was a most diligent labourer in her Master's vineyard, being very frequently engaged in religious service both in this country and in Ireland.

Third month, 2nd, 1834. "I read the 143rd Psalm, descriptive of my mournful state; went to meeting, and found it good to be there. How can I speak all His goodness? In His favour is Life. I felt the stirrings of Life; I was as in the presence of the High and Holy One; 'Come now, and let us reason together,' &c., was brought to my mind, and then I *felt* a *Saviour near*, who would not *cast me out*. 'Cast out the bond-woman and her son' was whispered in the hearing of my soul, and I felt the power of Him who alone can make us *free*. I was constrained, just before the meeting broke up, to express my longing desire that we might all come simply to the Saviour, Jesus, the Physician of Souls, the Friend of Sinners. I felt lightened of my load, with which I went to meeting; peace, and a cheerful spirit, are now vouchsafed. Bless the Lord, O my soul!"

Eighth month, 25th, 1834. "When, in the 77th Psalm, David's spirit was overwhelmed within him, he first considered the days of old; and here I would also consider the exceeding mercies of the Most High unto my soul in years that are past, how He called me in a waste howling wilderness, how He led me about and kept me as the apple of the eye, how He encouraged me to take God for my portion and the Rock of Israel for my strength. More than twenty years has He had long-suffering patience with me; when I have sinned He has in love chastened me; when I have wandered He has sought me; when I have hungered He has fed me with food convenient for me; He has blessed me in basket and in store; He has more than blessed me in the possession of a precious partner, dearer to me than life, and given me seven dear children to train, I earnestly crave, for Him and His service who gave them to me. And what shall I more say? Is not this God my God? and will not He be my guide even unto death? Oh! that unbelief might be for ever rooted out of my heart, that gratitude and love and joy and peace in the Lord might henceforth be shed abroad and abound therein, that I might run on my way rejoicing."

Seventh month, 10th, 1838. "The Lord hath led me through all the way wherein He would have me to go, and I am returned from Lincolnshire with abundant peace in my bosom, a rich reward of which I am indeed unworthy. It was very remarkable to my mind how clearly every duty was pointed out just at the time when it was required; so that I was enabled, under a covering of quietness and confidence, without doubting, though with many fears and much weakness and trembling, to go forward from day to day, answering the requirements of my great and good Master, who did not lay upon His servant more than He strengthened me to perform."

In 1840, J. K. and C. Bayes, under a sense of religious duty, removed from Lynn into the neighbourhood of London, settling at Tottenham; and in the following year C. B. was liberated to labour amongst the very poor in the lowest parts of London, holding public meetings, many of which were times of remarkable favour. After one of these meetings, a poor woman earnestly begged to speak with "the lady," and with many tears confessed that the loving invitation to come to Jesus, given that evening, had saved her from self-destruction, to which her previous misery had almost driven her. Whilst thus diligently en-

deavouring that her day's work should keep pace with her day, C. B. was called to pass through the furnace of affliction, it pleasing the Lord to take from her her beloved husband, in the winter of 1842. The work in which she was at the time engaged, thus interrupted by overwhelming sorrow, was not accomplished until 1845, at which time C. B. had removed with her family into London, and become a member of the Peel Monthly Meeting.

Eleventh month, 13th, 1840. "In reading the 3rd chapter of the 1st Epistle to the Corinthians, my mind has been led more closely to dwell upon the *foundation* and the several sorts of building thereon, the gold, the silver, the precious stones, the wood, the hay, the stubble; and I trust my ear hath received a little of the instruction taught therein by the Holy Spirit. I have also been led again at this time to query what is *my hope?* and I humbly trust, that in replying, 'Ah! Lord God, my hope is in Thee,' I am answering truly. What is the foundation of this hope? *Christ! Christ, alone.*

'Other refuge have I none,
Hangs my helpless soul on Thee
Leave, ah! leave me not alone,
Still support and comfort me.'

O, precious hope ; O, safe and certain anchor of the soul, would that all might come to experience more of this true, this only hope, for unto *all* it is offered. Gracious Lord, let not men slight Thy love and mercy any longer, but seek unto Thee, the living fountain."

Seventh month, 18th, 1841 (on recovering from severe illness). "For some days it seemed as though I was about to be gathered home to my Father's house, and Oh! what joy, what inexpressible peace, what unutterable love was vouchsafed me. May the remembrance thereof ever remain with me."

First month, 31st, 1842. "Yesterday, was favoured to get to meeting again in the morning, and surely, in recording the mercy of the Lord, I may adopt the language of one of old ; 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden.' How precious was His voice, how lovely the view of His holy countenance, how unutterable the gracious words spoken unto me. O! may I never forget them. But what manner of person ought I to be, thus to be highly favoured of the Lord? Oh! my soul, dwell thou in the secret place of His love, abide thou as a living branch

in Him, be very watchful to hearken to His voice, be very diligent and faithful in obedience, for great is the Holy One in the midst of thee. He hath laid down His life for thee, He hath shed His precious blood to cleanse thee, He hath paid a ransom for thee, He hath redeemed thee from the grave, He hath said unto thee, *live*; He hath nourished thee in infancy, guided thee in childhood, strengthened thee in youth, and now what return canst thou make for His love? O! my soul, cleave very close unto Him, the true Friend of the heart, and seek ability to do whatsoever He commands thee."

Third month, 21st, 1842. "In the remembrance of the meeting gathered together last evening in Shoreditch, my heart seems as though a song of praise was flowing therein, yea, ascending up as a fountain towards the Throne, for the unutterable sense of the Lord's goodness, love, and mercy, *yet*, being abundantly extended towards His poor dependant creature man. Oh! it is one thing to read thereof in the Scriptures, to hear it acknowledged by those who participate therein, but what is this to the *feeling*, the *assurance*, the living assurance thereof being confirmed in the secret of our souls by the Good Master Himself. To know it thus is truly

to experience that 'the *secret* of the Lord is with them that fear Him,' and that he yet showeth unto these His holy covenant of life and love. May this great and unmerited favour animate and cheer my fainting spirit in the way the Lord would have me to go. Bless the Lord, O my soul."

Sixth month, 24th, 1842. (Under a sense of deep depression, C. B. writes): "Twice, in this mournful period, has the thick cloud in which I have been enveloped just parted for a moment, and in the light I have been consoled with the feeling, that this life is for a very brief space, and that *there is a city*, oh! precious thought, which I still seek, for this is not *my rest*; and again, that I am indeed, although utterly vile, and altogether unworthy in *myself*, a *child* of God, of the living God. Now I had utterly fainted, had I not in *unutterable mercy* been thus tenderly revived in my spirit; but thus cheered I have bowed within and said, It is enough, Oh Lord, forsake not the work of thine own hands. Thus I continue unto this day, a monument of the never failing love of the Most High. May I seek for strength and right counsel through the few remaining days of my pilgrimage, and now *at this time* renewedly accept the precious invitation, 'Come unto me.'"

Ninth month, 1st. "I have now been thirty years in the wilderness journey, since I first came up out of Egypt, and yet how *small* the progress I have made, how little have I attained of heavenly knowledge, or of spiritual growth. Surely unto me belongeth shame and blushing, while to my gracious God belong *mercy* and *forgiveness*. While thus engaged in contemplation, I found my heart drawn in secret prayer, thus: 'Oh! Lord, Thou in Thy mercy *found* me in the waste howling wilderness: Thou saidst unto me, *live*. Thou hast caused me to *live* and *grow* before Thee; yea, Thou hast spread over me the skirts of Thy love. Thou hast been pleased to clothe me and make me Thine. O Lord, my God, if it please Thee also to *anoint* me and to add unto me excellent ornaments, I beseech Thee keep me from ever taking Thy jewels with which to adorn myself or rob Thee of that glory which is Thine alone. Oh! preserve me in the humility and littleness and lowliness which becometh me, and keep me Thine for ever.' "

Third month, 12th, 1843. "In meditating upon that which hath come upon me as my sorrowful portion, I have wondered at the Lord's marvellous dealing with his poor afflicted servant, especially since last Eighth month; how he proved

me at that time with sorrow, which none could tell but Himself alone; how he weakened my strength by the way, and cast me down, and from that time unto the present the wormwood and the gall have been abundantly my portion, yet mingled by His unerring Hand of Wisdom, and sweetened by His love. How, when the dreadful time of separation from my beloved husband really came, He sustained my fainting soul, causing me, as it were, to arise out of the depths and rejoice with the dear departed spirit in the full assurance of his endless bliss; and now, how after a season of rejoicing with him and for him, I come back into the depths to bewail my lonely widowhood, to take my sorrowful place again in the wilderness, and to walk therein, holding my fatherless children by the hand, and leading them along, weeping as I go; how the troubles of my heart are enlarged, and how my struggling heart aches daily, bending under a load of cares unknown before. With all these things, where should I look or seek for refuge, were it not for Him who stilleth the storm and saith to the winds and waves, 'peace, be still,' and who can make a calm in this poor tribulated soul."

Fifth month, 17th, 1843. " 'Ye people, pour out your heart before Him. God is a refuge

for us.' Thus spake the Psalmist in his troubles, and thus have I found it. Oh! I have at this season poured out my very soul before the Lord: I have pleaded with Him how He hath said, even unto me, 'Fear not, thou worm Jacob;' how, in days that are past, He hath called me, chosen me, sent me forth to speak a word in His name, and to bring forth fruit unto His glory. How through the waters He hath kept me, through the floods He hath borne my head above the waves, and now, will He not, whilst the flames rage fiercely, preserve me from being quite consumed? I trust He will, though my faith and patience are indeed low, tried to a hair's breadth, yet will He have compassion, according to the multitude of His mercies."

Eighth month, 30th. "My spirit hath of late been much bowed before the Lord, on account of my unaccomplished service in these parts; and whilst impenetrable darkness hath mostly hidden from my view how it would be, I have lately had glimpses of my designed work, short, but encouraging me in the hope that the Lord hath not cast off for ever. One season last week was so sweet that in gladness I exclaimed, 'Thou hast loosed my bonds;' but alas! the clouds again obscured it from me, and I have gone along

mourning and weeping until this morning; when the language of my dear Master arose; 'Deny thyself, take up thy cross, and follow me;' and I said, 'Oh! Lord, were it not for the deceitfulness of the heart, I should say I am willing, I am ready, I do desire it in whatsoever Thou requirest.' Then came the query 'Wilt thou go out into the highways and hedges?' and my timid heart replied, 'Oh! Lord, strengthen, fit, prepare me Thyself.' I earnestly crave to be obedient to the heavenly vision, and in simple dedication of heart to follow Him who is the life of those who put their trust in Him."

Fourth month, 12th, 1844. "Yesterday the Lord in the riches of His mercy, gave me a little glimpse of the land of rest, even of that which hath sometimes seemed to me as very far off; and I had to dwell under a precious sense of that language: 'I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labours; and their works do follow them.' Oh! the deep instruction contained herein, 'To die in the Lord;' we must first live unto the Lord; to 'rest from their labours,' implies there must have been work, diligent work, previously; for 'their works' to 'follow them,'

doth it not give an assurance that their word is on high, noted down in the Book of remembrance? Oh! my soul, whilst thou joyfully springest forth at the prospect of rest, may'st thou be strengthened day by day to work whilst it is day, that no portion of that which is allotted to thee may remain undone when the night cometh."

First month, 17th, 1848. "The year is now passed, another has commenced, and in taking a retrospective view, while the trials have been many and varied, unnumbered have been the blessings showered down upon us; we have experienced preservation, have been cared for in temporal and instructed in spiritual things. Have I lacked anything? Ah! surely I may say, 'Nothing, Lord, but to feel more abundant gratitude and more cleaving unto Thee with full purpose of heart, being careful for nothing, but in everything with prayer and supplication making my requests known unto Thee.' Oh! to be kept in purity of heart, in lowliness of mind, single eyed, clean handed. Help Thou me Oh! God of my life, for I am very weak and feeble, yet if Thou guide me I am safe, if Thou strengthen me I am strong."

22nd. "I find from experience in passing along this wilderness, that I have no strength except as I cleave unto the Lord with full pur-

pose of heart, desiring to do His will and not my own. I find that in matters relating to this life, I cannot get along without the counsels of the Most High; but as I look up to Him, I am directed, marvellously to myself. Let me cleave more and more unto my strength. Who is my master? If it be Christ, then let obedience be rendered in all things."

In 1849, C. B. removed to Upper Clapton, in the compass of Stoke Newington Meeting, to which she belonged for the rest of her life.

Third month, 4th, 1850. "This evening, another undeserved favour; so sweet, so cheering a letter from my much loved ——. I am much struck to find that just at the time I pleaded for my children before the Lord, this letter was penned. Surely the Lord doth hear and answer prayer.

In 1851 she obtained certificates liberating her to visit North America; this service occupied her two years, during which she visited all the yearly Meetings in the United States, and also went through Canada.

Fifth month, 20th, 1851. "I was enabled to cast my weighty prospect [of visiting the Continent of North America] before the select Yearly Meeting, and a solid precious feeling was vouch-

safed. And now being liberated I am quietly preparing for my errand, leaving all my care upon Him, who careth for *me* and for my precious children also; *how* wonderfully I am sustained through all cannot be set forth or declared.

Seventh month, 10th. "In retirement this morning before the Lord, and looking to the prospect which now draweth near, a little sweet instruction has been vouchsafed in Paul's words to Timothy, 'The servant of the Lord must not strive, but be *gentle* unto all men, apt to teach, patient.' And I desire to dwell upon it, treasure it up in my heart, and be such an one in going forth."

Philadelphia, Eleventh month, 22nd, 1852. "Gratefully would I record that mercy which hath continued with me, causing me to acknowledge that as my day so hath my strength been, so has the Almighty Arm sustained and preserved me through all, to bless and praise His glorious name. Thus hath the Lord dealt with me in His loving-kindness and tender compassion; but Oh! how hath sorrow been stirred within me, to see the cruel bondage of the slave states, the oppression of the masters, on whose side there is power, and the oppressed on the other. Surely their cry is gone up to heaven, and entered the

ears of the Lord of Sabaoth, and He will arise for their help, yea, for their deliverance also, in His own good time, though it may seem long that He thus bears with them. ‘Shall I not visit for these things,’ saith the Lord. ‘Shall not my soul be avenged on such a nation as this,’ has been the language often presented to my mind.”

Tenth month, 2nd, 1853. “How hath the Lord dealt with His poor unprofitable servant? Very graciously, saith my soul. Since last writing in this record, He hath brought me safely over the mighty deep; He hath restored me to my beloved family in health and peace; He hath fulfilled His promise unto them also, having kept and preserved them alive; not one missing. O Lord, how manifold are Thy tender mercies unto us. May they never be forgotten. And now, O Lord, my God, still be Thou pleased to be with me, leading and guiding me on my heavenward journey. Thine is the power, the strength, the praise.”

The work of this diligent and faithful labourer was now nearly accomplished. Her last visit, with a minute, was to Bristol and Bath, in the summer of 1854. Her health which had evidently been much shattered by the fatigues of her North American journey, now rapidly failed, and in the

spring of 1855, she had a slight attack of paralysis. Though able to attend meetings for some years after this, and even occasionally to speak a few words in them, she never recovered sufficiently to take any active part in the service of the Church, and very gradually declined until the early part of 1865. Her last illness was short, and its nature precluded much expression of her feelings, but we are reverently assured, that as to live had indeed to her been Christ, so to die was gain, and that her purified spirit, released from its shattered tabernacle, is now for ever with her Lord.

GEORGE BAYNES, <i>North Shields.</i>	73	2	1 mo.	1865
PETER BEDFORD, <i>Croydon. An Elder.</i>	84	1	12 mo.	1864
MARIA BELL, <i>Alton, Hants. Daughter of Sheppard and Elizabeth Bell.</i>	16	4	4 mo.	1865
ELIZABETH AGNES BENTHAM, <i>Dublin. Wife of George Bentham.</i>	44	18	12 mo.	1864
HENRY BIDWELL, <i>Norwich. An Elder.</i>	80	27	6 mo.	1865
MARY BINNS, <i>Carlton Biggin.</i>	74	23	5 mo.	1865
THOMAS BINYON, <i>Worcester.</i>	70	18	5 mo.	1865
MARGARET BIRBECK, <i>Settle. Widow of John Birbeck.</i>	75	17	6 mo.	1865

- ELLEN BIRCHALL, *Swansea*. 39 7 9 mo. 1865
- JOHN MULLET BISHOP, 64 19 6 mo. 1865
Claverham.
- WILLIAM BARNES BOADLE, 69 12 3 mo. 1865
Birkenhead.
- HENRY BOULTER, ~~61 7 3 mo. 1865~~ **1297140**
Great Yarmouth.
- SUSANNAH BOWKER, 73 25 8 mo. 1865
Bradford.
- MARY BRACHER, 75 3 4 mo. 1865
Claverham. Widow of William Bracher.
- HENRY BRIGGS, 59 24 2 mo. 1865
South Shields.
- LEONARD BRIGHT, 6 8 11 mo. 1864
Rochdale. Son of John and Margaret E. Bright.
- ALEXANDER BROCKWAY, 74 31 10 mo. 1864
Stoke Newington.
- THOMAS BROOMHEAD, 84 3 1 mo. 1865
Sheffield.
- HANNAH BROWN, 71 13 4 mo. 1865
Highflatts. Wife of Samuel Brown.
- THEODORE BROWN, 17 17 10 mo. 1864
Sudbury. Son of Stephen and Sarah Ann Brown.
- MARY BUCKMASTER, 85 20 9 mo. 1865
Woodbridge. Widow of Peter Buckmaster.

RACHEL BURGESS, <i>York.</i>	65	5	2 mo.	1865
MARGARET BURTT, <i>Wakefield.</i> Wife of Thomas Burtt.	38	3	2 mo.	1865
ANN CARR, <i>West Hackney.</i>	97	10	2 mo.	1865
WILLIAM CASH, <i>Gloucester.</i> Son of Frederick G. and Martha Cash.	1	17	2 mo.	1865
HENRIETTA CASSON, <i>York.</i> Daughter of Henry Casson.	27	19	7 mo.	1865
CATHERINE CASTERDINE, <i>Everton, Liverpool.</i>	53	18	1 mo.	1865
ESTHER CHANDLER, <i>Hereford.</i>	86	13	4 mo.	1865
HANNAH CHAPMAN, <i>Clonmel.</i> Wife of William Chapman.	73	18	3 mo.	1865
MARY CHESELDEN, <i>Ipswich.</i>	70	3	2 mo.	1865
HENRY CHRISTY, <i>Wandsworth.</i> Son of William and Ann Christy.	54	4	5 mo.	1865
MARGARET CLARKE, <i>Chelsea.</i> Widow of James H. Clarke.	65	3	8 mo.	1865
EDWARD ALLEN CLAYTON, <i>Stoke Newington.</i> Son of Charles and Lydia M. Clayton.	4	6	11 mo.	1864
JAMES CLIBBORN, <i>Moate.</i> Son of William C. and Sarah Clibborn.	15	19	3 mo.	1865

ARTHUR CLOTHIER, <i>Street, Somerset.</i>	74	19	1 mo.	1865
ELIZABETH COATES, <i>Leicester.</i>	67	7	12 mo.	1864
MARY COLE, <i>Chipping Sodbury.</i> Widow of George Cole.	79	26	11 mo.	1864
ANN COLES, <i>Hooknorton.</i>	50	12	5 mo.	1865
MARY JANE COLLINSON, <i>North Cave, near Hull.</i> Wife of Samuel Collinson.	25	14	7 mo.	1865
MARY COOKE, <i>Lorton, Cockermouth.</i>	81	2	2 mo.	1865
ANNE COTTER, <i>Cork.</i>	57	16	1 mo.	1865
CHARLES COTTERELL, <i>Bath.</i>	64	18	4 mo.	1865
SARAH COTTERELL, <i>Market Lavington.</i> Widow of Henry F. Cotterell.	82	6	9 mo.	1865
ANN COWARD, <i>Bentham.</i>	66	23	10 mo.	1865
JOHN CREETH, <i>Dublin.</i> Son of James Creeth.	21	31	5 mo.	1865
THOMAS CREWS, <i>Buckland, Reigate.</i>	40	7	9 mo.	1865

This simple sketch of the last days of Thomas Crews is offered to the readers of the *Annual Monitor* with the hope that it may prove a means of inciting some of them to seek, in the midst of life, that knowledge of Jesus which brought such peace to him in the prospect of death. E

For a considerable time he had suffered greatly from the effects of an accident, by which his chest was injured, and by which symptoms of consumption were developed. He seems to have been very early alive to the probability of a fatal termination to his illness, and to have endured severe conflict of soul for a long time. "No one can tell," he remarked later on, "what I have suffered mentally and bodily the last two years."

Early in the Sixth month of the present year he was removed to Brighton, and was never well enough again to return to his own home, being tenderly nursed at the house of his mother-in-law.

Until about six weeks before his death, although he could sometimes believe that his sins were forgiven him, clouds of doubt and fear often oppressed him; but, at this time of increasing weakness and suffering, it pleased the Lord to reveal Himself to him more fully, so that he could plainly see his illness to be sent "in love and mercy, to draw him nearer to Jesus." He could now say, "I feel no fear that Jesus will forsake me," and from this time he seemed to feel himself resting, as he loved to express it, "in the arms of a merciful Saviour."

He was often led to look back on his past life,

not as being now under condemnation for its shortcomings, for "there is no condemnation to them that are in Christ Jesus;" but as discovering by his present happy experience, how much of peace and strength he had been deprived of, through living at a distance from his Saviour.

Remarking one morning that he felt "very ill," he added, "but my Heavenly Father is very near me. Oh how He followed me when I was young, but I did not attend to the dictates of His Holy Spirit." More than once, he said, "How I wish I had known as much of Jesus in years gone by as I do now."

Being thus mercifully brought to know for himself something of the love of Christ, he became concerned for the salvation of others. "My earnest desire and prayer for my dear brothers and sisters is, that they may none of them put off the work of making their peace with God till laid upon a sick bed, but that they may, all of them, dedicate their *lives* to the love and service of God."

To his dear wife he said, "Seek the Lord with thy whole heart. I feel He is very near thee, and that He will bless thee and care for thee. My greatest trial now is the thought of leaving thee, dearest; but I must commit thee to the care and keeping of a merciful Saviour."

At another time he said : “ If it had been the will of my Heavenly Father that I should have recovered from this illness, I believe it would have been my greatest pleasure to tell to others what great things God has done for my soul, and to endeavour to lead them to Jesus.”

He was kept in much patience ; for which blessing he often prayed earnestly. Before he was up, one morning, he said to his wife, “ My sufferings at times are very great, still I can bear them all ; the severest of them are nothing compared with what our dear Saviour suffered for us.” And again : “ My heart is full of happiness, and although the pain is great, I can bear it.” Some bright anticipations of heavenly blessedness were granted him, so that he could say, “ I long to be with Jesus ;” but he would add : “ I desire to wait the Lord’s time.” Deeply feeling his own unworthiness, the goodness of God in delivering him from all his fears was a theme of wondering thankfulness. “ Only think,” he said, “ of the goodness and mercy of God ! I have no fear of the ‘ valley of the shadow of death,’ for I believe it will be bright to me, and that my dear Saviour will be with me to the end.”

Now He that can enable the soul thus calmly to rest on Himself in the near prospect of death,

is equally able to give the same peace and joy in the midst of the active duties of life. And He who can strengthen the dying believer to bear intense pain without a murmur, can also strengthen him who is in the full vigour of life, faithfully and cheerfully to follow Him in whatever path He may lead.

SIMON CROSFIELD, *Liverpool*. 61 24 11 mo. 1864

SAMUEL STRODE CURRY, 20 9 6 mo. 1865

Bristol. Son of Josiah and Sarah Curry.

THOMAS HEATH CURTIS, M.D.,

Alton, Hants. 26 17 5 mo. 1865

Son of William and Jane E. Curtis.

He was surgeon to the mail steamer *Athens*, and was drowned in the wreck of that vessel in Table Bay.

GEORGE DANSON, 69 15 2 mo. 1865

Manchester. An Elder.

In recording the decease of this justly esteemed Friend, a brief notice, beyond the insertion of his name and station in the Church, appears due to one whose example, during a lengthened life, manifested much earnestness of purpose in endeavouring faithfully to serve his Divine Lord and Master.

In condescending love and mercy, his mind was visited in early life with the enlightening

attractive influences of the Holy Spirit, opening to his view the beauty of holiness, and drawing to Him who is the way, the truth, and the life, and by whom alone we have access to God as our reconciled Heavenly Father. To this grace he gave heed, and was thus turned from darkness to light, and from the power of Satan unto God.

George Danson was much esteemed by a large circle for the inflexible integrity of his character, to which was united a kind and tender spirit, and a low estimate of his own attainments. It was instructive to observe how important he felt it to be to live to God in the smaller and more ordinary affairs of life, as well as in those of a more prominent character. In his own house he was remarkable for hospitality to his numerous friends, especially to his younger ones and to those in humble life. For a long series of years he filled the stations of Overseer and Elder in Manchester Meeting, and his laborious loving efforts in the exercise of the many duties of the former station will long be remembered with comfort and satisfaction.

George Danson took an active part in the Temperance Society, on its first formation in Manchester. He was for several years its treasurer, and he was chairman of one of its local

associations. He spent annually a considerable amount in purchasing religious, temperance, and peace tracts, which he distributed with a liberal hand in omnibusses and railway carriages, at railway stations, and in the streets. He also lent tracts and books to his poor neighbours; exchanging them periodically; spending much time in visiting them at their own homes; reading to the sick, and on many occasions dropping words of comfort and counsel.

Of the truth of the scriptural principles held by the Society of Friends he was deeply convinced; and maintained them with unshaken fidelity to the last, practising self-denying simplicity in its various branches.

He was several times engaged in travelling with ministers whilst occupied in the service of the Gospel. To these he proved a helpful and sympathising companion, and he occasionally offered a few words himself acceptably, in our religious meetings.

His was an unostentatious piety. He sought to work in all weather and improve all opportunities; giving evidence by his humble walk that it was upon Divine aid alone he relied for wisdom and strength to enable him to do the day's work in the day time.

He died as he lived, in the faith and hope of the Gospel of Christ, and has entered, it is reverently believed, a habitation of peace and joy, through the adorable mercy of his God and Saviour.

- THOMAS DAVIDSON, 72 2 12 mo. 1864
Shincliffe, near Durham.
- ELIZABETH C. DAVIS, 11 27 7 mo. 1865
Mount Caulfield, County Armagh. Daughter of Samuel and Anne Davis.
- FLORENCE MARY DAVY, 2 24 2 mo. 1865
Broughton, Manchester. Daughter of Jonathan and Isabel Davy.
- ISAAC DAWSON, 17 14 2 mo. 1865
Cabra Grange. Son of William and Isabella Dawson.
- AGATHA DAY, *Falmouth.* 78 4 12 mo. 1864
- ELIZABETH DENT, *Malton.* 49 20 2 mo. 1865
- ALICE DIXON, 60 25 3 mo. 1865
Great Ayton. Wife of George Dixon.
- THOMAS DIXON, *Guisboro'.* 77 9 1 mo. 1865
- JACOB WILLIAM DOUGLAS, 5 13 1 mo. 1865
Dublin. Son of John Douglas.
- ISABELLA DOUGLAS, 36 30 6 mo. 1865
Dublin. Wife of John Douglas.
- JAMES DOYLE, 77 2 10 mo. 1865
Downham. An Elder.

JAMES DOYLE, <i>Cork.</i>	70	21	12	mo.	1865
JONATHAN DREWRY, <i>Newcastle-on-Tyne.</i>	68	26	8	mo.	1865
JOHN TURPIN EDDY, <i>London, late of Berkhamstead.</i>	65	2	10	mo.	1864
WILLIAM EDMUNDS, <i>Tottenham.</i>	63	9	3	mo.	1865
WILLIAM ELGAR, <i>Canterbury.</i> Son of John Elgar, jun.	8	8	2	mo.	1865
MARY ENOCK, <i>Burdrop, near Sibford.</i> An Elder. Widow of John Enock.	67	11	10	mo.	1864
JOHN ENTWISTLE, <i>Stockport.</i>	77	30	1	mo.	1865
MARY JANE EVANS, <i>Dublin.</i> Wife of Charles Evans.	46	5	11	mo.	1864
ELIZABETH EVANS, <i>Birmingham.</i>	71	26	1	mo.	1865

Elizabeth Evans's walk through life was one of great conscientiousness and consistency; humility and love were strikingly the clothing of her spirit, though a very retiring disposition did not allow of much expression of her feelings.

About eighteen months previously to her death, an attack of illness so far prostrated her already enfeebled frame, that she did not materially rally from the effects of it, and a severe attack of bronchitis, which followed a few weeks later, left

her completely invalided during the remainder of her life. Her sufferings from exhaustion and difficulty of breathing were often very great, but were borne with much patience and Christian fortitude.

It was deeply interesting and instructive to witness the calmness, the *joy* even, with which the final summons was received. Humbly trusting in the love and mercy of God in Christ Jesus, not a cloud seemed permitted to cast its shadow over the glorious prospects which were unfolding to her spiritual vision, or to disturb the peaceful serenity in which her spirit was kept through days and nights of much bodily suffering. Her earnest prayer for supporting grace and for patience that should continue to the end were strikingly answered.

The Comforter was indeed very near, bringing to her remembrance many precious promises, and filling her heart with thankfulness. She said to her beloved niece, who was anxiously watching by her during the last night, "Praise God! Sing praises; high praises! Praise the Lord for his goodness." On the belief being expressed that she would soon be with Him, "in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore," the dear

invalid was able to grasp the blissful thought with a fulness of realising power, and her countenance, meanwhile, radiant with holy joy, she repeated, with much emphasis, "For evermore! how beautiful! how very beautiful!" With a hope thus full of immortality she peacefully breathed her last.

THOMAS EVANS, *Hereford*. 78 15 7 mo. 1865

JOHN FARDON, *Reading*. 61 22 8 mo. 1865

JOHN FARRAND, 6 28 10 mo. 1864
Snow Hill, London. Son of John and Rachel Farrand.

JOHN FEARON, *Pardshaw*. 69 19 11 mo. 1864

RACHEL FIELDEN, 87 3 3 mo. 1865
Halifax. Widow of Samuel Fielden.

SARAH FINCH, *Staines*. 80 7 1 mo. 1865

BETSY FIRTH, 74 2 10 mo. 1864
Toothill, Brighouse. An Elder. Wife of Thomas Firth.

HANNAH FIRTH, 78 27 3 mo. 1865
High Flatts. A Minister. Widow of Joshua Firth.

SAMUEL ROBERT FIRTH, 16 15 6 mo. 1865
Wakefield. Son of Joseph and Elizabeth Firth.

DOROTHY FISHER, *Limerick*. 80 7 5 mo. 1865

ELIZABETH FLETCHER, 78 17 7 mo. 1865
Derby.

DANIEL FOSSICK, <i>London.</i>	65	10	1 mo.	1865
JOHN FOWLER, <i>Ackworth.</i>	38	4	12 mo.	1864
LYDIA FORSTER FOX.	1	14	5 mo.	1865
<i>Stoke Newington.</i> Daughter of Joseph J. and Sarah A. Fox.				
WILLIAM FRANCE,	60	8	12 mo.	1864
<i>Handsworth, Woodhouse.</i>				
JAMES FREELOVE, No age given.	24	2	mo.	1865
<i>London.</i>				
ANN FRYER,	79	20	4 mo.	1865
<i>Toothill, Brighouse.</i> Widow of Joseph Fryer.				

Ann Fryer was one who entertained very humble views of herself, and she often mourned that her faith in her Saviour was so feeble.

The many bereavements from which she had suffered during her lengthened pilgrimage, seemed at times to cast a shade over her spirit, and to give a tone of discouragement to her thoughts and expressions. It was, therefore, a comfort to her relations to find, from a journal kept for many years, evidence of a firm anchorage on the Rock of Ages, and of faith and hope being kept in lively exercise, even when to others she seemed to go mournfully on her way.

Love, the crowning grace of the Christian, was beautifully exemplified in her daily walk, and flowed forth in affectionate solicitude on be-

half of her family and near friends, and in acts of kindness to her poor neighbours, particularly the aged and afflicted.

Though her diffident mind shrank from conspicuous service in the Church, she felt a lively interest in the religious Society to which she belonged, and sought to impart to her family the estimate she herself formed of the correctness of its principles, and the privileges enjoyed in connection with it.

A few extracts from her journal will serve to pourtray something of her inner life.

Second month, 8th, 1835. "My birth-day: and whilst I am reminded that another year of my existence is passed, that the time of my pilgrimage here is very uncertain and may be short, I have greatly desired that I may be permitted to feel more of the strengthening efficacy of a Saviour's love, which can alone disarm death of its terrors, and lead us to look for more lasting and eternal happiness. And why should we feel so many doubts and discouragements, since He who has promised to save all those who put their trust in Him has trod the same thorny path to glory; indeed our sufferings are small compared with what He had to suffer on our account. Let us then come boldly unto the Throne of Grace, that

we may obtain mercy, and find grace to help in time of need."

Fourth month, 9th, 1855. "I have with thankfulness to express that I have felt a renewal of a little fresh strength this day, and comforting portions of Scripture were brought to my remembrance during our silent waiting upon the Lord this morning; we have indeed much to be thankful for, now that we are hearing of war and rumours of war, and the awful state of the field of battle, that we are permitted to sit down in peaceful silence, I trust under the banner of the Prince of Peace."

Second month, 21st, 1856. "My seventieth birth-day has passed over, and I feel that the remaining short period of my life may not be one of much rejoicing, but I desire that patient resignation and thankfulness for the many blessings I have enjoyed, may be the covering of my spirit; and that my Heavenly Father will be near to support me and to give me a hope of everlasting rest. * * * It is often my lot to feel a gloominess of mind, which I believe arises from bodily indisposition, for it is my wish to cultivate the fruits of the Spirit, and in everything to give thanks."

Sixth month, 1st, 1856. "I wish to express

my thankfulness to my Heavenly Father for all His mercies during a long life, and to trust that He will still condescend to be with me and grant me a little more of that faith which is as an anchor of the soul, both sure and steadfast, that I may have a hope that is not liable to disappointment.

‘The hope, the bright and blissful hope,
Which Jesus’ grace has given ;
The hope when days and years are past,
We all may meet in Heaven.’ ”

First month, 1st, 1857. “In being again permitted to see the commencement of another year, how I have desired that it may be more profitably spent, but age seems to bring with it many discouragements ; there is not that lively feeling which I at one time was favoured with. But I desire to trust in the promises of a dear Saviour, who hath declared : ‘ him that cometh unto me I will in no wise cast out ;’ and, ‘ even to hoar hairs I am with thee,’ &c. We have this morning been favoured with an encouraging address from our dear friend, R. Lindsey, desiring that we might not be too anxiously concerned about our present or future state, but endeavour to trust in that dear Saviour who points to the fowls of the air and the lilies of the field, that our faith may

be increased in his protecting care. A sweet Sabbath this has indeed been, and my prayer is for myself and all my dear children and grandchildren, that we may more fully know the love of God shed abroad in our hearts."

Third month, 30th, 1860. "I have been once more permitted to attend the Quarterly Meeting. I came under much discouragement, from an increased difficulty in hearing, but I feel thankful for the few crumbs I have gathered, and it is encouraging to see so many of our younger Friends coming forward in usefulness; that I trust, notwithstanding all the changes that are taking place, there will be sons and daughters prepared to fill the vacant places of those who are tottering with age, and that a brighter time will again dawn upon our highly favoured Society. I feel it a great loss when not able to attend our Monthly and Quarterly Meetings. They have formerly proved seasons of much refreshment, and I would encourage those who are young in years not to neglect this important duty."

Christmas day, 1860. "Whilst many are, I hope, enjoying the pleasure and rest of this day with their families and friends, it has been a solitary day to me. * * * The illness of two dear brothers has brought to my remem-

brance the various changes which have taken place during the many years I have been permitted to spend in this vale of tears, and though I have had to partake of losses and crosses, disappointments and sorrow, my Heavenly Father has been pleased at times to give me a little of that peace which the world can neither give nor take away. Be pleased, O Lord, to remember me in my low seasons; 'cast me not off in the time of old age; forsake me not when my strength faileth.'"

First month, 18th, 1864. "It has generally been my plan to notice the entry upon a new year, but my mind has been more clouded than usual with indisposition; but certain I am that I have to speak of many mercies; but when we feel the probability of being able to do little more good it seems natural for us to sigh for a better country—that is a heavenly one. O Lord, give me ability to pray, that Thou wilt not take Thy Holy Spirit from me, and that though clouds and darkness often surround my path, Thy promise may be sure. 'Lo! I am with you alway, even unto the end of the world.'"

During the last few years of Ann Fryer's life her powers gradually failed, but her closing illness was only of about a month's duration. Wear-

some nights were appointed, and she often expressed an earnest desire to be taken to her heavenly home; whilst at other times there was a brightness that made her a pleasant and instructive companion to those who visited her. Once, on being asked by her medical attendant how she was, she said, very sweetly, "I hope I am 'a day's march nearer home.'" At another time, when her eyes were closed and she was thought to be asleep, she repeated, very emphatically, those solemn and beautiful words of the Apostle: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ."

The last few days of her life were calm and peaceful, and the evening before her close she often seemed to be engaged in prayer. The name of Jesus, ever dear to her, was uttered not long before she departed. There could be no doubt that He was with His disciple in the valley of the shadow of death; all fear seemed to be taken away, and her last audible expressions were: "I believe the promises; I need not be frightened, and I wish you to know that I am ready." As the last word was not distinctly understood, she again repeated, "I am safe—ready."

NANNY GAPP, <i>Norwich.</i>	84	25	10	mo.	1864
WILLIAM GILMOR, <i>Norwich.</i>	57	30	6	mo.	1865
SARAH GOAD, <i>Ulverston.</i>	73	14	12	mo.	1864
ELIZA GOODBODY, <i>Birr, near Mountmellick.</i>	72	21	5	mo.	1864
Widow of Thomas Goodbody.					
MARY GRACE, <i>Bristol.</i>	66	9	7	mo.	1865
Wife of Josiah Grace.					
JOHN GRAHAM, <i>Stoke Newington.</i>	61	14	8	mo.	1864
JOHN GRAHAM, <i>Penrith.</i>	54	30	9	mo.	1865
ELEANOR GRAHAM, <i>Wicklow.</i>	67	30	8	mo.	1865
Wife of Robert Graham.					
MARY GRAHAM, <i>Ackworth.</i>	84	14	11	mo.	1864
Widow of Robert Graham.					
ANN GREEN, <i>Shillingford, Oxfordshire.</i>	60	24	3	mo.	1865
Wife of James Green.					
SARAH LAMLEY GREEN, <i>Cheetham, Manchester.</i>	36	28	11	mo.	1864
ELIZABETH BOADLE GREEN, <i>Belfast.</i>	21	14	6	mo.	1865
Daughter of Forster and Mary Green.					
JANE HUTCHINSON GREEN, <i>Belfast.</i>	15	21	9	mo.	1865
Sister of the above.					
JOSEPH YOEUELL GREENWOOD, <i>Halstead.</i>	24	24	1	mo.	1865
Son of R. C. and Ann Greenwood.					

ELIZABETH GREENWOOD, 85 22 10 mo. 1864
Springfield, Essec. A Minister. Widow of
 Robert Greenwood.

FREDERIC GREENWOOD, 45 30 10 mo. 1864
Springfield, Essex. Son of the above.

SUSANNA GREEVES, *Belfast*, 64 17 9 mo. 1865

ABRAHAM GRUBB, *Clonmel*, 39 22 9 mo. 1865
 Son of THOMAS S. Grubb.

ISAAC HADWIN, *Liverpool*, 72 25 2 mo. 1865
 An Elder.

Though little can be told of the spiritual history of this dear friend in his early days, or of the manner in which he was brought to the Saviour, yet, as he advanced towards manhood, and in succeeding years, satisfactory evidence was given of a genuine work of Divine grace in his heart, by his bringing forth those "fruits of the Spirit" which mark the "great change," without which no one can be a true "child of God," born from above, in accordance with the words of the Apostle: "If any man be in Christ, he is a new creature. Old things are passed away; behold all things are become new; and all things are of God, who hath reconciled us to Himself by Jesus Christ." For him, truly, Christ died not in vain. He embraced the way of salvation provided by our Heavenly Father, through a cruci-

fied and risen Lord, he believed in Him, he trusted in Him, he confessed Him, and he is doubtless now confessed *by* Him before His Father and the holy angels.

A happy matrimonial union, which lasted for more than forty-two years, and a rising family of sons and daughters, placed him in the midst of much domestic enjoyment, and, with other surroundings, afforded large opportunity for the development of his Christian character, in a sphere of varied usefulness, which he was not slow to occupy. He deeply felt its responsibilities, and, being a man of prayer, it was often instructive to his most intimate friends to observe how the love of Christ constrained him, and proved both his most powerful motive and his best support in the willing and cheerful discharge of his duties, not less as a husband and father, than as a member of civil and religious society. He was, indeed, as one who had long known and loved him justly observes, "a bright example of the Christian gentleman and 'Friend,' holding firm his own religious principles in that enlargement of heart which breathes: "Grace be with all them that love our Lord Jesus Christ in sincerity."

As a "Friend," Christ was precious to him,

and he took no narrow or partial view of the great truths of the Gospel. He accepted them in all their breadth and fulness; and it was the heartfelt conviction that the doctrines, practice, and discipline of the Christian community to which he belonged were based upon these truths, and did most fully promote their being completely carried out in life and conversation, which led him earnestly to desire that they should prevail more and more around him. Deeply interested in the affairs of the religious Society which he loved, and anxious to do all he could to advance its spiritual welfare, his house was ever open to receive, with generous hospitality, the messengers of the Gospel from whatever parts of Europe or America they might be sent to proclaim the glad tidings of salvation; and not a few can recur with lively interest and thankfulness to many scenes of Christian communion and edification which took place under his roof in connection with visits of this kind. In this, and in many other things, it was often encouraging, as well as admonishing, to others to see how willing he was to spend and to be spent in his Master's service, exhibiting increased devotedness the nearer he approached the final goal.

Although for many years largely and success-

fully engaged in commercial pursuits, for which his natural acuteness and the energy and decision of his character eminently adapted him, he was yet exemplary in keeping his business concerns in their due place, and ever ready to devote his time, his thoughts, and his resources to the one just object of furthering the advancement of the Redeemer's kingdom. Diligent in the practice of private retirement in watchfulness unto prayer, he loved to meet with his brethren for the public worship of God, and it was instructive to notice his care in avoiding everything that might divert his mind before entering upon this important duty, enjoyed by him at the same time as a just Christian privilege. Thus, residing as he did in the country, he seldom went to town on Fifth day before Meeting, lest anything should arise to detain him, or unsuitably to engage his attention. Yet such were his methodical habits, that no business was ever allowed to suffer in consequence of his absence, and though he thought it right on this account to make a pecuniary compensation to his partner, he did not oblige any one to do his work. During this long connection in business, his partner acknowledged he never saw his spirit ruffled by the perplexities of trade, nor was his fireside ever robbed of its cheerful-

ness by any commercial anxiety. "When I close the office door," he would say, "I leave all there till I return." But for nearly twenty years he had very much retired from business, his love for the Redeemer's cause, and the desire to have more time to devote to its service, being his main object in leaving a very lucrative concern while yet comparatively in the prime of life.

It had long been his regular practice to keep an exact account of all his expenses, and he set an example worthy of imitation, in being *systematically* careful that a due proportion of these should be found on the side of liberality to the poor. When dissecting his accounts at the end of the year, he was wont to take out his charitable distributions first. This done, he would say, "Now I can leave the rest awhile, as I think I have *given* in proportion to my expenditure." And when one year he found that the amount of his charities exceeded his household expenses, he remarked, "I am very glad it is on the right side." In the generous fulfilment of this part of his stewardship, he seemed to act on the injunctions of our beloved Lord, "When thou doest thine alms, let not thy left hand know what thy right hand doeth;" and in some touching instances it was not known, even by his own family, till after his death, in what

manner and to what extent, he had administered relief to those who were in need of help. "Blessed is he that *considereth* the poor, the Lord will deliver him in time of trouble."

In many respects it might, indeed, be said that his life was "full of blessings;" yet he was not without his trials and sorrows. But through the grace given him, these were sanctified to him, and made the means of qualifying him more fully to enter into the sorrows of others, and to comfort them with the comfort wherewith he himself was comforted of God. As he advanced in life there was an evident growth in grace, and the maturity of his Christian character became more apparent. For the last few years he occasionally gave expression to his religious feelings when assembled with his brethren for the purpose of divine worship. Though very simple in their character, his communications were earnest and impressive, manifesting a lively concern for the spiritual advancement of those present. On more private occasions he was a faithful friend to his brethren, watching over them for good, and when counsel or admonition appeared to be required, the tact and consideration with which his advice was tendered rarely failed to leave kindly feelings behind, even when little abiding result was apparent;

whilst in other cases his labour of love was signally and permanently blessed to those who were the objects of it. His own heart was at the same time ever open to receive acts of brotherly kindness from his friends towards himself; and it was truly edifying to see the spirit of meekness and love in which he was willing to accept a gentle hint, even from those who were probably far less advanced than himself in the path of Christian experience.

Throughout his useful course few things were more characteristic than his sterling integrity and uprightness in all his transactions; his readiness to sacrifice his own rights, rather than that a neighbour should suffer; and his Christian forbearance and forgiveness towards those who did him wrong, ever seeming to bear in mind the burden of the prayer, "Forgive *us* our trespasses, as we forgive those that trespass against us." It was no wonder that he should be esteemed and loved where he was best known, and that, as one of his most intimate friends and associates in Christian work remarks, when his end came it should be felt that "a pillar had been taken away from our little church."

His last illness appeared to be hastened, if not brought on, by a fall which he had about

the middle of the Eighth month, 1864. The action of the heart seemed to be injured, and in a few months after he became much weaker. Though it had for many years been his earnest and prayerful concern to be found pressing towards the mark for the prize of our high calling of God through Jesus Christ, he was far from looking upon himself as having attained; and when the first symptoms of decidedly declining health appeared, he was led into close searching of heart. He deeply felt his many shortcomings, and for a time passed through much spiritual conflict. He saw that he had no righteousness of his own to trust to, and the adversary, "the accuser of the brethren," was permitted to buffet him; but he "overcame him by the blood of the Lamb;" and with much humility and thankfulness he was enabled to tell his beloved wife that "it had been granted him to have an assurance of the forgiveness of his sins, for his Saviour's sake." From that time he frequently spoke of "sweet seasons of prayer, when none but God was near, and the free access he often felt to the Throne of Grace," remarking that "prayer was not confined to time or place." Prayer and praise were indeed his chief employ during his remaining days on earth.

On returning from a little sojourn in the country, the 11th of Twelfth month, the result of a medical consultation in his case was very discouraging. He, himself, appeared quite alive to the precarious state of his health, and dwelt with much calmness upon the uncertainty of all things temporal. Permitted to feel that he was resting on no sandy foundation, but on Christ himself—the Rock of Ages—he looked over his letters and papers, setting his house in order, that all his earthly concerns might be found, as they really were, in a fit state to be transferred to others, when his time to depart should arrive, desiring that “nothing should be left to a dying hour, but to die.”

Whilst the powers of life were gradually yielding to the pressure of increased illness, his spiritual perceptions remained clear and distinct. He was often engaged in prayer for himself, his beloved family, and the friends who were dear to him. The visits of several ministers from a distance were a great comfort to him, confirming his trust in the kindness of the Saviour's love. One morning he spoke to his beloved wife of the “delightful sense he had had of the presence of Jesus, and the full assurance that all his sins were washed away in the blood of the Lamb,”

adding: "May I never forget this night, but praise the Lord continually." Looking at another time to the window, to see if there was any light, he exclaimed: "My soul waiteth for the Lord, more than they that watch for the morning; yea, more than they that watch for the morning."

On the evening of the 21st of the Second month, 1865, he wished a portion of the 10th chapter of Romans to be read, and dwelt particularly upon the ninth verse: "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." He frequently remarked upon the "comfort and blessing, at a time like this, not to have one anxious thought or care." He said he had "searched his heart diligently to see if he had any unkind feelings, and could rejoicingly add: I have no hard thoughts of any one; I love all; and I have no enemies."

In writing to a friend over eighty, a short time before, he had said: "It is pleasant to be remembered by our friends in youth, and I have always thought it must be doubly so in old age, when the twilight of the evening cannot be mistaken. But oh, what a happy hour is a *bright* twilight! how comforting, how cheering to the yet more active toiler on the stage of life, to witness in the

aged Christian the fruits of his faith, and himself ready for the garner. Let thy evening song be a song of praise, as I believe thy morning one has been!" On reading this note to his wife, he added: "I may need all this myself."

His communings with his wife and children were often of a very instructive character, full of conjugal and parental love, strikingly evincing how he bore them upon his heart continually, in prayer before the Lord.

A few days before his close, he had several interviews with friends, who were called to his bedside at his own request, to whom he spoke with much Christian interest. The last words he said to one of these, when it had already become difficult to gather all he had to express, were: "I want thee to encourage all those who are quickened in Christ." After this dear friend, to whom he felt much attached, had retired, he said: "Now I have done;" and all that now remained seemed to be to wait the Lord's time.

On the morning of the 25th of Second month, he appeared fully conscious of the presence of those dearest to him, and, on some of the children kissing him, he distinctly said, "Farewell." His voice was still heard in prayer, but his words could not be fully understood. With his family

gathered around him, unconsciousness gradually stole over him, and about twenty minutes after one he gently passed away.

SARAH JANE HALFORD, 26 6 5 mo. 1865
Holloway. Wife of Edwin Halford.

ANN HALL, 24 19 4 mo. 1865
Waverton, near Wigton. Daughter of Richard and Mary Hall.

RICHARD HALL, 6 23 5 mo. 1865
Brother of the above,

ANN HANDLEY, 81 29 5 mo. 1865
Sedbergh. Widow of Joseph Handley.

JOSEPH HARGREAVES, 72 10 9 mo. 1864
Manchester.

MARY ANN HARLOCK, 54 14 4 mo. 1865
Finedon. A Minister. Wife of Thomas Harlock.

SYLVIA HARRIS, 32 30 11 mo. 1864
Studley, Oxon. Wife of Joseph Harris.

SUSANNA HARRIS, 61 15 10 mo. 1864
Cork. Wife of Thomas White Harris.

GEORGE HARTLEY, 80 5 12 mo. 1864
Addingham.

FREDERIC HARVEY, 20 20 8 mo. 1865
Waterford. Son of Thomas S. Harvey.

SARAH ALLEN HAUGHTON, 11 28 2 mo. 1865
Cork. Daughter of John B. Haughton.

WILLIAM HAWLEY, <i>Derby.</i>	72	16	3 mo.	1865
MARY ANN HAYLLAR, <i>Sheffield.</i> Widow of Robert Hayllar.	59	16	5 mo.	1865
JONATHAN HEWARD, <i>Hull.</i>	65	1	7 mo.	1865
THOMAS RALPH HILLS, <i>Sunderland.</i>	63	20	1 mo.	1865
ROBERT HINDE, <i>Maryport.</i>	56	8	3 mo.	1865
JOHN HILTON, <i>Brighton.</i>	74	24	9 mo.	1865
NELLY HODGSON, <i>Stourbridge.</i> Widow of Samuel Hodgson.	94	16	2 mo.	1865
HANNAH HOLBORN, <i>Sheffield.</i>	74	5	11 mo.	1864
WILLIAM HOLMES, <i>Darley.</i>	75	5	7 mo.	1865
THOMAS HOPKINS, <i>Nottingham.</i> An Elder.	63	23	4 mo.	1865

The subject of this brief sketch was a valuable member of our Society, solicitous for its best welfare, and diligent in his endeavour to fill his place therein faithfully and with Christian love. Sterling integrity marked his character. He possessed a clear, sound judgment; whilst his courtesy of manner and genial disposition made him a general favorite. With these qualifications he was frequently occupied in reconciling differences, and in assisting others in various ways, unrestricted by the limits of Christian denomination or of political party. He was deeply interested in many philanthropic movements, giving to them liberal aid and unremitting attention.

As a parent he was most kind and affectionate, concerned above all outward considerations for the religious welfare of his children.

A deepening in his spiritual life had been increasingly manifested during the last few years; this was accompanied with a very low estimate of his own attainments, and led him to strive after a more unreserved devotedness to his Master's will.

His useful life was somewhat unexpectedly brought to a close. In the middle of the First month he took cold, from the effects of which he never fully recovered. During his illness, the awful realities of eternity came more vividly before him; and though he spoke but little about himself, it was apparent to those around him that the things of time were losing their interest, and that he was ripening for his eternal inheritance. "If I am permitted to recover," he once said, "I will endeavour to make a more entire surrender."

It was instructive to witness his patient resignation, and even cheerfulness, under suffering; and as he had before manifested much rallying power, though not of a robust constitution, hopes were indulged that his life might yet be prolonged. But these hopes were not to be realised, and early in the morning of the First day of the week he gently passed away.

SUSANNAH HORSNAILL,	57	26	1 mo.	1865
<i>Canterbury.</i> Wife of Charles Horsnail.				
MARY ELIZABETH HORSNAILL,	26	20	4 mo.	1865
<i>Dover.</i> Daughter of William Horsnail.				
ELIZABETH HUGHES,	82	26	3 mo.	1865
<i>Worcester.</i>				
JOHN HUMPHREYS, <i>Cork.</i>	88	18	7 mo.	1864
REBECCA HUNT,	53	24	5 mo.	1865
<i>Bristol.</i> Daughter of the late Henry Hunt.				
JOHN HUNT,	74	2	4 mo.	1865
<i>Stoke Newington.</i>				
ELIZABETH HUNTER,	71	10	8 mo.	1864
<i>Skipton.</i> Widow of Matthew Hunter.				
JOHN HUTCHINSON,	56	3	8 mo.	1865
<i>Holloway.</i>				
SARAH HYATT,	43	7	5 mo.	1865
<i>Castle Donnington.</i> Wife of Edward Hyatt.				
MARY IRWIN,	80	17	2 mo.	1865
<i>Carlisle.</i> Widow of Richard Irwin.				
ELIZABETH IRWIN,	65	23	2 mo.	1865
<i>Newlands, Cumberland.</i>				
SARAH JANSON,	66	30	12 mo.	1864
<i>Stoke Newington.</i> Widow of Frederic Janson.				
STEPHEN JARRATT,	25	24	2 mo.	1865
<i>Worcester.</i>				
JANE JENNINGS,	57	12	5 mo.	1864
<i>Scarborough.</i>				

- ANN JESPER, 40 23 8 mo. 1865
Preston. Wife of Thomas W. Jesper.
- ROBERT JOHNSON, 78 8 12 mo. 1864
Castleraw, County Armagh.
- WILLIAM JOWETT, 64 10 4 mo. 1865
Cheetham, Manchester.
- ELIZABETH ELLEN KELSALL, 1 18 10 mo. 1864
Preston. Daughter of Joshua and Jane Kelsall.
- MARY JANE KELSALL, 3 17 11 mo. 1864
 Sister of the above.
- DOROTHY KENDALL, 86 2 4 mo. 1865
Manchester.
- JOHN KENDREW, *Manchester.* 67 5 9 mo. 1865
- EMILY KING, 2 9 11 mo. 1864
Birmingham. Daughter of Samuel and Mary Emma King.
- EDITH ELLEN KING, 4 26 11 mo. 1864
 Sister of the above.
- CHARLES ALBERT KING, 17 8 7 mo. 1865
Bury St. Edmunds. Son of Thomas and Sarah King.
- WILLIAM KING, *Hastings.* 76 4 12 mo. 1864
- CHARLES KNIGHT, *York.* 64 1 10 mo. 1864
- SOPHIA LEAN, 87 17 2 mo. 1865
Birmingham. Widow of Joel Lean.
- MARY ANN LESLEY, 75 28 6 mo. 1865
Wells, Norfolk.

MARY LLOYD, 70 25 1 mo. 1865
Wednesbury. A Minister. Widow of Samuel
Lloyd.

Mary Lloyd was born in 1795 at Falmouth. Her parents, Joseph and Jane Honychurch, were Friends; the latter was a minister, and an earnest and devoted woman. She died in 1803, when her daughter Mary was only eight years old. From the time Mary Lloyd left school, till 1818, her life was spent in much loneliness and seclusion, for her only sister having been married when very young, the care of her aged father, who was confined to his bed for the last two years of his life, devolved upon her. In a letter written long afterwards to one of her children, she thus alludes to her early life: "I am no stranger to the conflicts that often precede the choice of a religious profession. I can recall the days of my nineteenth year, and I am able to turn over many a subsequent leaf in my experience, when surrounding influences were very powerful, and successively was I called to resist fresh forms of doctrine. I had neither parental restraint nor instruction, and was obliged, as it were, to steer my own course amid rocks and shoals. And now, in the review, what am I bound to say: 'Surely goodness and mercy have followed me all the days of my life.'

And may I not humbly hope I may be kept by the power of God through renewed faith unto the end.' ”

She read with avidity the old books, chiefly the works of Friends, on her father's shelves. She had some ardent friendships with young women of her own age, and she delighted to care for the poor. Lately, when Mothers' Meetings were spoken of, she said : “ I had a Mothers' Meeting long, long ago, when I used to collect poor women in my father's kitchen, and they made up articles of clothing purchased with money I had helped them to save.” At this time she began the practice of care and self-denial with regard to unnecessary expense in dress, which she continued throughout her life.

The next five years, till her marriage, were spent amongst her near relations. During a long visit to her married sister, considerable efforts were made to induce her to become a Unitarian, and her mind was often under much conflict on the subject of the Divinity of our Lord ; but the Bible became more and more her constant study, she was graciously delivered from the snare, and was enabled to rest on the love of Him who, one with the Father, died that we might live.

She was married on the Twelfth of the Eleventh

month, 1823, to Samuel Lloyd, of Wood Green, near Wednesbury. He brought her to the home where she resided for forty-one years, till she was taken to the home above. Her life here was an example, ever increasing in brightness, of the power of Divine grace to soften and control a naturally vigorous mind. She soon found occupation in originating schemes for the benefit of her neighbours. Provident and benevolent societies, and a Ladies' Bible Association, were started and diligently kept up by her, and she was often actively engaged in house-to-house visitation amongst the poor. The miseries of the slave trade and slavery deeply affected her sympathising heart, and, in conjunction with her friend, Lucy Townsend, the wife of the Vicar of West Bromwich, the *first* Ladies' Anti-Slavery Society was formed.* Nine years later, in 1834,

* On the 8th of April, 1825, the first general meeting of this Society was held, and our dear friend, Mary Lloyd, and her beloved coadjutor, Lucy Townsend, entered on the honourable and difficult work of exciting an abhorrence of the system of West India slavery, and ameliorating, as their first rule expressed, "the condition of female negro slaves, who, living under British rule, receive from British hands their lot of bitterness." More fully to understand that this task needed all the Christian devotion and zeal, enthusiasm and judgment, that they unitedly possessed, we must remember that the system of West India slavery was at that

aided by the same devoted fellow-labourer, Mary Lloyd established the Juvenile Deaf and Dumb Association. One principal object was to interest children for the benefit of those so afflicted. She ever kept this in view, and in later years increased her exertions, writing loving letters to the little collectors, encouraging them in their efforts. Although, towards the close of her life, her labours for the other societies already mentioned

time sanctioned by the laws of the realm, bound up with the interests of nearly all the upper classes of society, and defended by the highest authorities in the Church. At the Autumn Meeting of the Society, in this year, they received information of the formation of three hundred other Anti-Slavery Associations. In about two years after the establishment of this Society, there were thirty-two district treasurers connected with it in all parts of the kingdom; they had friends in Paris, Calcutta, and the Cape of Good Hope, and they had distributed documents to the amount of 42,520, besides large numbers furnished to them from the London Anti-Slavery Society. Such a diffusion of information must have promoted the earnest aims of both the founders of the Society, as expressed in the words of our dear friend that "the cry of the slave should be heard in every part of the empire." The attention of the members was much given to the relief of the aged and worn-out slaves whose condition was miserable in the extreme, and their help was rendered to some Wesleyan Missionaries, who were allowed, as early as the year 1829, to carry on school instruction in Jamaica, Barbadoes, Dominica, and Antigua.—*From Report of Ladies' Negroes' Friend Society, 1865.*

were gradually given up into the hands of others, she persevered in *this* labour of love to the very end. With unusual effort she had concluded the last report the night she was taken ill, and on her dying bed remarked: "What will become of my poor deaf and dumb?" It would not be possible in this short sketch to allude to all the efforts she made to alleviate the sufferings and elevate the condition of those around her, but we cannot altogether omit to mention her earnest sympathy with her husband in his efforts to put down the cruel practice of bull-baiting, which contributed to the passing of the Act of Parliament which caused its suppression.

All this time, the little children that were springing up around her were the objects of increasing love and care. As they grew older, she entered into their interests, and was continually inventing for them useful occupations and pleasures, stimulating them to fresh exertions for others, and rendering any of their little efforts easy, by her approval and assistance. The following extract from a letter to one of her sons beautifully depicts the yearnings of her heart for their spiritual good.

"Thy growing years and, ere long, increased responsibilities, make me anxious with all the

fervour of a mother's love, that thou shouldst possess 'the pearl of great price,' and have the strength and comfort which the Saviour's love can alone give: it elevates and warms, it also *humbles* and *refines*. O my beloved one! I did endeavour, in thy infant days, to bring thee to our common Saviour, that He might lay His gracious hand upon thee, and I have had a trust, God-ward, respecting thee; and now may the travail of my soul be satisfied. Take up thy daily cross and follow Him, whom to know is life eternal. We are *safe* in Him, both for time and eternity: out of Christ both worlds are perilled. For godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

In the year 1843, she had the inexpressible sorrow of losing her daughter, Amy Elizabeth, at the age of thirteen and a half years. The maturity and sweetness of her mind evidenced that the tender, prayerful training of her mother had been blessed.

Mary Lloyd was successful in the care of her servants, many of whom have acknowledged that their first abiding religious impressions were the result of her instruction and example.

In the year 1840 she first spoke as a minister,

and was recorded as such the following year. The love of God in Christ Jesus was the subject she dwelt upon most frequently. Warm and ardent were her expressions of religious concern for the eternal welfare of others. Very tender were her words of sympathy with those who were passing through seasons of depression and conflict.

From the time of their marriage till the year 1854, Samuel and Mary Lloyd attended both meetings on First-day, and the week-day meeting, in Birmingham. It was no slight exertion for the mother of a large family to go nine miles to her place of worship twice a week; yet this was done with great regularity. After 1854, a meeting was held in the evening of First-day in their own home. These will long be remembered as hallowed seasons.

Mary Lloyd visited, with certificate, nearly every Quarterly Meeting of Great Britain and Ireland, the families of Friends in Dublin, Birmingham, and some other places, besides holding public meetings in Wednesbury and the adjacent districts. For many years after her acknowledgment as a minister, no year elapsed without one or more of these engagements, which were not entered into without great exercise of

mind. They involved frequent separation from her family, and much additional care on the part of her beloved husband, who always sincerely encouraged and often accompanied her in these religious efforts. A few months before her death she took part in a meeting of some of the workmen employed in the ironworks at Wednesbury, and their wives, to whom she gave a touching and solemn farewell address, intimating that she felt it would be the last time of speaking to them, which it proved. Her interest for the best welfare of those employed in her husband's works was also manifested in these later years, by a Mothers' Meeting for their wives, which she established and superintended.

She carefully avoided religious controversy. She was steadfastly attached to the principles of our Society, and earnest in her endeavours to uphold them; at the same time some of her most intimate friends were members of other religious bodies. She read a great deal, and much enjoyed the biographies of good people, whether Friends or others; quickly obtaining an insight into the character of a book, and being deeply interested in one she approved. Much of her time also was spent in correspondence: communing thus with her friends was one of her favourite occupations.

In 1862, Mary Lloyd became a widow, having, with unwearied assiduity, nursed her beloved husband during the last six months of his life. The submission and patience she evinced under this great sorrow were very instructive, but she deeply felt her bereft condition, and it often caused her to turn with longing desire to that rest into which it was her great comfort to feel assured her husband had entered.* Her hearing was greatly impaired during the last few years of her life. The isolation this caused was a great trial to her; she bore it, however, with meekness and resignation, accepting it as a chastening permitted in love. Her health was also now very feeble, and the long journey to Birmingham meeting was a great effort.

On the first day of the year (1865) she made a more than usual effort to get to meeting, and spoke on the text, "Blessed are the dead which die in the Lord." The following has been communicated by a friend who was present:—"Mary Lloyd's utterance was so feeble this day, that much she said could not be distinctly understood.

* A short time before her death, Mary Lloyd pointed to a passage in the life of Dr. Andrew Reed, given at the close of this account, which, she said, exactly expressed her feelings.

The subject, however, which impressed her mind, seemed to be the uncertainty of life to those who were left, and the necessity of preparation, that a good hope might be entertained of being permitted to join the beloved ones in the mansions above. Also she encouraged her friends to seek a spirit of love and united endeavour to promote the good of the body. The closing words appeared to be an ascription of praise to the Lord, ending with ‘Glorious in holiness, fearful in praises, doing wonders.’”

It may be here remarked, that our dear friend’s communications in the ministry had latterly been increasingly characterized by an earnest desire that “Christ might be all in all,” that He might be fully accepted in all His gracious offices, and she often dwelt on those wondrous prophecies concerning Him in the Old Testament which set forth his eternal power and Godhead. Very earnest and frequent also were her exhortations that her friends, “Beloved ones,” as she often addressed them, should cultivate a spirit of love and forbearance, dwelling in that charity which “thinketh no evil.” Often her feeble voice refused to express all that pressed upon her mind, and on one of these occasions she alluded to her want of power of expression, and intimated a hope

that the subject might be continued by another. This was remarkably the case; a minister from a distance, apparently under a similar exercise, continuing the theme. On being told after meeting that such had been the case, (her own deafness having prevented her hearing what was said in meeting,) she replied, with a bright look, "I hoped I might lift a latch for some one." It was evident that love was more and more the covering of her spirit, as she neared that blessed abode where all is love. Often after meeting, she would affectionately embrace those who were near her; and nearly, if not quite the last time she was out, as she sat by the cloak-room fire she clasped one of her friends and kissed her, saying in allusion to her own weakness, "all seems gone—but love."

She was much over-fatigued by her exertions on the first day of the year as above mentioned, and was unable to hold the evening meeting as usual. After this, she rallied a little and took one short drive, but on that First-day three weeks she received with gladness the intelligence that she might be very near the heavenly inheritance, saying, "It is a great mercy if I am." She lingered only two days longer, during which she was often engaged in repeating in a gentle solemn

voice,—Phil. iv., 6, 7, “In everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.”

Once putting these words in the form of a prayer she concluded thus, “Let our requests be made known unto Thee, and Thy peace shall keep our hearts and minds in steadfastness of purpose to follow Thee.” Another time when she had repeated this passage which was often on her lips, she added, “He is a prayer hearing and a prayer answering God. Oh, let us ever be mindful of our high and holy privilege in being able to draw nigh unto Him!” Then she spoke of the “exceeding great and precious promises” by which we are encouraged to approach in holy confidence.

The following night was a very restless one. Her daughter had said to her “Underneath are the everlasting arms.” She did not respond at first but afterwards said, “Underneath are, I trust, the everlasting arms. Oh, renew Thy loving kindness every morning, and Thy faithfulness every night!” About midnight, those watching her observed a change, a beautiful expression of intense repose rested on her countenance and never left

it. All her children and some near relatives gathered around her dying bed. Painless and peaceful were the few parting hours which followed. At noon, her warfare accomplished, the victory won, may we not undoubtingly believe she entered "into the joy of her Lord."

Extract from the *Life of Dr. Andrew Reed*, referred to in the above.

"There comes a time, if human life be protracted, when a gradual decline of strength is perceptible to others, if not to the subject of it, when recurring obstacles weary and harass; when anxious judgments perplex; when fatigue does not easily repair itself by rest; when new calls to exertion occasion tremor and suspense, and are less and less readily encountered.

"At such an age, there is little freshness of purpose or of attainment, for all this life affords has been experienced. Growing infirmity within then begins to exaggerate the trials without, and dimness of vision to deepen the shadows around. Some temperaments battle with such infirmity and its consequences longer than others; but all who live long enough must be exposed to this ordeal.

"The thoughtful Christian finds instruction

and encouragement from observing how faith and prayer can give fortitude for such experiences and how the consciousness of pursuing noble objects of benevolence to man and of service to God, will lift up the heart devoted to them, so that 'though our outward man perisheth, the inward man is renewed day by day.' Yet the holiest and the most earnest will keenly feel the change.

"The anguish and bitterness of the soul will be secretly poured out before God, and the cry will go up to Him, 'My flesh and my heart faileth, but Thou art the strength of my heart, and my portion for ever.'"

ISABEL LONGSTAFF, 76 28 1 mo. 1865

Cotterstone. Wife of Thomas Longstaff.

JEFFREY BEVINGTON LOWE, 90 25 10 mo, 1864

Eatington, Warwickshire.

One of the striking features of Christianity is its adaptation to every situation of life; another is the way in which it brings into usefulness all who accept its principles, according to their respective gifts. The position of Jeffrey B. Lowe was that of a country gentleman, and this his character as an humble Christian both adorned and ennobled.

From an early period of his life his residence was at Eatington, where he devoted much of his time to the good of others. Those who resorted

to him for help or advice in their various difficulties, found in him a sympathizing and judicious counsellor; and the poor, a constant friend. His cultivated mind, enriched by extensive reading of the best kind, to which he devoted much of his leisure time, rendered him a very intelligent and instructive companion.

It is believed that his mind was imbued with the love of Christ from his youth. He maintained through life, the character of a consistent member of the Society of Friends, to the principles of which he was sincerely attached. He was ever ready to welcome and help on their way, those of its ministers who were travelling in the service of the Gospel, and he placed a high value on its standard publications.

The meeting-house was on his premises, and when from the infirmities of age he was unable to sit with his friends, he might often be seen, before the time of assembling, coming from the meeting-house, where he had been to see that all was warm and comfortable for them.

A few weeks before his decease, when conversing with a relative on the steadfastness of a Christian's trust in his Saviour, and the preciousness of an experience of being accepted in Him; the remark being made, that the time of

their remaining on earth could not be long, he concluded by saying, "I hope we shall meet again in heaven."

A large number of his friends and neighbours assembled around his grave to pay a last tribute of respect to the memory of one, who had so long been to them an example of unostentatious piety; and to these was commended that grace of our Lord Jesus Christ, which had made him what he was as a Christian, and had given him the hope of everlasting life through Jesus Christ his Saviour.

ELEANOR LOWE, *Tottenham*. 83 14 1 mo. 1865

SUSANNA LUCAS, *Hertford*. 93 21 2 mo. 1865

Susanna Lucas was the daughter of James and Elizabeth Lucas, of Brickendon, near Hertford. She was born there in the year 1772, and during her lengthened pilgrimage always resided in the neighbourhood.

She was educated in our religious Society, and continued strongly attached to its principles. In a very retired sphere of life, she adorned the doctrine of God her Saviour, by a cheerful, active, Christian walk. Her means were but moderate, yet by limiting her desires, and by often exercising personal self-denial, she was able to enjoy the blessing of giving and of relieving distress to a

greater degree than most in the same position in life. And here it is pleasant to associate with her memory that of her elder sister, Elizabeth, long since deceased—for these two kindly single women spent much of their time together in works of charity.

The elastic cheerfulness of Susanna Lucas's disposition caused her to be a great favourite with the young; and this tendency of her mind continued to give a charm to her presence, even in advanced life.

She had reached her eighty-sixth year, when a fall in her garden whilst tending her flowers, caused a lameness for the rest of her life. An attack of paralysis, which occurred a year before her death, still further disabled her. For a few days she was confined to her bed, when she expressed her longing to "depart and be with Christ." "He has," she said, "washed all my sins away." But her strong constitution prevailed over the temporary weakness, and she again walked into her garden, and enjoyed its flowers; nor was it till the close of 1864, that increased illness confined her entirely to her room.

A few days after this, when feeling very much exhausted, she said, "If I stood approved in God's sight, I should be thankful to be released." She

was reminded of Jesus Christ as her Mediator and her Saviour. After a short pause, she replied, "In Him—yes, in Him. I am accepted in the Beloved. How sweet, and how simple is the Gospel, that a child, or one like myself worn down by great age and illness, can grasp it, can rest in it. Oh, what a mercy!"

On another occasion, the lines were repeated to her, "Jesus can make a dying bed feel soft as downy pillows are." She responded, "On His breast—so sweet—I do lean."

Gratitude to her Heavenly Father, which had been so marked a feature in her Christian character when in health, remained the clothing of her spirit to the last, and she fell asleep in Jesus the day after completing the ninety-third year of her age.

SAMUEL LUCAS, *Westminster*. 54 16 4 mo. 1865

SARAH MACKIE, *Dublin*. 50 7 1 mo. 1865

MARY MACKIE, *Norwich*. 51 21 2 mo. 1865

HANNAH MANDER, 73 19 10 mo. 1864

Sibford Gower.

WILLIAM TUKE MANLEY, 19 3 3 mo. 1865

Stoke Newington. Son of the late William Manley.

EDWARD BASTIN MANN, 30 15 4 mo. 1865

Truro.

- SARAH MARGRAVE, *Plaistow*. 67 2 6 mo. 1865
- MARGARET R. MARSHALL, 21 10 4 mo. 1865
Leeds. Wife of William Henry Marshall.
- RICHARD D. MARSHALL, 72 5 7 mo. 1865
Northampton.
- MARY MARTINDALE, 68 4 2 mo. 1865
Bishopswearmouth. Wife of Senhouse
 Martindale.
- GULIELMA MASON, *Ackworth*. 6 28 10 mo. 1864
- ELIZA MASON, ,, 2 4 11 mo. 1864
- LUCY MASON, ,, 4 23 12 mo. 1864
 Children of William and Kitty Mason.
- MARY MASON, 59 22 6 mo. 1865
Waterford. Widow of Arthur Mason.
- WILLIAM MATTHEWS, 16 22 6 mo. 1865
Cheetham, Manchester. Son of Edward and
 Ann Matthews.
- RACHEL LOUISA MAW, 22 12 1 mo. 1865
Needham Market. Daughter of Samuel A. and
 Rachel Maw.

She was from early childhood remarkable for her truthfulness, conscientiousness, and high sense of justice. As the eldest of the family, she could not see a wish of her parents disobeyed without endeavouring to enforce it. This gave to her, at times, the appearance of being somewhat overbearing. She had also, naturally, a

warm and hasty temper, which often caused her much sorrow; but it is believed that she was seldom overcome by it, without after-feelings of contrition leading her to seek forgiveness of her Heavenly Father, and reconciliation with the party she had offended.

Kind thoughtfulness for others, especially for her poor neighbours, was a striking trait in her character, and she early manifested a desire to relieve their necessities. Many aged pilgrims have sorrowed for their young friend, whose thoughtful kindness often cheered their weary hours by the reading of a tract or hymn, or by the present of fruit or flowers; and many a poor mother has rejoiced in the garment presented to her child, or in the pretty book or toy taken to the little sick one.

Rachel Louisa Maw was a scholar at Lewes and afterwards at York. The attendance of Friends' Meetings at the latter place she esteemed a great privilege; and she always retained a grateful sense of the kindness of many Friends in that city, as well as of those who had more especially the oversight of her education. She felt, too, a warm interest in many of her schoolfellows.

After leaving school, she engaged in a quiet round of duties, domestic, social, benevolent, and

religious, which she continued with increasing efficiency and heartiness, giving much promise for the future. As she grew in experience, and as her judgment ripened, her cheerful energy strengthened those around her; and her promptness in doing what her hand found to do enabled her to help forward others in their several vocations.

In the early part of 1864 she had a cough, which awakened some anxiety in the minds of her parents, but the physician did not speak of the case as being of serious import till about the middle of the summer, when she was recommended to visit the South coast. Having spent four weeks at Hastings, she returned home for a while, but it was evident she was fast fading away, and after about two months she again went to Hastings, leaving her beloved home never to return to it. The last Sabbath she passed there was felt to be a touching and solemn day. She attended the morning meeting, and this proved the last time she was ever present at public worship. Although a member of a very small congregation, she esteemed it a real privilege to mingle with them for the worship of God, and one which she would not allow any trifling circumstance to deprive her of.

Her life had hitherto been one of much cheerful activity, embracing a large amount of personal and social enjoyment, whilst filling a position of much usefulness in the circle in which her lot was cast. But now she was called to relinquish the attractions of this life, with its animating enjoyments and pursuits, and nothing less than Divine grace could have enabled her, as she did, to bow to the will of God with quiet resignation and unrepining submission.

On one occasion, when she received a letter from a young friend, who told her that she prayed that, if consistent with the will of God, she might be restored to health, she remarked that she could rather wish her friend to pray for her soul's good than for her life to be lengthened; adding that she herself never felt able to pray for that.

On the 13th of Twelfth month more alarming symptoms appeared, and, after the doctor's visit, the dear invalid inquired of her mother what was his view of her condition. On being informed that it was an unfavourable one, she exclaimed: "Does he think I shall die soon?" and wept for some time. She was encouraged to cast herself into the hand of the Lord, and reminded of the blessed hope set before her in the Gospel; when she expressed herself as feeling unable to lay

hold of the promises, and appeared cast down. She was commended to the tender compassion and forgiving love of her Saviour, and soon became calm and composed. After this she only twice left her chamber. Her meek submission to the dealings of her Heavenly Father, and her loving gratitude for the attentions of those who nursed her, made it a pleasure to wait upon her. With a cheerful smile she would greet her friends, and was more ready to hear of the welfare of others than to occupy time in speaking of her own sufferings or privations. Her medical attendant remarked, after her death, that he had seldom witnessed such an instance of cheerful resignation.

On the 23rd, a long and interesting conversation with her mother took place. Rachel felt low and discouraged under a sense of unworthiness and shortcomings, lamenting with tears her want of spiritual life, and her inability to pray with the earnestness she desired. "It seems so sad," she said, "to go on in this way, feeling so little." She was encouraged not to cast away the little faith which she had;—to look simply to the Saviour, and not so much to her own short-comings.

During another of the sweet seasons of con-

fiding intercourse, which were now her mother's great sojace, allusion had been made to the comfort it was to her parents that her time had not been squandered in frivolous amusements, but that she had been desirous to serve the Lord. She expressed her deep sense of her unworthiness, and that she had nothing of her own to trust in; adding, "I often felt that you thought too well of me, mamma, and I longed to tell you what a sinner I felt myself to be." At another time she remarked, "I have a hope that I shall be saved at last; but I want to feel that I am saved *now*, that I might be able to speak to others. It seems as if it would be easy to speak to others if I felt sure I was."

Prayer seemed now to be her frequent employment, as might be gathered not only from her patient resignation, but also from her speaking of refreshing sleep, or relief from her trying cough as being "in answer to prayer." She seldom spoke of desiring to return home, but once observed that she would like to do so for one thing, that she might speak to some of the girls in the school, in which she took so much interest. She afterwards mentioned one girl especially, and desired that a message might be given her by way of encouragement.

Her characteristic thoughtfulness for others was still manifested by endeavouring to help or gratify them, especially if she heard of any who were in trouble. And when able to employ herself, she was mostly engaged in working for the "Hospital for Sick Children" in London. It is pleasing to find that this object was not entered upon without seeking for the Lord's blessing, as had been the case a year previously, when she re-canvassed her Bible District; for when speaking of God's willingness to hear and answer prayer, she remarked. "I did pray earnestly that He would bless the work, and I felt He was present with us."

In the evening of the ninth of First month, 1865, she was very unwell, and her cough tried her much; still she was calm and cheerful; and when her mother was about to read a hymn, she said "Is there a hymn of praise? I felt more able to pray to-night than sometimes." In the twilight of the following day, as her mother sat beside her, Rachel remarked on her own failing strength, and spoke of her fear lest she should not be able to bear increased suffering with patience; but added, "It would be easy to bear it if I could *feel* Jesus present." Much of the evening was passed without conversation, the

cough being very distressing; after a while she was considerably relieved, and, on her mother remarking what a comfort it was, she, with calm confidence replied, "It was in answer to prayer." After this she took her Bible and read to herself, as was her daily practice, and for some time seemed engaged in silent meditation and quiet communion with God.

Having retired to bed her mother read some hymns, and entire resignation to God's will was petitioned for. So sweet and holy a calm followed that the silence remained long unbroken. The cough being again very troublesome her position was changed, when she became more comfortable. She then clasped her hands in prayer, and in this position remained till the close; the all-prevailing name of Jesus was frequently heard, though but few other words were audible. Thus peacefully did her spirit quit its frail tenement, it is reverently but undoubtingly believed, to be for ever with the Lord, "in whose presence is fulness of joy, and at whose right hand are pleasures for evermore."

THOMAS MAYFIELD, *Earith.* 65 25 9 mo. 1865

FRANCES JANE MEAD, 13 22 8 mo. 1865

Newbridge, Co. Kildare. Daughter of I. W.
and Jane Mead.

THOMAS MIDGLEY, 64 12 2 mo. 1865

Bryntirion, North Wales.

- SARAH HANNAH MILNER, 22 7 12 mo. 1864
Sheffield. Wife of Isaac Milner.
- ELIZABETH MILNES, 22 16 1 mo. 1865
Ackworth. Daughter of Matthew and Martha Milnes.
- MARY MILWARD, 84 17 4 mo. 1865
Weston. Widow of Thomas Milward.
- SARAH MORGAN, *Exeter.* 80 1 4 mo. 1865
- ANNE MORRIS, 40 27 10 mo. 1864
Manchester. Daughter of Moses and Mary Morris.
- ELIZABETH MORRIS, 60 19 2 mo. 1865
Cork. Wife of Henry Morris.
- ELIZABETH MULLINGER, 27 11 mo. 1864
Tottenham. Age not given.
- ARTHUR NAISH, *Bristol.* 44 28 12 mo. 1864

Arthur Naish was the youngest son of Edmund and Anne Naish, and was born in Bristol in the year 1820.

His father died whilst he was quite young, but he enjoyed the watchful care of his beloved mother, who survives him.

There was little in his early years which gave promise of his after usefulness. Though vivacious and impulsive in temperament, a somewhat feeble body was his companion through life, and in various ways affected his course.

During his youth and early manhood, he felt much of the power of temptation. His employment sometimes led him into associations which were not calculated to benefit him, and his open and sociable disposition made this snare peculiarly dangerous to him. He frequently referred to this portion of his life as one in which Divine mercy was signally displayed in arresting his steps when in the downward path. But amidst these years of comparative thoughtlessness, his mind was at times aroused to a sense of the infinite importance of eternal things, though the impressions were somewhat transient. This was especially the case in the year 1836, during the last illness of his brother Alfred.

In the year 1838 Arthur Naish became a teacher in the Friends' First day school, then carried on in New-street, Bristol, in which he soon took an active interest. We have no reason to believe that this step was taken from motives of Christian duty of the highest kind; but it led, as we shall see, to a course of useful exertion for the good of others, which re-acted upon himself, and it thus formed a most important turning point in his outward and inward life.

To the friends of Sabbath schools, it must be deeply interesting to observe that the field of

labour which they open was exactly suited to stimulate into healthy activity whatever desires for the good of others had been awakened in the heart of one whose spiritual condition was, to say the least, as yet undecided.

In 1849, Arthur Naish married Martha Ann Swinborn. This union largely contributed to the happiness and usefulness of the remainder of his life, and he ever referred to it as one of his greatest blessings.

A few years afterwards, on account of his health, he entirely relinquished his business occupations, and devoted a large portion of his time to the benevolent and religious objects in which he was interested.

No one could have a more settled belief in the necessity for real conversion of heart, than the subject of this memoir; but it does not appear that he was able to point out the exact time at which it took place in his own case. The evidences of it, and of the growing work of sanctification, under the power of the Holy Spirit, were gradually but surely brought forth. Amongst these evidences an increasing concern for the spiritual welfare of others was the most conspicuous. He was very desirous that larger opportunities should be afforded for religious

intercourse amongst Friends in Bristol. Although the subject had been long discussed, it was left for him to take the first practical step in the establishment of the meetings for the social study of the Holy Scriptures, which, with some interruptions, have been held until the present time, by inviting a company of friends to meet at his house on the last day of the year 1855. He was a regular and interested attender of the meetings, when his health permitted, until the time of his death.

In the beginning of 1857, with the co-operation of two other teachers, he opened an adult class in connexion with the First Day School. Having been deeply interested in the success of the large schools for men and women, conducted by the Friends in Birmingham, he was desirous of making a similar attempt in Bristol. This undertaking, begun, as we have reason to believe, with earnest prayer, was largely blessed. It may be described as his favourite work, and was truly a labour of love. The attendance ultimately reached nearly 100.

Arthur Naish usually read the concluding portion of scripture from the desk, and frequently engaged in prayer, or added a few words of earnest exhortation. His whole soul seemed to be thrown

into the work on these occasions; and, though his manner and utterance were not free from defect, yet no one could be present without being impressed with a solemnity and earnestness which overpowered all minor imperfections.

He took a most warm personal interest in the men and their families; and, as long as his health permitted, he regularly devoted one or two evenings in each week to visiting them at their homes, where he was always welcomed. When, from failing strength, he was no longer able to visit them in this way, he invited little groups to take tea with him from time to time, endeavouring to spend the evenings in profitable conversation, adapted to the particular circumstances of each company.

Another kindred engagement, which occupied much of his time and thoughts during the last few years of his life, was the mission to the navvies employed in constructing the Bristol and South Wales Union Railway in the neighbourhood of his own house. In conjunction with a few earnest-minded young men, and supported by the liberality of generous friends, to whom he never appealed in vain, he superintended the labours of a missionary, who had been himself once a railway excavator, and entered zealously

into various plans for the good of the poor men. A temporary shop was erected for the sale of cocoa at a very low price, by which means many of the navvies were preserved from the temptations of the public-house. Evening schools were also held, and religious services conducted specially for their benefit. In his personal intercourse with men of this class, Arthur Naish was peculiarly successful, adapting his conversation to their habits of thought, and seldom failing, though in a way which few could safely imitate, to leave a good impression. He would often speak a word of solemn warning, or of encouragement, in the name of that Saviour whom he so much desired to serve.

He was a total abstainer from intoxicating drinks and was deeply impressed with the responsibility resting upon the members of Christian bodies in relation to this subject. He was a very energetic member of the "Young Men's Temperance Society," which was established with the special object of enlisting in the cause young men who made a profession of religion; and he continued on the committee until it was merged in the Bristol Temperance Society, in 1860. His practical and energetic mind could not, however, rest satisfied without making a further effort to

counteract the evil which he so much deplored. We refer to the meetings for working men, held during several winters at the Friars, on Seventh day evenings. At these meetings the men were supplied with cocoa and biscuits at a trifling charge (though sufficient to pay the cost), and the first part of the time was spent in readings and recitations. Afterwards a portion of Scripture was read, and a devotional meeting held, in which the voice of prayer was often heard from the lips of the poor men present. Arthur Naish took great pains in selecting the reading for these meetings. It was often no easy matter to find just the right kind of reading; but he always contrived to have passages selected, or tracts looked out, suitable for the occasion. "We must have something lively," he would say, "to keep them awake;" for he was no friend to drowsy companies. At meetings of this kind, his personal influence in sustaining the interest and promoting the enjoyment of the company was remarkable. The secret of it lay, to a great extent, in his thorough sympathy with the people, his knowledge of their circumstances, and his eminently social and communicative nature, all influenced and pervaded by Christian love.

We have thus traced a little of what Arthur

Naish *did*. The review has been a very imperfect one, but it has been sufficient to disclose a life of much activity, and of considerable *results*. Let us now take a nearer view of the sources from which he derived his strength, and inquire not only what he *did*, but what he *was*.

It is a common fault of Christian biography, that the subjects of it are represented as too nearly perfect. The subject of this memoir was very sensible of his own many failings, and nothing could be more at variance with what he would himself have desired, than an indiscriminate eulogy of his character. In his case, the work of Divine grace was conspicuous, in overcoming to a large extent some disadvantages under which he laboured. He was naturally of an ardent and excitable temperament, warm in his attachments and in his dislikes, and too apt to express himself in strong and hasty language. His manner was also somewhat abrupt; and he was, perhaps, too fond of exposing the little weaknesses of others. From these causes he sometimes gave pain and occasioned difficulty to himself and his friends. Though his understanding was vigorous and practical, and in early life he was fond of reading, he suffered from the want of a larger mental horizon, which would undoubtedly have given more harmony and

completeness to his really noble character. He was deeply conscious of his more secret sins in the sight of God, and his humiliation on account of them was great. He would not suffer himself to be spoken of as better, except by Divine grace, than the vilest sinner.

But looking at him, as his Christian character became developed, we shall find much more to admire and imitate, than to condemn.

In the first place, he was *a most sincere believer in the Lord Jesus Christ*. His faith was peculiarly childlike and simple. "Believe on the Lord Jesus Christ, and thou shalt be saved," was the assurance upon which he delighted to rest his soul, and to which he longed to direct others.

He was also *a man of prayer*. His views upon this subject were very simple. "All that is required," he often said, in his usual short and unqualified manner, "is a sense of want." He however, felt the great solemnity of the duty, and the need of the help of the Holy Spirit. During the latter years of his life, he was frequently engaged in vocal prayer in social gatherings, and on more public occasions. Whilst diligent in private devotion, he greatly valued *united* prayer amongst Christians. He firmly

believed in the answering of prayer, and from his own experience he could testify to this precious truth.

But he was at the same time *a man of action*. His mind was eminently practical, and he seldom began anything which he did not perseveringly carry through. When an object appeared to him good, and of sufficient importance, he was not easily discouraged by minor difficulties, especially of a theoretical kind. This was one of the strongest and most valuable points of his character.

His *love for souls* was warm; and, in all his efforts for the good of others, their true conversion to Christ was what he had mainly in view.

He was *very diligent in using the talents which he possessed*. This was peculiarly the case during the last few years of his life. As his powers of exertion decreased, the diligence with which he used his remaining strength of body and mind seemed almost to make up the deficiency; so that his friends were hardly conscious of the real extent of his weakness. His talents for Christian usefulness appeared to be also remarkably enlarged by Divine grace, illustrating the truth so often enforced by our Lord, that to the diligent and faithful servant *more will be given*.

Closely connected with his Christian diligence was his *constant sense of the shortness and uncertainty of life*. For many years previous to his death he did not expect to live long; what he had to do he felt that he must do quickly. But the shadow of the grave thus cast on his path was not gloomy to him. He knew that to depart and to be with Christ would be far better than even to remain in His service here.

In 1862 he had a violent and alarming paralytic seizure, from the effects of which he never fully recovered. During this illness, he said that he had *no doubts*; that he was perfectly peaceful, though not sensible of much lively joy; adding emphatically several times, "What a blessing it is that the work has all been done for me—that I have nothing to do myself!" He often said to his wife, "What should I do, if I had left preparation for another world until now? I believe the effort to collect my thoughts would kill me." But throughout this illness his belief was, that the time of his departure had not come.

After this attack, Arthur Naish was never able fully to resume all his former occupations. He very slowly regained some power of active exertion; but he was always conscious of diminished energy and capacity for work, though it was very

difficult for him not to attempt more than his strength was equal to. After an interval of some months, he resumed his attendance at the Adult School on First-day afternoons, but he usually confined himself to a general superintendence of the school, conversation with the men, and reading the Scriptures aloud at the end; as he was not able to undertake the labour of regular teaching.

For many years he had been an ardent Entomologist, and had made an extensive and valuable collection of insects; but, when the Adult School increased, he cheerfully gave up this favourite pursuit, in order that he might devote more time to visiting the scholars at their homes, saying, "I must try to catch *men* instead of *insects*."

He was a very successful cultivator of flowers, having, in early life, acquired a practical knowledge of gardening. A few years after his marriage he built a house on Ashley Hill, Bristol, in which he resided during the remainder of his life. He showed much taste in arranging the house and grounds, and his garden was a constant source of pleasure to him. But he did not enjoy any of these things selfishly. No high wall shut out his gay flower beds from the common eye. The passer

by was welcome to refresh himself with a peep through the light iron railing, and might easily obtain permission from the kind owner to take a nearer view. It was his delight especially to invite poor people to walk round the garden. They would often make some remark about the happiness of having such a nice house and garden. "Oh," he would say, "this is nothing to the place I expect to have by and by;" and adding that they might have as good an inheritance also, he would endeavour gradually to draw them into profitable religious conversation. When he had despatched one party he would wait at the gate for another, and in this way he often spent the summer evenings when his strength did not permit him to visit amongst the poor.

After his retirement from business, he was very watchful to occupy his time diligently; and especially during the latter years of his life, he carefully apportioned the work of each day, endeavouring completely to finish all that he had to do before retiring to rest. Although he did not usually return home from the Seventh-day evening meetings until late, and was often much tired, he never omitted to balance the accounts the same evening, and to leave everything in order. These habits of promptness and punctuality, resting, as

they did in his case, upon a deep sense of religious duty, and of the uncertainty of time, enabled him, even amidst the weakness of the last two years of his life, to accomplish much. A week or two before his death, he had been preparing to make the various annual collections which he so kindly undertook; and though he died a few days before the end of the year, his lists were found in perfect order, and his reports in the printers' hands.

In the spring of 1864, he suffered severely from neuralgia in the face. The pain was extremely distressing and of long continuance; and, in his already weak state, it materially undermined his remaining strength. In reference, probably, to this attack, he says, under date Seventh month 22nd, 1864:—

“This is the 44th anniversary of my birth. The year that has just closed has been to me a year of trial, though full of mercies; I have suffered more bodily pain than I can ever recollect, and great mental depression; though at the same time I have still to record the undeserved love and mercy of God towards me. I desire that I may more and more devote myself to serve Him.”

Thus he continued endeavouring diligently to serve that blessed Saviour, in whom all his hope was placed—a good steward, according to that

which he had received, of the manifold grace of God. His friends began to indulge the hope that his life might yet be prolonged for some time; but the Master saw that His servant's work on earth was accomplished, and was about to call him to Himself. The warning was *very short*, but the summons found him not unprepared. To those who intimately knew him, it was a cause of reverent gratitude that he was spared the trial of a long and wearisome illness.

On First-day, Twelfth month 25th, 1864, the Adult School did not meet; and, not feeling very well, Arthur Naish greatly enjoyed the quiet afternoon at home. In the evening he appeared to dwell much upon the thought of heaven, and exclaimed

“Oh, what must it be to be there!”

little thinking that he was so soon to enter into eternal rest. He then conversed very sweetly with his wife about the impossibility of forming an idea of what it would be to be free from all pain, and weakness, and temptation, and in the enjoyment of perfect happiness.

Two days afterwards (on the evening of the 27th), he attended a tea party of the poor women who compose the Mothers' meetings at the Friars, with their husbands, held in the large school-

room. During the earlier part of the day, he had been busily engaged in superintending the arrangements for the evening. On such occasions he was most kind and thoughtful in providing for the comfort and pleasure of the guests. The neatly spread tables, and tastefully grouped evergreens and flowers, often bore witness to his zealous care, bestowed with too little consideration for himself. His enjoyment of these tea parties for the poor was great, and he entered into them with wonderful interest. On the evening in question, he seemed just as usual, the very life of the party; and, as he quickly moved from table to table, his steps were followed by the loud ring of merry laughter. After the tea he was one of the speakers, and addressed the poor people at some length, quite in his usual manner. His remarks were characterised by the practical spirit in which he was accustomed to treat everything, his aim being to impress upon the minds of his hearers some lessons bearing upon their every-day life. He was listened to with marked interest and attention. Several friends who were present, noticed that the meeting was of a more than usually serious character; though they little thought how nearly upon the confines of eternity one amongst them stood.

On reaching home, a little after ten o'clock, he was much exhausted, and complained of feeling very unwell. On retiring to rest, he was unable to lie down from great oppression on the chest. A violent spasm of the heart succeeded. All available means for his relief were tried, but without much effect. The extreme restlessness and difficulty of breathing continued for some hours, and he expired a little before five o'clock in the morning. His state rendered conversation out of the question, but he was evidently quite sensible of his danger. When first seized, he said to his wife, as if uniting closely the remembrance of his past blessings with his assurance of future glory. "I believe I am dying. We have been so happy." He afterwards exclaimed, "I am going to glory!" Whilst his affectionate attendants were striving to relieve his sufferings, he calmly said, "It is of no use;" plainly intimating his persuasion that the end was near. His dying words were few, but quite enough. None indeed were needed. Far better than a mere death-bed confession was *the testimony of his life.*

MARY NAISH, 58 8 1 mo. 1865

Portishead. Widow of Edmund Naish.

ARTHUR JOHN C. NAISH, 13 22 11 mo. 1864

Birmingham. Son of Arthur J. and Margaret P. Naish.

ELIZABETH NEAVE, 60 10 6 mo. 1865
Manchester. An Elder. Wife of Shipley
Neave.

Elizabeth Neave was born at Stockton-on-Tees in the year 1804, and was the daughter of Isaac and Hannah Stephenson, who, under a sense of religious duty, removed with their family to Manchester, in 1826, where she continued to reside the rest of her life. It was her privilege to have the teaching and example of parents, whose constant care it was to bring up their children in the nurture and admonition of the Lord. The cheerful, humble, self-denying piety which, in the home of her childhood, she saw carried out in daily life; the wise and loving counsels which she there received; the diligent teaching in Holy Scriptures; the practice of reverent waiting upon the Lord, and the prayers often heard for the assembled family, were, doubtless, largely blessed to her. Still, it was not till she yielded her heart to the visitations of her Saviour's love, that she was able fully to appreciate these Christian privileges. The natural mind is ever opposed to the will and work of the Lord, and those instructions which, in after life, she came highly to value, were, at times, felt to be somewhat irksome. We have not the means

of tracing the beginning and after-progress of the work of Divine grace in her heart, but it is believed that the death of her beloved father, to whom she was tenderly attached, was largely instrumental in deepening this work, and in leading her to give herself more fully to the Lord.

She was married, in 1836, to Shipley Neave, of Manchester: a union that was blessed to both. Soon after her marriage, in writing to her sister, S. R., she queries: "For what purpose have I been living? It is difficult for the mind to settle down all at once in an entirely new sphere, with new duties, new cares, and new difficulties to encounter. I hope I shall not cease daily to ask for help in my every day walk. I feel, continually, my inability to fill my new sphere with propriety, and the increased responsibility of my present position is almost ever before me, whilst I am sensible how *very much* I have to be thankful for, and earnestly long that I may possess a grateful heart for all the blessings that surround me."

The naturally strong and cultivated mind of Elizabeth Neave, brought into subjection to the grace of our Lord Jesus Christ, endeared her to her relatives and friends, whilst its tenderness and susceptibility were peculiarly seen in the

endearing relation of wife and mother. She was a sincerely sympathising and devoted partner, and was keenly alive to her responsibility as a parent, lovingly and vigilantly watching over her beloved children. Whilst they were yet very young, she sought to shield them from evil influences. As intelligence increased, it was her continual care to imbue their young minds with the love of their Heavenly Father and their Saviour, and, in their riper years, she desired for them, as for herself, that they might grow in grace, as the succeeding letters will instructively illustrate.

In the Twelfth month, 1840, shortly after the birth of her third child, she writes: "Nearly every day's experience convinces me how important it is that those we place near children should be persons of integrity, as well as judgment. The charge of little children has engaged much of my attention in the last week or two, and amid the seclusion of my own chamber, the importance of rightly filling the place of a mother has forcibly impressed me."

To one of her children whilst at school, 19th Ninth month, 1863.

* * "We are reading the life of E. Bickersteth, who, at fourteen years of age, left his home in

Westmoreland for a situation in the Post Office, London, from whence he rose by perseverance to fill a useful post in the world, in different allotments, and finally was a minister in the Church of England; but what especially strikes me in the book is, that by devoting his *whole heart* to God, he was helped to fulfil his duties and so became useful and honorable. This dear ——, is what I wish for thee, that by seeking to be made a child of our Heavenly Father thou mayst obtain His favour; then thou wilt be helped through all difficulties in time, and after filling the place He designs for thee in life, will give thee a crown of bliss. Seek dear, every day by prayer to be made a child of God; be greatly afraid of saying or doing anything that would grieve Him." * *

To another, (on his birth-day.)

* * "The anniversary of one's birth seems naturally to bring with it a train of reflections as to what account we can give of the time that is gone; and also afresh to form resolutions for the future, should it be afforded us. The age of twenty is a serious one; it is then time to lay aside all childish trifles, and, indeed, in good earnest, to gird oneself for the struggle of life.
* * Well, my dear, I may say the prayer of

my heart is that thou mayst be kept by the Most High, and be enabled to seek for strength to withstand all the stratagems of a cruel enemy, and to become a decided follower of the Lord. But it is only by taking up the cross daily that any will be enabled to experience true peace, or to become acquainted with the unerring guide which would lead safely through all the difficulties and dangers of life. Oh, what a mercy to have such a Friend to flee to at all times!" * *

To one of her daughters (on her birth-day) :

* * "And also, dear, that the day may be one of deep seriousness, having arrived at so responsible a period of life, when surely it behoves thee to be living in earnest. I desire, my dear, that thou mayst seek for Divine help to enter into covenant with thy Heavenly Father, and then I believe that so long as thou art enabled to keep thy covenant, He will condescend to direct thy steps, and thou wilt, through all the vicissitudes of time, experience a joy and peace which is unknown to those who wander on the barren mountains of an empty profession." * *

To another daughter, 28th Sixth month, 1864.

* * "Thy father has had the Autobiography of John Mackellow sent for perusal. * * J. M. was a soldier; and it is a wonderful account of

his being raised from the very dregs of society to become an humble follower of his Saviour. Oh, how earnestly I desire that all my dear children may make the wise choice in early life! and then I feel sure that the Most High will fulfil to every one of you, dear —, that all things needful shall be added. I want thee, darling, not to be anxious about the future, but commit thy way to the Almighty, and trust Him for all. Now, now make a firm resolve that, let others do as they will, thou wilt serve the Lord; and in this way thou wilt secure to thyself a lifetime of peace, and that joy which is given to cheer the humble followers of the Lord in every circumstance of life, and in the end be admitted to never-ending happiness. Oh, could we but realise what that is, surely nothing would be too dear to part with for the possession of it!" * *

But her judicious and watchful care, far from being limited to her own family, extended to the friends of the large meeting of which she was a member, and will be long remembered by many amongst them. For a considerable time she filled the responsible station of overseer, and for many years that of elder. Her varied experience in life, the sympathy of her nature, and her own knowledge of the sustaining power of the love of

Christ, made her peculiarly able to enter into feeling with those who were treading paths of trial, perplexity, or difficulty, and wisely to administer advice or comfort. There are many who can bear testimony to the solicitude she evinced that those who were called to labour in word and doctrine might be faithful in the service of their Divine Master. She endeavoured to enter feelingly into sympathy with these, to strengthen their hands, and to offer the word in season, whether of counsel, caution, or encouragement. But whilst thus gifted for service in the church and at home, she entertained an humble opinion of herself and of her Christian attainments. She placed no reliance on any works of her own, but rested all her hopes of eternal happiness on the unmerited mercy of God in Christ Jesus.

Elizabeth Neave was sound in judgment, and deep in Christian experience, and knowing in whom she had believed, she could from heart-felt experience encourage her fellow-members to hold fast the profession of their faith without wavering. Whilst partaking, in common with others, of the infirmities incident to human nature, the cheerful resignation with which she bore the trials and afflictions attendant on this life, and

under them all acknowledged the chastening hand of her Redeemer, was truly instructive. She was often led into serious self-examination as to whether these cares were retarding her onward progress in the way of righteousness ; and it was evident to her friends that in no common degree she witnessed the fulfilment of that precious promise : “ The Eternal God is thy refuge, and underneath are the Everlasting Arms.”

Second month, 1846. She writes to her sister S. R., “ Much discouragement and anxiety are the frequent companions of my mind, and perhaps it is well for me that the numerous claims of my little flock are of that nature that I cannot sit down and nurse my morbid desponding feelings, to which by nature I am prone. O! my dear—— it is the earnest prayer of my heart to be enabled cheerfully and confidingly to cast every care upon our Heavenly Father, and to receive with humble submission every dispensation that He may mete out to us, and to beg that no chastening, how unpalatable soever it may be, may be allowed to pass away without its effecting the end designed. If these outward trials may be the means of my so learning in the school of Christ, that I may come to know something of a ‘ heart from sin set free,’ how feelingly could I say it is well for me that I have been afflicted.”

To her sister H. S.

Fifth month, 9th, 1857. * * “How absorbing are the busy cares and duties and interests of time, surely they claim far, very far too large a portion of my whole attention, and I often long to be more loose from these things in mind and heart, and more absorbed with those that must *soon* be alone of any value.” * *

To her sister, S. R.

Twelfth month, 1859. * * “The query often arises by day and by night, How am I employing the time that is still lengthened out? may the example and experience of the beloved one who has gone a little before, give an increased stimulus ‘to run with patience the race that is set before us.’” * *

To S. R., (after spending a few weeks with her at Ilkley.)

* * “I thought when ——— spoke of way having been made for his going there, in connexion with his health, how fully I could reciprocate the feeling that I had, from its being first proposed, felt that it was indeed a blessing put in my way, for which I hope to continue the sense of gratitude to our compassionate Heavenly Father, for so bountifully administering to my need. Oh, how many such instances of special

care can I now recount ! and my heart went with the acknowledgement of gratitude returned yesterday morning for all mercies temporal and spiritual, which we had received in that spot ; and on again joining my loved ones it seemed as though the prayers for their preservation had been answered. May I experience a fresh impulse to lay aside every weight so as to be ready for that day, which cannot now be very far from me." * *

In the early part of last Fifth month, our dear friend had a sharp attack of illness, which much reduced her strength, but from which she so far recovered that her medical attendant encouraged her going to London, to attend the Yearly Meeting, to which she had been looking forward for some time. Very precious to one of her children is the recollection of a short time spent at her bed-side one evening after retiring for the night, when she said, "I want thee, dear, to pray for me that I may be clearly shown what is my duty about going to London;" and after a pause she earnestly supplicated that she, and all her dear ones, might be clearly shown the path wherein they should walk, and be enabled faithfully to follow it, and finally be admitted within the pearl gates—into the mansions prepared for those who love their Lord.

The journey to London was accomplished, and the change seemed to be beneficial, as she gained strength, and was able to attend most of the sittings of the Yearly Meeting, much to her comfort and refreshment. On the last day of the Yearly Meeting she became again indisposed, but so far recovered as to be able to proceed to Southampton, on Seventh day, the 3rd of Sixth month to pay a visit to a relative. She, however, became more unwell, but was not thought to be in danger until the following Sixth day evening, when she was informed by her medical attendant of her then critical state. This unlooked for intelligence was received with great serenity. From this time she rapidly sank, and the next morning quietly and peacefully breathed her last.

Physical weakness prevented expression of her *dying* faith in Christ: the testimony which she rendered to her Lord was emphatically that of her *life*. It was her's, through the power of Divine grace, to give evidence day by day, that her affections were set on things above. She patiently and submissively bore the adversities which were permitted to attend her path, and diligently performed the duties which devolved upon her; whilst the expansive power of the love of Christ raised her above the corroding

cares of time, and fitted her for varied service in the vineyard of her Lord. Thus seeking to know and to do the will of her Divine Master, it was often evident to those around her, that the peace of God, which passeth all understanding, did keep her heart and mind through Christ Jesus. The final summons came at an unlooked for hour; but it is reverently believed, that through adorable mercy, our beloved friend was prepared to enter on her heavenly inheritance, and has been permitted to join that innumerable company who "have washed their robes and made them white in the blood of the Lamb."

HENRY REYNOLDS NEAVE, 18 9 12 mo. 1864
Ackworth School. Son of the late James and Marion Neave.

The uncertainty of life, and the blessedness resulting from an early surrender of the heart to God, are lessons which have often been taught in the pages of the *Annual Monitor*, but seldom more strikingly than in the following sketch.

Gentleness, truthfulness, and careful self-examination were marked characteristics of the very early years of Henry R. Neave. As he grew older, and home training gave place to school life and discipline, these qualities were still conspicuous, and there was combined with them a cheer-

ful readiness to accept the word of counsel from his superiors, and even to be grateful for it. This was strikingly apparent, also, when school days were ended, and he had entered on the interesting yet critical period which succeeds.

A diary, penned by himself, was found after his death, extending over a period of about eighteen months, and commencing when he was a school-boy at Ackworth, in his fifteenth year. These memoranda show how deep were his religious convictions, how earnest his desires to be delivered from the guilt and power of sin, and how his young heart was drawn out in love to his Saviour, and in prayer for ability to carry out His precepts in his daily life. We give a few extracts:—

Fifth month, 5th, 1861. After referring to the variety of experience in the lives of others, he writes: "Oh! what has *my* life been? Through the blessing of a dear kind mother and father, and a loving, affectionate sister, I have been brought to think on Jesus, and many impressions have been formed, which have been erased; but, oh, may those now received be fixed! and may I move steadily on until the hour arrives when my life shall be required. But I do sincerely trust that the wily enemy is not at work and putting

his thoughts into my mind, under the cloak of goodness. O, dear Lord! keep me from all his manifold temptations, for Thy help is needed. Make me strictly honest and upright in all my dealings, not diverging in the least from the precise truth, for there are many temptations before me to do so."

11th. "Again have I been tempted, and again given way before the power of the enemy. O, gracious Lord! do look down upon me and pity me, and make my feeble prayers heartfelt. Keep me lowly and humble, and take away my proud overbearing spirit. Give me more command over my temper, and make me, in every point, more like Thy holy child Jesus; and drive away, Lord, the levity that so often hangs about us when walking about on First-days. It is deleterious to advancement heavenwards, *that I do feel.*"

16th. "Felt my having heard language that I ought to have endeavoured to stop, and did not, and the more because it was the second time I had heard it. Dear Lord, please to make me a true Christian, setting my face resolutely against all sin and wickedness, striving and labouring in Thy vineyard."

26th. I wonder if, during this last week, I have made any progress in the way to heaven. If I

have, it has been very small, and through the abounding mercy of my dear Saviour, who watches over the erring lamb with more than parental care. I have felt lately that my sins are forgiven. Oh, may it not be one of the snares of Satan to think so! but if it is that they are really blotted out, I do feel grateful to my Saviour. But O dear Lord! give me to feel to a fuller extent, that my iniquities *are* forgiven, that my sin *is* covered. I feel so weak, and fearful lest I should slip into the temptations of the Evil One, and feel myself safe, and then gradually and imperceptibly sink away."

In a letter to his sister about this time, when the question of his future occupation was under consideration, he says, "When T. A. asked me about becoming a teacher, I told him I thought I should not have patience; but then I thought I could not have a better situation than the one at Ackworth, and I thought too of the influence teachers have over their boys for good or bad, and I should like to exert a good influence, if I should be raised to that office. I have only to say further, that to be a teacher, I feel that I must be guided by a higher than any earthly power, and I almost think I can say it is my duty to be one."

The next extract from his journal is made when Henry was at York school for six months, previous to his returning to Ackworth as an apprentice. He was then in his 16th year:

York, Fourth month, 6th, 1862. "It is a long time since I have written anything in this book. What have I been doing all the time? Am I nearer heaven? I feel that I scarcely know, and yet on the whole my spirit seems nearer to my God; a little, a very, very little nearer. I have often slipped from the right path; but I believe the Lord's gracious arm has very often been stretched forth to rescue me from sin. . . . Oh, that I could devote my life to Thy blessed service! to bringing souls to Thee! But first the work of regeneration must be accomplished in my own heart before I can try to teach others. Keep me humble, Lord! increase my faith; forgive my trespasses: and oh, may I watch and pray more steadfastly, and not be ashamed to confess Thee before men!"

In the spring of this year, his father and only surviving parent was unexpectedly removed by death. Henry felt this deeply, but was enabled to cast all his care and sorrow upon that God whom he had learned to serve.

On leaving York, where he had been much be-

loved, and where he had made many friendships, he and his younger brother went to reside with their married sister at Manchester. Whilst there he writes ;

“ We must not, though it is hard to part with those to whom we are much attached, place too much dependance on our friends, but look higher, still higher, even to Him who bore our sins in His own body on the tree, that we, being dead unto sin, might live unto Christ.

“ I feel it much harder to do what is exactly right here than at York, for there is so much more spare time. I wish I could do more good than I do, or rather I wish I wanted to do more. O great and merciful Father ! do help me through each day, and bless me and keep me, and make me help others, and let me be very watchful and constant in prayer, careful never to say or do that which would grieve Thy Holy Spirit, or bring disgrace upon Thy name ; but keep me humble, watchful, undefiled, ready to help my fellow creatures, more generous, less fretful, more desirous of serving Thee and Thy holy cause : and *when I die*, oh, grant a *peaceful end*, unclouded by doubts and fears, but calm and serene, with all the clearness of an unsullied conscience : and my reason, if it be Thy holy wil.”

In Eighth month, 1862, he entered upon his chosen avocation of teacher, and from the first gave himself heartily to the work. Ackworth now more than ever felt to him as a *home*, and so he often expressed it. Having inured himself to *self-discipline*, he soon acquired the power of governing others, and gave large promise of future success in his calling, and of usefulness in his sphere of labour,—loving and beloved. But this sketch would be incomplete if it failed to represent Henry R. Neave to the young, as one of like pursuits and like temptations with themselves. His outward demeanour was ever bright and cheerful. He was fond of athletic exercises, sharing in the boys' games, and thus making himself a favourite with them. Those, however, who were best acquainted with him, knew (though not to the full extent) how earnest were his desires, that along with this capacity for the enjoyment of outward life, the spiritual life might grow and prosper; they knew that the prayer of his heart was in unison with the lines—

“So I ask Thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life
While keeping at Thy side.”

In Second month, 1863, after alluding to recent illness, and the death of two of the children at the

school, he writes in his diary: "Life seems very short; and oh, that I could spend it more to the profit of myself and those about me! I want to be more true and sincere in my devotion to God, to feel that I really do love Him, and that He loves me. I want to labour in His vineyard, to help to till the soil that has been placed under my care, that it may bring forth fruit—really good fruit. Dear Lord! make me feel the importance of giving the whole heart to Thee, and make me instil into the hearts and minds of my little class a greater knowledge of Thee, and make them desire to serve Thee."

Two months later, writing to a friend, he says: "Some time ago I felt as if I almost trusted entirely to my Saviour, and could cast everything on Him, but of late I have not been able to feel quite as I did then. I am too proud, and want to be humbled down. I wish I could talk more to my class about best things; I do sometimes, but not often enough. What a deal of good teachers have it in their power to do, if they would only try; but I often think I ought to improve myself before I am fit to talk to others."

Only two weeks before his death, describing in a letter to a friend some encouraging circumstances respecting the boys, he thus concludes:

“As for myself, I am too proud and too sinful, but I am struggling on, though I do not seem to be making much progress; and perhaps it is best for me not to know that I am going forward, for I find that I soon begin to trust in my own strength, more than in my Saviour’s, unless I am kept low; so I believe that is the best for me.”

But soon this struggle was to cease, and the warfare to be exchanged for victory. The youth in the vigour of health and strength was called suddenly to yield his spirit to Him who gave it, and to preach to the large household with whom he was associated, perhaps more powerfully than by his life, the necessity of an early surrender of the heart to God; and to exemplify by his calmness on the bed of suffering and death, that the grace of our Lord is still “exceeding abundant through faith and love which is in Christ Jesus.” At the usual mid-week meeting for worship, Twelfth month, 8th, 1864, a remarkably solemn appeal was made to those assembled, on the uncertainty of life, an affecting instance of which had just occurred at Ackworth, in the death of John Fowler. Immediately afterwards, whilst jumping, Henry R. Neave met with an unexpected accident, causing internal injury which in twenty-eight hours terminated his life.

On being laid on a sofa, in a room in the boys' wing, though evidently in deep suffering and very faint, he evinced nothing but composure and resignation. After some interval, he was told of his extreme danger, and that it was almost certain he had not long to live; he replied at once—"Oh, I am so glad! then I shall go to my mother, to my father, and to heaven." And after a short pause—"I feel my sins are forgiven." It was remarked to him by one of his attendants, that nothing but the blood of Jesus could cleanse from sin,—that we had no merits of our own. His response was decided—"I feel it."

After a time he was able, in short sentences, to give fuller expression to his feelings, his heart appearing to overflow with love to the whole school family. He spoke to George Satterthwaite, of the love he had felt for him and his wife, and when assured it had been deep and mutual, he replied—"I know it." Then he mentioned his class with much feeling; "Tell them," he said, "to follow me to heaven; in fact, the whole school, for I love them all." He then mentioned some of the teachers by name, and requested to see one of the boys who was his particular friend; taking him by the hand and

kissing him, he said—"Try to serve God, E——, and meet me in heaven." He spoke to his younger brother who was a constant watcher at his bed-side, and to one of the teachers for whom he sent a few words of affectionate farewell, all his wishes, tending to a meeting in heaven. Very often he spoke of "going home," and seemed to have nothing to bind him to earth. Once G. S. said to him "Dear Henry, what a blessed thing it is that thou hast not a Saviour to seek now on thy suffering bed:" to which he signified his assent; but about half an hour after, evidently remembering the expression, he said with a clear voice, of his own accord, "I have not a Saviour to seek now. I know He is near. He has forgiven me,—I know He has." Then fixing his eyes earnestly on G. S., with a tone of entreaty, he said, "Do ask the boys to forgive me when I have been angry and impatient with them." He was then quiet for a short time; after a while, his mind still turning to the school at large, he exclaimed—"O, Lord! make them love Thee, and serve Thee, that we may meet in heaven."

Once when G. S. took hold of his hand intending to ask a question, mistaking his motive, Henry said—"Am I going now? what a

mercy!—sin blotted out.” Later on in the evening his beloved sister arrived: he knew she had been telegraphed for,—and on seeing her, his eye lighted up again. He at once assured her of his happiness, and that he was going to heaven,—adding quite cheerfully—“don’t fret for me; there’s no occasion.” This he said more than once. A short but precious opportunity was thus afforded for intercourse with his relatives; but the effect of the medicines which had been given for the alleviation of the pain was afterwards apparent in occasional wandering of the thoughts; yet he was able to answer questions sensibly until the close, and knew those about him, sometimes calling them by name.

On Sixth day afternoon, his spirit was released from its suffering tenement—peaceful and calm in accordance with his own recorded prayer.

SAMUEL NEAVE, 59 1 8 mo. 1865

Fordingbridge. A Minister.

GEORGE NEIGHBOUR, 81 22 5 mo. 1865

Dorking. An Elder.

GEORGE NEWMAN, 19 26 3 mo. 1865

Leominster. Son of Henry and Elizabeth Newman.

THOMAS NICKALLS, *Ashford.* 89 8 5 mo. 1865

JOHN PIM, *Belfast.* 64 14 1 mo. 1865

A Minister.

This beloved Friend, the son of John and Hannah Pim, was born at Fancraft, near Roscrea, in the Tenth Month, 1800. From childhood he showed much religious susceptibility, and there is reason to believe that, yielding up his heart to the renovating power of the Holy Spirit, he was early brought to the knowledge and love of the Saviour. He served his apprenticeship, with integrity and fidelity, in Dublin.

In 1825, he removed to Belfast, and settled there. Having felt a persuasion that he was called to the ministry of the Gospel, and being at this period remarkably favoured with the shedding abroad of the love of God in his heart, the time appeared to be come for entering upon this service. But—like too many others, it is to be feared—dwelling unduly upon his own weakness, and his entire unworthiness for such a work, instead of confidingly resting upon Christ as his almighty helper and preserver, his characteristic diffidence induced him to give way to discouragement, and he shrank from present obedience to what he believed to be required of him—the time for the appointed *morning* sacrifice was allowed to pass by unimproved. This want of early faithfulness he afterwards deeply deplored; conscious as he was, and willing to confess, that

it had greatly retarded his spiritual progress. Nor will the thoughtful reader be deprived of the peculiar lesson, which such an acknowledgment is calculated to convey, by the fact that this want of timely dedication to the special service allotted him was not permitted to turn away his exemplary life out of the path of Christian usefulness. Love to God, and love to man did not cease to be the actuating motive of his conduct; his exertions were unwearied in aiding almost every benevolent effort, with which he could conscientiously unite, for the social, moral, and religious progress of the community.

Of our own Society he was an active and valued member. He long filled the important stations of Overseer and Elder, and, having for some years, in obedience to what he believed to be afresh required of him, frequently spoken in our meetings for worship, he was recorded as a Minister in the Seventh month, 1864.

For two years previously his health had been declining. He was seldom without suffering, and often endured intense pain. Yet he bore all not only with patience, but even with cheerful submission, remarking that he had never felt that he could pray that his sufferings might be lessened; but he did very earnestly pray to be enabled to

bear all that was laid upon him. Thankfulness and praise for the many mercies and alleviations still granted him were indeed his continual themes, and so highly did he estimate the privilege of uniting in public worship, that he persevered in the practice under much difficulty, often rising from his bed and setting out for meeting when, unable to bear the motion of any vehicle, walking was the only resource, and his feeble state rendered it uncertain whether he would have power to proceed.

On the 9th of Tenth month, 1864, he attended an adjournment of the Preparative Meeting, and entered with his usual interest and energy into the business before it. The next morning he wrote an affectionate address "to all who attend the meetings of Friends at Belfast," on the important duty, and the right performance of religious worship, which was printed and generally distributed. The First-day after he, for the last time, enjoyed the privilege of being at meeting, and some of his friends could not help being struck by the solemn and emphatic manner in which he commenced his last public prayer: "*Once more we implore thee,*" &c.

The following morning, symptoms of jaundice appeared, and he was soon unable to leave the

house, though not confined to bed till the 26th of Eleventh month. Then the rapid prostration of strength excited alarm, and the doctor feared he could not survive many days. But, whilst the dear invalid was sweetly supported by faith and trust in his Saviour, in the near prospect of death, his Heavenly Father had ordered otherwise. His strength revived,—his mental energies remained unclouded,—and now commenced a series of religious engagements, seldom witnessed in the sick-chamber of the Christian when drawing near the end of his course.

The subject of this brief notice was accustomed, when in health, to cherish a warm religious interest on behalf of his friends, and the youth had long been the especial objects of his tender care and solicitude. The value of immortal souls now so deeply impressed him, that, constrained by the love of Christ, he had the young men of Belfast meeting invited to come to his bedside separately—except when brothers could unite for religious intercourse,—and for a fortnight many hours daily were occupied with their visits. Some of these interviews were peculiarly interesting, and whilst he felt an affectionate desire that “none of the dear young men might be hurt by his communications,” he humbly expressed

his belief that "a solemn visitation had been extended to them;" adding, "If they will but give up their hearts to serve the Lord," &c.

His family usually assembled in his chamber for reading the Holy Scriptures, and waiting together upon the Lord, when he frequently ministered to them or engaged in prayer. On one of these occasions, early in the Twelfth month, the 4th chapter of John having been read, he enlarged on the request of the woman of Samaria: "Give me this water." After a short silence the hymn "Thou art with me, O my Father," being repeated, he remarked: "It is very beautiful;" and when that was followed by "The parting spirit," and he was asked whether he had anything to tell of the land he seemed so near to, he solemnly replied: "I have an abiding faith and trust that my Saviour, who has so long been with me, will care for me and uphold me through all; yet it has not been given me to see, nor do I think it right to speculate upon, or to pry into that which is before us, and of which it has been declared: '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 then prayed for his beloved wife and children, that they might be sustained in the prospect of separation.

One evening, when he appeared to be asleep, he suddenly exclaimed: "O, how precious is the peace of God, when it is felt like a halo around us!" And on another occasion he inquired about a friend at a distance. "Does he go about among the brethren—taking the young by the hand? There ought to be more of this amongst us;—a lively exercise;—if it was the case we should be more spiritual worshippers than we are."

On the evening of the tenth, he was again brought very low, and he seemed to be fast sinking, but said "it was not given him to see how it might be, yet he wished to take leave of the servants, gratefully to acknowledge their kind attentions, desiring that the Lord might bless them." During the night he was calm and peaceful. Once he remarked: "The Lord has been very merciful to me. I feel my Saviour very near. I only wait His time." His dear wife and children he addressed separately, in a very instructive and consoling manner; and words of comfort were also spoken to a dear sister who had come from a distance. Many times during this memorable night he was engaged in prayer, thanksgiving, and praise.

Towards morning the alarming symptoms subsided, and he once more revived. His work was

not yet done, and another month was added to his life. Though still very weak, his understanding was clear, and he was again brought under much religious exercise, His Christian interest was now awakened on behalf of the professors of Unitarian doctrines. To them he felt it required to dictate an affectionate address, which was published in the Papers of the 20th of Twelfth month, containing the following remarks:—

“Being confined to a bed of sickness—possibly of death—I have now, as on former occasions, looked towards you with Christian interest; and feeling the vast importance when coming near the dying hour, of having a well-grounded hope that the faith we hold is the true faith in our Lord and Saviour Jesus Christ, as revealed in its fulness in the Holy Scriptures, may I, my dear friends, whilst strictly avoiding everything of a controversial character, but from pure love and solicitude for your souls' eternal welfare, ask of you prayerfully to consider the subject, and, very often turning your hearts to the Lord, implore of Him that He may help you by His Holy Spirit rightly to understand the whole Truth, and if He condescend to make known to you that any of your views are incorrect, that you may be willing at once to renounce them.”

His motive was kindly appreciated by some of those whom he addressed, and many of other denominations rejoiced in such a testimony to Friends' faith in, and dependance upon Christ Jesus as the only hope of salvation.

His mind now became engrossed by another service. He felt it his duty to invite all the attenders of Belfast Meeting, with whom he had not already had religious interviews, to assemble in companies of from eight to twenty each day in his chamber, to afford an opportunity of uniting with them in waiting upon the Lord, and for expressing his feelings of Christian interest and love towards them. Though these repeated visits often produced a great pressure upon his debilitated frame, yet he could afterwards make the thankful acknowledgment: "The Lord has been with me, a poor pilgrim lying here,"—"but I am trying to serve the Lord, and can only do as He gives ability."—"No service like the Lord's service."

On the 2nd of First month, 1865, the ministers and elders of the Monthly Meeting were convened, at his request, and on the fifth the overseers of Belfast Meeting were received in two companies. These were interesting and favoured opportunities. Whilst making humble allusion to his own experience and his many shortcomings, desiring that

others might be enabled to do better, he enlarged upon the duties of Friends in their stations, and especially encouraged them *lovingly* to take the youth by the hand, to lead them forward in the right way of the Lord. He felt encouraged in the belief that the love of God was shed abroad in the hearts of many of them, and he longed that all the buddings of good might be cherished,—speaking very tenderly of the little children, whose sweet faces had done him good.

During the seven weeks he was confined to bed, besides Friends thus congregated, he had interesting interviews with relatives and acquaintances of various classes, ages, and denominations, to whom counsel and encouragement flowed freely from a heart deeply imbued with the love of God; and the desire to draw all to Christ the Saviour, that they might become fruit-bearing branches in Him, the living Vine. It was computed that about three hundred were thus admitted—none being refused while he had strength to receive them.

The night following the last-named interviews, he touchingly informed his wife that “he had sought to know the Divine will, and to do it; that the different requirements—except another interview with his own family—appearing to him to be now accomplished, he could not but believe

the final hour was near." On the doctor next day confirming this opinion, and saying that he might expire any moment, he wished his only absent son to be again summoned from Dublin. He arrived that night, and was present at the last farewell opportunity, when each member of the family was again affectionately addressed.

Allusion being one day made to the great exertion he had undergone in accomplishing his various services, and the fear being expressed that he was wearing himself out and would shorten his days, he emphatically replied, "I do not think it has shortened my life one hour." And during the whole course of his illness it was instructive to observe his dedication of soul, his cheerful resignation to the Divine will, his freedom from anxious forebodings, and his patient endurance of the varied fluctuations and sufferings of the sinking frame.

He lingered a few days longer, till articulation, which had become indistinct, entirely failed; but consciousness remained; he recognised those around him, and was frequently observed in prayer. On Seventh day, the 14th of First month, about nine o'clock in the morning, he gently expired.

For the last three hours he lay quietly, breath-

ing softly as an infant, with his eyes fondly resting on his beloved wife and children, the pressure of his extended hand indicating the sympathy of which utterance was denied him, whilst his countenance was beautifully irradiated with heavenly joy, conveying the consoling impression that the redeemed spirit was permitted to view the opening pearl gates of the Celestial City, before it left the wasted tenement, to join, it is reverently believed, that countless multitude, who, having come out of great tribulation, and having washed their robes, and made them white in the blood of the Lamb, are before the throne of God, and serve Him day and night in His temple.

ROBERT RANSOME,	69	6	11 mo.	1864
<i>Ipswich.</i> An Elder.				
MARY RHODES, <i>York.</i>	61	6	2 mo.	1865
CHARLOTTE RICHARDSON,	60	28	5 mo.	1865
<i>Trew Mount, Grange.</i>	Wife of James G. Richardson.			
CORNELIUS RICHARDSON,	3	5	5 mo.	1865
<i>Newcastle-on-Tyne.</i>	Son of James and Augusta Richardson.			
GEORGE RICHARDSON,	51	3	2 mo.	1865
<i>Newcastle-on-Tyne.</i>				

In the midst of an active and useful life, this

dear friend was struck down by the disease which, in little more than an hour, terminated in death. He had risen that morning as usual, and partaken of his breakfast with relish, after which he read to the servants the 116th and 117th Psalms. He then proceeded to his little garden, and after working there for half-an-hour, and subsequently transacting some business in his office, he went to the soup-kitchen, to assist at its re-opening. Here he was seized with pain in his breast, and shortly afterwards was conveyed home, where, in about a half-an-hour, he ceased to breathe. His brother having left the room for a minute or two, to procure a medical book (the doctor not having arrived) on returning found that the vital spark had fled; the peaceful countenance denoting that the conflict had not been severe.

How loudly do events like these proclaim to us, "Be ye also ready; for in such an hour as ye think not the Son of Man cometh." How plainly such dispensations of Divine Providence show the sovereignty of God, and lay man's wisdom and power prostrate in the dust; for the Lord's ways are not as our ways, nor His thoughts as our thoughts. They teach us, indeed, the humbling truth that we know not what a day or an hour

may bring forth, and that in Him alone we have life and breath, and all things; but they have no tendency to shake the blessed assurance of those who, in the spirit of adoption, can call God "Father," and put their whole trust in Him. Such, it is believed, was, in a large degree, the happy experience of the subject of this notice.

From early life, he greatly enjoyed the privilege of attending all the meetings for worship and discipline within his reach, and it appears that for nearly thirty years an impression had rested upon his mind that he should one day be called to speak publicly as a minister of the Gospel. After much conflict of mind, he eventually yielded to this conviction of duty. An impediment in his speech to some extent increased his difficulty; but it is worthy of remark, that in his ministry this obstacle was almost, if not entirely removed, and his communications were often attended with much weight and power. Salvation by and through Christ appeared to be the end and aim of his preaching, and great was his earnestness and fervent his aspirations that all mankind might be brought to a saving knowledge of their Lord.

He was deeply sensible of his own sinfulness and unworthiness, and of his utter helplessness

in himself, but he had also largely tasted that the Lord is gracious and full of compassion to the penitent sinner. Having come himself to the fountain set open for sin and for uncleanness, and having herein experienced his sins to be washed away, he felt called to plead with others, with all the earnestness of which he was capable, that they also might become partakers of the like precious blessing. Within the last year or two of his life especially, and often through very deep discouragement, he seemed to feel that he had a work to do for his Lord, and that his own time was short. Faithfully, therefore, did he seek to yield himself up to the service which, he believed, was required at his hands.

He has left behind him a somewhat voluminous journal, commenced in the twenty-first year of his age, but we are unable, from want of room, to give more than a passing allusion to it. Besides indicating the depth of his convictions with regard to the great truths of the Gospel, and the conflicts and joys which marked his inner life, these memoranda show the different steps, by the taking of which he was prepared for that more public service of his Lord, on which he entered but a comparatively short time before he was called from the church militant to the church triumphant.

It was God's "love in Christ Jesus; His sufferings, His agonising conflict; all for us," that constrained him to say, "Here am I; send me." "Open Thou my lips, and my mouth shall show forth Thy praise." Then came the "very solemn feelings that the prospect of such service" raised in his mind, and the "fervent and strong desires, lest dishonour should be brought on the precious cause of truth" through him, with longings "for more and more purity of life and conversation, which would accord with the solemn calling." Then we seem able to trace increased diligence in such work as his hands found to do, as among his scholars in the First-day school, whilst his soul was often poured out before the Lord on behalf of those with whom he was connected in religious fellowship. As his path became plain, he yielded to what he believed to be his duty, and had very gratefully to acknowledge "that truly the Lord is a good Master, and gives to His servants, who seek to do His will, wages, such as this world can never afford."

The last notice in G. R.'s diary is dated Eleventh month, 14th, 1864, and has reference to an apprehension he had some time entertained, that it was required of him to pay a visit, "in the love of the Gospel," to the Monthly Meetings of Pardshaw,

Allendale, and Carlisle. His not being certified as a minister presented peculiar difficulties with regard to this journey, but after close examination of his own heart, though deeply conscious of his unworthiness, he felt unable to rest without offering himself for the work. He therefore conferred with some friends of his own Monthly Meeting, and, with their encouragement, he proceeded to the accomplishment of this little service. He gratefully appreciated the kindness of the friends whom he visited, who failed not to make way for him in attending the meetings held in usual course.

On his return home, he complained of feeling unwell, but this indisposition seemed to have passed away, and his accustomed cheerfulness returned. A few weeks afterwards, however, as has been stated, he was suddenly called away (may we not confidently believe) to hear, through adorable mercy, those words of welcome he had so fervently coveted: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

EDMUND LOUIS RICHARDSON, 10 16 4 mo. 1865

Shotley Bridge. Son of Jonathan B. and Rachel Richardson.

- WILLIAM RICHARDSON, *York*, 83 18 10 mo. 1864
- HENRY RIDGWAY, jun., 25 2 9 mo. 1865
Waterford. Son of Henry Ridgway.
- REBECCA ROBERTS, 87 23 7 mo. 1865
Ipswich. Wife of William Roberts.
- ELIZABETH ROBINSON, 74 12 9 mo. 1865
Halton, Lancaster.
- DINAH ROBINSON, 68 24 2 mo. 1865
Pardshaw. Wife of Joseph Robinson.
- ARTHUR ROBINSON, 4 10 1 mo. 1865
Pardshaw. Son of Wilson and Elizabeth Robinson.
- SUSANNAH ROBINSON, 53 5 10 mo. 1864
Kilnock, Carlow.
- SARAH ROBSON, 25 18 11 mo. 1864
Liskeard. Daughter of Henry E. Robson.
- REBECCA ROSS, 67 9 12 mo. 1864
Maryport. Widow of Nicholas Ross.
- ANN ROWNTREE, 36 4 11 mo. 1864
Scarborough. Wife of John Rowntree.

Ann Rowntree was the second daughter of George and Eleanor Webster, of Halifax, and was born there in the year 1828. She lived for twelve years at Ackworth school, first as a pupil, afterwards as a teacher, and thus became known to a wide circle of Friends.

In 1853 she was married to John Rowntree, of

Scarborough. Here, in the management of a large household, consisting of several young men in addition to the other members of the family, she acted with a diligence, gentleness, and unselfish consideration for others, which caused her to be esteemed and loved by all under her influence. Those who knew her were often astonished to observe how much she was able, quietly, cheerfully, and efficiently to accomplish, notwithstanding much bodily weakness.

The period of conversion is rightly regarded as the turning point in the believer's life: it is his spiritual birth-day,—the time when a new order of things begins in his soul,—when he first lives to God, and, taught by the Holy Ghost, calls Jesus, Lord, and acts accordingly. Yet there are many who, after a comparatively distant walk, have been again so graciously and powerfully aroused by the Lord's Spirit working in them, that a change passes over them, leaving even a stronger impress than the first. This is not unfrequently the case with those on whom the light of life at first dawned very gradually or very early, or who, from careful religious training or other causes, had not in the first place to make any marked change in their outward lives. This we believe to have been the case with the subject of this sketch.

In the early part of 1858, she lost a darling boy, when about a year old. This event exercised a powerful influence on her mind, in drawing her nearer to her Saviour. The Holy Scriptures were much more diligently perused, and her seasons of private retirement were more frequent and more prized. She has left no memoranda behind by which we can trace the progress of her spiritual life ; but her daily walk from this period bore evidence to a steady growth in grace. She was very fearful of expressing anything that might give a more favourable impression of her religious standing than she felt was warranted, yet she did not refuse to manifest by words, as well as actions, whose she desired to be, nor occasionally to urge others also to choose Him for their portion, whose blessing she had learned to prize above all earthly good.

The commencement of the illness which terminated A. R.'s life was very sudden. Whilst engaged in conversation in the dining-room on Seventh day evening, the 20th of Eighth month, 1864, she suddenly ceased speaking, and rested her head upon her hands. In reply to her husband's anxious inquiry as to what was the cause, she said, "I don't know, but I feel exceedingly ill." She was speedily got up stairs to bed, and

her medical attendant was very soon by her. From this attack she so far rallied as to get into the drawing-room a few times, but she was never down stairs again.

Throughout her illness she took a very serious view of it, and occasionally spoke of the result as very uncertain. But it was not until the early part of the 10th month that her friends became fully sensible of her dangerous condition. From this time she grew rapidly weaker, and, as she felt the end drawing nearer, she was able much more freely than before, to express to those around, her feelings as to the future.

On First-day evening, the ninth of 10th month, after the parable of the Prodigal Son, and part of Psalm xxxiv., had been read at her request, she said, "Oh, that parable of the Prodigal Son—how full! I have read it over and over again, but never saw it as I do now. Oh, the Saviour's love! I have been very far from what I ought to have been, but in His great love He has forgiven all my sins and received me right into His house, and fed me with the best of food. For thee, my dear husband, and the dear children, my heart is *so full*; but I cannot do more than express my earnest desire that you may all come to Jesus, and give up your whole hearts to Him. I feel I

have not done my duty as a wife or mother, but I cannot recall the past, and I believe all is forgiven for Jesus' sake."

The next day, referring to what had passed the previous evening, she said, "Whilst I do earnestly desire to be preserved from saying one word which I do not feel, I do also wish to be kept from dishonouring my Lord, who has dealt so graciously with me;" adding, "Oh, magnify the Lord with *me*, and let *us* exalt His name together."

After the birth of an infant, on the 17th of Tenth month, the doctor's hopes were strengthened respecting ultimate recovery, in which feeling her anxious family also tremblingly shared; whilst the dear patient sufferer herself continued to dwell upon the uncertainty of the future.

On its being remarked the following day, what a cause of thankfulness it was that she had been preserved in such calmness and peace, she replied, "It is indeed; it is wonderful to me how I have been spared much of anxiety and of conflict; so that I am sometimes led to query whether I am deceiving myself, but at other times I feel I cannot distrust my merciful Saviour; for while I have been in this room He has told me so plainly that He is *my* Redeemer—*my* Saviour—and He never said 'Seek ye my face in vain.'"

On the 20th, when feeling very feeble, after a time of great exhaustion, she expressed her satisfaction that her friends were not deceived as to her state. It was replied that they were not without some hope of her recovery, but that they were aware she was in great danger. She responded, "That is just as I feel. Oh! I have clung so to you all to-day; I find I have not yet been made willing to give you up;" but added, "If my being taken from you is made instrumental in bringing you closer to Christ, and in making you give up your hearts entirely to Him, it will be worth all. I should have been in a very different state, spiritually, if I had given up my heart years ago, entirely to my Saviour; but it is wonderful how He has all along followed me. This is a fiery trial that we are passing through, and the furnace is heated very hot; but God is faithful. Oh, the cares of this life! I wish every one to know that they do choke the good seed and make it become unfruitful."

On Sixth-day morning, the 21st, she said to her husband, "During the night I have been afraid that we have been using expressions beyond our christian attainments; and, if we do, this is hypocrisy; and God cannot bear hypocrisy, for He is a God of truth. I do desire that we may

not utter one word on these subjects which does not proceed from the heart, for I am conscious of much, *very* much unfaithfulness, but I do wish to magnify the love and mercy of my Saviour."

She afterwards spoke of the children, pointing out the peculiar disposition and besetment of each, and the kind of treatment which her experience had proved best suited for them, and expressed the hope that they might be taught to go at once to their Saviour whenever they did wrong, and seek forgiveness of Him. She then went on to say, "Whether I am restored or not I do desire that the effects of this chastening may never pass away, but that we may all be brought closer to Christ. I am conscious of my great unfaithfulness both to the young men and the servants, who have been so very kind; and there is my kind and faithful nurse, who has done everything that could be done for me,—I might have spoken to her a word for my Saviour, but my thoughts have been too much occupied with worldly cares. This morning Satan brought before me something I had done as being a good work that I might trust in; oh, it was very cruel of him, but I was enabled soon to look to Jesus only."

During this day the dear invalid felt as if the end was very near. In the afternoon she saw

the nursemaid, and impressed upon her the importance of her position with the little ones,—the need of care in speaking to them, and the great influence of her example upon them; she also besought her very earnestly and affectionately to give up her whole heart to the Saviour. She afterwards took leave of the three other servants, and asked them to forgive her for her unfaithfulness in not oftener speaking to them of the love of Christ.

It was scarcely thought she would survive the night, but, contrary to expectation, a temporary revival of strength took place. Early on Seventh-day morning, the 22nd, she said to her husband, “Meet me in Heaven, dear, and bring *all* the children. Oh, that we may all be re-united there! re-united in singing the praises of Him ‘whose mercy rich and free’ has, notwithstanding all my unfaithfulness and wanderings, received me back into His house without one word of upbraiding, and has given me the assurance that for His own sake He has blotted out all my sins. Oh, to be admitted within the pearl gates—it is marvellous! Oh, the preciousness of that blood which has washed *me* clean, and made *me* fit to enter into that pure and holy place!—it is marvellous; if it depended upon my own *works* I

could not have been saved, for I have none to bring,—it is

‘Jesus, Thy mercy rich and free,
Has suffered me to come to Thee.’

We have been surrounded with all the comforts and luxuries which belong to our station in life, but we have taken them as matters of course instead of accepting them as blessings from our Heavenly Father’s hand.”

When apparently passing through the valley of the shadow of death, she replied, in answer to the question if her Saviour was with her,—“I have nothing to do but to lie in His arms,—I have no power to do anything else. I told Him I did not know how to get over the river, and I asked Him to carry me; so you see He ‘is able to do exceeding abundantly above all we can ask or think.’ You must praise Him,—praise Him,—praise Him,—praise Him,—for a sinner snatched from Satan. It seems to me as though Heaven and earth ought to unite in singing the praises of Him who hath redeemed me, and washed me, and made me white in His own precious blood. Gather the sinners,—gather the sinners to Jesus,—this is what you must do; I have not done it—but if I had, no work of mine could have entitled me to Heaven,—Oh, no!

‘ Jesus, Thy *mercy* rich and free,
Has suffered me to come to Thee.’

—but still He would have us labour to bring sinners to Him.”

On First-day, the 23rd, she sent messages of love to her father, brothers, and sisters, and other absent relatives, as well as to many other friends by name, saying she felt as if she could send it to each member of the meeting; adding, “ Give my love to *all* my friends.” She said, “ The Tempter presented to my view to-day some self-righteousness for me to trust in; but I had not to struggle with him; my Saviour rebuked him, and he had to withdraw.” When told that prayer had been offered that the afflictive dispensation under which they were passing might be blessed to their little meeting, she said very emphatically, “ *I am glad of that*; for if my being taken, such a poor unfaithful member of the meeting as I have been, should be the means of bringing any closer to their Saviour, it will indeed be a mercy.” She afterwards referred again to this, requesting that too much might not be made of what she had said, so anxious was she that no one should think too highly of her Christian attainment: of this she took a very humble view, and often spoke of herself as a

sinner saved by grace, after years and years of rebellion.

On Second-day, the 24th, when both she and those around her thought the end was near, the dear invalid remarked, "If anything is said of me, be sure it is, 'A sinner saved by grace;' I want you all to know I have not one doubt—not one fear. Perhaps few have had more fear of death than I have, but now all is taken away. In coming to the Saviour just as I was He did not reject me; His mercy full, rich, and free, has followed me all my life long. I want you, who are left a little longer, to bring others to the Saviour. Oh, if by my death *one* sinner may be brought to the Saviour, that is what I want. He has supported me through this illness and intense suffering, I hope to His glory,—this room has been to me a sanctuary." After sending messages of love to some of her friends, she said, mentioning one by name, "I should like you to know how helpful his prayers and exhortations have been to me;" adding "that she feared the meeting had suffered from want of a more united exercise of spirit." She again wished to see the servants, and said to them, "Having lingered here a few days longer, I thought I should like once more to bid you *farewell*, and to tell you I

die perfectly happy. I have not one fear of death, my Saviour has taken that all away; He has washed me in His own blood, and is about to present me *faultless* before His Father. I wish I could impress upon you the immense importance of having your sins pardoned whilst in health. If I had not sought my Saviour until I came to my death-bed, it seems to me impossible that I could have struggled so long; but His mercy, which is free to me, is equally free to you all. *Farewell!* and may our next meeting be 'before the Throne of God in Heaven;' be sure you meet me there." In her continued care and affectionate interest towards every member of their large family, the beloved sufferer wished a message of dear love to be given to the young men; adding, "Tell them I have been preserved in perfect peace to the very end, entirely owing to the free mercy and pardoning love of God in Christ Jesus."

During the evening, her husband remarked that he thought the struggle could not last much longer, but hoped that grace would be vouchsafed to the end; she answered, "I know it will; it is wonderful to me the ease of dying,—carried in the Saviour's arms; my mind is kept in perfect peace, trusting in God. I now know the meaning

of the words, 'More than conquerors through Him that loved us;' and I want you all to return thanks on my account. I feel almost impatient to be singing His praises; but I hope I am willing to be kept here as long as it may be for His glory. I don't know how long I may be able to speak, so I will now bid you all *Farewell*, and thank you for your great kindness to me. I again repeat that my Saviour has taken away all fear of death; I could not have thought it possible, but that is just because of my not accepting the words 'More than conquerors;' and I want you all to learn the lesson which our Heavenly Father designs to teach us by this very solemn event."

Very tenderly did the dear mother feel for her precious children, in the prospect of leaving them; she longed that they should not think with dread of the separation, saying, "Don't be gloomy with them, nor give them a gloomy idea of death: it is very *solemn*; but when you speak to them of the love of Jesus, and tell them that He has taken me to dwell for ever with Him, how can they understand or believe in this *love* if you are sad and sorrowful? Tell them of their Saviour's *love*; tell them their mamma is in Heaven; and speak to them of me as there *with Jesus!*"

The night was one of very much suffering. She spoke of the pain as intense, but desired that she might be enabled to glorify God through all, and that she might do nothing to mar His work. She would not wish her sufferings shortened by one hour, nor diminished in intensity, unless it were entirely in accordance with her Heavenly Father's will. Her sole wish was that her Saviour might be glorified in her, and that sinners might be brought to Christ.

Third-day, the 25th, was a very quiet one. She took leave of her medical attendants, thanked them for their very kind attention, and exhorted them to give up their hearts entirely to their Saviour. She told her nurse to tell everyone she knew to come to Christ; "Don't say a word about me, nurse,—not a word about *me*,—but tell them of 'Jesus, whose mercy rich and free,' has pardoned all my sins for His own name's sake."

On Sixth-day morning, the 28th, there was an increase of fever; she also suffered much pain in the head from exhaustion of the brain, and it appeared as if a cloud were permitted for the present, to shut out the prospect of that bright home into which she seemed on the point of entering. This increased until three o'clock in

the afternoon, when she was heard to say, "O, Heavenly Father! if consistent with Thy holy will, I do most earnestly beseech Thee to take away this load of agony." A minute or two afterwards, she exclaimed, "It's all gone!—it's entirely gone! Praise the Lord!" repeating the latter several times, and then added, "O Heavenly Father! I *do* thank Thee that Thou hast at length heard me and removed this immense load; for it did seem indeed as though the very heavens were brass."

On First-day, the 30th, she inquired of her husband if he had heard anything of the meeting that morning, adding: "I think they would meet again under solemn feelings; for thou knows, 'if one member suffers, all the members suffer with it.'" In reply to the remark that perhaps she was kept here a little longer for their sakes, she said, "It has been a comfort to me to think that perhaps the sufferings of such a poor member as I am, might be the means of introducing our little meeting into a united exercise."

For the few remaining days she scarcely spoke, except in answer to questions. The oppression in the head, previously alluded to, returned, but at intervals she was able to doze for a considerable time.

A short time before the close, on being asked if she was comfortable, she said, "Quite,"—and, from the expression of entire peacefulness which rested on her countenance, it was evident that she felt both a bodily and spiritual calm. A few hours afterwards, she quietly passed away from all that was dear to her on earth, to be for ever with her Saviour.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."—1 Thess. iv, 13, 14.

MARY ADELAIDE RUTTER, 2 28 6 mo. 1865
Mere, Wiltshire. Daughter of John F. and Hannah P. Rutter.

PETER SADLER, *Wigton.* 74 24 11 mo. 1864

FREDERIC STURGE SARGENT, 8 15 9 mo. 1865
Paris. Son of Frederic and Lucy Sargent.

SOPHIA SATTERTHWAITE, 45 25 5 mo. 1865
Alderley Edge. Wife of Thomas Satterthwaite.

SAMUEL SATTERTHWAITE, 73 29 9 mo. 1865
Aekworth, late of Gorton, near Manchester.

JANE SAUNDERS, 75 20 11 mo. 1864
Waterford. Widow of George Saunders.

ANDREW SAUNDERS, *Stockton.* 67 14 2 mo. 1865

- HANNAH SCHOLEFIELD, 76 21 9 mo. 1865
Kingsholm, near Gloucester. Widow of James Scholefield.
- ALICE MARY SCOTT, 17 16 6 mo. 1865
South Shields. Daughter of Thomas and Caroline Scott. Died at School, at St. Quentin.
- ESTHER SEEBOHM, 66 28 10 mo. 1865
Luton. A Minister. Wife of Benjamin Seebohm.
- KATHARINE ELLIS SEWELL, 7 24 4 mo. 1864
Hitchin. Daughter of Joseph S. Sewell.
- HANNAH SHARP, 50 24 12 mo. 1864
Croydon. Widow of John Sharp.
- HANNAH SIMMONS, 36 9 5 mo. 1865
London. Daughter of E. L. Simmons.
- JOHN SIMONS, Age not reported. 23 11 mo. 1864
Reigate
- MARY SIMPSON, 66 3 2 mo. 1865
Melksham. Wife of William Simpson.
- THOMAS SMITH, 15 6 4 mo. 1865
Thirsk. Son of Bartholomew and Isabella Smith.
- JOSEPH SMITH, *Hull.* 96 24 1 mo. 1865
- SOPHIA SMITH, *Scarborough.* 75 1 2 mo. 1865
- MARY SMITH, 85 11 3 mo. 1865
Malton. Widow of Bartholomew Smith.

HENRY SMITH,	60	23	11 mo.	1864
<i>Great Bardfield, Essex.</i>				
HANNAH SOWDEN,	57	14	1 mo.	1865
<i>Yeaton. Wife of Benjamin Sowden.</i>				
JEREMIAH SPENCER,	75	5	7 mo.	1865
<i>Cockermouth.</i>				
JEREMIAH SPENCER, JUNR.	31	14	7½ mo.	1865
<i>Cockermouth. Son of the above.</i>				
JOSEPH HOOPER SQUIRE,	77	27	6 mo.	1865
<i>Great Arnwell, near Ware.</i>				
ANN STANDING, <i>Southwark,</i>	95	12	8 mo.	1865
<i>Widow of Eli Standing.</i>				
MARY SIEER, <i>Derby.</i>	80	26	2 mo.	1865
HANNAH STEPHENSON, <i>York,</i>	64	17	7 mo.	1865
RICHARD STERRY, <i>Croydon,</i>	80	23	2 mo.	1865
AGNES STEVENS,	54	9	3 mo.	1865
<i>Liverpool. Wife of Joseph Stevens.</i>				
JOSEPH STEVENS,	56	2	9 mo.	1865
<i>Liverpool.</i>				
ESTHER STURGE,	81	20	8 mo.	1865
<i>Northfleet, Kent.</i>				
SARAH STYLES, <i>Rochester,</i>	77	31	10 mo.	1864
<i>Widow of Robert Styles.</i>				
WILLIAM HENRY SUTCLIFF,	30	13	2 mo.	1864
<i>Southwark. Son of William Sutcliff.</i>				
ESTHER SUTTON, <i>Scotby,</i>	72	17	3 mo.	1865
<i>Widow of Elihu Sutton.</i>				

MARY SUTTON, *Scotby*, 51 2 7 mo. 1865

Wife of William Sutton.

ROBERT SYKES, 57 23 5 mo. 1864

Shepley, near Huddersfield.

This humble and simple-minded Christian was a member of the Society of Friends only about five years, but gave evidence during that time of having received a gift in the ministry; in the exercise of which he became more and more diligent towards the end of his course, though he was never recorded as a minister by his Monthly Meeting.

He was born of poor but honest parents, being the son of William and Sarah Sykes, of Shelley, a village adjoining that of Shepley, where he died. He was left a fatherless child at the early age of four years and a half; but his uncle, James Sykes, of Shelley Woodhouse, took him to his home, watched over him, and endeavoured to train him up in the fear of the Lord. Indeed, the amiable character and pious example of this uncle is still spoken of, by those who knew him. He often had religious meetings in his own house, and was a consistent and valued member of the Methodist New Connexion; or that section of the Wesleyan society, which adopted a separate organisation in regard to church discipline in the year 1797, under the late Alexander Kilham.

When Robert Sykes was yet a boy, about eight years old, he had an accident, by which his arm was broken in three places, and he was, in consequence, laid up for two months unable to work. During this period, as he afterwards mentioned with satisfaction, he read the Bible through with great interest and pleasure, as well as other good books. This may probably have laid the groundwork of that accurate acquaintance with Holy Scripture, for which he was distinguished in after-life. His uncle became very ill six years after this; and, though he partially recovered, was unable to follow his business as a hidedresser; all which proved a great disadvantage to Robert, who was in consequence deficient in skill, when he tried to set up business for himself. But looking upon it afterwards as one of the dealings of Providence with him, in connexion with the religious training he had had, he would often say "his portion was not in this world."

Notwithstanding the care exercised over him, he did not exhibit the signs of decided religious conversion till he was about twenty-two years of age. The Spirit of the Lord, as he expressed it, was then at work in his soul, and he was greatly impressed by hearing a sermon on those words of

our Lord, "On whomsoever this stone shall fall, it will grind him to powder." He saw the necessity of a change of heart, and went home with a determination to live a new life. The constant prayers of his uncle (who died about a year previously,) were answered, and his care rewarded ; and Robert Sykes, after much earnest seeking, obtained peace of mind ; "The Spirit itself bearing witness with his spirit, that he was a child of God." He entered into fellowship with the New Connexion Methodists, was diligent in attending their chapel at Shelley Bank, became a class leader, and went on his way rejoicing. "I often remember," says his bereaved widow, "how happy he was in those days, amidst all our crosses outwardly : for many a time we did not know where the next day's meat was to come from. But the Lord always provided for us, and often in such a way as we never expected."

A member of the same congregation states that, "for many years the brethren in the church thought he had gifts for more extensive usefulness, and in 1837 his name was entered on their Preachers' Plan." He was accordingly called to occupy the pulpit, but was much concerned at this appointment ; for though he had often been drawn in more private companies to exhortation

and prayer, and now attempted to fulfil what was expected of him, he felt he could not enter on these engagements by fixed appointment, and declined to do so; but continued to labour in the Sabbath school, at their class-meetings and in his own family.

Such was the course of Robert Sykes's religious experience till he was more than forty years old. But, about the year 1847, divisions arose in the New Connexion Church, through the preaching of Joseph Barker, who was at that time stationed at Halifax. Joseph Barker being considered a man of unsettled opinions (though at one time he appeared likely to be useful in upholding the unlawfulness of war, and in advocating freedom of conscience) was expelled from the New Connexion. A separation followed; many serious individuals in that neighbourhood withdrew, and, under the name of "Christian Brethren," formed independent congregations, on what they thought (to use the words of one of their number) "truly enlightened and pure Christian principles; objecting to a hired ministry, some of them giving up singing and stated prayer, and their views being much in unison with the Society of Friends on War and Peace, Baptism and the Lord's Supper (so called)."

Occasionally the late George Bird, a clergyman who resigned his living at Cumberworth from scruples on several of these subjects, preached in their meetings. Robert Sykes united himself with these separatists, and had meetings in his own house. The leader of this secession, however, soon evinced that he was not on the right foundation. He wandered away from the truth as it is in Jesus, lowering the Christian standard, depreciating the Sacred Volume, and denying the Divine character of our Holy Redeemer.

Great scattering followed; some (alas! too many) travelling the downward road to scepticism and infidelity. In this time of darkness, Robert Sykes was one of the first to withdraw from their meetings; but he was much bewildered and perplexed by reading Joseph Barker's publications, until even the Bible itself was no longer dear to him, and he left off reading it. He became isolated, and seldom went to any place of worship. In this condition he continued for some years, but found no solid satisfaction. He had lost his first love, and nothing could supply the void. Yet Divine mercy was at length extended towards him, and, in an unlooked-for manner, his attention was turned to the writings of Friends.

At the time alluded to, five of his large family

being grown up, and having left the paternal roof, he was living in a stone house he had built for himself on the hills near the head of the River Dearn; but one evening went down into Shepley, to hear a temperance lecture in the British school-room. It was a stormy evening, the company was only small, and a young Friend was requested to take the chair. Robert Sykes was arrested by the earnestness of the speaker, but was most struck with his arguments against the practice of smoking. The result was, he was induced to lay aside the pipe; after which he discovered that he had a great deal of leisure at command, which, heretofore, had been consumed in the chimney corner with his tobacco. It so happened that a member of our Society had placed a small library of Friends' books in the Shepley schoolroom, to be lent out gratuitously under the care of the schoolmaster, and some of them were from time to time brought home by Robert Sykes's children, who attended the school. Having always been of a reading turn, these books soon engaged the father's attention in his vacant moments, and the more he read, the more he seemed to appreciate the views of Christian truth unfolded in them. He constantly told his children to bring him more books; and repairing to the cottage of a Friend,

who lived like himself on the hills, he searched up others, till he fell in with a volume of George Fox's life, which interested him greatly.

He now felt inclined to attend a Friends' meeting, and, encouraged by an acquaintance, went to one at Highflatts, not far from his residence. It was held in silence, but on sitting down he felt it to be so truly solemn, that he found comfort and peace. "Oh! how glad I am," said he to his wife, "that I have found a place where I can worship the Lord as I ought." His spiritual eye was opened, the Bible became more precious to him than ever, and he could not be satisfied to attend any other place of worship. On one occasion being asked if he would not go to hear a particular minister at the chapel, he declined, saying, "he had seen beyond that." One of his friends writes of his first coming to Highflatts Meeting, "He told me that he had often felt overjoyed that he got there, for he felt the Lord was with them; who healed all his backslidings and loved him freely; and the promises of the Bible came to him as powerful and refreshing as aforetime."

Such was the fervency of his spirit, that he was soon constrained to give utterance to the exercises of his mind in our religious meetings, and it was

affecting to hear him condemn his backsliding, and express his thankfulness for the Divine mercy in renewing his faith in the work and merits of our blessed Saviour. It was on a First-day afternoon, in the Third month, 1859, when Isaac Robson, of Huddersfield, had read a paper entitled "*Thoughts on Christian Worship*," that Robert Sykes first spoke in Highley's Meeting House from Heb. xii., 12, "Wherefore lift up the hands which hang down, and make straight paths for your feet, lest that which is lame be turned out of the way," and in the course of his remarks enlarged on the necessity and efficacy of prayer, quoting the words of a hymn,

"When Moses stood with hands spread wide,
Success was found on Israel's side:
But when through weariness they failed,
That moment Amalek prevailed."

And urging the solemn consideration, that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Three months afterwards, he made application for membership, and was at once received. Those Friends who had the privilege of visiting him on that occasion, well remember the unpretending, serious, and tender-spirited manner in which he described his religious progress.

He was very regular in the attendance of meetings for worship, whether held on First-days or in the course of the week; nor would he be absent, except for some very special reason. For they were precious opportunities to him, in which he was sensible of the Divine favour, and of that rejoicing in Christ, and heavenly peace, "which the world can neither give, nor take away;" and often did he speak out of the abundance of his heart to the edification of others. On one occasion, having an extra order for work, he ventured to stay from the meeting which was held on Sixth-day, to execute it more promptly. But his work was spoiled from being proceeded with too hastily, and he found it would have been better done if he had suffered it to lie while he went to the meeting. He felt reprov'd, and resolv'd in future not to allow outward business to set aside these religious engagements.

Many persons having to walk upwards of two miles to the meeting at Highflatts, another meeting was held on First-day evenings in a vacant cottage belonging to a Friend in Shepley; where, after reading the Scriptures, the company sat a considerable time in silence. At these meetings too, Robert Sykes was a constant attender, and there, as elsewhere, often spoke to the satisfaction and

comfort of those assembled. His manner was simple and devout, and his communications, though not lengthy, were clear and weighty. Nor was his concern for the welfare of the church, and the growth of true spiritual-mindedness, confined to his own neighbourhood. He was glad, when able, to attend the Monthly and Quarterly Meetings. On one of these occasions, when some young Friends seemed to think that they might find more comfort and instruction in other modes of worship than that of their own religious society, he felt called upon to say, that having tried other modes of worship, and derived benefit from them, he could yet testify, that he never found so much comfort and profit anywhere, as in the meetings of Friends. A short but remarkable testimony to Gospel truth, delivered a few months before his death in the Quarterly Meeting at York, made a striking impression on many who heard it.

Feeling it to be more than meat and drink to do his Heavenly Father's will, he devoted much of the last winter of his life, in company with a beloved friend, to a series of religious visits from house to house, in the scattered district of hill and dale around his home; having, a year previously, removed to a cottage in Shepley. This work of Christian love, which extended to fifty

families, was undertaken after much thought and religious concern, and yielded him true heartfelt peace and satisfaction. It was not limited to members of his own religious communion. The visits were generally received with much cordiality, and many expressed the spiritual comfort they derived from them.

This was his evening sacrifice. His health gave way, and symptoms of pulmonary disease, which he had had to contend with on a former occasion, returned in an aggravated form. He was soon unable to travel up the hills to High-flatts meeting, though he continued for two months longer from time to time to get to the cottage meetings in Shepley, on First-day evenings; and some of these occasions are spoken of as being favoured with a powerful overshadowing influence of the Holy Spirit,—“preciously bedewing seasons, never to be forgotten while memory retains its hold.” During this winter, too, as well as the previous one, he had meetings in his own cottage at Shepley, on Fourth-day evenings, for the reading of Friends’ journals and the Holy Scriptures.

One who saw him eight days before his close, says: “His confidence appeared unshaken, and his peace strong. He did not seem to regret or

mourn over anything; only, if it had been the will of his Father in heaven, he would have liked to have laboured and done more good in the world before he departed hence; but he was quite resigned." Another, who had been an intimate friend from his first religious awakening, writes with much feeling: "That truth, which he loved in health, supported him in sickness; and his greatest desire to recover was that he might be more useful in bringing sinners to Christ. As his health and strength went down day by day, the inner man got stronger and stronger. It was my privilege to see him often, and it was a great pleasure to be in his company, — he was so heavenly-minded."

Many of his brief expressions during the last few days of his life had reference to his faith in the Redeemer; and he addressed a near relative, whose views on this point he thought unsound, telling him, with great emphasis, that nothing short of a Saviour, who was God as well as man, could support him in his hour of need. "My Saviour," he would say, "is precious to me. I lean on Jesus. It is on Jesus I rest, and put my trust. Do not be ashamed to own Christ. No one can change the heart but Christ alone. I am on a sure foundation. Come, Lord Jesus." And

he would appropriate the words of the hymn—

“ Not a cloud doth arise
To darken the skies,
Or hide, for a moment, the Lord from my eyes.”

The evening before his death he said, “ We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.” He was then very feeble; but a friend standing near said to him, “Thou canst say so?” He replied, “I can.”

On the day of his departure, he did not wish to be disturbed, and lay very still in much exhaustion. “You need not talk much to me,” he said: “I am on the Rock.” Towards evening, as many stood weeping round his bed, he looked up earnestly for the last time, and said to his long-tried friend and relative, “Thou must tell them to trust in the Lord. I cannot.”

A solemn meeting was held on the occasion of his funeral, and the grace exhibited in the Christian course of our departed friend was magnified. “Blessed are the poor in spirit.” “Blessed are the pure in heart.” “Blessed is that servant, whom his Lord, when He cometh, shall find watching.”

SARAH TARRANT,	82	22	6 mo.	1865
<i>Pluistow.</i> Widow of John Tarrant.				
ABIGAIL TAYLOR, <i>Halsted.</i>	70	14	2 mo.	1865
WILLIAM TAYLOR, <i>Westham.</i>	79	28	4 mo.	1865
SARAH THOMAS,	76	19	12 mo.	1863
<i>Ross.</i> An Elder.				
MARY THOMAS,	81	22	8 mo.	1865
<i>Ross.</i> An Elder.				

They were lovely and pleasant in their lives, and in their death they were not long divided.

Mary and Sarah Thomas were the offspring of pious parents, who were members of the Established Church. They were carefully educated, and early trained to habits of order, industry, and self-denial. Though not allowed to attend balls or gay parties, or to indulge in a superfluity of dress, there was nothing in their training calculated to repress the youthful buoyancy of their spirits. They were greatly attached to each other, and very closely united from childhood to a ripe old age. In youth, Mary was lively and thoughtless, whilst Sarah was sensitive, quiet, and reserved, but, being of a timid disposition, she was often led into difficulties, by yielding to the wishes of her more volatile sister. At about the age of fourteen, Mary became more serious, and directed the energies of her active mind to useful

pursuits. Under the good influences of their home, and enjoying the advantages resulting from intercourse with a select circle of friends, both sisters maintained an exemplary character, and evinced an increased attachment to the Church in which they had been educated, carefully observing all its rules and ceremonies; and, in their zeal, even venerating the walls of the building. They were first aroused to a sense of the spirituality of true religion by their pious and affectionate elder brother, who had entered into religious fellowship with the Baptists. Earnestly seeking Divine guidance, they became sensible of the depravity of the human heart and of their need of a Saviour.

Not finding peace in connection with the rituals of the Established Church, their attachment to it was gradually lessened, and they found more satisfaction in attending the meetings of the Society of Friends. It was, however, some time before they became convinced of all the religious principles held by this body, and a few years elapsed before they were united to it in membership. Their humble and consistent conduct testified so thoroughly to their growth in grace, that their kind and discerning parents offered no opposition to the course they were pursuing, and

granted them all requisite facilities for attending meetings, whether near home or at a distance. In the performance of this duty they were exemplary; and the mid-week meeting day was always looked upon as a pre-engagement, with which nothing was allowed to interfere.

On the death of their dear mother, who had been much beloved by them, and whose life had been a bright example of Christian humility and good works, they felt it to be a trial of their faith not to wear mourning, but they adhered to their convictions of its impropriety, and had much peace of mind in doing so. Soon after this event, their father retired from business, and removed to the country. Here the two sisters passed many years in peaceful serenity, though not unmixed with trial, and here they had abundant opportunities for the exercise of their unremitting benevolence.

At this period, Mary Thomas was much from home, while Sarah was the devoted attendant of their beloved father, whose fervent blessings were often bestowed upon her. It is believed that these blessings were abundantly realised in her after life.

During the seventeen years these two sisters resided in their country home on the banks of

the Wye, they were often called to extend their hospitality to Friends travelling in the ministry; this they felt it a privilege to do, and they much enjoyed the opportunities thus given of holding communion with their brethren and sisters in religious profession. They were also frequently from home, as they ever cheerfully responded to the appeals of their friends for assistance or companionship.

For many years both sisters acceptably filled the position of elders in the Society, and in that capacity they were frequently the companions of women Friends travelling in the work of the ministry. One whom Sarah thus accompanied remarked: "Dear Sarah always appeared to me to merit the description of 'an elder worthy of double honour;' she was so kind, so sympathising, and so faithful in giving counsel or encouragement when needed; whilst her humility and watchfulness in conduct and conversation were truly instructive, evidencing her constant endeavour to live not unto herself, but unto the Lord."

The elder sister occupied much of her leisure in visits of sympathy and love to her friends and neighbours, whilst the younger one exercised her ingenuity in providing garments for the indigent. Meanwhile they were careful to "keep their

hearts with all diligence," and were anxious that nothing might interrupt the close communion they endeavoured to maintain with their Divine Redeemer. One who had long known them says: "When in company with these dear friends, there was such a participation in the supper of the Lord, spiritually bestowed, as had not often fallen to my lot; and many might tell of the heavenly atmosphere they have breathed in the peaceful dwelling of the sisters."

During the last four years they were both subject to frequent attacks of illness, and in the autumn of 1863, Sarah, after having recovered from one of these, and having regained a tolerable degree of health which continued for about two months, was again prostrated by an attack which terminated her life. In her last illness she manifested her usual cheerfulness, and tender consideration for others. She often expressed her heartfelt gratitude to her heavenly Father, whose tender mercies are over all His works.

During the last few months of her life, she appeared to be ripening for heaven. Her natural diffidence being overcome, she spoke more freely to others of their eternal interests, and encouraged them to make a full surrender of their hearts to their Saviour. Possessing an unwavering faith

in the over-ruling care of Divine Providence, she was enabled to maintain a calm confidence in the future, saying that she "took all her troubles to where alone she could obtain effectual help, and there she left them." She once wrote, "The desire of my soul is not to have things made too straight or too easy, but that strength from the Divine source may be granted to bear, in Christian patience and love, every trial and conflict that may be needed to purify the soul. Under resignation to the Divine will, I believe I can say in sincerity of heart, I have no desire to be any where or any thing but as my Heavenly Father would have me to be."

About the time of Sarah's death, Mary was so ill that she fully expected she would be the first to be called hence. When she was informed of her sister's death, she exclaimed, "Praise the Lord for releasing her from further suffering;" and afterwards added, "May I possess my soul in patience, and all the days of my appointed time, wait until my change come." For twenty months longer she was retained amongst us, and was a bright example of cheerful patience. "I am going," she said, "to a bright home, a Paradise of joy and peace, to be for ever with the Lord." It was very encouraging and comforting to be

with her during her illness. At seasons her heart overflowed with love, and with thankfulness for the mercies dispensed to her. A few hours before her end, she whispered to her affectionate nurse, "I would again bless thee and pray for thee, were I able;" a reply was given as follows:—

"Thou art too weak to pray, then spirit rest:
Lie where St. John lay, on thy Master's breast:
He knows thy weakness, understands each sigh,
The yearning of thy heart, its voiceless cry:
Lie childlike thou, and ask not when nor why."

To which the dear invalid responded, "that is it, —beautiful."

A short time afterwards she said, "Blessed Jesus, come and take me to Thyself." After a quiet sleep this petition was graciously answered, and it is reverently believed her purified spirit entered its eternal rest.

ANN THOMPSON, <i>Manchester,</i>	65	2	3 mo.	1865
ABIGAIL THOMPSON, <i>Blackrock, near Dublin.</i>	78	27	5 mo.	1865
ELIZABETH THOMPSON, <i>Southport.</i>	60	27	5 mo.	1865
SAMUEL THORNE, <i>Leeds,</i>	75	26	7 mo.	1865
SARAH THORP, <i>Sheffield.</i> Daughter of Jonathan Thorp, of Hull.	30	2	6 mo.	1865

ELIZABETH TOLL,	80	15	2 mo.	1865
<i>Woodbridge.</i>				
ELIZABETH JANE WALKER,	29	10	10 mo.	1864
<i>Harrogate.</i>				
HANNAH WALKER,	76	9	10 mo.	1864
<i>Thornbury, Gloucestershire.</i> Widow of John Walker, of Exeter				
THOMAS W. WALKER,	22	3	3 mo.	1865
<i>Whitehaven.</i> Son of John Walker.				
WILLIAM PICKARD WALLIS,	18	4	8 mo.	1865
<i>Wakefield.</i> Son of Isaac G. and Eliza Wallis.				
MARIA WALLIS,	75	5	10 mo.	1864
<i>Rowell Lodge, near Kettering.</i> Widow of Robert Wallis.				
JOHN WARING, <i>Dublin,</i>	29	12	10 mo.	1864
SAMUEL WATERS, <i>Leicester,</i>	71	20	4 mo.	1865
THOMAS WATSON, <i>Sheffield,</i>	52	28	8 mo.	1865
SARAH WATSON,	84	22	4 mo.	1865
<i>Dublin.</i> Widow of Samuel Watson.				
WILLIAM WATSON, <i>Leeds,</i>	83	31	12 mo.	1864
HANNAH WEAVER,	24	3	3 mo.	1865
<i>Kendal.</i> Daughter of Daniel A. Weaver.				
JAMES WEBB, <i>Bristol,</i>	73	16	1 mo.	1865
KATHERINE WEST,	1	11	5 mo.	1865
<i>Darlington.</i> Daughter of Theodore and Margaret West.				
ELIZABETH WESTCOMBE,	48	7	4 mo.	1865
<i>Worcester.</i>				

MARY WHITE,	76 10	4 mo.	1865
<i>Belfast.</i> . Widow of James White.			
MARGARET WHITE,	57 18	2 mo.	1865
<i>Waterford.</i>			
ANNE WHITFIELD,	28 24	4 mo.	1865
<i>Killatee, Coothill.</i> Wife of John Whitfield.			
IDA MARGARET WIFFEN,	35 19	4 mo.	1865
<i>Reigate.</i>			

Ida Margaret Wiffen, eldest daughter of Jeremiah Holmes, and Mary Wiffen, was born at Froxfield, near Woburn, in Bedfordshire, in the year 1829.

It is with the desire of gratefully acknowledging the goodness of the Lord to her, and His faithfulness to His testimony of Himself as the "Father of the fatherless," that this record has been penned. Assuredly He watched over her, and, by the influences of His Holy Spirit, taught her and trained her to render service to Himself; and He, it is reverently believed, has, through the riches of His mercy in Christ Jesus, admitted her into His kingdom of rest and peace. To Him be all the praise.

Jeremiah H. Wiffen was well known in the literary world. His daughter inherited much of her father's mental industry, much of his power of mind, together with his taste for literature;

and some portion of his poetical gift. Her acquirements in general knowledge were considerable; but, from a very early period, it appears to have been her great desire that all her powers should be consecrated to the service of her Creator and Redeemer.

Perhaps some extracts from a small diary, kept at intervals, would best show the general comprehensive character and tone of her mind.

Ninth month, 16th, 1841. "My twelfth birthday. Oh, may my Creator watch over me and preserve me from evil."

First month, 2nd, 1842. "Finished Daniel; may the knowledge of the Lord quickly cover the earth as a sea, and, if the Lord preserve my life, and it be His will, may I be an instrument in His hands for promoting it."

Ninth month, 16th, 1842. "Learnt an ode of Horace; the first I have got. May I grow wise in that wisdom which is the fear of the Lord, and that understanding which is to depart from evil."

Third month, 26th, 1843. "Translated the 11th psalm, 'Jehovah is in the temple of His holiness, the throne of Jehovah is in the heavens, His eyes will behold, His eyelids will try the sons of men.'"

Fourth month, 24th. "I have been reading

again in D'Aubigné. It absolutely makes me quite want to be another Luther, Melancthon, or Zwingle; there's quite room enough in the world for two or three hundred more such men."

Ninth month, 16th. "My fourteenth birthday." Then follows an entry of the attainments she had made in her several studies, in Latin, in Greek, in Hebrew, in Italian, and of the subjects she had read in French, together with her progress in drawing, &c. To which is added, "Whatsoever thine hand findeth to do, do it with all thy might, for there is no work nor device in the grave whither thou goest." "My grace is sufficient for thee."

In the summer of 1844, I. M. Wiffen went to school at York; and on the last First-day (Eighth month, 4th,) previous to her setting out, she writes: "Hold up my goings in Thy paths that my footsteps slip not." "Reveal thy way unto Jehovah, trust also in Him and He will work." "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths."

When at school, the high tone of her moral and religious character won the esteem of all who knew her. Her steady, conscientious application to her studies gained the approbation of her teachers; whilst her kind and gentle nature exert-

ed an influence that was felt by her schoolfellows, as well as by other early associates. One of these in alluding to her, writes, "How well I remember the mixture of devotion and admiration with which I regarded her; and the influence that her pure, sensitive, and refined mind, made upon all of us."

A fearless love of truth was, throughout life, one of her distinguishing characteristics,—not merely truth in words, but truth in deed and action,—and any swerving from this perfect honesty of character, anything like dissimulation, always met with her most decided disapprobation.

On her return from school she records in her diary.

Fifth month, 16th, 1847. "Once again have I become a dweller in the quiet shades and green valleys of home. Many and varied have been the scenes through which it has been my lot to travel,—many and varied have been the thoughts, the ideas, the feelings which have passed through me in the brief space of three years. To attempt to describe them would be impossible. They have had a great influence in the formation of my character, and, in many respects, a beneficial one." After other notices, she adds: "And in all and through all, He whose tender mercies are

over all His works, hath been very gracious to me, in guarding me from many temptations; and where I acknowledged Him in all my ways, and leaned not to my own understanding, '*He hath worked.*'"

The diary from this period was discontinued, and not resumed until

First month, 1st, 1863. "Blessed be God who hath heard the voice of my supplication, and given mine eyes to see His salvation, so that

'Inscribing on my banner the soul-animating words,
Whether living, whether dying, amid all, we are the Lord's.

I desire to be of the number of those who follow the Lamb whithersoever He goeth, and finally to enter into the joy of my Lord,—a degree of that joy which was set before Him, for which He endured the cross—the joy of bringing back lost sinners to His Father. Meroz was to be cursed bitterly, because they 'came not to the help of the Lord against the mighty,' and, on the contrary, a blessing is attached to those who, through Christ who strengtheneth them, draw out their soul to the hungry and satisfy the afflicted soul. O keep me, thou Shepherd of Israel! who slumberest not, nor sleepest, so that I go only in the strength of the Lord my God, and make men-

tion of Thy righteousness, even of Thine only. Hebrews XII., 1, 4, the 121st Psalm, the command to Joshua to be strong, and the first part of the 18th of Luke, have been very comforting to me during the perplexing (to me) course of the past year; also 1 Chronicles XXVIII., 20. 'In the day when I cried, Thou answeredst me with strength in my soul.'—Psalm CXXXVIII., 3. Hitherto hath the Lord helped me, and still—though weak—is my faith that 'He will provide;' provide food spiritual, guidance in perplexity, a way of escape in trial, and shew me that good land where there is no want of anything. 'O that men would praise the Lord for His goodness and for His wonderful works to the children of men.' Amen."

To those who knew her well, the increasing sweetness of her daily life, and the fast ripening maturity of her character were strikingly apparent. In the early part of this year (1863,) she visited some of her friends in the north, to which intercourse one of them thus alludes: "I love to dwell on her last visit to us, so sweet and bright it was, as I had never equally known in her before." Throughout this year she seemed to work as one who had a mission to accomplish, and who could not rest until it was finished.

She took much interest in benevolent objects,

and amongst other things, united with some Friends in teaching a class of girls who had left school, and some whose early education had been neglected. The department of Scriptural knowledge fell to herself, and the notes connected with the lessons she gave to the class bear ample evidence of her thorough study of each portion of the Holy Scriptures selected for their instruction, and of her earnest desires that the knowledge she thus endeavoured to convey might have a practical influence for good on the daily lives of her pupils, and that they might be brought to know for themselves their Creator, their Redeemer, and their Sanctifier.

In the early part of 1864, she was taken ill, but soon recovered sufficiently to be able to walk out most days. Towards the end of the Third month, she was exposed to severe cold, which brought on an attack of illness that greatly reduced her, and throughout the year she alternately rallied and was again prostrated, sometimes to extreme weakness.

In the spring of 1865 she was again so much recovered, that her perfect restoration to health was looked forward to ; but on the 25th of Third month, she was not so well as usual, and complained of headache. Her sisters on that day,

particularly noticed the heavenly sweetness that lit up her countenance for a short time, and the entire calm that seemed to pervade her—the calm as of one who had quite done with every interest of earth, and was only waiting to be summoned to her perfect rest. The indisposition proved to be the beginning of an attack of small-pox. She passed very favourably through the several stages of danger incident to the disease, and it seemed passing away. She spoke of herself as being much refreshed, on again looking on the green fields and feeling the soft breezes, after being so long confined to bed; and expressed great pleasure over a basket of wild flowers that had been gathered for her sick-room—vividly recalling the delight they had been accustomed to yield to her in the spring-time of former years. Too confidently her family looked forwards to her recovery. On the evening of the 15th she was not so well, and on the morning of the 19th of Fourth month she passed quietly away.

MARY WIGHAM, 85 6 4 mo. 1865

Aberdeen. Widow of Anthony Wigham.

ISABELLA WILKINSON, 75 10 5 mo. 1865

Penrith.

ARTHUR WILLIAMS, 9 6 11 mo. 1864

Birmingham. Son of Edward and Mary Ann Williams.

MARY ANN WILLIS,	52	7	4 mo.	1865
<i>Bedale.</i> A Minister. Wife of Thomas Willis, junr.				
WILLIAM WILMOT,	32	16	4 mo.	1865
<i>Bristol.</i> Son of James Wilmot.				
SARAH WILSON	74	19	1 mo.	1865
<i>Dublin.</i> Widow of Isaac Wilson.				
JOSEPH WOOD, <i>Sunderland,</i>	79	11	1 mo.	1865
MARTHA WRIGHT	85	19	4 mo.	1865
<i>Dublin.</i> An Elder.				

The following notice of MARY GRAHAM, of Ackworth was omitted in its proper place.

This deservedly beloved and esteemed friend, having spent the last fifty years of her life at Ackworth, was widely known; and it is thought she should hardly be allowed to pass away without some attempt being made to gather up a few memories of her Christian walk.

She was the daughter of John and Ann Hodgson, of Tenters, near Settle, by whom she was brought up as a member of the Established Church of England. But at an early age she was married to Richard Oddie, a member of the Society of Friends, who had a farm at Raygill Moss, near Gisburn; and in the year 1801, before she was

twenty-one years of age, she was, by his death, left a widow with three children, the youngest being just a year old.

In about a year after this event, she gave up the farm, and went to reside at Marsden, near Colne, where she entered into business. Here she was more among her late husband's relatives, and regularly attended Friends' meetings, though she was not admitted into membership until about ten years after. She conducted her little business with success, and was well respected both by Friends and others; and was able not only to maintain her family, but to open her house for her friends. During this period, she and her sister (the late Elizabeth Yeardley) lived together; and it was their practice to take it in turns to attend the week-day meeting. After her sister's marriage, it became a serious question whether she should give up her attendance. She considered that if business should prevent her going one day, it would equally prevent her always. She therefore resolved to make trial of closing her shop during meeting hours, and found after twelve months, that her trade had not suffered by this act of dedication.

In the year 1812, she was married to Robert Graham, then residing at Bentham; and in 1814,

a year after the birth of their eldest son, on seeking a change of situation, they found, as Mary Graham believed, their "right place" at Ackworth. Robert Graham had the management of the Ackworth School farm; and living as they did on the school premises, they necessarily had a good deal of intercourse with the large family there.

The earnest desire by her watchful walk to give cause of offence to none, was a striking feature in Mary Graham's character; but her influence for good was by no means merely negative. By Robert and Hannah Whitaker she was greatly esteemed, and the teachers of both sexes, older and younger, were wont to resort to her peaceful cottage; to these, when occasion called for it, she was ever ready to impart counsel and encouragement. Nor did this intercourse with the school family altogether cease when Robert and Mary Graham left the position they had previously held, and took some of the Institution's land to farm on their own account.

Having been born twenty years before the close of the last century, Mary Graham had not the advantage of a school education, yet she united a sound judgment with great liberality of mind:

and as an overseer of the meeting her services were valuable. She enjoyed the attendance of our meetings for discipline, and her example in pressing through difficulties to be present at them is instructively remembered by her friends.

From her cheerful disposition, a visit to her was always a treat. She was (as William Penn said of George Fox) "civil beyond all forms of breeding." In her latter years, when unable to get out to meetings, she much valued the visits of some friends, who would call to read to her from the Scriptures or other books. The Gospel of John, particularly the 14th chapter, ever held the highest place in her estimation.

She took a lively interest in the prosperity of her friends and neighbours, and felt much sympathy for them in their trials; and was remarkable for putting a charitable construction on the conduct and actions of others. Her habits of life were simple and regular; she was an early riser; fond of employment, and not given to self-indulgence,—and to this may be attributed her general good health.

After a union of forty-five years with her beloved husband, passed, not indeed without trials, but in a large measure of contentment and happiness, Robert Graham, at the age of 83

was removed from this state of being, in the Fourth month of 1857. Seven years longer did his partner survive, surrounded by her children and grand-children, and was able to testify, with gratitude to her Almighty Preserver, that His Divine hand had always been her help; that He had prospered her undertakings, so that she could always trust in Him; that she had been blessed even in her afflictions, and that "goodness and mercy had followed her all the days of her life." To a friend who sometimes called to see her, she observed that though peace was her portion, she had not so great an experience of the joys of religion as was once her happy lot. She remembered, in times past, when busily engaged in the house or farm, she had often heard what she regarded as the voice of the Lord, speaking to her as plainly as she had ever heard any outward voice.

The illness of which she died lasted six weeks. On Sixth-day night, the 7th of Tenth month, 1864, she was attacked with spasms in the chest,—having suffered from this cause on several occasions. The usual remedies were tried, but though the attack was not so severe as she had experienced before, yet her strength seemed less equal to contend with it. She kept her bed for

more than a week in much weakness, though with no return of the pain. On First-day she seemed better, sat up in her chair and conversed cheerfully with two young friends from a distance. The next day sickness returned, and a week of great feebleness followed. On Seventh-day night, the 22nd, she was so exhausted that it was thought the end was come. She believed herself dying: and reviewing at that solemn moment her past experience, she burst forth into praise. The Almighty, she said, had been with her all her life long, and in all her afflictions; and she hoped He would now be with her to the end,—constantly repeating “Bless the Lord, O my soul!” She took an affectionate leave of all the family, and hoped that a blessing would rest upon each of them. However, she revived again towards midnight, and gradually improved, till, two days afterwards, she did not wish that any one should sit up with her at night. Her weakness, however, was very great.

But her cheerfulness did not forsake her in these weeks of suffering. On her once saying she had thought she should not have been here so long, and did not know why it was, a friend suggested to her it might be for the sake of survivors, for an example to them of patience. This thought

seemed to satisfy her; "Well," she said, "I am willing." Two friends from the neighbourhood of Marsden, her former residence, called to see her, and their visit was exceedingly pleasant and cheering, recalling to her mind many recollections of the past. During that week, she was again and again led to express her thankfulness to her Heavenly Father, for His goodness to her all her life long, and seemed absorbed in praise and thanksgiving.

So she continued another fortnight "patiently waiting and quietly hoping," as she expressed it, for the Lord's time. She seemed to have no burden on her spirit, nothing to contend with but bodily suffering.

The day before her death she was tried with sickness, but was interested in hearing part of a letter from a friend who was herself suffering from a long-continued bodily affliction, but who remarked she could, nevertheless, hardly call it an affliction, as it was attended with many blessings. Mary Graham immediately responded: "Tell her I can join in that, in all she has said."

On the morning of the 14th of Tenth month she peacefully breathed her last, reposing on the goodness and mercy which had followed her for nearly eighty-five years. She has now gone,

extend what help and encouragement he could to others of his family. His solicitude also embraced the little company of Friends in the colony, amongst whom, for the last ten years of his life he exercised a highly beneficial influence. His loving and social disposition enabled him to win his way to the heart, and he strove to draw his younger friends especially to a hearty surrender of themselves to the service of their Lord. He was their kind and judicious adviser, ever wishing to share their burdens, and peculiarly qualified to enter into tender sympathy with them in their various sorrows and difficulties, so that very many feel as if they had lost, not only a friend, but a brother. His example, and the deep exercises of his spirit in our meetings for worship, as well as on more private occasions, seemed to utter the language, "Come and have fellowship with us, for truly our fellowship is with the Father and with His Son Jesus Christ."

A few extracts from the correspondence above alluded to, will give some insight into the character of his religious experience.

Ninth month, 1st, 1848. "I feel it will be a stripped time to those who are present at our little meeting. O that there were some strong standard and burden bearers among us. For

myself I feel so deeply my own unworthiness and weakness, that I seem as if I could only passively abide the work in myself, rather wanting strength than being able to impart any unto others."

For some years, only one meeting for worship was held on First-day. On this subject he writes:—

Second month, 23rd, 1851. Happy, indeed, is it for us when we make the consolations of religion our refuge: our joys are tempered and our affections softened. I very much wish we could hold another meeting. We need all the help and strength we can derive from above to carry us rightly aloof from the entanglements of the world."

On another occasion he writes on the same subject:—

"I very much enjoyed First-day. I had —— over to spend the afternoon with me. We read and conversed together, I may say, to our souls' enjoyment, and we had a precious time of silent sitting together. We think we must hold meetings on First-day afternoons, even if only two or three attend."

Fifth month, 21st, 1853. "I do long for a few more of the right sort to strengthen our hands.

But perhaps this very feeling savours too much of a leaning upon external help. We want the countenance of our friends in the way we should go, instead of looking with a single eye to our Leader. May the Lord's will be done in and by us, and He in his own good time will send us all the help and encouragement we need. A blessing may attend us if we look entirely to Him."

Twelfth month, 30th. "The spirit indeed is willing, but the flesh is weak. I seem slow getting beyond learning this somewhat discouraging and humiliating lesson; but then we have a Saviour: oh, what a mercy! and I long to show some return by love and works. Let us not be discouraged, nor cease to maintain the warfare, but fight on."

First month, 12th, 1854. "I want myself, and thee, and all near and dear to me, to come up boldly and with confidence to the service of so good a Master and Lord. What I feel to be the greatest cause of my deficiency is the fear of man. I want to act with a single eye to God and His glory, and cast this fear of man aside."

Robert Lindsey's visit to this colony in the winter of 1854, was much blessed to E. M., and to others of his family; he felt greatly encouraged not only to hold on his way, but to press forward with increased alacrity.

Seventh month, 7th. "I am able thankfully to note little advances, and this I esteem a great favour, so that I feel at times so happy. Yesterday was to me a favoured day, the morning meeting was a spiritual feast. Thou knowest how we can speak of the favours granted us by our Divine Master. Oh, if it were not thus, and that I felt at times such a desire to declare unto others how very good and gracious the Lord is, and what true happiness He dispenses, I could keep my mouth shut and enjoy it to myself alone. I believe we shall reap if we faint not."

First month, 23rd, 1855. "This is my birthday,—thirty-four years old. How many years are gone and little to show for it. Oh, may the future redound more to the praise and glory of Him who hath redeemed me, and bought me with a price,—the price of His precious blood."

In 1862, he accompanied his brother-in-law to Calcutta, on a religious visit to the few persons professing with Friends in that city. Way was remarkably made for him to leave his temporal employment on this occasion, greatly to the strengthening of his faith, and he writes to a sister on his return, "The prevalent feeling on my mind is that of deep thankfulness. No difficulties seemed to stand in my way. I have indeed

been so dealt with in this undertaking, that I ought to be greatly strengthened to follow on in the path of duty, or I fear I shall much neglect the valuable, the precious lesson to be learnt thereby."

He was becoming increasingly engaged in the work of the ministry, to the comfort and edification of his friends, and hopes were entertained that an extended sphere of usefulness was opening before him. Mysterious, however, to our finite comprehensions, are the orderings of Providence. On the 14th of Twelfth month, 1864, he was to have been married, and though poorly a day or two before, he did not take to his bed till that morning. The wedding party from various parts of the colony had arrived in Adelaide, when they were informed that Edward was too ill for it to be solemnized, and in ten days he breathed his last. His disorder was not of a painful character, but accompanying it was so much of unconsciousness, that but little conversation could be maintained, and there was but little opportunity on his part for expression, but this was not needed to assure his sorrowing family where his hopes were placed. They can thankfully believe he was prepared to join the company of the just of all generations, and that through the one availing

sacrifice, an abundant entrance was granted him into the joy of his Lord. "Blessed are they whom their Lord, when He cometh, shall find watching."



INFANTS whose names are not Inserted.

Under one month	Boys	2	...	Girls	5
From one to three months			do.	6	...	do.	3
From three to six months			do.	5	...	do.	6
From six to twelve months			do.	5	...	do.	5

TABLE.

Shewing the Deaths, at different Ages, in the Society of Friends, in Great Britain and Ireland, during the Years 1862—63, and 1863—64, 1864—65.

AGE.	YEAR 1862—63.			YEAR 1863—64.			YEAR 1864—65		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	7	6	13	17	11	28	18	19	37
Under 5 years	12	17	29	30	23	53	21	31	55
From 5 to 10 "	5	4	9	8	7	15	7	2	9
" 10 to 15 "	5	4	9	2	1	3	2	4	6
" 15 to 20 "	6	5	11	2	4	6	11	4	15
" 20 to 30 "	6	9	15	12	16	28	10	16	26
" 30 to 40 "	10	15	25	7	12	19	6	10	16
" 40 to 50 "	6	5	11	11	7	18	4	9	13
" 50 to 60 "	9	15	24	13	12	25	13	22	35
" 60 to 70 "	20	18	38	17	39	56	27	30	57
" 70 to 80 "	31	41	75	23	34	57	32	41	73
" 80 to 90 "	15	26	41	15	26	41	16	29	45
" 90 to 100, "	3	12	15	3	6	9	2	4	6
All Ages	131	171	302	143	187	330	151	202	356

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

Average age in 1862—63, 53 years, and 8 days.

Average age in 1863—64, 48 years, 5 months, and 9 days.

Average age in 1864—65, 49 years, 3 months, and 21 days.

ESTHER SEEBOHM,

*Died at Hitchin, the 28th of Tenth month. 1864,
aged 66 years.*

In presenting the readers of the *Annual Monitor* with a brief memorial of ESTHER SEEBOHM, it is not intended to go into much detail; but a few particulars may not be out of place in a little periodical in which, for many years, she took so lively an interest.

She was the daughter of Joshua and Elizabeth Wheeler, both valuable ministers in the Society of Friends, and was born at Hitchin, on the 25th of the Third-month, 1798. Her father died before she was five years old; but the religious training and influence of her beloved mother were a great blessing to her. Under her pious and judicious care, her attention was early turned to the work of the Holy Spirit in her own heart,

and from a child she was diligently taught to know the Scriptures. With her two younger sisters she enjoyed the benefit of a guarded home education, by means of governesses, and the help of tutors not residing in the house; and many years afterwards she records her feelings of thankfulness in having had the additional advantage of the influence of upright and pious domestic servants in her mother's family; and towards such she continued to cherish a lively Christian interest, long after she had herself become the mistress of a household.

Among the favourable influences which were brought to bear upon her youthful character, none were more animating in the right direction than an interesting group of intimate associates about her own age, among her relatives and friends at home and at a distance, not less remarkable for their intellectual superiority and the refinement of their tastes and pursuits, than for the decidedly religious tone of their feelings—their simple faith in Christ, their humble piety towards God, and their earnest desire to yield to the sanctifying influences, and to keep under the government and guidance of the Holy Spirit.

“The company of my excellent cousins, Esther and Maria Tuke,” she writes, in 1817, “I have

considered a privilege. Their minds are of a superior mould, and they have been instructed in the school of affliction." The interchange of visits with her young relatives in the north—with the Middletons* of Wellingborough—and others nearer home; "their early morning readings, and the delightful evening rambles, with the pleasant hours spent in the improving society of those of larger religious experience than themselves," and the epistolary intercourse which sprung out of this personal companionship, or was connected with it, were among the brightest recollections of her youthful days, and spoken of with thankfulness, even during the last weeks of her life. There was, indeed, a beautiful reciprocity of kindly, Christian influences, which pervaded this little circle of young disciples, the value and interest of which it would be difficult to over-estimate. Whilst cordially appreciating this, her own heart was early and decidedly given up to seek the Lord and his blessing. A diary, commenced when she was not quite thirteen, gives satisfactory evidence that, even at a very early age, the life which is hid with Christ in God was already quickened in her soul, and that

* See the excellent MEMOIRS of MARIA FOX.

as year was added to year, it became increasingly her earnest desire to press towards the mark for the prize of her high calling. Great watchfulness and circumspection, frequent self-examination, earnest prayer for "an interest in the heart-supporting favour and love of a Saviour—a Redeemer," and "more steadfastness in the path of duty," with a strong desire duly to appreciate and to profit by all the religious advantages bestowed upon her, are strikingly characteristic of her early memoranda.

A little incident, alluded to by one of her most intimate friends of earlier and of later days, affords an interesting glimpse into a young heart accustomed to deal honestly with itself, and no stranger to that conflict which gives truth the victory. "The occasion," remarks her friend, "is vividly remembered. We had been—probably not in the most amiable mood—arguing some point, and separated without yielding on either side. The next morning a little pencil note, with a beautiful acknowledgment of her fault in continuing to argue after she became convinced that she was in the wrong, was laid in my way, ending with affectionate expressions of regret if she had seemed to be unkind, and a touching confession of unsubdued nature. We were quite girls then."

Esse quam videri was a motto which she chose in early life, and had engraven upon her seal; and there was much in her whole subsequent course that comported with it. "O that, without wishing to appear what we are not," she exclaims, in one of her memoranda of early date, "we could be humble enough to be willing to appear what we are."

Her numerous and well-filled *common-place books* testify to the variety and extent of her literary and scientific pursuits, according to the standard of those days, as well as to the diligence and accuracy of her attention to them, while they strongly mark the preponderance given to those studies which were more or less directly connected with religious truth. When these studies were scarcely completed, and she was eagerly engaged in intellectual pursuits, for which she had a genuine taste, she foresaw her call to the ministry, and willingly submitted to the spiritual discipline through which she had to pass, to prepare her for the sacrifice this involved. Referring to this period of her life, she remarks: "Some of the conflicts of my earlier days have been brought to my mind. The time is fresh in my memory when I felt myself, more than ever I had done before, an undone creature; when, by the work of the

Holy Spirit in my heart, my conviction of a sinful state was so poignant that I felt myself utterly wretched without a sense of the pardoning mercy of God in Christ. For this I earnestly prayed, and the God of all grace and mercy was pleased to grant it me. This was not more than a year or two before my love to the Saviour was publicly put to the test." "To be true Christians and true Quakers, we must 'have faith in God,'—faith in his beloved Son, our only Saviour—faith in the leadings and sanctifying influences of the Holy Spirit; a faith which brings us under the power of the Gospel—the power of the truth. I believe Quakerism to be Christianity received into the heart, and suffered so to operate there as to purify the springs of action, and thus to influence all the conduct of the life."

Her views of Christian truth had gradually become confirmed, and her religious experience enlarged; and while her womanly feelings made her shrink from assuming a more prominent position, strong convictions of duty and a humbling sense of a confirmed Divine requiring, overcame every obstacle, and she first spoke as a minister of the Gospel in her twenty-fifth year. It was no hasty or impulsive step, but one that it had cost her much to be made willing to take. Though

the ministry is doubtless peculiarly appropriate to *men*, and, by Christians generally, restricted to them,* she did not feel herself excused by considerations of her sex, and the sphere of usefulness usually deemed most adapted to it, from being simply obedient to the call of her Lord in the exercise of a spiritual gift, which, as she could not but humbly believe, He had himself bestowed. "Not being able," she says, in recording some of her first offerings, "to resist the clear discovery of duty, I began to know more and more of that sweet peace and that holy calm, which are something like an evidence of the protection and kindness of that Shepherd who, amid the turmoils of this world, leadeth his flock into green pastures and conducteth them beside the still waters." Nor would those who marked her course in after life be ready to say that her thus enlisting herself in the service of Christ had tended to withdraw her from those duties, or in the slightest degree to mar the delicacy and beauty of those endowments which, sanctified by religion, are among the loveliest ornaments of the female character. Her Christian usefulness, on the contrary, became

* A limitation surely not less arbitrary and opposed to Scripture and the practice of the primitive Christians, than the prevailing *one man* system.

more enlarged in every sphere of life, and neither the strength nor the sweetness of her character was impaired by this primary dedication of her heart and life to the service of her God in the Gospel of his dear Son.

Early in 1826 her beloved mother was removed by death. To this event she alludes, on coming home with her sisters from a visit in the north. "In the Eighth month we returned from the bosom of kindred society in Yorkshire to our own desolate habitation. Desolate it must feel, though surrounded by many relative and other comforts. They who, under similar circumstances, have come to the shell and found the kernel gone, know the feeling. But it is good for us to feel. May we turn more entirely unto Him who healeth the broken in heart and bindeth up their wounds."

The duty and privilege of prayer, and the importance of doing all that in us lies to encourage the practice, especially in the young, and even in children, were deeply felt by her, whilst she had a quick sense of the danger of formality and insincerity in the exercise. One of her memoranda on this subject concludes with the following remarks: "Prayer is the life of the Christian; but words repeated in a customary and irreverent manner constitute neither profitable nor acceptable

prayer; while a wish, a sigh, a desire, a petition, under right influence, may come before the Throne as incense, and ascend to Heaven as an acceptable sacrifice."—Fifth month, 1828.

The early maturity of her Christian character—her bright example of humility and devotedness—gave her an interesting and influential position among the Friends of the neighbourhood in which she lived, and wherever she was known.

In 1831 she was married to Benjamin Seeborn, and removed to Bradford. As a member of the large Monthly Meeting of Brighouse, and the Quarterly Meeting of York, her sphere of usefulness was not circumscribed. During a residence of thirty years in the north, amid the varied experiences of life, as a wife, a mother, the mistress of a family, and a member of civil and religious society, she steadily held on her Christian course, realising the preciousness and the sufficiency of Christ in the discharge of all her duties and the supply of all her spiritual need. Humbly resting upon Him as the Rock of her Salvation, she was enabled, in a remarkable manner, to illustrate, by her own example, one of the selections of her youthful days :

“ True dignity is his, whose tranquil mind
Virtue has raised above the things below;

Who—every hope and fear to Heaven resigned—
Shrinks not, though adverse winds may keenly blow."

Not left in ignorance, before she gave away her hand and heart, of what the future *might* develop, she was a true helpmeet to her husband to the end of her days; and during the many separations allotted for the Gospel's sake, sometimes for long and for far, many were the loving words of cheer which flowed to him from a heart that keenly felt its own temporary isolation, but loved the Redeemer's cause above all, and willingly made sacrifices for it.

Though not often called from home herself, in the service of the Gospel, she was several times engaged, in company with her husband or other fellow-labourers from this country and America, in religious visits to Friends, both in England and Ireland; and on these occasions, as well as on others, seals to her ministry were not wanting. Among the friends of her own Monthly and Quarterly Meetings, and especially in their meetings for discipline on the women's side, her Christian labours were often of a striking character, accompanied with an unction that bespoke their source. They were cordially appreciated by her friends, though, with characteristic self-depreciation, little thought of by herself.

She was strong and unwavering in her attachment to her relatives and friends—unostentatiously kind and sympathising; and she was much beloved and esteemed by them. Her personal intercourse with the poor, the afflicted, and the erring, gave evidence that it was the love of Christ which constrained her to act the part of the good Samaritan in administering both to their temporal and spiritual need,—not unfrequently as the willing almoner of others, who, from their larger means, had pleasure in entrusting her with a part of their own responsible stewardship, especially in times of general and peculiar distress among the labouring classes. But space does not allow of going into more particulars, or of selecting from the rich store of her memoranda and letters during this period of her life. It is enough to say of the latter that they are in keeping with her character. They unfold a Christian mind of much beauty and strength. They depict her, nevertheless, as deeply sensible of her own infirmities, ready to deplore and humbly to confess her shortcomings—her omissions and commissions—yet reverently thankful in knowing her “Advocate with the Father,” and, therefore, instant in prayer, patient in tribulation, pressing forward in the path of duty, whilst enabled to

“joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.”

Toward the end of 1861, the family removed to Luton, in Bedfordshire, and she again became a member of the Quarterly Meeting, in the limits of which she was born. Amongst the friends of her youth she received a cordial welcome, and soon resumed a sphere of Christian usefulness; while she greatly enjoyed being near her children and grandchildren in the south. The happy marriage, not long after, of her only daughter, attached to her by more than filial affection, was an event of the deepest interest, and the trial of parting with one so tenderly beloved was greatly relieved by the persuasion that the connection was “in the Lord.” But when, after the birth of a lovely granddaughter, the precious young mother was unexpectedly called to her “Heavenly Home,” her own already delicate frame received a shock which seriously affected her health, though she was enabled to bear the affliction with her wonted Christian resignation, and cheerful acquiescence in the will of God.

For some months she continued her usual habits at home, and said little with reference to her own increasing weakness. But it was evident how much she was dwelling on the past,

and how deeply she was feeling its sorrows. The following remarks were found in her pocket-book :—

“ ‘I, even I, am He that comforteth you,’ is a sweet word to fall back upon, when the heart is sick; and, under the enlivening influence of Heavenly love, to realise its truth—what a privilege !”

“ Conscious of dwelling too much on the past, and with the spirit of the beloved departed one,—and too little with the Saviour, with whom there is healing of wounds.”

Towards the end of Fifth-month she was taken to Folkstone, in the hope that change of air might do something to revive her health; but, during the few weeks spent at the sea-side, her strength rapidly gave way. Thus, after a portion of Scripture had been read the first Sabbath evening spent at Folkstone, feeling too weak to kneel, she offered an earnest and striking prayer from her seat, remembering all who might be engaged in Divine worship, wherever they might be, and adding that the prayer of the contrite heart would be heard, without regard to the attitude of the worshipper.

The following short memoranda were written during her stay at Folkstone :—

Seventh-month, 3rd. “ Came to Folkstone

about a month ago, in a depressed state of health—a point to which I had been long tending. Watched over and cherished by my beloved sister, and daughter M. A.; afterwards by dear M. E. and my old friend S. T. I have felt it to be a time of solemn quiet,—a great relief to give up to rest, and to feel that nothing is required of you;—good to be reminded of our need to live nearer to our God and Saviour—to be less engrossed with earthly cares—that the Heavenly mind may dwell in us more richly. What a word was that of the dear Saviour: ‘Abide in me, and I in you!’”

“Lord, if thou so variously art dealing with us, yet *deal with us as children*, and be pleased to humble our hearts—to quiet our spirits—to guide us safely—and to renew and strengthen our faith in Thee, our merciful Father, and in Thy dear Son, our Saviour!”

She remarked, while at Folkstone, that she was anxious to do all she could to restore her health, for her dear husband's sake, that she might care for him a little longer; but it was evident that she was losing rather than gaining ground; and after staying there about six weeks, she returned home to Luton. A few days after she went on to Hitchin, and for about a fortnight

was able to come down stairs, and occasionally to enjoy a ride. But it was not long before she had to give up one thing after another, and for the last three months she was almost entirely confined to her bed.

There was no gloominess about the sick room. Even when she seemed to have given up all thought of recovery, she retained her natural liveliness, and sometimes even playfulness of manner. Her illness did not seem to change the tone of her conversation, or to prevent her taking her wonted interest in what was passing around her. She seemed to enjoy having her little grandchildren brought to her bedside, saying that, so far from disturbing, their little voices were like music to her.

She frequently asked for portions of Scripture to be read, but could not bear much continuous reading. Roundell Palmer's Hymn-book was a favourite companion, and she more than once remarked what a store of Gospel truth was contained in the collection, and how the hymns, though written by Christians of various views, seemed to breathe the same spirit. Even when speaking on decidedly serious subjects she did not lose her natural manner, and throughout her illness there was a marked absence of everything

merely emotional; there was no exuberance in feeling or expression; her mind seemed to be quietly resting on Christ her Saviour, nor did there appear to be any moment of doubt or conflict. On one occasion she remarked that, "she had neither pain of body nor conflict of mind." And on another, in allusion to the remark of a deceased relative on "the weakness and weariness and waverings of nature," she said: "I have felt much of the *weakness* and the *weariness*, but I cannot speak of the *waverings*,—so mercifully have I been dealt with!" On being asked one evening whether she felt that all was well.—"Yes," she replied, "unless what one has been taught from childhood is a fallacy."

She sometimes asked for her pencil and wrote down little messages for her friends. In reply to a message from a friend at Bristol, she wrote: "It was very grateful to be assured of their sympathy, and to be reminded of the sufferings and sympathy of the dear Saviour, in whom we are thankful to find, in the hour of need, just the Saviour we want." At another time she asked for her pencil and wrote:

"Seventh and Eighth months. A time of great weakness and weariness.—A time for much quiet reflection and prayerfulness for myself, and

beloved ones. What can a poor, unworthy mortal add to the remembrance of the Lord's goodness? Humbled in the dust at the sight of shortcomings, a little faith arises that He who visited in early life, made sensible of the quickening influences of His Spirit—revealed His dear Son as the only Saviour—in my sore trials has been my help—will not forsake me now. It is all of mercy. The only rest to the soul is on the love and mercy of God in Christ.”

Early one morning she remarked, “It feels as though the Shepherd were watching over us.” And on another occasion she wrote: “After hours of much weariness, I long to record the sustaining influence of the Divine presence. My soul seemed to *feel* on Christ, my Beloved, and His name to me was very precious. The bringing of the poorest soul to feel its *need* of Him, seemed an event of no small importance; and the encouragement of any humble believer to hold fast to the cross of Christ, no small service. In your various departments of work for the Lord, hold up—hold on! I never did realize more fully the Comforter,—the Holy Spirit—bringing to my poor memory the precious words of the truth of the Gospel. The words of the dear Saviour's own mother—the refreshing hymn, ‘My soul doth magnify the Lord,’ has been much with me.”

When at one time she spoke with much feeling of her weakness and many infirmities of flesh and of spirit, and her entire unworthiness, the sense and the acknowledgment of this did not appear to be attended with discouragement, but, whilst deeply humbling, it led her the more thankfully to appreciate the privileges of the true believer and sincere follower of the Lord Jesus, as complete only in Him, who "by one offering has perfected for ever them that are sanctified;" to which passage she brightly alluded, as the concluding one in a biographical sketch of "her own dear mother," in "Piety Promoted."

On receiving a message of love from her friends of the Preparative Meeting of Bradford, she dictated the following: "E. S. feels much indebted to her dear Bradford friends for their kind and loving message. She feels a lively interest in their public and private concerns, and craves a blessing on *all*, especially on their efforts to bring others to taste the love and mercy of the Saviour, so freely offered in the Gospel; and, whether as individuals, we are called to *do* or to *suffer*, may help be granted from above, and the Lord's will be done."

Her illness was marked by repeated fluctuations, and she several times took an affectionate leave of

all around her—wishing her love to be given to *all* her friends, at Luton, York, Hitchin, and elsewhere; and expressing her gratitude to all who had attended upon her, or in various ways contributed to her comfort. And the last time her children were all around her, she said: “If you live near to the dear Saviour, I trust we shall all meet again—as dear Julia said—‘not one missing.’”

During the last few days she was often, for many hours together, in heavy sleep. It was only now and then that she was fully conscious. During one of these intervals, on the 25th of Tenth month, she remarked, “It may not be long now;—and when the end comes, all will be well.” It was remarked: “Patiently waiting;” to which she quickly added: “And quietly hoping.”—“Every possible comfort.—He has dealt very mercifully with me—very, very, very; with me, a poor creature.” To a dear friend she said, in almost the last interval of clear consciousness, “Nothing can exceed the quietness of my mind.”

A few hours before she fell into the deep sleep from which she never wholly rallied, she expressed her thankfulness for the great favour of being permitted to feel so quiet and comfortable—resting upon the all-sufficiency of the Saviour’s love and

power. She requested that the concluding verses of Jude might be repeated: "Now unto Him that is able to keep you from falling, and to present you 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!" And added afterwards with much emphasis: "To Him be glory, for ever and ever!"

She had repeatedly expressed her hope that she might be spared any conflict at last; and her wish was remarkably realized. The deep sleep continued to the end, with but few moments of consciousness, and early on the morning of the 28th of Tenth month, 1864, she gently ceased to breathe.

This little sketch of the life and closing hours of E. S. cannot, perhaps, be better concluded than by quoting the following lines penned by herself with reference to her parents, and ancestors on both her father's and mother's side, whose lives had been earnestly devoted to the service of their Lord.

"We know Emmanuel's name!
Our hearts have lov'd it long;
Our dying sires bequeathed His fame
To be their children's song.

Was it *their* arm that gave
The entrance and the crown?
That snatched the victory from the grave,
And beat the tempter down?

No; 'twas His dying love—
His Spirit freely given—
His eye that watched them from above,
His hand that opened Heaven !'

How doth Death speak of our Beloved?

How doth death speak of our beloved,
When it has laid them low ;
When it has set its hallowing touch
On speechless lip and brow ?

It clothes their every gift and grace
With radiance from the holiest place,
With light as from an angel's face ;

Recalling with resistless force,
And tracing to their hidden source,
Deeds scarcely noticed in their course,—

This little, loving, fond device,
That daily act of sacrifice,
Of which too late we learn the price.

Opening our weeping eyes to trace
Simple unnoticed kindnesses,
Forgotten tones of tenderness,

Which evermore to us must be
Sacred as hymns in infancy,
Learned listening at a mother's knee.

Thus doth death speak of our beloved,
 When it has laid them low ;
Then let love antedate the work of death.
 And do this now.

How doth death speak of our beloved,
 When it has laid them low ;
When it has set its hallowing touch
 On speechless lip and brow ?

It sweeps their faults with heavy hand,
As sweeps the sea the trampled sand,
Till scarce the faintest print is scanned.

It shows how such a vexing deed
Was but a generous nature's weed,
Or some choice virtue run to seed ;

How that small fretting fretfulness
Was but love's over anxiousness,
Which had not been, had love been less ;

This failing at which we repined,
But the dim shade of day declined,
Which should have made us doubly kind.

Thus doth death speak of our beloved,
 When it has laid them low ;
Then let love antedate the work of death,
 And do this now.

How doth death speak of our beloved,
 When it has laid them low ;
When it has set its hallowing touch
 On speechless lip and brow ?

It takes each failing on our part,
And brands it in upon the heart,
With caustic power and cruel art.

The small neglect that may have pained,
A giant stature will have gained,
When it can never be explained ;

The little service which had proved
How tenderly we watched and loved,
And those mute lips to glad smiles moved :

The little gift from out our store,
Which might have cheered some cheerless hour.

When they with earth's poor needs were poor,
But never will be needed more !

It shows our faults like fires at night,
It sweeps their failings out of sight ;
It clothes their good in heavenly light.

O Christ, our life, foredate the work of death,
 And do this now ;
Thou, who art love, thus hallow our beloved !—
 Not death, but Thou !

*Author of "Chronicles of the
Schonberg Cotta Family."*







