



ANNUAL  
MONITOR  
1887

Gc  
929.102  
F91a  
1887  
1282570

M. L.

GENEALOGY COLLECTION



ALLEN COUNTY PUBLIC LIBRARY



3 1833 00669 5792

Julia Anne

Caroline Day

Anna M Ashby.



NEW SERIES, No. 45.

---

THE  
ANNUAL MONITOR  
FOR 1887,  
OR  
OBITUARY  
OF THE  
MEMBERS OF THE SOCIETY OF FRIENDS  
In Great Britain and Ireland,  
FOR THE YEAR 1886.

---

LONDON :  
SOLD BY SAMUEL HARRIS & Co., 5, BISHOPSGATE WITHOUT  
AND BY  
MARY SESSIONS, 15, LOW OUSEGATE, YORK ;  
ALSO BY  
JOHN GOUGH, 12, EUSTACE STREET, DUBLIN.  
—  
1886.

LEEDS:  
MCCORQUODALE & CO. LIMITED,  
BASINGHALL STREET.

1282570  
P R E F A C E.

---

AGAIN the waning year tells of the flight of time, and again these pages tell of many vacant places which will never more be filled by their wonted occupants ; and yet again they tell of bright hopes in death, as well as of peace and joy in life, which have been the glad experience of many, young as well as old, whose names are entered here.

Perhaps it may seem that there is a sameness in our records from year to year ; and yet, if it be so, it is the sameness of the old but ever new story of blessed trust and assurance of hope in the unchanging and unfailing love of God in Christ Jesus. And if the story of that returning love which "wasted" the ointment over the beloved form of Jesus of Nazareth is, in the Divine purpose, to be told "wheresoever His Gospel is preached throughout the whole world," we may well believe that the same great purpose is served, as we tell of love as true and earnest, kindled in the hearts of disciples to-day, as that of eighteen centuries ago. And is there not a cause ? Dogmatic teaching and a crystallized

faith no longer satisfy an intelligence that will not and cannot accept mere hearsay evidence. There are times in most lives when faith, of whatever sort it is, is closely tested:—when prosperity tends to beget selfishness; when trial or sorrow seems as though it robbed life of its sunshine; and, pre-eminently, in the days which are known to be bringing the final call from earth. A faith which begets unselfish devotedness; which can pierce the dark cloud of sorrow or trial, and knows that, behind, the Sun of Righteousness is still shining, and finds sustaining comfort there; and which can steadfastly look death in the face and, saying “I know that my Redeemer liveth,” feels an undoubting assurance of a bright inheritance beyond the grave—affords a more than hearsay proof of its substantial and satisfying reality.

It is well that year by year, and well that this year again, we can portray such a faith as this. And it will be well if some readers find confirmation of a trust that may have been sorely shaken, as they ponder these pages; and thrice well, if any who never knew, or who have lost the sweet anchorage of the Christian’s hope, are helped to grasp it as they read.

W. ROBINSON.

*West Bank, Scarborough,  
Twelfth month, 1886.*



## LIST OF MEMOIRS.

---

HANNAH ALBRIGHT.	CHARLES HICKS.
RICHARD ALLEN.	JOHN GREEN HINE.
CHRISTIANA ALSOP.	MARY HODGSON.
ANNA M. ASHBY.	CAROLINE MAY.
JACOB GREEN BELL.	LUCY NEWMAN.
JOHN F. BROWN.	SARAH PIM.
RACHEL A. CARTWRIGHT.	RACHEL RICKMAN.
WILLIAM CASSON.	ROBERT SMEAL.
MARIA LOUISA DALE.	EMILY SWINDELLS.
MARGARET E. DARTON.	EDWIN O. TREGELLES.
ROBERT DOEG.	LUCY WATERFALL.
KATHARINE FRY.	RACHEL POLE WEDMORE.
LYDIA GOODBODY.	STEPHEN WELLSTOOD.
DANIEL PRYOR HACK.	WM. EDWARD FORSTER.



THE  
ANNUAL MONITOR,  
1887.

---

OBITUARY.

---

	Age.	Time of Decease.		
ELIZABETH ABBATT, <i>Bolton.</i>	45	15	2 mo.	1886
JANE ADAIR, <i>Cockermouth.</i> Widow of Joseph Adair.	78	28	4 mo.	1886
HANNAH ALBRIGHT, <i>Charlbury.</i>	73	25	1 mo.	1886

“A succourer of many.” She was the third daughter of William and Rachel Albright, of Charlbury, where she was born on the 17th of Ninth month, 1812.

A brief notice of her life will interest the large circle of friends by whom she was much

beloved. Some congenial and life-long friendships were formed in her school days at Susanna Corder's, at Stoke Newington ; and also, in after years, at Birmingham. During her residence there, the wife of a Swedish clergyman visited Birmingham, and having become much interested in Friends from a knowledge of Elizabeth Fry's labours, sought an introduction to Joseph Sturge, John Bright, and others. After her return she kept up a correspondence with H. Albright for many years. She was much interested in the memoir of Stephen Grellet, and much desired its translation into Swedish, but several obstacles interposed ; chiefly, however, through H. Albright's continued efforts, a short abridgment was published in Stockholm, and was afterwards translated into Danish.

H. A.'s health was not strong, and, till the middle period of life, she suffered much from nervous depression. She lost the sight of one eye before she became aware of it, and the apprehension of total blindness, which ensued in a few years, caused her great anxiety. In the meantime, in the companionship of a dear friend, she three times sought the advice of a celebrated Prussian oculist. This brought her into happy and lasting friendship with some

ladies from Holland, and others, who were at Grafruth with the same object, and were afterwards much engaged in Christian work. One of them visited H. A. in her own home, and her Gospel service at Charlbury found great acceptance. With her she maintained a correspondence till the close of her life.

Previously to this time, in company with some attached relatives, she visited France, Switzerland, and Italy, from which tour she derived intense enjoyment; and her mental pictures of the scenes visited were clear and vivid, and proved a great mitigation in her total loss of sight during the last 25 years of her life. This affliction seemed almost forgotten in her animated conversation with her friends; indeed, she remarked herself, that she sometimes forgot that she was blind. Few were more alive to the pleasure of social intercourse, or could more readily sympathise with others in their trials and difficulties.

Her sympathy ever took a practical form in efforts for the relief of the poor, the sick, and the sorrowing, by whom she is lovingly remembered and greatly mourned. Her time was largely spent in visiting her neighbours, and in dictating letters to her absent friends.

It is believed that deprivation of sight was for her amongst the "all things that work together for good," and was made helpful to the deepening of her spiritual life.

In her last suffering illness, of about a week's duration, she found comfort in the assurance that "underneath were the everlasting arms."

RICHARD ALLEN,                    83 19    1 mo. 1886  
*Blackrock, Dublin.*    An Elder.

Born in the beginning of the present century, and entering in early manhood with enthusiastic ardour into the philanthropic questions of the day, Richard Allen's name is well known in the Christian world as one who was warmly interested in Peace, Anti-slavery, and Temperance.

He was of a particularly kindly disposition, intuitively shrinking from everything that was not pure, lovely, and of good report. In his younger days he suffered greatly from want of clear teaching with regard to the simple truths of the Gospel. A Friend who was acquainted with the tender state of his mind, advised him to pay unhesitating obedience to the teaching of the Spirit within. In his unconverted state, this resulted in great mental suffering and discouragement, for, as he himself frequently said in after

life,—“What did I find when I looked within? Only my own weakness, only my own sinfulness, and to tell anyone this before they have accepted Christ as their Saviour, is putting the cart before the horse.” He was so impressed with this, that during the latter years of his life he carried the London Yearly Meeting’s Epistle of 1878 about with him, and would frequently read the following paragraph to his friends:—

“We have been again reminded of the intimate connection between sound principle and sound practice. As faith without works is dead, being alone, so is man without God. To be a Christian without having been born again is impossible. The unregenerate heart cannot cleanse itself. The light that shines into it, showing unto man his transgressions, is no natural light. It is none other than the Holy Spirit of God quickening and illuminating the conscience. But the convictions of the Spirit are not to be mistaken for his abiding presence. ‘The Comforter, who is the Holy Ghost,’ *dwells* not in an unrenewed heart. He pleads with the sinner, convincing him of sin, and leading him to repentance, pointing to the ‘Lamb of God that taketh away the sin of the world.’ His blessed work is to speak not of himself, but to glorify

Christ and to testify of Him. And it is they that accept in faith his testimony to Jesus, who after they have believed are sealed with this Holy Spirit of Promise. These can understand the words of the Apostle, 'Ye have not received the Spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.' May this become a definite experience, a practical reality, to every one of us. The children serve willingly, in reverence and filial love ; Christ dwells in their hearts by faith. The anointing which they have received from Him abides in them. Their bodies are made temples of the Holy Ghost."

His private journal bears testimony to the earnest longings of his soul after rest. Friends who saw his consistent, active, and blameless life, had little idea of the unsatisfied state of his soul. In his later life he often said, 'Those who are privileged to live now, when not only in our Society, but in the world generally, the freeness of God's love in Christ Jesus is more fully made known, have cause for deep thankfulness.' He greatly rejoiced at the many evangelistic efforts put forth by the Christian Church for simple



Gospel preaching. A few extracts from his journal will be of interest :—

“*Third month 22nd, 1853.*—‘Thou shalt love the Lord with all thy *heart*, and with all thy *soul*, and with all thy *mind*, and with all thy *strength*.’ Oh! Thou who knowest the secret of all hearts, Thou knowest that I long for this, that I see in it happiness supreme; that in the realisation of *this* every thing good would follow. ‘Ask and it shall be given you.’ By whom was this declaration uttered? By the Saviour himself; and surely we are driven to this, that if we do not realize the promise, the fault is our own. *He cannot lie*. It is faith we want—faith such as Abraham had when he believed the promise of God that Sarah should bear him a son; when he offered up that son: faith such as the prophets had. And surely, as our dispensation is more glorious, so our condemnation, we must fear, will be greater, if we do not earnestly, constantly pray for that precious gift, even the gift of faith, which would enable us to overcome the world.

“Love, love, love, boundless as the universe, is the glorious theme of the New Testament—of the dispensation under which we live.”

“*Fourth month 22nd, 1853.* — We had Lindley Murray Hoag at Meeting. I hardly recognised him in his prayer, but in passages of his sermon which followed, the old eloquence broke out. He is in poor health, but in a sweet frame of mind. He spoke, beginning with the text, ‘Behold, I stand at the door and knock ; if any man open the door, I will come in and sup with him and he with me.’ He was then drawn to allude to there being ‘many voices,’ and said it opened to him with great clearness that the true marks were a feeling of contrition and self-abasement, as expressed by Job when he said, ‘I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes.’ Whilst he was speaking of the trials of the Christian path, I was thinking of its glories, the high privilege of approaching to God, the glory of being His child, and of being engaged in his service. There was a sweet, deep pause afterwards. I thought the heavenly oil might be fully felt as flowing from vessel to vessel. Most merciful Saviour ! in Thy pity, Thy condescension, and Thy love, fix my soul more steadily on Thee. Give me faith in Thy love ; let me but feel Thy hand in all my pro-

bation ; take all fear of man out of my heart ; let the holy, the blessed fear of offending Thee take full possession of my soul.

“The Yearly Meeting, on a whole, was very satisfactory. We had, as I apprehend, the whole Gospel preached. L. M. Hoag and Eli Jones were both powerful, and touched many hearts. Oh ! there is something which reaches, in the dear Redeemer being brought prominently before the mind, in tracing His different offices, in hearing His life, His sufferings, all He bore for us dwelt on, and His matchless love, His nearness to every one of us. . . . The Yearly Meeting (1854) closed with two impressive prayers from James Backhouse and Caroline Bottomly ; they were to the effect that we should not forget all we had received, that God in His mercy would carry on the work in each heart, that we might be deeply grateful, that we might *go on*. Oh, merciful Saviour, in Thy pity grant that these fervent supplications may be realized, that we may press up close to Thee. Oh, help us ; help *me*. . . . ‘Thou knowest that I love Thee.’ I thought as this was uttered I could say as often before—‘Thou knowest that I desire to love Thee.’ Oh, let me steadily set before me the mark for the prize of the high

calling, and cast everything aside that interferes with the path to it.

“ ‘ Lovest thou Me ? ’ I hear my Saviour say ;  
Oh ! that my heart had power to answer, ‘ Yea ;  
Thou knowest all things, Lord, in heaven above  
And earth beneath ; Thou knowest that I love. ’

But 'tis not so : in word and deed and thought  
I do not, cannot love Thee as I ought.  
Thy love must give the power, Thy love alone ;  
Thus would I gladly render back Thine own,  
And with the love wherewith Thou lovest me,  
Reflected from a grateful heart, love Thee. ”

“ *Fourth month 14th, 1856.*— This morning, this day, I have felt the *blessed truth clearly* that my sins are forgiven for my Saviour's sake. I had often said our great sin was the sin of unbelief ; but this morning it did seem brought home to me, the base ingratitude of not believing God ; in fact, the great sin of coldly reading such expressions of unbounded love and offers of forgiveness, and practically not believing them. And now, O my precious Saviour, I *do believe*, and earnestly do I ask of Thee to give me strength to devote every talent, every faculty I have to Thee, for they are Thine, and Thou art a glorious Master to serve under.

“Christ has paid the penalty for our sins. 'Tis ours reverently, thankfully, to accept Salvation ; not to dishonour Him by any doubts of His ability, of His willingness, His power to save us. Oh ! how we dishonour Him by our unbelief ! . . . . It is one thing to look at nature ; it is another thing to look into nature. It is one thing to read the Bible ; it is another thing to look into, to study it prayerfully. It is one thing to read over the types in Leviticus, &c. ; it is another thing to examine them carefully, and to discover in them the varied offices of Him, the Lamb of God.”

Thus we see the longings of his soul now satisfied in Christ, and from this time all efforts for the spread of the Redeemer's kingdom, both at home and abroad, had his hearty sympathy and practical help.

His love for nature was intense. The snowy Alps and vine-clad hills of Switzerland and Italy delighted him, and his letters describing his many continental tours have been read by thousands, while his two visits to Egypt and the Holy Land deepened his interest in Bible study, and the missionary cause in that Land was very dear to his heart.

In 1883, when upwards of 80, he and his wife visited America, attending the Yearly Meetings of Indiana and Baltimore, the largest and smallest of the American Yearly Meetings. They also spent a month in the southern States, visiting the colleges and schools for the coloured people, and holding gospel meetings with those in whose interests he had so long and persistently laboured. This tour gave him great pleasure ; he found those who had been so long down-trodden and oppressed making great advances in their studies, and many getting on well in the world ; while, on the other hand, in some places they are greatly despised, and find it hard to make headway against ignorance and prejudice. A week was spent at Southland College, Helena, Arkansas, where the efforts of Friends have been so successful, and 400 coloured people have joined our Society. An interesting visit was paid at Nashville, Tennessee, to the Jubilee Singers' College. A copy of Hayden's picture of the Anti-slavery Convention of 1840 hung in the reception room. Great interest was awakened when it was known that Richard Allen was one of the group, and this gained for him an enthusiastic audience. A few concluding words of his address are given :—

“My friends, I cannot tell you how glad I am to stand among you. For more than fifty years I was engaged in the anti-slavery cause, first for the emancipation of our slaves in the West Indies, and then for those in America. I felt it must come, but I little thought a few months ago, at my advanced age—just eighty—I should ever visit America. I am thankful that in the good providence of God I am here; that I see what I do—that I see those whose parents knew what bondage was, *free*. And, my friends, I do long for you, that you may all know the Saviour’s love; for, ‘God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ Thus every one of you may say, ‘God so loves me.’ Oh! cling, cling close to your Saviour! You have grand opportunities of usefulness before you. Many of you are training as teachers; and the future of your people depends greatly on you. Study diligently to make the most of your time. And may the Lord bless you! I shall never see you again; but we may, through faith in that Saviour who died for us, meet above. My parting blessing is with you. May the Lord richly bless you!”

The following Summer he again visited Switzerland and Italy. In 1885, he attended the Yearly Meetings of Dublin and London, but on his return home was taken seriously ill. We cannot do better than copy a few extracts from the Memoir of our dear friend:—\*

“Those who were privileged to visit his sick chamber can testify of the joyful peace that brooded over it. No words can describe it, unless it be the words of Bunyan about the Land of Beulah—‘Whose air was very sweet and pleasant, the way lying directly through; and they (the pilgrims) solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear on the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day; wherefore this was beyond the valley of the shadow of death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle.’

“To the surprise and delight of his friends he rallied from this illness, and was out again at meeting, where his voice was heard speaking of

---

\* Memoir of Richard Allen, by Hannah Maria Wigham. Hodder & Stoughton.



the wondrous love of God in Christ Jesus; and shortly before Christmas he paid a visit to Brookfield, near Moira, calling on the people in their homes, and taking part in Gospel meetings. Then came the large family gathering at Brooklawn, when fifty-five dined in his hospitable home. His enjoyment in seeing his many relatives and friends was great, his kindly voice and loving ways winning the little one who thronged around him. Early in the new year he took part in several evening meetings in Dublin. On the 8th he had a gathering of friends to celebrate entering his 84th year. Then came a few days' illness, though he was able to be up part of each day. On the 18th of First month, 1886, he was more poorly and did not leave his room. That night, before retiring to rest, he prayed most fervently 'that the truth that "God was in Christ reconciling the world unto Himself" might be more widely known; that Christians might feel the glorious privilege of being ambassadors, and work more earnestly for the Lord.' Later on he commended his 'dear wife' to the Lord, and repeating the 23rd Psalm, concluded with 'Surely goodness and mercy *have* followed me all the days of my life, and I shall dwell in the house of the Lord for ever.' After this he suffered from

pain in the chest, which shortly attacked his heart, and about four o'clock a.m. he entered into the fulness of joy which is known in the immediate presence of the Lord.

“The chamber where the good man meets his fate,  
Is privileged beyond the common walk  
Of virtuous life, quite on the verge of heaven.”

In reviewing his long and active life we are reminded that “the trees of the Lord are full of sap.” “They shall bear fruit in old age.” His path truly was as a shining light, which shineth brighter and brighter unto the perfect day.

MARY ALLISON, 81 25 10 mo. 1885

*Cotherston.* Widow of Jacob Allison.

CHRISTIANA ALSOP, 80 11 7 mo. 1886

*Maldon.* A Minister.

Christiana Alsop was the second of the four children of Robert and Phœbe Alsop, of Maldon, two devoted ministers of Christ, whose aim it was, sometimes in the midst of trials and perplexities, to order all their outward affairs with a single eye to the glory of God. Nothing was allowed to hinder their service for the Lord and for the Church, so that the children had continually before them the example of parents who were seeking above all things the kingdom of God and His righteousness.

The mother writes of her solicitude for her children :—“ Many times, when watching my tender infant charge, have my tears been shed before the Lord, desiring that the dear children might be under the peculiar care of redeeming love and mercy. I can truly say that I desired this for them more than all the riches of the world.” These prayers were answered, and Christiana was, as a child, attracted to seek after heavenly things, and she early wrote little verses, the expression of her longing after the Saviour. She was doubtless influenced for good by her brother Robert, who was two years her senior, and whom she describes as a thoughtful, intelligent child, dutiful, and affectionate, and a very dear and pleasant companion. The children enjoyed the benefit of mental culture, which was promoted especially by a beloved aunt (a cripple), who lived in the family. She was the teacher of the two elder children while they were young, and her training had a marked effect on their characters.

When old enough, C. A. was sent to Ackworth School. In some lines written in the prospect of leaving school, in 1819, she alludes with warm appreciation to the tender care and early training of her parents, and expresses the

desire that when exchanging "Ackworth's loved retreat" for the home life, she may be a comfort to them, showing forth a daughter's love.

In a memorandum made on her fifteenth birthday, C. A. writes that the Holy Spirit had been long striving with her and drawing her by the cords of love. Then follows a solemn covenant with her Redeemer, that if He will be with her she will be His now and for ever, concluding with the words, "Thy will be done in me, and Thine alone. Lord, Thou knowest all things; Thou knowest that I love Thee, and desire to love Thee more. Dearest Lord, be Thou my guardian, my preserver from Satan's wiles, and from the allurements of the world; and now in Thy most holy presence I subscribe my hand that I am Thine." During the next few years, in a little journal which was only fitfully kept, she speaks of hungering and thirsting after holiness, and of being much distressed at the prevalence of pride and self-seeking in her heart.

In 1827, she went to live with her brother Robert, who had entered into business at Chelsea. His consistent life, his bright mind, and his deep interest in the welfare of his fellow-men, made him a helpful and congenial companion to his

sister. She thus alludes to him in his London home:—"Notwithstanding the claims of business, which were sedulously fulfilled, my dear brother strongly sympathised with those who were pioneers in the cause of Temperance, endeavouring both by his example and by the influence he could exert to promote it. The subject of war, too, was one about which, from his youth up, he had deeply felt." Christiana Alsop entered into these interests, and laboured for the promotion both of Peace and Temperance to the end of her long life.

In 1830, C. A. passed through a severe illness, from which her recovery seemed to herself doubtful. When at the worst she had a remarkable experience which she thus describes: "One afternoon, as my dear mother was sitting by my bedside, my mind became abstracted from every thing earthly, and fixed intensely on the Divine attraction for about six hours. I remained nearly motionless during this time, and mother thought me asleep, though I was aware of all that passed and of the doctor's visit. . . . The instruction conveyed to my mind at this season of merciful condescension seemed to be that the work of sanctification is a very gradual one. The words, 'I shall not die, but live and

declare the works of the Lord,' were impressed on my mind, and perhaps some prospect of future service which may be appointed me, with an intimation of the great simplicity in apparel which it may be right for me some time to adopt; and thus when there is a willingness to bear the cross, it becomes easy. On recovering from this state, I felt constrained to exclaim, 'Great and marvellous are Thy works, Lord God Almighty, just and true are all Thy ways, Thou King of saints.'"

For some time after her illness C. A. records that her path was "much in the desert," that clear evidence she so much desired as to the service the Lord required of her, being withheld. In the Autumn of this year, at an evening meeting, she first spoke as a minister, quoting the text, "Great peace have they which love Thy law, and nothing shall offend them."

From time to time ministers attending the meeting to which she belonged, or in more private opportunities, spoke to her spiritual condition in a very definite manner, bringing to her often just the encouragement she required. Many honoured names are gratefully mentioned in her diary as having thus been made messengers of good to her soul.

In 1832, her brother Robert married Mary Ann Deane, an intimate friend of his sister's, and she returned home to Maldon. In the Summer of 1833, she went to reside for a time at Croydon with Lydia Ann Barclay. Previously to entering on this engagement, severe trials were her portion, and earthly hopes which had been springing up were disappointed. She thus alludes to this time of trial, speaking briefly of a peculiarly afflictive event, marked by circumstances which "will remain too deeply imprinted ever to be erased while memory lasts." She adds, "It is enough here to notice that it was evidently directed by the hand of unerring wisdom, who 'works in a mysterious way,' and thus far, I can acknowledge that it has been overruled for good by enabling me to say without reserve, 'Whom have I in heaven but Thee, and there is none upon earth I desire beside Thee.' It also resulted in my present allotment at Croydon. One effect of this and other sharp trials about the same time, has been that whereas they threatened the destruction of my faith, it has by their means been more established on the Rock of Ages, so that in taking a retrospective view of the past I am sometimes ready to adopt the language, 'For all I thank Thee ; most for the severe.'"

The year 1834 was marked by seasons of great spiritual refreshment. The broken heart was bound up, and she was able to rejoice. She writes:—"He is even causing the tongue of the dumb to lisp His praise. He is making darkness light before me, and crooked things straight."

A few days later, she says:—"A spring of refreshment was again afforded in a little visit from my dear father, who tarried here a night. . . . After a time of religious fellowship, my dear and honoured father clasped me in his arms and saluted me with all the ardour of paternal affection, saying, with tears, 'Be faithful, my beloved daughter, be faithful. Return His love who has so loved thee, and then He will bless thee with the blessings of Mount Zion.'"

In 1841, her brother Robert was left a widower, and she immediately returned to him, and resumed the management of his household. Six years later, on his marriage with Christine Majolier, she once more settled in the old home, which became her residence during the remainder of her life. Here she had the comfort of attending on her dear father in his declining years, and nursing him through the long illness which



preceded his death in 1850. Afterwards she was the devoted companion of her mother, who was still active and able to take journeys in her Master's service. In some of these journeys her daughter accompanied her. Towards the end of 1856, C. A. had to watch by the dying bed of this tenderly loved mother. When the end had come, she writes on the 5th of First month, 1857: "I am deprived of the sweet companionship with which I have been privileged for about ten years, but there is the comforting assurance that, through the love and mercy of the dear Redeemer, my precious mother is now inheriting the promises."

C. A. was now left alone, her only sister having been married some years previously to John Philip Milner. It is difficult to give an idea of the varied interests which filled the remaining years of her life. Although she does not seem to have travelled much in the work of the ministry, yet social visits, together with the attendance of Monthly and Quarterly Meetings, took her often away from home. Her addresses as a Minister were generally short, but lively and instructive. As she advanced in age her interests seemed to widen, and her heart went out to many outside her own Society. She

was especially anxious to be so guided in her intercourse with these, that she might not hurt the feelings of any by a too outspoken expression of her own views ; while at the same time she desired to be kept from hiding the light she had received.

During the years immediately following her mother's death she frequently spent part of each year at Penrith, with her sister, whose children and grand-children were very dear to her. A drawback to this otherwise pleasant arrangement was the return to the lonely closed home. On her return one year she was introduced to a lonely widow, who would, it was believed, prove a suitable helper to her. The decision was made, and the service then entered upon by C. F. only ended with the life of Christiana Alsop. As time went on, mistress and servant became united in a close bond of Christian fellowship, and both felt that a Father's care had supplied the need of each in thus bringing them together. The home at Maldon was no longer lonely, and the widow's heart was made glad and thankful, because of the tender loving thought with which her mistress regarded her.

Among her various missions, the distribution of tracts was one in which C. A. was very dili-

gent. She also wrote several short narratives, which she had printed. One leaflet, which in 1870 she prepared for the degraded poor in the East of London, was a short, earnest appeal to the sinner to accept the offer of redeeming love.

On her 68th birthday, in 1873, she seemed called to enter into a baptism of tender feeling on behalf of those who were "sitting in darkness and the shadow of death," in the island of Jamaica. She asked of the Lord, "Is there any thing Thou wilt have *me* to do?" And the result of her travail of soul for these poor coloured people was the distribution in Jamaica through the missionaries there, of 50,000 of her little tracts. She writes, "If one soul from Jamaica should, in consequence, meet me at God's right hand, 'my heaven will be two heavens in Immanuel's land.'"

The following years were much devoted to the service of others, especially to visiting the sick and poor. Her own means were not large, but she interested her richer friends on behalf of a variety of objects which were near her heart, and she felt it a privilege to be entrusted with help for others, out of their abundance.

About the year 1878, her health began to fail; but she was still able to spend a good deal

of time in her usual work. Her letters, excepting those to her sister, seldom contained any definite reference to her indisposition, and they conveyed such an evidence of interest in things around her, and such liveliness of mind, that it was difficult to believe that, like Bunyan's Christiana, she had received the token of her call to the Heavenly City. In 1884, her complaint made rapid progress. A Friend who went in the autumn to see her, when it appeared as if the end was very near, says—"It was remarkable to see such brightness of mind accompanying extreme weakness of body. Dear C. A.'s inquiries after many friends showed how closely she was accustomed to follow their interests, and she describes some past experiences in a very lively manner."

Shortly afterwards a wonderful change took place in her condition; her malady almost entirely subsided, and nearly another year of service was granted her. As a proof of the large measure of restoration granted, we give an extract from one of her letters:—"Though I wish to be of those who are quiet in the land, yet when occasion offers to bestir one's self a little in the Peace cause, it would be rejecting a privilege not to avail of it; so, in view of the coming election, at

this important juncture I have had some busy work. Is it not wonderful that I should be able to go from door to door, to leave bills with a word on our individual responsibility in the matter?"

Towards the end of 1885, her illness returned, and she passed through some months of suffering. During this time she was cheered by calls from her friends, and by frequent letters, and she herself was able to write almost to the last. In a letter dated 29th of Twelfth month, she sends words of loving New Year's greeting to all her dear ones, and in reference to the return of her malady she says:—"I have had a long respite, and have been glad to make use of it, and now am quite willing to rest a bit here, if such be His will." Her sister, who had passed several winters with her, was prevented coming this year. C. A. cheerfully bore the disappointment, but when at last she did arrive in the early summer of 1886, it was a great comfort to them to spend the remaining weeks together.

Much physical weariness attended the latter part of her illness, yet C. A. was preserved in great patience, and, as was her wont, she made light of her own suffering. She was longing to depart, yet content to wait the Lord's time.

Her servant writes : “ My dear mistress was so bright ; when the doctor came to see her she would inquire about others. The doctor would sometimes have to say, ‘ But how are you ’ ? and her bright answer would be, ‘ Oh, I think I am pretty nicely. ’ Once when she thought she was dying, she looked up with a beaming face, and in a most heavenly voice repeated, ‘ To Jesus, the crown of my hope, my soul is in haste to be gone, ’ ” &c. On one of the last days of consciousness she repeated the last verse of the 23rd Psalm. At another time she spoke of the “ inconceivable weight of glory, ” and then said, “ Only to be with Jesus, that’s enough. ” She wished her love to be given to all her dear friends, and expressed her desire that the Holy Spirit might rest upon them. During the greater part of Seventh and the whole of First day she lay in deep sleep ; and in the evening of the eleventh of Seventh month she peacefully passed away, to awake, as she had desired, into everlasting life. The poor, whom she had loved, flocked to her funeral, which was a time when the Lord’s presence was felt as “ a solemn covering ”

A lady residing at Maldon, an intimate friend of C. Alsop, writes :—“ It is not so much what we can say about her, but we all feel her

worth. The whole tenour of her calm, quiet Christian life seemed to say, 'This one thing I do'; and I am sure I can testify, with regard to myself and others, that we have felt in leaving her presence, helped and strengthened for the duties and conflicts of life. I should think no doubter could be long with her without being impressed with the reality and power of the Christian's faith. Her consistency of character must have been seen by all; she emphatically *lived* the Gospel. Indeed a sceptic once said, 'I can bear reproof from Miss Alsop, because I believe in her.'

"She was untiring in her efforts to do good, and every kind of suffering and sorrow called forth her warmest sympathy and help; while she was so unostentatious that it might truly be said of her, 'The left hand did not know what the right hand performed.' Humility was a striking feature in her character, and this was beautifully exemplified, as, in all her illness she eschewed everything of self or of her own doings, always seeking to magnify the grace of God. . . .

"Even near the last, in the intervals of pain, she did not lose sight of her mission, but, as ——— told me, she took her hand, and, pointing to the cottages, looked at her very earnestly,

saying, 'The *poor*, —— Saviour,' unable to say more ; but —— understood her to mean, 'Go and tell them of Him.'"

MICHAEL S. ALSOP,            65   23   7 mo. 1886  
*Cockermouth.*

WILLIAM LEIGH ALSOP, 71   12   9 mo. 1886  
*Whitehaven.*

WILFRID J. ANSCOMBE,    5   25   2 mo. 1886  
*Brighton.* Son of Samuel and Elizabeth  
Ansdcombe.

ANNA M. ASHBY,            53   12   7 mo. 1886  
*Southampton.* Wife of Edmund Ashby.

Anna M. Ashby was the daughter of Edward C. and Caroline May, of Tottenham. In another part of this little volume will be found a sketch of this beloved mother, as well as of her brother-in-law, J. G. Hine, and it is a thought full of deep rest, that whilst such repeated bereavement is felt keenly in the family circle, the three departed ones are "for ever with the Lord." Although on some points, taking varied views of religious truth, they had perfect heart-unity in the One Head ; recognising that while there were "diversities of gifts," they were led "by the same Spirit."

For many years Anna Ashby has been known outside her family circle by her writings



and translations, amongst which may be noticed a compilation of suitable scripture texts, to assist those engaged in her favourite work—the Flower and Text Mission ; also the translation of “Songs from the Canticles,” by Gustav Yarn.

Even as a girl she was of a very uncommon character, singularly independent in mind, early seeking the truth for herself, while in heart she was trustful and dependent upon others.

Enthusiastic and generous, she was ever ready to work for those in distress without regard to her own comfort and convenience, or to the pleasures natural for her age. She was singularly gifted, especially in the acquirement of languages and in deeper metaphysical studies.

With rough untutored people she had great tact and power, for a long while keeping up an evening class alone, in the cottage of a former drunkard, in a district so degraded that even the police were in care for her. But she was always politely treated, one of the men fetching her and bringing her back ; and several at least of her scholars were deeply grateful for her devotion to their interests. On one occasion when walking there in the daytime, a ring of the worst people had collected round two men about to fight. Knowing one of these men, she

immediately walked into the circle and ordered him to come at once to his cottage, as she particularly wished to speak to him ; and thus marching off her unwilling pupil she completely stopped the fight ; the young "district lady" coming off victorious in her struggle for peace. She afterwards said, "I was trembling all over, but I knew I could stop them, so of course I had to do it."

Her power of rapid reading and of retaining the chief points of a work (whether in English, French, or German), as well as her keen sense of reality and a turn for wit and humour, made her a delightful, as well as profitable, companion. Wide as was the range of her reading it included but little fiction, and that of a high tone; and she has been known to break off in the middle of a very interesting story, because the subjects treated were not "lovely, nor of good report."

One of those left in the old home says that it never seemed the same after she left it. This was in 1867, on her marriage with Edmund Ashby, of Southampton. The larger sphere into which she was thus introduced suited her vigorous nature. She immediately threw herself with enthusiasm into her husband's mission

work, and took great delight in assisting him by writing for a little Gospel paper called *The Sower*; in arranging tent and theatre services, which we believe were blessed to the conversion of many; in visits to private houses, and by entertaining at their own house the lonely, afflicted, or sick, often at the cost of much self-sacrifice. But it was all gladly and brightly done, and she felt it a privilege thus to use her varied gifts, and latterly, to have her dear children associated with her in the work.

For some years her health was very uncertain, at times keeping her indoors for months. At these times she occupied many hours in making up the text-bouquets for infirmaries, hospitals, shops, &c., and writing letters of counsel and love to many wanderers and sufferers, and other correspondents, who will now sadly miss them; her powerful mind and loving heart often rendering such letters of great assistance and consolation.

The careful study of the Bible was a great enjoyment to her, and she learned Greek that she might be able to comprehend more fully the exact meaning of some passages.

In the early part of 1885, her health improved more than she had ventured to hope, and

she referred to this about two months before her death, saying how much she had enjoyed working again for the Lord, and how she had hoped that her strength had been given back to her for this purpose, speaking very modestly of it and of the line of service to which she had felt drawn. This was among a class which one would have supposed uncongenial to her very refined taste; but she overcame all natural repugnance, and was much disappointed when compelled to relinquish the work.

One branch of the Flower Mission was a great delight to her. This was to carry baskets of flowers to the dispensaries, when the patients were waiting to see the doctors, reading the text affixed to each bouquet as she distributed them, supplementing it with a suitable remark or two, and then singing a Gospel song or speaking a few simple, loving words.

When convinced that she would not be here many months longer, she had a time of great rest and peace, feeling that all was in the Lord's hand, and desiring that He would do what seemed Him good. In spite of severe suffering her cheerfulness was very striking; she applied herself in the intervals of comparative ease, with her wonted diligence, to labour for the good of

others, and her self-forgetfulness made us also at times almost forget how much she suffered. About this time she wrote to a sister—"It is so *good* to feel and know that I have your loving sympathy and prayers in this time of need. I often feel that I have *too much* kind pity and sympathy; more than the case requires, for I have so much peace and joy that there seems no room for murmuring, and I can only give thanks and praise for the grace which has over and over *proved* itself sufficient." In the Fifth month she was able to have her great desire gratified in getting out to the New Forest, where she spent the remaining seven weeks of her life, much delighting in the forest drives, and sometimes being out for hours together. She praised God often for this change, and afresh acknowledged her thankfulness for it on her last Sunday, as she sat by the open window in the chair in which she was so soon to breathe her last.

During the very early hours, when it was yet night, of her last day, perceiving that the Home-call had come, she had a conversation with the nurse, in which she said she was quite ready to go, and often longed to be with her Saviour. About this time, after a season of difficulty in feeling resigned to leave her beloved husband

and little girls, she had power given her to trust them entirely to her dear Lord, for the short season before they would meet again. She now expressed herself as "quite happy," and tried sweetly to console her husband, assuring him that the Lord would comfort him, and the children also, in His own tender way. When quite unable to speak, she still contrived to write little sentences to him, and tried to persuade him to leave her and get some rest, after so many hours of close attendance upon her. As the end drew near, a friend present remarked how her face brightened, and there settled on it that look of perfect peace and happiness which she kept to the last, showing that her Saviour was with her, and that as she passed through the shadow-valley His arms were supporting her, and she answered with heavenly smiles the words of comfort gently whispered to her by her husband; and so she fell asleep in Jesus.

SELINA C. ASHBY, *Witney*, 70 5 3 mo. 1886

Widow of Thomas Ashby, late of Croydon.

WILLIAM ATKINSON, 45 3 3 mo. 1886

*Sunderland.*

MARY AUSTIN, 78 17 6 mo. 1886

*Birmingham.* Widow of John Austin.

RICHARD AUSTIN,	71	25	5 mo.	1885
<i>Coventry.</i>				
GEORGE BAKER,	70	8	8 mo.	1886
<i>Blackrock, Cork.</i> An Elder.				
GULIELMA A. BAKER,	54	24	1 mo.	1886
<i>Birmingham.</i> Wife of Morris Baker.				
MORRIS WILLIAM BAKER,	18	11	12 mo.	1885
<i>Birmingham.</i> Son of Morris and Gulielma Baker.				
THOMASINA E. BAKER,	55	10	5 mo.	1886
<i>Stapleton, Bristol.</i> Wife of George Baker.				
JOSEPH HENRY BALE,	40	18	4 mo.	1886
<i>Tottenham Court Road.</i>				
WILLIAM BALE,	85	11	10 mo.	1885
<i>Wymondham.</i>				
CORNELIUS BARRITT,	71	14	2 mo.	1886
<i>Hazeleigh, near Maldon.</i>				
STAFFORD ALLEN BASTIN,	15	26	2 mo.	1886
<i>West Drayton.</i> Son of Edwd. P. and Jane Bastin.				
SARAH BEALE, <i>Cork.</i>	85	12	9 mo.	1885
SUSANNA BEALE,	78	4	7 mo.	1886
<i>Blackrock, Cork.</i> Widow of James Beale.				
HENRY FELL BEAMISH,	12	26	1 mo.	1886
<i>Walton-on-the-Naze.</i> Son of Joseph W. and Maria Beamish.				
ABIGAIL BELL,	8	4	7 mo.	1886
<i>Ballinderry.</i> Daughter of Richard Bell.				

JACOB GREEN BELL,            29 15 7 mo. 1885

*Belfast.* Son of Edward and Jane Bell.

*This name appeared in the Obituary of last year.*

In presenting a brief sketch of this dear brother, whose short life amongst us was rich in a self-denying example and loving walk, it is with the earnest prayer that others may be encouraged early to choose "the Lord for their portion, and the God of Jacob for the lot of their inheritance," that they too may leave behind them the blessed testimony, "The path of the just is as a shining light that shineth more and more unto the perfect day."

Jacob Green Bell was born at Mullaghcarten, near Lisburn, Ireland, on the 29th of Fifth month, 1856. He was the third son of Edward and Jane Bell, and grandson of Henry Edwards (of whom there is an account in the "Annual Monitor" of 1882). The most striking feature of his character was his loving thought of and for others, his self-denial that others might be happy, especially those of his home. He seemed to live for them as if that was his work for his Lord. He has said that he experienced the operations of the Holy Spirit on his heart from a little child, causing him to feel happy when he remembered his Heavenly Father



and Saviour, and did that which was right, and sorrowful and sad when he did wrong ; but that it was in a meeting held in Lissue School-room, one summer evening in 1876, that he realised “the forgiveness of his sins,” and his “name written in the Lamb’s book of life.” When he came home that evening he said, with tear-filled eyes, “I feel to-night as I never felt before—Jesus is mine and I am His. Oh ! He has made me so happy and glad.”

Greatly did he cheer six suffering years of a dear sister, often taking half an hour during his busy days to repeat a hymn or verse of poetry, and to read some precious portion of Holy Scripture, and speak bright loving words of cheer, sometimes saying—“There is pain now ; but the crowning glory by-and-by.”

He delighted in teaching in the First-day Schools at Mullaghcarten and Lissue, and in encouraging his dear boys to fear God and love Him, and in telling them of the Saviour who loved them and gave Himself for them ; and we sometimes almost think we can still hear his deep loving strong voice repeating as he used to do, with such feeling—

“Rock of Ages, cleft for me,  
Let me hide myself in thee.”

On the farm at home, and during a short term of business life, he had his hidden conflicts, as well as his bright victories. He knew, as many a young man knows who seeks to follow the Lord, what it was to "endure hardness as a good soldier of Jesus Christ."

"And many a battle's fought and victory won

Where, calm and silent, no man knows the spot."

Yet "the Lord knoweth them that are His," and His reward for His overcoming ones is "With me on my throne, *even as* I also overcame and am set down with my Father on His throne."

In 10th month, 1881, he removed with his parents and the family to Ameinville, in Queen's County, and after nine busy months there he was taken ill with rheumatic fever. Weary days and nights were appointed him; at times his suffering was great, but his patience was so touching, so beautiful. One day under extreme pain he asked for a hymn that spoke of what his dear Saviour had suffered, and wept as the lines were repeated:—

"Brother, trust thou in Him

Who trod before the desolate paths of life;

Bear thou in meekness, as He meekly bore,

Sorrow, and pain, and strife;

Think how the Son of God those thorny paths hath  
trod;

Think how He longed to go, yet tarried out for thee,  
the appointed woe ;  
Think of His weariness in places dim,  
When no man comforted or cared for Him ;  
Think of the blood-like sweat with which His brow  
was wet,  
Yet how He prayed alone in that great agony, 'Thy  
will be done.'

He said, "O Heavenly Father, help me also to feel and say 'Thy will be done,' even as my precious and blessed Saviour did." Truly in him that petition was fulfilled in many a season of pain and conflict. Thus two years of suffering passed. Sometimes he was a little stronger, then again prostrate ; his voice, now feeble, was often heard in the little meetings held on First-day evenings in our home, in prayer and praise, sometimes encouraging us to love the Lord. It pleased our Heavenly Father greatly to restore him in the Summer of 1884, after a tarriance at Warren Point and Buxton ; and, in the Spring of 1885, he went to Lisburn, taking a small business there. Some of us can never forget his touching farewell as we bowed together at the throne of grace ere he left us, and little we deemed it was our last meeting on earth. Shortly after he returned from Buxton he attended a meeting at Tamnamore, near Portadown, and

spoke on the words "If thou seek Him, He will be found of thee," entreating the young men present to seek the Lord, and know their calling and election made sure, telling us how he had found Him, and what He was to him.

He was greatly beloved by many in social and business life—he was so genial, so kind, so thoughtful. Our dear mother often said "he was like a father in his kind thought for all around him."

In the early part of Seventh month, 1885, he caught cold ; it increased, and then inflammation of the lungs set in. Our mother was telegraphed for, and was with him the night and day before his redeemed spirit went home. When the end drew near he said : "Mother, I am going—going home. Dear, dear mother, farewell. Tell them all—father and sisters and brothers—to meet me before the throne"; and prayed in a clear voice—"O blessed Father and Saviour, let not one of us be missing at thy right hand ; gather us all, an unbroken band, home to Thyself to praise Thee for ever"; and then, "Into Thy hands, O Lord, I commit my spirit." May this dying prayer be answered, and may his unselfish life stimulate us to take up our cross, deny ourselves, and follow Christ ! Amen !

“For lo ! in hidden deep accord,  
 The servant may be like His Lord ;  
 And Thy love our love shining through,  
 May tell the world that Thou art true,  
 Till those who see us see Thee too.”

JAMES F.S. SPENCER BELL, 23 9 9 mo. 1886  
*Westminster.* Son of the late James S. and  
 M. A. S. Bell.

JOSEPH BELL, 89 3 11 mo. 1885  
*Newtown, Beckfoot.*

WILFRID S. BELL, *Belfast.* 13 21 7 mo. 1886  
 Son of the late George L. Bell.

CONRAD C. BELLIS, 18 mos. 23 9 mo. 1886  
*Walthamstow.* Son of John Edward and  
 Annie E. Bellis.

FREDERIC BELLOWES, 18 5 11 mo. 1885  
*Leicester.* Son of E. F. and J. E. Bellows.

JULIA SARAH BERRY, 41 18 9 mo. 1886  
*Bristol.* Wife of Thomas F. C. Berry.

MARY BIGLAND, *Allonby.* 90 7 12 mo. 1885  
 Widow of Benjamin Bigland.

WILLIAM B. BIGLAND, 40 26 12 mo. 1885  
*Southport.* Son of Hodgson and Jane Bigland.

JAMES BIRCHALL, 81 18 5 mo. 1886  
*Leigh, Lancashire.*

JAMES BIRKETT, 79 1 2 mo. 1886  
*Scotforth, Lancaster.*

HANNAH B. BOTTOMLEY,	73	15	4 mo.	1886
<i>Birmingham.</i> Wife of John Bottomley.				
HARRIETTE BOWLEY,	77	22	1 mo.	1886
<i>Charlbury.</i> Widow of William Bowley.				
LOUISA BOWLEY,	69	19	9 mo.	1885
<i>Gloucester.</i> Widow of Samuel Bowley.				
FRANCES BOWRON,	77	4	4 mo.	1886
<i>Darlington.</i>				
JOHN BRIGGS, <i>Clapton.</i>	74	26	3 mo.	1886
WILLIAM BRIGGS,	76	31	1 mo.	1886
<i>Fulford, York.</i>				
JOSEPH BROADHEAD,	81	10	6 mo.	1886
<i>Leeds.</i>				
JAMES BROOKS,	76	22	2 mo.	1886
<i>Bridgwater.</i>				
JOHN FREEMAN BROWN,	81	7	3 mo.	1886
<i>Stanstead Mount Fitchet.</i>				

John Freeman Brown was almost the last surviving child of the late William and Elizabeth Brown, of Houghton, Huntingdonshire. His parents gave their children much religious instruction, and his mother's loving and Christian teaching had a powerful influence over him during a somewhat exposed life, as he cherished her words, "that it was her greatest joy to hear that her children walked according to the truth."

In recording his decease, it is not of death we think, but of a happy life ; of one who had entered the kingdom of heaven whilst on earth, who had no fear of the king of terrors, but spoke of going with all the glad simplicity of a child ready to go to rest.

He was endowed with but few earthly talents or gifts ; he had not been what is commonly called successful in life. Of means, he had only what would maintain a simple cottage life, and yet the spirit of love and Christian contentment was so conspicuous in him, that he carried peace wherever he went, and was the delight of his young relations and acquaintances.

Although his unostentatious life was conspicuous rather for example than for precept, yet he was one of whom it may be said, "He hath done what he could." Whilst a genial companion to his friends, he was also the faithful Christian. He was an earnest worker in the cause of Temperance, as well as in the Sunday School, and sought to win the young to that which is good by acts of kindness and love. After a somewhat chequered life, "at eventide there was light" for him, and his sun went down in the brightness that gives promise of a glorious arising in the morning of eternity.

JOSHUA BROWN,	83	10	7 mo.	1886
<i>Bartonbury, Cirencester.</i> An Elder.				
JOSEPH F. BROWN,	12	13	12 mo.	1885
<i>Rawdon.</i> Son of Edwin and Catherine Brown.				
MARY ANN BROWN,	80	29	3 mo.	1886
<i>Lightcliffe, Halifax.</i> Wife of William Brown.				
MARY BROWN,	87	14	4 mo.	1886
<i>Bartonbury, Cirencester.</i>				
RACHEL MARIA BROWN,	35	2	9 mo.	1886
<i>Weston-super-Mare.</i> Daughter of the late Stephen Brown.				
ROBERT BROWN, <i>Leiston.</i>	85	8	12 mo.	1885
MARY ANN BURGESS,	74	2	5 mo.	1886
<i>Leicester.</i>				
JAMES BURTON,	75	27	3 mo.	1886
<i>Cockermouth.</i>				
SAMUEL CAPPER,	71	6	6 mo.	1886
<i>Bristol.</i> An Elder.				
OCTAVIA CAPPER,	70	6	11 mo.	1885
<i>Bristol.</i> Wife of Samuel Capper.				
JOSHUA CARROLL,	62	24	2 mo.	1885
<i>Hartford, Huntingdon.</i>				
RACHEL ANN CARTWRIGHT,				
<i>Airton.</i>	52	5	5 mo.	1886

The death of this dear friend, which took place at the house of her brother-in-law, Arthur Waterfall, at Headingley, was unexpected ; for



though she had been unwell for some weeks, she was able to be downstairs till within a day or two of the close. She did not express much as to her spiritual condition, but what fell from her lips during her indisposition showed that she desired that the will of her Heavenly Father might be done in her, and that she knew something of the blessedness of "lying passive in His hands" who "knoweth our frame and remembereth that we are dust."

Shortly before the close, when one who was at her bedside said, "I hope thou hast thy best Friend with thee," she replied, "I have," and then gently and peacefully passed away, leaving those who mourn her loss comforted in the belief that she has been permitted a re-union with those whom she had loved on earth, and to join with them in a never-ending song of praise to Him who redeemed them by His blood.

"Blessed is that servant whom his Lord, when He cometh, shall find watching."

WILLIAM CASSON, 89 21 1 mo. 1886

*Thorne, near Doncaster.* A Minister.

"In that hour came the disciples unto Jesus saying, Who then is greatest in the kingdom of heaven? And he called to him a little child and set him in the midst of them, and said, Verily, I

say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Matt., 18, 1—4, R.V. These are the words most naturally recalled as one's thoughts turn to the late William Casson.

In a loving, child-like simplicity of trust lay the key-note of his Christian life, the secret of its beauty and its influence. He was not endowed with large natural abilities, but he showed how valuable a man may be without possessing any great gifts. Even if his powers had been as small as in his humility he thought them, yet "radiance streams from smallest things that burn," and his was a radiant life.

It had not been always radiant. It was honest and upright always, winning, as it deserved, the respect and esteem of his friends and neighbours; but it was not, as he used often to say, until he was fifty years old that the new glad life in Jesus, which made all his after course so bright, was kindled in his heart; when his eyes were opened to see Christ the Saviour of men as his own ever-present Saviour, and the cold and formal professor was transformed into the eager,

glad disciple, thankfully ready to consecrate himself and his services to the Lord who had called him.

Possibly the memory of so many unsatisfied years before made the new joy seem all the brighter and more wonderful ; and it seemed as though the song of thanksgiving to God for His unspeakable gift was never afterwards out of his heart. The freshness and enthusiasm of youth had faded, but to the lonely man, without wife or child, the sense of the love of Christ and the joy of His service became his one absorbing feeling ; and it was most striking to see how, under its influence, his whole nature blossomed out, as it were, into a second Spring, and nature itself was lit up for him with a new beauty, which even in extreme old age he loved to recall.

In the spirit of a seer of olden time he literally obeyed the command to speak of the goodness of the Lord "as he sat in the house and as he walked by the way," and from this time onwards it became his great delight to find fresh opportunities of telling of the goodness of his heavenly Master, and of trying to save others from missing the joy he had missed so long, of a living, personal knowledge of Christ.

He was quick to see when others were missing this knowledge, and too simple and child-like to hesitate about speaking to them with frankest directness, whether individually and alone, or in larger or smaller companies. It seemed just as easy to him to speak to many as to few. He was all his life a member of a very small meeting in a little country town, but his sympathies overflowed beyond his own meeting and sect to his fellow-townsmen and his fellow-Christians generally. It was his delight to visit those who were ill or in trouble. He was asked sometimes to speak at Wesleyan class meetings in his own neighbourhood, which he did gladly. He visited so regularly and with so much acceptance at the Workhouse, that the authorities there thought it unnecessary to engage the services of a paid chaplain. When staying for a few weeks, as he did occasionally, for the benefit of his health, at some hydropathic establishment, he was not unfrequently asked to conduct family worship; and on First-day evenings the little service sometimes expanded into what was practically a Friends' Meeting, and led on to many an after opportunity of speaking a word for the Master to visitors and patients.

He often felt called to visit other meetings in his own monthly meeting and elsewhere. At one time he felt drawn to visit the families of Friends in a large and important meeting at a distance, and when he laid his wish before his own meeting, a question was raised as to his qualification for speaking to the needs of a large meeting, possessing members of very varied views and gifts. But the doubt was only momentary, and he was cordially liberated for the service. As the event proved, his friends need not have hesitated. The "loving old man," as they called him, made his way everywhere. Criticism was disarmed by his loving, frank simplicity. He trod on sure ground, for he spoke of that he had himself known and proved. What he had to say was of a higher knowledge than any to be won by thought or study, and eager students were subdued into wistful longing by his loving, simple testimony to the goodness of his Lord. "The Master does give me great enjoyment in working in His cause," he would say, "and appears to open doors on all hands, and makes the way so easy."

He did not put difficulties in the way himself by doubt or mistrust, like so many of us, and his heart was continually cheered and gladdened

by finding how his message had been owned and blessed. It did not seem to occur to him that this was in any way due to his own efforts ; it was simply what he expected from so good a Master. There was no thought he more loved to dwell upon than the goodness of the Lord in making use of the services of His very feeblest children. "It is little we can do," he once said ; "but there is service in the vineyard, and we do not read that they were all skilled labourers who were sent into it, but they all received their wages. . . . The part the labourers in the vineyard have to do is very subordinate ; the Master gives the sunshine and the showers, and He will grant a blessing on honest endeavours."

He could hardly understand how any who had found, as he said, that "Jesus alone is soul satisfying," could keep so glad a secret to themselves, when it was such a joy to him to tell it out. Speaking of some proposed visit to scattered members of small meetings, he wrote : "It appears to me there may be one here and another there that we might hear of, who are of the hungry and thirsting, and how nice it will be to tell them of the love of Jesus !"

"It is amazing," he said, after a discussion at one of our Quarterly Meetings, "what a

jealousy there is lest we should have too much ministry, or that our dependence should be placed on man. Well, if the dependence of our friends *was* placed on the Almighty they would not sit silent. I know it is not creaturely activity that will help us, but the foolishness of preaching does save some. And so many of those who preach silence have not tried how delightful it is to be a willing servant of the best of masters. I like to tell them of the pure enjoyment I have, and I think the Master has opened some eyes to see that there is a liberty they have not attained to."

Writing in 1870, before the time of "Holiness Meetings," he said: "There appears such a diffidence to acknowledge the power of Jesus to keep us and preserve us from sinning, although He came to save us from our sins and to give us ability to resist evil. Yet the standard is lowered, and there is a looking more to the creature than to the Creator, and thus the plea is raised that it is presumptuous to be holy; and people go on opening the door to transgression by doubting the Lord's power to keep and to preserve. I think if we are washed and made white in the blood of the Lamb we should confess the power that has helped us ('Where are the nine?'), and let our

light shine, but at the same time the creature will be humbled with feeling and knowing its inability to keep the treasure entrusted to it."

Though it was William Casson's lot to live much alone, his disposition was social ; he was a kind neighbour and fellow-townsmen, ready to lend a helping hand where he could, and to take his share of responsibility in public work. He was fond of children, and delighted in giving them pleasure. Those who knew him intimately remember how he liked to invite parties of young people to his house for tea, and a ramble on the moors afterwards in search of wild flowers, which he loved to gather and to cultivate.

When age crept on, and he was obliged to remain more indoors, he spent much time in reading, and in writing letters to his friends—letters full of hope and encouragement and loving, grateful testimony to the goodness of his Lord.

When tired of reading or of writing he would turn "for rest," as he said, to his little workshop, where he made wonderful little brackets and frames, stools and tables, on which he painted leaves and flowers. He made stools and frames for the children in a neighbouring Orphans' Home ; and little mementos of his skill



are now treasured in many homes up and down the country.

He was the same to the last—contented, bright, and hopeful through all the trial of slowly failing strength. A year before his death he wrote to one of his friends:—

“It is always pleasant to receive a letter from thee, and, indeed, my dear Master is very good to me in that respect. My friends do not forget me in my old age, and I have abundant blessings to be thankful for. I like to keep praising the Lord. ‘Praise is comely and it is pleasant,’ and if, when we get a little depressed, we are still praising the Lord, it does much to disperse the cloud.”

Soon after his last illness began, he said (12 mo., 2, 1885) that he had had no rest at night for nearly two weeks, and added: “I am very helpless; still I have abundant cause for thankfulness that the arm of consolation is underneath to bear me up. I have not been used to pain, and I do not like it; but one gets to learn patience by experience, and the dear Lord is very pitiful.”

For weeks the pain continued to increase, but he was sustained to the last in trust and patience, and on the 22nd of First month, 1886,

he entered into rest, after realizing for forty years in his humble, faithful life, the fulfilment of the promise, "And ye also shall bear witness, *because ye have been with Me!*"

ROBERT CHAPMAN,	79	23	2 mo.	1886
<i>Rathmines, Dublin.</i> An Elder.				
ARTHUR CLARK,	62	10	4 mo.	1886
<i>Exeter.</i>				
ELIZABETH CLARK,	78	22	10 mo.	1885
<i>Plymouth.</i> An Elder. Widow of George Clark.				
ANN COLCOCK,	87	1	3 mo.	1886
<i>Woodford, Essex.</i>				
JOHN COLLINS,	85	24	3 mo.	1886
<i>Redruth.</i> An Elder.				
FREDERICK W. COOPER,	12	19	4 mo.	1886
<i>Ipswich.</i> Son of William and Ellen Cooper.				
ANN COTTON,	60	30	6 mo.	1886
<i>York.</i> Wife of Atkinson Cotton.				
MILLIS COVENTRY,	85	14	3 mo.	1886
<i>Wandsworth Common.</i>				
EDITH CRAFTON,	80	30	6 mo.	1886
<i>Croydon.</i> Widow of Ralph C. Crafton.				
ANN CRAGG,	74	3	1 mo.	1886
<i>Bow, London.</i> Widow of Titus Cragg.				
EDWARD H. CROSLAND,	39	15	5 mo.	1886
<i>Liverpool.</i>				

LUCRETIA CROUCH,	81	18	11 mo.	1885
<i>Coombe Down, Bath.</i>				
ELIZA DALE,	42	2	12 mo.	1885
<i>Bessbrook. Wife of James Dale.</i>				
MARIA LOUISA DALE,	22	12	6 mo.	1886
<i>Rochester. Daughter of Robert and Louisa Dale.</i>				

There does not seem much to record of the early childhood of M. L. Dale, prior to her leaving home for school. She was always a thoughtful, gentle child, possessing a tender conscience, which led her scrupulously to carry out anything she felt to be right, and her influence over her young brothers and sisters was very helpful. When she was about eleven years of age she was sent to Ackworth School, where she remained four years. This appears to have been a time of religious awakening in her soul, when she felt her own personal need of a Saviour. Her experience is best described in her own words. When writing to a friend in Eleventh month, 1882, she says: "It is now rather more than three years since I yielded my heart to the Saviour. I often look back at the loving forbearance of God towards me during all the years that I resisted His call, for He visited me time after time. The first I can recall was at Ack-

worth, while Caroline Talbot was there. I remember for days and days longing for a word from one of the teachers about my soul. Then, when I stayed at Manchester on a visit, for weeks I did so wish to become a Christian, but through unbelief I failed to. Then again at Colchester. Then when I left school, for months I was seeking peace, but could not find it. I went to all the Gospel meetings that I could, after which I used to lie awake, praying and crying for mercy. Then a sort of despair rested upon me, thinking it was no good praying, for I had done all I could, and so might as well be happy in this world. Then I went to a meeting where an evangelist was to speak, and I was enabled to trust in Jesus, and not to wait for feelings. The hymn, "Come every soul by sin oppressed," was sung, the speaker changing the chorus, 'Only trust Him,' into '*I will* trust Him,' which I sang from my heart, and simply accepted salvation, and then thanked God for it. I believe if anyone had spoken to me before, I should have revealed my heart to them and might have found peace."

Having thus realised forgiveness and found rest in the acceptance of salvation, it became the longing of her heart to win others to the Saviour.

She entered earnestly into the work of Sunday School teaching, and also gave much time and energy to the interests of a Band of Hope. At that time there was no First-day school carried on by Friends in Rochester, so she took a class amongst the Congregationalists, and was very diligent in the preparation of lessons for her young scholars. But after awhile, when a few Friends were desirous of commencing a school at the Meeting House, she was brought into much thoughtfulness and some conflict as to her right place. Being a Friend herself, it seemed as though she ought to unite with her fellow-members in the work ; but to do this, it would cost her something to give up her present class. In her difficulty she sought Divine guidance, and the result was that she withdrew from the Congregationalists and united with Friends in the work at the Meeting House. That she did not take up the work lightly, or with a feeling of self-sufficiency, but through the constraining love of Christ and in dependence upon His help, is evident from the following extracts from her letters.

“*Eighth month, 1884.*—I do feel greatly helped—sometimes more especially than others—with my Sunday class. It has become very

small of late ; I often have only four little girls to teach ; but I feel the presence of my Saviour near, giving me the words to speak ; and I believe, as I commit this little service to Him, He will cause some fruit to appear in His own time. I find when studying the lesson beforehand, that I learn so much myself."

"*Ninth month 30th, 1885.*—I think I have great cause for encouragement as regards my tiresome girl. Two or three weeks ago her behaviour was worse than ever in school ; I could not do anything with her ; but she came to meeting in the evening, and afterwards I took her aside and talked seriously to her about it. She seemed really sorry for her behaviour, and as though she wanted to do right. Since then I have had several talks with her. I was talking to her one evening for nearly an hour, when she seemed very anxious to begin a new life. When I left her she believed God had forgiven all her sins. Whether it was only an impression which will wear off, time, of course, will prove ; I have not seen her since alone, but her behaviour last Sunday was all I could desire. I don't think I shall have much more trouble from her.

Now, I have another girl noted for her tiresomeness, come to my class. . . . But, no doubt, these difficulties are good for me. If all went smoothly I should be tempted to trust in myself. I do feel these trials draw me closer to Jesus, for I find out my own weakness and insufficiency, and am led to trust to His power alone."

"*First month 7th*, 1886.—You ask me whether I am sure that I am born of the Spirit. Yes, auntie dear, *I am*. That hymn that you quoted is a favourite one of mine; those lines—

'From Him who loves me now so well,  
What power my soul can sever?  
Shall life, or death, or earth, or hell?  
*No!* I am His for ever,'

are the true expression of my soul.

"Now, I must tell you a little about our work. My own especial work seems to be with young girls. I feel that it is one my Heavenly Father is calling me to. I have a class of wild girls in our Sunday School; some of them, although only about 15, are already dreadful characters; they think nothing of fighting or swearing; they are dreadfully tiresome sometimes, but I feel that, however bad they may

be, I dare not turn them out. I feel if I work on prayerfully some of them will be won for Jesus, but sometimes I am rather impatient, because I have *seen* so little result ; but we have the promise, "They that sow in tears, shall reap in joy," and I believe that will be my experience if I am faithful. I do love those girls so, God knows I would do anything to win them for Jesus. I think the ——s think me silly about them, but I don't mind what they think if only my girls are converted. A week ago we had our Winter Sunday School Treat. It was a tea for the children, followed by a service of song entitled "Eva," from "Uncle Tom's Cabin." I think it was quite a success, for we had the meeting-house crammed. Of course we spent a good bit of time in practising the hymns, but I look upon anything that gives us more opportunities in the week for intercourse with our scholars as helpful, and what I pray for is, that I may have opportunities of speaking personally and alone with my girls about their souls. I can sympathise with you if you are nervous, for I am dreadfully so. I feel so afraid to speak for Jesus. I long to testify in public, but up till now I have not done so except in my class in school ; to-morrow we start a little



Gospel meeting at the meeting-house, when I hope I shall have courage to speak for Jesus.

It will have been noticed that the soil in which M. L. D. was seeking to sow the seed of the kingdom was very unpropitious for its growth ; she speaks of some of her girls being "dreadful characters," though still in their teens.

The homes of these being so near to one of the military centres, which may be regarded as a hot-bed for evil, may partly account for this, exposed as they are to temptations, and with little outward restraint. So it is scarcely to be wondered at that sometimes discouragement overtook her as her efforts seemed fruitless ; and although, under this feeling, she once remarked, "It's no use, I think I shall give up," her continued perseverance proved her faith to be stronger than her fears. All souls are dear to the Saviour, and a measure of his yearning love had taken possession of her heart, and was the secret power which sustained her amidst recurring difficulties, and enabled her to press on in faith. She knew, too, from her own experience, that the natural corruption of the human heart is not uprooted all at once. She had herself to contend with frailty and weakness, but she knew "whom she believed," and that He was able to deliver and to keep

those who trust in Him. There is a free acknowledgment of weakness in one of the letters before alluded to, in which she says: "I have nothing to write of myself, but I have indeed occasion to write of my Saviour's love. I realise increasingly the preciousness of such a Friend; and although I am so careless about little things, and so forgetful—often wandering far away from Him—there is always forgiveness, and He is still the same loving Guide and Counsellor. I find it so hard sometimes to restrain the impatient word, but I like to think I am placed in my position in life, not by chance, but by my Heavenly Father, who does not put any of His children in positions which they cannot fill to His glory. I am so afraid that my light does not shine so that those by whom I am surrounded can see that I am a follower of the Lord Jesus; the hasty words will slip out almost before I am aware of them. I have in the past been too content to keep at a little distance from Him, but lately I think I can say my prayer has been—

"Nearer, my God, to Thee, nearer to Thee,  
E'en thought it be a cross which raiseth me."

In the spring of 1886, M. L. D. was somewhat out of health, but not so as to arouse any special anxiety. She attended part of the Yearly

Meeting, and at this time she spoke of herself as being "all right now," and felt much enjoyment in attending the various meetings and in social intercourse with her friends. A few days after her return home her health again failed, and it soon became evident that it was no slight disorder. In a week's time her illness proved to be typhoid fever. She took a serious view of her case from the first, although there were no symptoms to cause her friends grave anxiety. All appeared going on favourably—the fever was running its course, there was no unusual degree of delirium, and she was able to take a good deal of nourishment; still, the thought of this being her passage to the grave never appears to have left her. An added trial was the illness at the same time of her dear mother in an adjoining room. Once with considerable effort she went to see her daughter, but fearing the excitement would be injurious, she did not again attempt it, and each had to be content with sending and receiving messages, which were frequently exchanged. M. L.'s eldest sister, to whom she was much attached, became her almost constant attendant, in the absence of her mother. During consciousness her thoughts were chiefly of Jesus, her precious Saviour. The thought of the approach-

ing change was a cause of rejoicing to her, although, as she said, "The time has seemed so short—I have done so little for the Master." One night she sang the first and last verses of the hymn, "Safe in the arms of Jesus," after which, turning to her sister, with a radiant face, she exclaimed, "Oh, to think that I shall be *so soon* with Jesus, safe in His loving arms." The 23rd Psalm was a great comfort to her, and after repeating it twice, she asked her sister to read it to her. Several times during her few remaining days she was heard repeating, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." There was for her no fear in the thought of death—it was simply "going home." At one time she said, "It seems a long journey, but it will be nice to be at home." Once when her father went into the room, and she alluded to the probable issue of her illness, he remarked, "Well, dear, it will be all right whichever way it is," to which she replied, "Oh, yes; I am quite sure of that—there is not a cloud."

One day, at her request, her sister repeated the hymn, "Jesus, lover of my soul," and when she had finished, M. L. said, "I cannot under-

stand it all, my brain is so confused, but I know that it is about Jesus, and He is so precious to me." Shortly before leaving her one evening, her sister heard her sing very quietly the following verses of a hymn :—

“ Fade, fade, each earthly joy—Jesus is mine !

Break every tender tie—Jesus is mine !

Dark is the wilderness,

Earth has no resting-place ;

Jesus alone can bless—Jesus is mine !

“ Tempt not my soul away—Jesus is mine !

Here would I ever stay—Jesus is mine !

Perishing things of clay,

Born but for one brief day,

Pass from my heart away—Jesus is mine !

“ Farewell, mortality—Jesus is mine !

Welcome, eternity—Jesus is mine !

Welcome, O loved and blest ;

Welcome, sweet scenes of rest ;

Welcome, my Saviour’s breast—Jesus is mine ! ”

In the course of the next day she said to the nurse, “ Will you take a message to mamma for me ? Tell her I have been so well received, I am so happy now. I think she will like to know.” This was her last conscious or semi-conscious expression, and though in measure unmeaning when uttered, is *now*, as we think of her, full of blessed significance : “ Accepted in the Beloved,” and realising fulness of joy in the presence of God.

During the night it became evident the end was approaching, and at about half-past four on Seventh day morning, supported by her sister, she gently breathed her last.

WILLIAM DALE,                    65   13   10 mo.   1885  
*Ayton, Yorkshire.*

MARGARET E. DARTON,   71   6   2 mo.   1886  
*Peckham. Wife of Thomas Gates Darton.*

“When faith and love, which parted from thee never,  
    Had ripened thy just soul to dwell with God,  
    Meekly thou didst resign this earthly load  
Of death, called life : which us from life doth sever.

“Thy words, and alms, and all thy good endeavour,  
    Stay'd not behind, nor in the grave were trod ;  
    But, as Faith pointed with her golden rod,  
Follow'd thee up to joy and bliss for ever.”

The above lines—part of Milton's Sonnet on the memory of Catherine Thornton—seem not inappropriate to the character and services of Margaret Emily Darton, who died on the 6th of Second month, 1886.

She was the fifth daughter and eighth child of Stephen and Maria Hack, of Chichester, and inherited much of the literary ability and acumen, as well as the dignified and lady-like manner, for which her mother was distinguished ; much also of the moral constitution of her father, who was characterized by his generosity, open-

ness, and straightforwardness, mingled with something of excitability and impulsiveness. She was born at Little London, Chichester, on the 28th of the Third month, 1814, and spent most of her early childhood in that old cathedral city.

To her elder sisters, Elizabeth and Gulielma, was entrusted by their mother the care of her early education, until the death of their father in 1823, leaving his widow with a fine young family of ten.

In 1826, Margaret was, by her own wish, sent to a Friends' school at Rochester, kept by Ann and Eliza Rickman, daughters of William Rickman, then an aged minister in the Society of Friends; and his memory was affectionately cherished by Margaret, as well as by many others of his daughters' pupils. After two or three years' stay at Rochester she was transferred to the school at Lewes, then conducted by the three sisters, Mary Ann, Rebecca, and Lucy Godlee. Under their care and tuition, especially under that of Rebecca, whom she greatly loved and admired, Margaret developed out of the merry fast growing school-girl into a lovely young woman, high-spirited and energetic, but always sweet-tempered and affectionate. Her likes as well as her dislikes were strong and decided; she hardly

knew how to be coldly indifferent to any person or to anything with whom or with which she came in contact. This impulsiveness often led her into exaggerations of feeling and opinion; but her loving generosity, her quick appreciation of the feeling of others, constantly led her promptly to acknowledge and to atone for any error of thought or action which gave pain; and her freedom from any meanness or selfishness, her loving energy on behalf of others, her quick appreciation of any kindness done to herself, made her greatly beloved by both teachers and pupils, and characterized her through life.

In 1834, she became the wife of Thos. Gates Darton, a union which lasted with unbroken love, amid many vicissitudes, for nearly 52 years. For the first seven years of their married life they resided, with their three children, in or near London. Her devoted affection for her children, and her energetic but loving care for their early training, made her looked upon by her friends as the model of a young mother. "I love thee too much, my dear child, to spoil thee," was a common saying with her when she felt it right to deny any request which her children made; and so judiciously were warm



affection and gentle firmness mingled in her treatment, that no root of bitterness sprang up between mother and children from any such denial.

In 1841, the family left London for Gloucester, in which city and its neighbourhood they resided for about ten years, and there her two younger sons were born. During these years, Margaret Darton had to endure many seasons of illness, the chief and most painful character of which was manifested in violently convulsive epileptic attacks. These were borne with great patience, courage, and sweetness, although generally, both before and after their occurrence, accompanied by deep mental depression and a sense of spiritual desertion; so that it might be said of her, "Oft-times she was cast into the fire, and oft into the water;" but, as when He was on earth, her Saviour was near to have compassion on her and to help her. During the latter portion of this period she published a small volume of original poetry, for the most part of her own production, entitled "Words in Season for the Weary;" and while they expressed her own feelings, it is believed that very many other weary ones found the title appropriate, and the verses comforting.

In 1851, the family returned to London, and in spite of her uncertain health, she soon afterwards undertook the care of a school in Stoke-Newington, chiefly for the children of Friends. Her pupils became greatly attached to her, and many of them, now grown up into middle life, still retain a loving and grateful remembrance of her care and influence over them.

During these and previous years she had gradually become more and more attached to the principles and practices of the Society of Friends, and, from a sense of duty, she had for some time given up the cultivation of singing and music, of which she had been very fond ; and in which, with her correct ear, her sweet, clear, and yet powerful voice, and her fine feeling for poetry and harmony, she had made no slight proficiency, and given much pleasure to those who heard her. But of these pleasures she cheerfully and submissively denied herself, when they became, as she believed they became, hindrances to her progress in the Divine life. It was noteworthy that she gave up the practice of singing and playing hymns, or other pieces of a religious character, long before she felt it her duty to discontinue secular music. Her reason for this she expressed thus :—“ I found in using the Divine

name in hymns or other pieces expressing religious emotions, that I was thinking more of the time and tune of what I sang or played, than of the solemn meaning of the words, and felt a sense of irreverence in using such names and words while my attention was chiefly occupied by considerations of musical accuracy."

She found peace in faithful adherence to apprehended duty, both in this and other respects connected with the peculiar doctrines and practices of Friends.

In 1855 her younger daughter, Gertrude, was somewhat suddenly, and in the apparent bloom of youth and health, removed by death, and her mother's heart was wrung with anguish by this dispensation ; but almost simultaneously the epileptic attacks to which she had been for many years subject, ceased, and she had no recurrence of them during the remainder of her life.

In or about 1860, Margaret Darton was appointed clerk to the Women's Meeting of Devonshire House Monthly Meeting, and for several years fulfilled the duties of that office with remarkable efficiency and acceptance ; combining in the exercise of those duties, to an unusual degree, clearness and quickness of decision in ascertaining and recording the judgment

of the meeting on the one hand, with patience, condescension, and courtesy for the varying sentiments of the members of the meeting on the other.

In 1863, she was deprived, by death, of her last surviving daughter, Emily, who had been a suffering invalid for years. Mother and daughter had been very closely united, and again the mother's heart was sorely wounded ; but she was enabled by Divine grace to bow in humble submission to Him who had thus chastened her sore.

In 1870 and 1871, being, in common with the Society of Friends generally, greatly moved by the dreadful sufferings caused by the Franco-German war, M. E. D. undertook the responsible office of secretary to the War Victims' Committee of Women Friends, appointed to co-operate with the Men's Committee in receiving and distributing articles of clothing and other alleviations to the sufferers in that war. Throughout that severe winter, she regularly attended at the depôt provided for the reception and despatch of such relief as was poured into the Metropolis from all parts of the kingdom, as well as other meetings of the Committee. Similar duties, though on a smaller scale, were subsequently undertaken by

her on behalf of the suffering Bulgarians during the Russo-Turkish war of 1877-8.

In attending our Yearly Meetings, which she did for many years with great interest and regularity, her thoughtful sympathy was drawn to the many Friends who attended the sittings, and towards whom, in previous years, the hospitality of those resident in London would have been extended, but for whom, in the altered circumstances of recent times, no such provision is available. With her unfailing warm sympathy for all in straitened circumstances, and her practical energy for carrying sympathy into action, M. E. D. arranged plans and collected from Friends in easy circumstances, whom she interested in the subject, means for providing plain and wholesome, but abundant provision to meet these needs; and it is not too much to say, that the delicacy and simplicity with which these services of love were offered, and the extent to which they were gratefully accepted and appreciated, formed a recognized feature of twenty successive Yearly Meetings; while the fidelity with which the funds entrusted to her were administered is attested by the carefully balanced accounts of receipts and expenditure which she regularly kept. There is still need for

such a kindly service, and it is to be regretted that it should fail for want of such an administrator; but after 1883, failing health prevented her regular attendance, and she endeavoured in vain to induce some of her friends to undertake the work.

During some years previous to this date, she had acted as clerk to the "Box Meeting," a meeting which, from the earliest days of the Society, has existed for the judicious distribution of funds among Friends in need, but not in receipt of regular Monthly Meeting relief: more especially (at its origin) in aid of the families of those who were suffering in prison or elsewhere for conscience sake. The administration of funds originally raised for that purpose, has been continued ever since by a Committee of Women Friends in London, who meet regularly at the beginning of each month; and Margaret Darton always took much interest in its proceedings, and conducted its financial accounts with great clearness and regularity.

She was an able letter writer; and her proficiency in this respect was most promptly and kindly exercised towards those in trouble and sorrow. Many bereaved and afflicted hearts have been comforted by her loving sympathy and judicious counsel.

In 1884 and 1885, her health became increasingly infirm, and she was gradually, but very reluctantly, compelled to give up her attendance at meetings—first those for discipline, and ultimately those for worship. She still retained a lively interest in the concerns of the Society, though with much pain and discouragement, at what seemed to her its unfaithfulness to its ancient principles. But her love and sympathy for her many friends of all classes and of all religious professions remained as warm and active as ever. Emphatically applicable to her was the language of the Apostle, “Charity never faileth.” Memory might be weakened, her once clear and bright intellect might be at times clouded by pain and increasing infirmity; but almost to her last hour, flashes of light gleamed through the darkening of failing nature, and the loving smile and the bright glance of the eye, and even the bloom of the cheek once so brilliant, returned momentarily to welcome the visit at the voice of some loved one to her dying bed, and recalled to memory the Margaret of long past years. She suffered much, especially from inability to retain nourishment; but she suffered, as she had done for many years, with patient courage and cheerfulness, and her faith

in the love and care of her Heavenly Father, of her compassionate Redeemer, was with her even in the dark valley of death. After some hours of unconsciousness she breathed her last, without struggle or groan, at about four o'clock in the morning of the 6th of the 2nd month, 1886, in the 72nd year of her age. Her remains were interred on the 10th of the same month in the Forest Hill Cemetery, near Dulwich. She was "ever loving, lovely, and beloved."

MARY ANN DAWSON, 59 28 5 mo. 1886

*Leeds.* Wife of Joseph Dawson.

WILLIAM A. DEANE, 20 11 11 mo. 1885

*Reigate.* Son of William H. and the late Priscilla Deane.

BARTON DELL, 78 24 2 mo. 1886

*Redland, Bristol.*

JOSEPH DELL, 70 9 8 mo. 1886

*Stoke-Newington.*

ELLEN A. DELL, 64 26 12 mo. 1885

*Stoke-Newington.* Wife of Joseph Dell.

ELEANOR DICKINSON, 88 13 11 mo. 1885

*York.*

ANN DIX, 81 3 9 mo. 1886

*Congresbury.* Widow of James Dix, of Bristol.

HANNAH DIXON, 76 18 3 mo. 1886

*Edgend, near Burnley.* Widow of Joseph Dixon.



SARAH N. P. DIXON	69	13	3 mo.	1886
<i>Crook.</i> Wife of Robert Dixon.				
GEORGE DOCWRA,	77	30	6 mo.	1886
<i>Kelvedon.</i>				
ROBERT DOEG,	78	25	7 mo.	1886
<i>Scotby, near Carlisle.</i> A Minister.				

In a review of the Christian course of Robert Doeg we desire to gather up a few memorial fragments, marking a lengthened life of dedicated service.

His parents, David and Esther Doeg, resided at York, where he was born in 1808. A diary of his early Christian life has been preserved, written during his residence as a teacher at Ackworth School, to remind his heart that obedience must keep pace with knowledge and attainment. The entries are chiefly memoranda regarding his spiritual life and progress. He found, like the striving Apostle, that he "had not already attained, neither was already perfect." We find recorded deep strivings and prostrations of soul. He followed after that he might attain, and be brought into conformity to the holy pattern set before him.

On the 26th of Fourth month, 1828, he writes:—"My birthday. I have this day attained my twentieth year. My life has thus far

been mercifully preserved, and if it seem meet to my Maker to permit me to live another year, or how long soever, may I continue to serve Him, and devote myself still more steadily to the performance of what I know He requires of me. May my reflections this day be a means of exciting me to renewed zeal, considering the object of my life, and in gratitude for the favours of my merciful Creator to me. Oh ! how can these benefits be returned ? How, then, is it incumbent on all of us to be found zealous in the path of duty, jealous for the honour of the Lord ! O Heavenly Father, assist me with the aid of Thy Holy Spirit ; preserve me from evil, and enable me to perform all that is required of me with immediate reference to Thy glory, as I ought to do. Do Thou be pleased to supply my wants, and may my service be acceptable to Thee, through our dear Saviour, Jesus Christ."

*"Twelfth month 2nd.*—I know it is more than probable that difficulties greater than I have hitherto experienced await me ; may I labour to maintain my peace with God, and humbly rely on Him for that assistance which He knows I need. Be it my steady aim to serve Him with my whole heart, seeing that all my faculties were given to be subservient to His

glory. It is concluded that I take charge of the Front Writing School, and that I act as master on duty next week. My sphere for action will be great, and may, if properly conducted, be productive of good; but I am not sufficient of myself to think, much less to do, anything of myself.

“1829, *Fifth month 31st.*—O Lord, make me more thine own; be Thou my guide, and my constant helper; wean me from my evil propensities, and incline my heart continually to Thee. Rule Thou in my heart. Let me be made sensible of the great price paid for my redemption, and may it not have been paid in vain.

“*Twelfth month 31st.*—In meeting to-day I felt almost all but a direct command to speak on the uncertainty of life, and the comparative insignificance of earthly attainments. Can it be a deception, a device of the enemy, which has thus more than once influenced me, or am I really under a call to the ministry? However it be, may I be perfectly obedient, neither going before the command is given, nor delaying when the word is clearly gone forth.

“1830, *31st First month.*—Meetings favoured with the company of ———, whose ministry was particularly refreshing to me. After her address in the forenoon, I felt it my place to stand up.

It was a deep exercise to me, but I felt compelled to yield, and that if I did not I should offend my Maker.”

Among these memoranda occurs the following record of preservation in serious danger from an accident, in 1832:—‘Returning from London, the coach was overturned at midnight, in passing through Huntingdon, by the axletree breaking. We had only just passed the bridge, else, had the accident happened two minutes sooner, we might have been either dashed against the parapet, or thrown into the water and met with a watery grave. As it was, I observed the coach falling, and escaped with nothing worse than my foot rather crushed. Some of the passengers suffered much more, but none were dangerously injured.’

On another occasion, as he was returning to Ackworth from Pontefract, having been waylaid, knocked down, and robbed by two men in a lonely part of the road, after expressing his thankfulness that he was not more injured, he says:—“There is a power above, without Whom nothing can harm His creatures, and Who, when He permits evil to happen, controls it, and commands ‘Hitherto shalt thou go, and no further.’”

Robert Doeg was married in 1836, to Sarah Ann Squire, who died in 1874, and a memoir of whom appeared in the *Annual Monitor* for 1875. Leaving Ackworth in 1841, he was engaged as head master at Wigton School, Cumberland, for upwards of four years. In 1846 he opened a private school at Harraby Hill, Carlisle; and in 1856 he removed to Stavanger, in Norway, as a teacher of English. Returning to England on a social visit with his wife, in 1860, the growth of his gift as a minister of the gospel was so marked that he was recorded by his Monthly Meeting with much unity, and a certificate in that capacity was sent to the meeting at Stavanger. He finally returned to Carlisle in 1863. Through the education of Asbjórn Kloster, a pupil from Norway who came to Carlisle to learn English, and by diligent study, Robert Doeg early became qualified to teach and preach in the Norsk language, and in after years he was a valued interpreter to many ministers from this country. During a residence of eight years, Gospel service engaged much of his time, and many members and professed adherents were gathered in Norway to the Society of Friends. As fellow-labourers, he and his wife went in open boats and over rugged and mountainous roads, in the inclemency

of a Norwegian climate, to visit little companies, often in private houses. This devotedness appears to have been much blessed to both the visitors and visited. Though very poor as to the riches of the world, the people of Norway were "rich in faith," and earnest to accept Gospel truth in much simplicity, and the hearts of these devoted Friends were much drawn out to them in the love of Christ.

On his return to his native land, "in diligence he was not slothful." He received many minutes for religious service, chiefly in the north of England and in Scotland. He was often engaged in the meetings which he attended and held, to declare the emptiness of a mere religious profession, and to show that a formal knowledge of doctrinal truth was of little avail without feeding upon Christ, the Bread of Life, and experiencing His converting and saving power. He held many meetings in Methodist and Congregational chapels, and his testimony, given in faithfulness and love, met with much acceptance among the people. During a visit to the Highlands of Scotland in 1865, one who was his companion records that he held meetings in the open air which were largely attended. Standing on a chair, a congregation was collected by the

simple reading of Holy Scripture. Gathered afterwards into impressive silence, prayer was offered, and undivided attention was given to hear "one of the Society of Friends" preach.

He set forth the love of God in Christ as against all war and carnal weapons. Gospel love was manifested to save men's lives, and not to destroy them. So earnest was his heart in the cause of Peace, that he frequently gave free lectures in its behalf ; and his protest against all war was so decided, that on one occasion he suffered his furniture to be distrained upon for payment of an income tax, which he considered to be specially levied to pay for war in Egypt.

In 1861, Robert Doeg accompanied James Backhouse for six months in Norway. In 1862 he went with Isaac Sharp to the Faroe Islands. In 1875 he received a minute to attend the Yearly Meeting at Stavanger ; in 1876, to Denmark and Jutland, with Rufus P. King and Edward Scull ; and in 1877, with R. P. King, to the Shetland Isles.

In 1872, he disposed of his school, and continued very diligent in Gospel service, revisiting Norway, Ireland, and neighbouring meetings.

In 1880, he married Susan Doyle, of Tullow, Co. Carlow, a happy union, which afforded him

much comfort when failing health and strength was allotted him ; and in 1881 he removed from Stanwix, Carlisle, to Ivy House, Scotby.

In Sixth month, 1885, while on a visit to his relatives at Reading, he was seized with paralysis, and never afterwards regained his former vigour. During thirteen months of great prostration, he showed forth the blessed grace of the waiting servant, and the assurance of faith. His lamp was trimmed, and his light brightly burning, as he waited for the heavenly summons. His voice, during this long illness, was often heard in praise and prayer, giving to his beloved ones an abiding testimony that He, who had been his morning light, was now his evening song, and that he has, as one of the redeemed, entered for ever into the joy of his Lord.

WILLIAM DOUBLEDAY, 81 21 6 mo. 1886

*Coggeshall.* A Minister.

HANNAH DOUGLAS, 67 31 12 mo. 1885

*Cockermouth.* Wife of James Douglas.

RACHEL EDDINGTON, 75 5 1 mo. 1886

*Weston-super-Mare.* Widow of William Eddington, of Yatton.

THOMAS EDEN, 45 5 6 mo. 1886

*Darlington.*



WILLIAM ENOCH,	73	1	12 mo.	1885
<i>Staunton, near Monmouth.</i>				
JANET ERSKINE, <i>Heanor.</i>	1	29	4 mo.	1886
Daughter of Donald and Janet Erskine.				
ELIZABETH EUSTACE, <i>Cork.</i>	92	22	11 mo.	1885
MARY ANN EVANS,	72	5	12 mo.	1885
<i>Halstead.</i> Widow of William Kemp Evans.				
WILLIAM JOHN FAIRBANKS,				
	23	26	9 mo.	1886
<i>Camden Square, London.</i>				
SUSANNA FARRAND,	77	30	3 mo.	1886
<i>Maldon.</i> Widow of William Farrand.				
WILLIAM FARRER,	77	4	2 mo.	1886
<i>Whitbarrow, near Kendal.</i>				
CHARLOTTE E. FENNELL,	67	21	1 mo.	1886
<i>Cahir.</i>				
JANE FENNELL,	75	19	1 mo.	1886
<i>Passage West, Cork.</i>				
ELIZABETH FERGIE,	63	13	2 mo.	1886
<i>Liverpool.</i>				
MARY WHITE FISHER,	64	24	9 mo.	1886
<i>Mansfield.</i>				
WILLIAM FLETCHER,	86	19	3 mo.	1886
<i>Belfast.</i>				
HANNAH FORD,	71	21	3 mo.	1886
<i>Adel, near Leeds.</i> Widow of Robert Lawson Ford.				

SARAH PRIDEAUX FOX,	75	2	12 mo.	1885
<i>Kingsbridge, Devon.</i>				
KATHARINE FRY,	84	9	5 mo.	1886
<i>Plasht.</i>				

Katharine Fry was the eldest daughter of Joseph and Elizabeth Fry (the philanthropist). Quite in her girlhood, she became a valuable assistant to her mother, in the duties entailed by her public career—she and her sister Rachel (Creswell) chiefly undertaking her large and important correspondence: the two sisters who afterwards together compiled that mother's memoirs. As Katharine Fry advanced in life, she was not unfrequently her mother's companion in her travels in England and on the Continent, in connection with her philanthropic objects; or, when not accompanying her mother, she was ably representing her at home, as the head of the large party of younger brothers and sisters at Plasht, or afterwards at Upton Lane.

One of her marked characteristics, was the admirable way in which she fulfilled all the natural relations of life: she was a faithful daughter, sister and aunt, and seemed entirely to lose sight of self, if she could do anything for the benefit, pleasure, or instruction of those connected with her; indeed *unselfishness* is the

grace which especially rises to the mind of all who knew her, in connection with her quiet, unostentatious, and useful life.

She was greatly gifted by nature, and had a natural taste for "learning" of all sorts, which she assiduously cultivated. Archæological and antiquarian subjects particularly interested her, and she contributed at various times to periodicals, especially on those subjects; the value of her writings being greatly enhanced by her talented illustrations in pencil or water-colour. Her companionship was sought for, and appreciated by all; especially by those who wanted the help of clear judgment or good advice; or, on the other hand, by those who wanted to draw upon her great fund of information and knowledge on all subjects. To the young, in her later years, her great age, and remembrance of historical and family events of many years past, combined with her peculiar charm in imparting information, made a visit to her always a special pleasure.

K. Fry was a member of Plaistow Meeting nearly all her life. There she listened to the ministry of her own beloved mother, and of many eminent members of the Society of Friends; and there she continued to worship

till within a few weeks of her death, though she had outlived all who originally gathered there with her. In her religious life she was reserved : she seldom spoke of those great truths, upon which, we are sure, she frequently meditated ; but, if we are to judge of a tree by its fruit, there are few who in daily life more conspicuously brought forth the fruits of that Spirit which had taken root in her heart, and yielded its fruit—unostentatiously, it is true, but in endless deeds of kindness and love—in patience, gentleness, and forbearance, and a humble submission, in all things, to the will of her heavenly Father.

For many years she was an able and valued worker in connection with the British Ladies' Society for aiding discharged female prisoners (commenced by her mother), and working in connection with the Elizabeth Fry Refuge, in Mare Street, Hackney. Of late, she had been unable to continue that work, but always led an active, busy life. She continued to live on the family property at Plashet, near East Ham ; for many years she was the sole companion of her father, and then for some time she lived alone ; latterly, two of her brothers shared her home.

Her illness was only of a month's duration. She had been as active as usual, when she was suddenly seized with a paralytic attack on the 11th of Fourth month. She never really recovered consciousness, but passed peacefully away on the 9th of Fifth month.

She was interred in Wanstead Burial Ground, by the side of her beloved sister, Richenda Reynolds, and her cousin, Samuel Gurney.

JOSHUA GALES, 83 24 5 mo. 1886

*Wells, Norfolk.* An Elder.

EDWARD GARNETT, 89 23 3 mo. 1886

*Latchford, Warrington.*

HENRY GILSTON, *Leeds.* 50 29 11 mo. 1885

GEORGE GLOVER, 67 26 12 mo. 1885

*Liverpool.*

JOHN B. GLOVER, 57 10 11 mo. 1885

*Tottenham.*

JAMES GOCHER, 60 30 6 mo. 1886

*Shipley, near Thakeham, Sussex.*

CAROLINE GOLDSMITH, 60 27 2 mo. 1886

*Capel, Surrey.* Wife of George Goldsmith.

LYDIA GOODBODY, 76 18 1 mo. 1886

*Clara.* Wife of Jonathan Goodbody.

“Faultless before the presence of His glory with exceeding joy. . . . Precious in the sight of the Lord is the death of His saints.” Shall

we not, while briefly recording a little of the blessing and power of a life spent from early childhood in the fear and love of God, seek to realize somewhat of our Saviour's joy in the completed redemption and perfected holiness of another of His redeemed ones?

The subject of this short record had a great objection to any exaltation of self, and only in so far as she was indeed a "witness to the light," would we desire to draw attention to her, that others may be led to depend more entirely on Him who was the source of all her strength.

Lydia Goodbody, daughter of John Barclay and Elizabeth Clibborn, of Anner Mills, Clonmel, was born the 9th of Third month, 1809. Her sister writes:—"Even when a child she had the brightness, amiability, energy, and truthfulness which in after years were such marked features in her character."

She was married on the 9th of Second month, 1843, to Jonathan Goodbody, of Clara. It had been her earnest prayer that in her new home she might not be a hindrance to good in any way. This prayer was fully answered, for she was looked on throughout her married life of more than forty-three years as one to whom all turned for sympathy and counsel.

Before her marriage she was clerk to the Monthly Meeting of Clonmel, and afterwards to that of Moate. She resigned the clerkship of the Quarterly Meeting after ten years, and of the Yearly Meeting after eight years, not from wishing to give up a duty, but desiring to leave her place for younger members to fill. Her loving words at the Yearly and Quarterly Meetings will be remembered by many, exhorting the young especially to follow that Saviour whose service she had found so precious. A lady writes :—"I loved to see her at Yearly Meeting, her countenance indicating faith, patience, hope ; nothing querulous, nothing small ; her calm clear spirit of discernment and large views of truth were so restful. Not that she ever said much, but she gave the impression, even to those who casually met her, of being possessed of a well-balanced mind without over sensitiveness on any point." Archdeacon N——, who had known her for many years, writes of her :—"I consider it a high privilege to have enjoyed the friendship of one whom I so greatly admired for her holy life, and for her endearing qualities. As a wife, a mother, and a friend, she has left a rich legacy to her family in her example."

Her heart was ever ready to sympathise with the joys and sorrows of others, following with daily interest and constant prayers, those of her friends who were in trial, or gone to distant lands. She earnestly entered into all accounts of shipwrecks, mining accidents, or details respecting soldiers on the battle-field, saying, "We should think of all in their trials." Friends' foreign missions were especially dear to her heart. She corresponded frequently with several of those connected with the Syrian and French missions, in which she took a great interest from their beginning. She considered it a great privilege to receive under her roof friends travelling as ministers, and to encourage them in the Master's service.

From early youth she took great pleasure in the contemplation of the wonderful works of God; her keen delight in the beauties of nature led her to find much enjoyment and occupation in a country life, and her favourite pastime was gardening. Praise was the habit of her mind. The little children would say, "Grandmamma's favourite text is, 'Oh that men would praise the Lord for His goodness, and for his wonderful works to the children of men.'"



One who visited her home during the later years of her life was much struck by the interest she took in the industrial concerns of her family ; her desire being that her relatives might by their means be aided in living useful lives, and in helping and uplifting the poor around them.

She was always so happy and bright that some may have thought she had not much care. Yet she lived through many disturbed times in Ireland, and was often placed in circumstances requiring the exercise of faith and courage. The loss of a tenderly beloved eldest daughter, and the sorrows deeply felt and shared of a large circle of relatives and friends, proved that not to the absence of trials, but to her trust in the overruling providence of God, did she owe the singular cheerfulness which distinguished her, and that characterised her to the last.

Of late years she suffered much from rheumatic gout, and more recently from affection of the heart. The sudden death of a younger sister, on the 18th of Fourth month, 1885, was a great shock. She attended the Yearly Meeting as usual, but many noticed how pale she was, though wonderfully calm and bright, and seeking to realise the glorious change for her dearly loved sister. Pain and weariness increased all the

summer, but no one realised how much she was suffering. As autumn advanced she grew worse, and her breathing was much affected at times ; but having been always accustomed to an active life, she continued as much as possible her usual occupations, as she always believed that to yield to infirmities, when yielding could be avoided, was bad for body and mind. Occasionally she was confined to bed, which, although peculiarly trying to her, never caused a murmur or interfered with her feelings of gratitude and praise. "What comforts and blessings I have," she often said.

Intelligence of the death of her brother-in-law, Marcus Goodbody, and of her elder sister, Sarah Pim, which took place within a few hours of each other at the close of the year, was more than her weak frame could bear, as she was deeply attached to both, and she became gradually worse ; but, writing in her diary on New Year's Day, 1886, after mentioning these sorrows, she takes up her ordinary attitude of thanksgiving and praise, and says : "Our loving Heavenly Father has permitted us parents to enjoy our precious children and seven grand-children all in good health ; we feel sensible that gratitude and thankfulness should be the offering of our

hearts for all the favours received, and for the love of Jesus who died for us that we might live in endless joy, our sins being cleansed in His blood ('The Lord hath laid on Him the iniquity of us all'), and we must live by faith in Him. What mercy for poor sinners who accept it and believe in Jesus, our beloved Redeemer and Intercessor at the right hand of God." Her pain and weariness rapidly increased. One night, on hearing a text repeated, she said that the words "Cast thy burden upon the Lord and He will sustain thee" were constantly in her mind.

On First-day after meeting she said she must see her grand-children; and when they gathered round her bed, she looked most lovingly at them, saying, "My precious lambs;" she then asked to see other relatives. Towards night her sufferings increased much, but if for a moment respite came, she would say, "Oh, the mercy of God!"

On Second-day morning she said, "I believe I am going to the realms of glory:" and whilst suffering intense agony, she constantly prayed for "sustaining grace," and repeated several texts, among which were the following:—"I am poor and needy, yet the Lord thinketh upon me;" saying very emphatically, "He is able to

save them to the uttermost that come unto God by Him." "I will uphold thee." "Bless the Lord, O my soul!" and at half-past three in the afternoon, turning with a sweet smile to her husband, she spoke a few words which could not be distinctly heard, then gazing upward, her countenance expressing deep heavenly joy and peace, with a few gentle breathings she passed away to sing the song of the redeemed in glory. She died on the anniversary of the death of her daughter, a day to her always of solemn memories. The funeral took place on the 21st, and was very largely attended by her friends and the people of the neighbourhood, being the first interment in the ground adjoining the meeting-house at Clara, which she had herself laid out and tastefully planted, and where her mortal body now rests, in the sunny spot selected by herself.

"Oh, give thanks unto the Lord, for He is good ; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy."

MARCUS GOODBODY,           76   31   12 mo.   1885

*Dublin.*

ELIZA GOOUCH,               81   15   8 mo.   1886

*Waterford*

ARTHUR HILL GREEN,	67	12	12 mo.	1885
<i>Hillsborough.</i>				
CHARLES GRIPPER,	30	1	4 mo.	1886
<i>Fulham.</i>				
DANIEL PRYOR HACK,	91	7	3 mo.	1886
<i>Brighton. A Minister.</i>				

Daniel Pryor Hack was the eldest son of Daniel and Sarah Hack, and was born in 1794, at Brighton, when that watering-place numbered hardly 6,000 inhabitants.

Some of those who knew him in his early boyhood remain to this day, and speak of his gentleness and courtesy in the lively games they played together. At times he would retire from the games to go apart and read, leaving the impression on the mind of one of these companions that he was a child of prayer.

His health was delicate, and it was thought necessary for him to be much in the country, so that he was sent again and again to Steyning, where he was placed in the family of one who had been in his father's employ, and had afterwards entered into business in that picturesque little country town.

At Steyning, little Daniel went with his caretakers to church, and played in the Rectory garden. There the children played, as so many

others have done, at being at a place of worship; and Daniel, getting up into the stump of a tree, would preach sermons to the little congregation at his feet. The report of this reached the ears of an uncle and aunt at Chichester, and when an opportunity came they spoke to the child seriously about playing at so solemn a thing as preaching. The sensitive little boy felt that the rebuke was undeserved, for it had not been done in a spirit of levity, but reverently. This aunt was a minister, and in after years took a deep interest in her nephew's spiritual welfare.

At the age of eight, D. P. H. went to school at Rochester. Here there was a good deal to endure from the tyranny of the big boys, who made fags of the little ones. Yet the early religious impressions remained, and he and some of the little boys who slept in the same room with him, used to talk together on religious subjects after they went to bed.

Before he was fourteen, D. P. H. went to Chelmsford as an apprentice with a Friend, a draper. It was a heavy country business, involving real hard work. Among pleasant experiences during the seven years spent at Chelmsford, was the social and religious intercourse with a large circle of kind friends, one of whom,

Mary Marriage, acted the part of a tender mother to the lad, and her house was always open to him. At this time he seems to have had much deep feeling on religious subjects. This was fostered, among other means, by a word of encouragement given by the Friend who visited him on the receipt of his certificate, also by correspondence with his maternal grandmother, Mary Pryor, who, by her devoted life and her clear views of Gospel truth, exerted a marked influence over him.

In 1814, D. P. H. underwent a month's imprisonment for his conscientious refusal to serve in the local militia. The interval before his committal was of some months' duration, and probably brought more of mental conflict than the actual imprisonment, the loss of liberty and other discomforts being made up to him by the peaceful sense of being in his right place. During the time of suspense he writes in a diary in which he made occasional jottings :—“ *Fourth month 4th, 1814. Commenced stocktaking. Very unwatchful over my thoughts ; my poor mind seems to have been tossed as a ship without a rudder. Oh, what a reluctance I feel to resign up my will to the Divine will ! May the Father of mercies condescend to afflict by any dispensa-*

tion He sees meet, in mercy, till it is reduced and I am able in sincerity to say, 'Not my will, but Thine be done.'" On another day, being affected by hearing of the illness of his grandmother, he writes:—"Oh, that I may from this time again enlist under the banner of the Prince of Peace, and never again be drawn aside by the baits of an unwearied enemy."

The last year of his apprenticeship was shaded by the death of his grandmother, Mary Pryor, and of his beloved sister Mary, a young girl of ripened Christian experience. Though not fifteen, she addressed him in his farewell visit with much earnestness, and turning to his younger brother William, she said that Daniel would have to walk in a narrower path than he, and she entreated him not to put any hindrance in the way of his brother's service.

Both brothers returned home when D. P. H. was twenty-one, and devoted themselves to the interests of their father's business, which had been brought, owing to his failing health and the unfaithfulness of a foreman, to the verge of ruin. Their energy and untiring efforts saved it; but just as D. P. H. was rejoicing in his parents being thus relieved from anxiety, his beloved mother



was removed by death, and his only remaining sister, Ann, a bright lively girl of sixteen, shortly followed.

D. P. H. had not at this period of his life much leisure, but he found time, in conjunction with a fellow-townsmen, to establish an adult evening class, in which he taught. He also constantly attended the weekday meeting for worship. From early life this hour for worship taken out of the midst of the workday life was highly prized by him, and there is no doubt that it was one of the means by which his spiritual life was sustained in the midst of many untoward influences.

In 1819, D. P. H. married. Not long after he had returned from his apprenticeship, a minister from a distance had taken him aside to give him a message, that the Heavenly Father would Himself provide a help-meet for him. This promise was abundantly fulfilled in his marriage with Eliza Carter. In all their joys and sorrows, their labours and rest-times, they were bound together in a close union, during nearly fifty-nine years. They resided at the business house; and the charge of D. P. H.'s father, who eventually became blind, rested much upon E. H., added to which was her share of the

responsibility, which the care of a number of young men living in the house involved. In 1823, the beloved father, over whom they had watched with deep solicitude, died. In the same year D. P. H. was recorded a minister of the Gospel. He had entered on this service in much brokenness of spirit, and his early offerings were in few words. While diligent in waiting on his ministry, and in attending meetings as they came in course, he was, at this time, equally diligent in business, conscientiously making up for time occupied in Gospel service. We do not know how soon he became uneasy with the character of the business, which, in accordance with what his partner conceived to be necessary, was gradually becoming adapted to meet the wants of the fashionable people who frequented Brighton. A time came, however, when he felt that he could not recommend the articles of apparel which were only ministering to the "pride of life"; so he simply showed what was asked for in this department, without making any comment; and it soon became clear to him that it was not his place any longer to promote, even indirectly, that love of display in attire and in the conduct of funerals, which he held to be out of harmony with the precepts of the Saviour.

So, in the winter of 1826-7, just when the business was becoming profitable, he withdrew from the partnership, and retired to the outskirts of the town, intending, if the way opened, to engage by himself in a quiet business in the country. This act of faith met its reward, and he records that when they sat down to their first meal in the new home, it was under a peaceful sense of the presence of the Lord.

In this home D. P. and E. H. enjoyed much intercourse with relatives and friends who frequented Brighton, and many ministers visiting the Meeting were welcomed there. Their circle of friends embraced a large number of those who were one with them in whole-hearted dedication to the Lord's service, with whom, in seasons of social intercourse, as well as in religious meetings, they were often permitted to partake together of the Bread and Water of Life. The secret of this frequent experience was that those who thus met were living in a waiting spirit, and in the expectation of receiving spiritual help. Such intercourse was received as a "brook in the way," preparing them for those dry and dusty places into which they were sometimes led, when they had to share in the fellowship of suffering because of sin in the Church and in the world. D. P. and

E. H. were well fitted to take part in service among the wanderers and the feeble-minded. Their hearts being humbled under a sense of their own liability to err, they were very tender towards the erring, and unwilling to impute evil motives.

D. P. H. did not keep a journal, but he occasionally made a record of his experiences, and one or two extracts will show the spirit in which he accepted chastening.

In Seventh month, 1831, one of his children was seriously ill, and he writes: "The trial of our dear child's illness is one which affects our tenderest feelings. Perhaps it is intended to rouse me from that state of ease which I much fear, whilst partaking of very many undeserved blessings, I am in danger of sliding into. Oh, may the trial be sanctified to us, and may we renewedly be enabled in sincerity of heart, and in reverent dependence upon the unfailing mercy of our Heavenly Father, to commit ourselves and our precious children to His holy keeping, beseeching Him to fit us for a blessed union and communion with Him and His beloved Son, whilst here, and for an eternal union in the realms of everlasting joy, through the mediation and atonement of our adorable Redeemer."

And again, in 1832, in the illness of another of his little ones, he says: "May we be enabled to resign her into the hands of Him who hath lent her to us, and who has a right to call for her again. But nature shrinks from the bitter cup, and is ready to petition that it may pass from us. May the resigned language be ours in sincerity of heart, 'Nevertheless not my will but Thine be done.'" "

Although D. P. H.'s predilections were for a country life, he continued to reside in his native town; and he never carried out his intention of again entering into business. Circumstances occurred which made it unnecessary for him to do so, and he used often to say that he had been cared for much better than he could have cared for himself. The feeble health from which he suffered during the greater part of his life must have made his release from business cares all the more welcome; but the experience he had had as a master for ten or twelve years, and his diligence as an apprentice had prepared him, as nothing else could have done, to enter into the circumstances of those in like positions, and thus contributed to fit him for usefulness.

He was never at a loss for work, for besides the interests of the Church which claimed his

first attention, he became connected with many of the philanthropic and educational institutions of the town, working in an unobtrusive way, but with his usual method and business power. He had at one time a district in connection with the Provident District Society, which was established in Brighton by Henry Venn Elliott, assisted by Edward Irving and Elizabeth Fry. This he canvassed weekly; and he united with his wife in visiting invalids both among the poor and in the numerous Friends' families who came to stay in Brighton. His power of sympathy, no doubt stimulated by his own experience of care and sorrow in earlier life, was large, and this gave a warmth and reality to his ministrations to those who were in affliction, which made them peculiarly acceptable. A Friend who spent several winters in Brighton thus writes of him: "Many and exceedingly precious are my remembrances of his kind and loving care for me, and he was permitted to be a real comfort to me spiritually. [These] days long past and gone have left a bright vision behind, and can never be forgotten by me, nor the love and kindness that soothed and cheered the afflicted invalid." Another Friend writes: "I have often thought of my first acquaintance with your beloved parents, when, at about nine-

teen years of age, I was staying at Brighton in a very suffering state, and scarcely a day passed without their calling and ministering to my spiritual or temporal needs."

To D. P. H.'s work as a minister of the Gospel away from home we must make some reference. From the time when he first went forth, till within a few years of his death, he was not unfrequently engaged with "minute" or "certificate"; attending, at one time or another, nearly all the meetings in the United Kingdom. He visited, as opportunity occurred, the smaller meetings in his own locality, and sometimes held meetings in country-places in the neighbourhood.

One of the services to which he recurred with peculiar interest, was a visit made in 1839 to the Quarterly Meeting of "Bristol and Somerset," in the course of which he had nearly 300 sittings with the families of Friends in Bristol Meeting alone, a work involving deep baptisms of spirit. A little incident of this visit may be mentioned, as characteristic of his care to seize opportunities. After partaking of a meal in one family, he found that a son of the house had to leave before he had been able to deliver his message. The youth had already

left the room, and was on the point of going out at the front door, when D. P. H. felt that he must not omit speaking to him. He therefore had him called back, and solemnly and briefly addressed him on the things belonging to his everlasting peace. Before D. P. H. had left the neighbourhood this lad was no more, having died after a short illness.

Another religious visit, paid in 1842, was the source of a stream of interest which never ceased to flow. This was to the meetings of Friends throughout Ireland. His warm heart responded to the truly Irish welcome he everywhere received. One extract from the many letters he wrote on this journey shows how abundantly his trust in the Lord was rewarded:—  
“ . . . How shall I sufficiently feel and acknowledge the tender and gracious dealings of my Heavenly Father with such a poor unworthy creature. He seems to supply all my need, and although He is pleased, in order to prove my faith, to cause me to feel very greatly stripped and emptied, yet I am bound to acknowledge, to the praise of His grace, that He doth give ‘power to the faint, and to them that have no might He increaseth strength.’ Think not, my beloved E —, that I am carried along as with



a high hand ; I only wish to convey my sense of the unutterable mercy and goodness by which, I humbly trust, ability is granted to perform the will of my Heavenly Father in the little, simple way in which He is pleased to manifest it to me."

His interest in his Yearly Meeting never flagged, and he seldom missed being present during sixty years. Whilst not prominent as a speaker, he was frequently engaged on committees appointed either for a general visit to the Quarterly Meetings or in response to some special request for help. He twice attended the Yearly Meeting in Dublin.

When leaving home on his numerous journeys, the fervency of his prayers which ascended on behalf of his household cannot be forgotten, nor the expression of deep heartfelt thanksgivings on his safe return. While away on these journeys he was largely upheld by the prayers and sympathy of his wife, and in later years she was generally associated with him in visits of Gospel love. They were united in visiting Scotland, Derby and Notts, Devon and Cornwall, &c. And when her strength did not allow her to travel so much as formerly, it was a great comfort to him to have the company of his daughter,

Fanny, whose call to the ministry brought her into much union of spirit and labour with her parents.

In his ministry D. P. H. delighted to dwell upon the love of God in Christ Jesus, freely offered to *all*. But in magnifying this love he never lost sight of God's justice and holiness. In those mysteries which the finite powers cannot grasp, the attitude of his mind was expressed in the words, "Shall not the Judge of all the earth do right?"

His ministrations to individuals often gave evidence of spiritual discernment. As an instance of this, we may mention the experience of a Friend who was called to pass through very harassing domestic trials. After they were over, it seemed to her that she could hardly have borne them had she not been previously prepared by a visit from D. P. H., in which he had spoken of troubles which might be impending, at the same time assuring her that sustaining grace would be given her, sufficient for her utmost need. On another occasion, while visiting families in a meeting, he was taken to see an elderly woman Friend. She was a stranger to him, and it was an act of faith on his part to give her a very definite message on the responsi-

bilities connected with the right distribution of wealth, beginning with the words, "Charge them that are rich," &c. He knew nothing of her circumstances, but learned afterwards that she had large means, but was penurious.

In prayer, whether in public or in private, he ever approached the "throne of grace" with the deepest reverence, and it was evident that he had the guidance of the Holy Spirit as to the requests he made.

Living to such an advanced age, D. P. H. had to experience again and again the pang of separation from most tenderly loved relatives and friends; but it was instructive to see how, as contemporaries passed away, he gave out his heart to the younger generation. To little children he was very attractive, and in old age even shy children would love to be near him. His ministry in meeting was often directed to the young, and he took much interest in the boys and girls who were at school at Brighton. One of these writes:—"Precious visitations of Divine love and grace have come to me from his lips." And from another, now the mother of a large family, who had similarly come under his influence, we have the following:—"I have such a sweet cheering remembrance of him during my

school-days at Brighton, and the deep impressions made by his earnest, faithful sermons upon my young heart, remain with me to the present day."

Of his deep love for his own Society, it is hardly necessary to speak. Many can testify to the charity and trustfulness with which he bore changes which had not commended themselves to his judgment. If any were too much discouraged, he would remind them of words which his beloved friend, William Forster, had once uttered in a time of anxiety in the Church: "Friends, be of a hopeful mind." And in changes which did not seem to him to involve principle, he would cheerfully defer to the judgment of others, and seek to assist in carrying them out. He felt that he could not stand aloof, unless a sense of loyalty to what he believed to be the Lord's will obliged him to do so, knowing that anything like coldness would injure the cause he had at heart.

He enjoyed true Christian fellowship with many who belonged to other sections of the Church, a fellowship which involved no sacrifice of principle on either side. An aged clergyman residing at Dorking once attended a funeral at which D. P. H. was engaged in the ministry;

and when a fellow churchman called him to account for being present at an interment in 'unconsecrated ground,' he replied, that for him the place was consecrated by the words uttered under Divine unction, which he had heard there. Afterwards he sought for D. P. H. to give him a brotherly greeting, and they were friends from that time.

It was only by slow degrees, as years advanced, that active service was curtailed. In the spring of 1878, a severe illness brought him low, but he was restored to a good measure of health. His wife, who had tenderly nursed him, with the assistance of her daughters, was taken from him in the following summer. Those who were present at her funeral will not soon forget her bereaved husband's expression of trustful submission, when, standing at the head of the grave, he simply repeated the words, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Quickly he resumed, as far as possible, his usual occupations, allowing himself to be helped and comforted by his children in an intimate companionship very consoling to them; and with his daughters he continued those evening Bible readings he had so much enjoyed with his

beloved wife. Though he felt that life was changed indeed, he could testify that he never had a murmuring thought in connection with the removal of his dearest earthly treasure. He told a friend who called some time after, that the presence of His Lord had filled every void.

In 1879, another bereavement touched him closely. This was the removal of his wife's step-sister, Mary Prier, who had been united to D. P. and E. H. in a very close bond of sisterly affection and devotion.

In 1881, he was greatly interested in his daughter Fanny's visit to the Friends and others in the South of France, in connection with a Committee of the "Meeting for Sufferings."

In the summer of 1883, he was permitted to pass through a time of sore proving. Some hidden physical cause produced so much disturbance of the nervous system, that he did not feel able to go to meeting, or even to see his friends at home. His past life came vividly before him, and the remembrance of his sins of omission and commission seemed ready to overwhelm him. During this time of trouble, his daughter, Fanny, devoted herself to him, and her earnest prayers on his behalf were full of faith and large requests. But as the Summer

passed on, she was unexpectedly taken ill, and after three months of patient suffering and of great peace, she was released by death. *Then* her prayers for her father were abundantly answered. The cloud which had been gradually lifting, entirely passed away from his mind, and he was permitted, in good degree, to enter into her joy. From that time thanksgiving and praise filled his heart, and he delighted to speak, even to comparative strangers, of the "un-merited mercy" which had followed him all his days.

In 1884, he went with his two remaining daughters to pay a visit at Reigate, and to spend a few days at Crawley. At both places he went about among his friends, giving words of spiritual cheer to many in their own homes. The variety of the messages given was quite remarkable. It was a great pleasure to him in the course of these visits, to meet unexpectedly with a Friend who had been at school with his two young sisters, whose memory he still cherished with the strongest affection.

To the end of life he kept himself *en rapport* with the political and social changes going on in the world ; and at times when the political situation seemed critical, instead of

being unduly troubled, he used to say that he could rest in the assurance, "The Lord reigneth." He also still maintained a lively interest in the Bible and Anti-slavery, and other kindred Societies, which had enlisted in earlier days his active service. His sympathies had long been with the Temperance movement, but owing to his delicate health, he had been accustomed, under doctor's orders, to the occasional use of stimulants. By degrees he had realized that his example in this respect might be hurtful, and about the age of seventy he had given up the use of alcohol, even as a medicine, never resuming it under any circumstances, and finding that his health had been benefited in consequence.

Even during the last year or two he was so able to take part in managing his outward affairs, and in caring for the interests of others, that perhaps no one but the daughter who helped him with his writing, fully realised how seriously his sight was failing. For many months, reading and writing had to be quite given up; but it was a pleasure to him when he found that he could have glasses to assist him in seeing distant objects, thus increasing the interest of his drives, and enabling him to recognize his friends.



The Summer of 1885 was spent at his son's home, two miles out of Brighton. One more trial of faith was allotted him during this season. His youngest daughter met with a serious accident. She was nursed at the house of a relative in the town, where her father was able to visit her daily; and when a few weeks later she was taken back to him, he met her with a bright welcome, repeating the lines—

“When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise.”

And in the evening he poured forth his soul in thanksgiving.

The cold of the following winter tried his strength, yet he was able sometimes to go to meeting, and frequently spoke. Towards the end of First month, 1886, during a heavy fall of snow, he was taken ill one night with an alarming attack on his breathing. Just as he was emerging from the worst struggle for breath, he said that passage had come freshly before him, “The Lord hath chastened me sore, but he hath not given me over unto death; I shall not die, but live and declare the works of the Lord.” This was verified, as he was restored, and on the 14th of Second

month he preached with such earnestness, that one or two strangers who were at meeting were impressed with the belief that it must be the last time. His heart, full of love, went out to all conditions present. On the 21st, he was again at meeting, but this time he worshipped in silence. A week later the severe weather returned, again bringing snow, and he suffered from another attack of difficulty of breathing, which came on about midnight. Although the gravest fears filled the hearts of his children, the Christian physician, who had attended him for many years, would not allow them to give up hope, saying he had "such marvellous rallying power." But he himself knew it was the final illness. When his eldest daughter suggested hope of his recovery, he put it aside, saying, "Though I walk through the valley of the shadow of death, I will fear no evil." During the following five days and nights his sufferings were at times great, but the sustaining grace was still greater. His charge, given to his three remaining children on the last day, was full of power, and delivered with a clear voice. Afterwards he spoke words of encouragement to a faithful servant whose husband he had visited in his last illness. He also sent a message to her son at school.

Like himself, he was always thinking of others, and begging his children and a niece, who were nursing him, to take care of themselves. He requested that his funeral should be very simply conducted, and that no one should put on mourning for him.

As he entered the "river," on the evening of the 6th of Third Month, though under extreme physical oppression, he was enabled to give the thankful assurance, "All is peace—all is joy;" adding, "Let me go;" and during the hours that followed, those who watched by him could only ask that the time of suffering might not be prolonged. Again and again, he looked to his children to repeat strengthening words from that sacred volume which had been so precious to him. Sometimes he uttered short ejaculatory prayers: "Lord have mercy!" "Thou knowest all things!" and then—"That I may, indeed, love Thee with all my strength, and all my heart." He sent a message of love to all his friends, adding, "My love goes out to all the world." Once again was heard his testimony to the value of that atoning sacrifice which it had been his great desire to exalt, and he expressed the fervent prayer that all his dear friends might "accept this great salvation." Among his last,

audible words were, "He is able and willing to succour." And when one who stood by said to him, "The dear Saviour is near thee," he answered, "Yes, yes, *yes!*" On First-day morning, the 7th of Third Month, at a quarter before eight, the spirit was set free, as we reverently believe, to join with the redeemed of all ages in untiring service, and in ascribing to Him who sits upon the throne, and unto the Lamb that was slain, everlasting praises.

ANN HALL, 78 23 9 mo. 1886

*Folkestone.*

ELEANOR W. HALLIDAY, 21 12 11 mo. 1885

*Monkstown, Dublin.* Daughter of William J. and Emily Halliday.

JOHN HANSON, 79 17 10 mo. 1885

*Staindrop.*

ELIZABETH HARRIS, 90 11 2 mo. 1886

*Waterford.*

PHILIP L. HARRISSON, 23 7 8 mo. 1886

*Braintree.* Son of John O. Harrisson.

HARRIET HART, 85 14 12 mo. 1885

*Bath.* Widow of George Hart.

JANE HARVEY, *Cork.* 46 7 4 mo. 1886

BASIL HEATH, 2 14 3 mo. 1886

*Forest Gate.* Son of Henry and Maria Louisa Heath.

HANNAH HEPWORTH,	80	20	10 mo.	1885
<i>Rastrick.</i> Widow of George Hepworth.				
CHARLES HICKS,	88	26	3 mo.	1886
<i>Stanstead.</i> An Elder.				

Charles Hicks was introduced, when young, to active business habits, which proved of great use to him, as on his father's decease, in 1826, much devolved upon him, requiring great tact in the management of executorships and the concerns of others. The greater part of his long life was so spent as to show that he did not live to himself, but often made great exertions for the benefit of his neighbours and friends. His long continued habit of early rising and industry, and his kind and unselfish disposition, were of much service to him, and made it a pleasure to him to be thus occupied.

In 1836, he accepted the post of Guardian of the Poor, a position from which many shrank at that time. He was a regular attender at the Board, and was often brought into much feeling on behalf of those in trial and suffering.

During his declining days he often alluded to the past, not as anything to rest upon or trust in, but in thankfulness that God in His mercy had watched over him, and given him ability to be of some service to his fellow-creatures. It is

with feelings of comfort and thankfulness that his friends recall how, through those days of weakness, he was kept in quiet patient waiting, evidently aware that the end was near. As it approached, he said:—"Happy, happy, happy and bright, through the mercy of my Lord and Saviour, Jesus Christ."

ELIZABETH HILLS, 82 6 2 mo. 1886

*Earlscolne.* Widow of John Hills.

JOHN JUBB HINCHCLIFFE, 77 5 2 mo. 1886

*Barnsley.*

SUSANNAH HINCHCLIFFE, 70 4 11 mo. 1885

*Barnsley.* Wife of John J. Hinchcliffe.

JOHN GREEN HINE, 66 22 3 mo. 1884

*Tottenham.* A Minister.

*This name appeared in the Annual Monitor for 1885.*

J. G. Hine was born at Nottingham, on the 3rd of Third month, 1818, his father, Jonathan Hine, being a manufacturing hosier, much respected in the town. At the time of his son's birth he was a Scotch Baptist, but afterwards left that body and joined another section of the Baptists, the Campbellites (followers of Alexander Campbell), one of the distinctive features of whose teaching was "baptism for the remission of sins."

When J. G. Hine was 18 years old he became a member of that community by baptism, after making the usual public confession in the Church, of his belief, that "Jesus Christ was the Son of God," and frequently afterwards referred to this step as the turning-point of his life. Thus commenced that life of consecration which became an onward course, amid all the trials and discouragements which afterwards fell to his lot, partly from his outward surroundings, and partly from the peculiarly sensitive temperament which he inherited from his mother, who was a woman of uncommon self-denial, and who trained her children to seek first the kingdom of God and His righteousness.

At the age of nineteen, J. G. Hine became an evangelist among the religious body he had joined, and continued for three or four years to teach and preach among them. When he was about 23 or 24 years of age, it pleased God to give him a more spiritual insight into the things of His kingdom, he and some others of their congregation being thrown into a state of spiritual darkness and confusion, under which they had to wait for the arising of the true Light. They met in a room in a private house, to wait on the Lord, asking Him to be their Teacher, their Minister.

All preconceived notions of worship, including the ordinances of Baptism and the Supper were laid aside, and they engaged in reading the Scriptures, exhortation, or prayer, only as they believed themselves to be led of the Spirit. During this time the writings of some of the early Friends came into their hands, and they were amazed to find a people already existing who held the same views as themselves. This, and subsequent intercourse with some members of the Society, especially with the late Caroline Parkin, led to J. G. Hine's joining the Society of Friends, in 1846. In doing this he incurred the displeasure of his father, who regarded it as the consummation of a course of persistent disobedience to the commands of Christ, as well as to his own.

Some years previous to this, J. G. H. and an elder brother had left their father's house, not being able to agree with him in the conducting of some part of the business. Though there was nothing in it but what was common among manufacturers, it did not accord with their sense of strict justice and truthfulness ; and although their father thought their ideas overstrained, he eventually yielded the points, and subsequently turned over the business to them. During these



years both sons had had to work for their living, and in various ways to endure much hardship and privation, as well as neglect from old friends and acquaintances ; but through all, they had the comfort of having their mother's sympathy and encouragement to obey God rather than man.

On joining the Society of Friends, J. G. Hine was much struck by the absence of the freshness and power which were so characteristic of its early days, and having been checked when speaking in the meeting soon after he became a member, some years elapsed before he took much part in public ministry ; but to these years many look back with gratitude to God, as having then received, through their acquaintance with J. G. H., the awakening or the quickening of spiritual life.

By his marriage with the eldest daughter of Edward C. May, in 1848, a fresh field of service was opened for him among the younger members of the Society. The friendships thus formed led to a large and intimate correspondence, in some cases extending to a second generation. Wherever he saw a soul thirsting for the truth, he was not only accessible, but anxious to impart of the good things that God had given to him. This period of his life was, however, marked by

seasons of long continued depression, arising from varied causes, but which afterwards served to qualify him still more to sympathise with others.

The special characteristic of his ministry, both in private and public, was love ; and its aim was the building up of the people of God, from the babe to the strong man in Christ Jesus. Children were often arrested by his tenderness, and older persons by the combination of this with the clearness and depth of his perception of divine truth.

Whilst often referring to the Lord Jesus Christ as the outward manifestation of the love of the Father, and rejoicing in the oneness of the believer with his risen and glorified Head, he was always very careful to dwell on the pre-eminence of Christ as the "first-born of many brethren, and the only begotten Son of God."

The interest that he felt in the younger members and attenders of Nottingham meeting, led him to originate weekly meetings for reading the Scriptures and other books. These were commenced under deep religious concern for the welfare of the meeting, and were preceded by times of retirement and waiting upon God in private, and often proved to be seasons of deep interest.

In 1857, his sight became much affected, and, in the Spring of 1858, he relinquished all regular counting-house work, and spent most of many subsequent years in the neighbourhood of London, though still retaining apartments in Nottingham.

Though his sight had in measure failed, he was still able to write ; and it was soon after this that he commenced his papers on Scripture Characters, many of which he read at meetings convened for the purpose in different parts of the country. He also visited diligently among the poor in Spitalfields, entering into the interests and difficulties of many of the families, and making himself at home among them in a way peculiarly his own, and which never failed to gain their love and confidence. Sympathy with them, and with the First-day School teachers who were labouring among them amidst much discomfort, first originated the idea in his own mind of founding the Bedford Institute, which has since become the centre and parent of so much Home Mission work.

J. G. Hine was acknowledged as a minister by Nottingham Monthly Meeting in 1873, and in the winter of the following year he removed to Tottenham, and thenceforth took a lively interest in attending the various meetings of

Friends in London, as well as in other parts of the country.

From time to time, also, many individual cases were brought before him of those who were longing for deliverance from the bondage of sin, or for fuller knowledge of the truth ; and to these, through his clear teaching of the Gospel of love, he was made a minister of light and life.

His concern for the true welfare of the members of his own meeting continued to the last ; and during his long illness, borne with uncomplaining patience and cheerful submission to the will of God, he was often able to give expression of it to those who called upon him, and whom he gladly welcomed when his strength permitted it. His almost unfailing cheerfulness during the latter years of his life, and when under much pressure from outward trial, as well as great physical weakness, was often remarked upon by his visitors, and was a great help to those who ministered to him.

A near relative, who lived next door and saw him almost every day, thus writes of him :—  
“ My little morning visits to dearest John, when I brought him fresh fruit and flowers, I shall never forget ; there was such calm and quiet in

his room, and he so admired the flowers, saying once, 'What *lovely* colours God does make !'

"On one occasion he referred to a passage in Job, and seemed overflowing with gratitude and love to God, speaking on the point in a very remarkable way. He quoted the words, 'Doth Job serve God for naught?' and said, 'That was Satan's question, but I have an answer—Man doth *not* serve God for naught. For forty years I have tried to serve God, and now He is watching over me, caring for me, as a mother over her sick child.' The Heavenly Father's watchful love and thoughtfulness for us, seemed to fill his heart with wonder and gratitude.

One of the most striking features of his character was the utter absence of unkind words about others, even when their conduct was such as to grieve him much. It was, on the other hand, always a delight to him to give pleasure; he would seriously inconvenience himself, or go much out of his own way, to do a kindness or to save others trouble. Little did some of those for whom he toiled and laboured know how much fatigue and trouble he went through for them. It was also such a rest and comfort to talk to him about our eternal interests, as he always seemed to understand the difficulties laid

before him, and even to cheer us in reference to them, by letting us see that they were permitted in answer to our deepest longings for growth in holiness (if we would look on them in this light), and in reality might help us homeward, as the will and understanding were submitted to the will of God.

It was, however, very remarkable to me that he spoke so little on the heavenly subjects that formed his favourite theme, unless he were first asked some leading question. He waited until he saw that we longed to know more, and then no one could be more rich in comfort, and teaching, and suggestion. This was very striking, and showed me the secret of his power over others; as he neither forced nor pressed the subject, nor did he condemn or discourage."

For three years before his death his health was manifestly failing, but with such variations that, after being mostly confined upstairs for many weeks at the beginning of 1884, he appeared to be again rallying, till within two days of the end, when an attack of sickness again prostrated him. The exhausted state of the system forbade much expression of feeling; yet the calm and peace which pervaded his room bore silent testimony to the remark he had often

made to his wife, that "all he desired was that the will of God might be done, whether by his life or by his death." That death was to him only an entrance into "life more abundant," was the consoling conviction of those who watched the peaceful close of a life whose constant aim was to serve God in serving his fellow-men; and the mainspring of whose actions had been love to Him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

ELIZABETH HISCOCKS,      77   14      4 mo.   1886  
*Weston-super-Mare.*      Widow   of   Henry  
 Hiscocks.

MARY HODGSON,              51   13      9 mo.   1886  
*Altrincham.*   Daughter of the late Thomas  
 and Maria Hodgson, formerly of Greta Bank,  
 Bentham.

Mary Hodgson was born and brought up in a Yorkshire dale, under the shadow of Ingleborough, where all the external influences which surrounded our Society at its rise, and cast a kind of halo of sweetness and simplicity around the lives of its founders, still linger, but little disturbed by the rush and turmoil of nineteenth-century life. From the earliest years she was peculiarly susceptible to these influences; the

beauty of surrounding nature and the simplicity of life, the unostentatious goodness and fervent, but not loud-professing, piety which distinguished the dales-folk, won her deepest affection and moulded her character. As she grew up, her love of nature gradually found expression in art ; while the moral and spiritual qualities which impressed her most, became manifested in a life which was unselfishly given up to the service of others : first of those immediately surrounding her—her family and friends, and then to that of an ever-widening circle, until she became an earnest advocate and worker in many important efforts for the amelioration of the condition of the poor, the helpless, and the suffering, wherever found. Every work of philanthropy found in her a sympathising friend.

In girlhood, at Ackworth and elsewhere, her bright and happy influence on her companions is still remembered with affectionate gratitude ; on many memories she left a distinct and ineffaceable line of light. Afterwards, in her occupation of teacher in various families of Friends, she drew towards her the most cherished regard and affection, and by her gentle influence, largeness of heart, and self-forgetting devotion, she left the impression that few indeed could ever quite fill the place she vacated.



After retiring from her position as teacher, she began to occupy herself more and more in the study and exercise of painting, and she was elected an associate of the Manchester Academy of Fine Arts. At the same time she devoted herself earnestly to the advocacy of some of the progressive movements of her time, more especially temperance, vegetarianism, and those which aim at the advancement and enfranchisement of women. Her contributions to the literature of these movements were considerable, and we believe effective; while her direct personal influence and activity were quietly, but constantly exercised.

But her useful and pleasant life was now marred by a long-growing malady, which seemed to deepen after two visits to Ackworth School in the trying autumn of 1878, when she was engaged for a time in making sketches to illustrate the "History of Ackworth School," published by the Centenary Committee. This malady eventually took the form of severe rheumatism, and after years of increasing pain and weakness, during some of which she was happily enabled to tend her mother in her declining years, and partly to exercise her profession, she finally closed her life in great measure free from the

pain and suffering which she had so long borne with patience and resignation.

Her spirit was bright, happy, courageous, full of intellectual activity; bent, above all things, on doing good, on removing temptations to evil, on cheering the down-hearted, consoling the afflicted, lightening the burdens of the weary and heavy-laden. In all things she endeavoured to learn, and to make her own, the wisdom that is from on high, and steadfastly to follow, and to lead others to follow, the footsteps of the great Shepherd whose voice she had heard and obeyed. The keynote of her character is well expressed in the lines of Whittier :—

O brother man, fold to thy heart thy brother ;  
 Where pity dwells, the peace of God is there.  
 To worship rightly is to love each other—  
 Each smile, a hymn ; each kindly deed, a prayer.

Follow, with reverent steps, the great example  
 Of Him whose holy work was “doing good” ;  
 So shall the wide earth seem our Father’s temple,  
 Each loving life a psalm of gratitude.

MARY HODGSON,                    20    5    7 mo. 1886  
*Darlington.* Daughter of John and Margaret  
 Hodgson.

JANE HOGG,                        79   21    1 mo. 1886  
*Monkstown, Dublin.*

DAVID HOPKINS,	77	22	11 mo.	1885
<i>Cadney, near Brigg.</i>				
CHARLES J. S. HUGHES,	6	17	9 mo.	1886
<i>Liverpool.</i> Son of John and Margaret Hughes.				
ELIZABETH HUGHES,	73	22	3 mo.	1886
<i>Stourbridge.</i>				
JAMES HUNT,	79	5	6 mo.	1886
<i>Brentry Farm, near Bristol.</i>				
ANN HUTCHINSON,	75	9	1 mo.	1886
<i>Oadly, Leicester.</i> Widow of William E. Hutchinson.				
MARIA L. HUTCHINSON,	44	18	7 mo.	1886
<i>Peckham.</i> Daughter of Jonathan and Esther Hutchinson.				
WILLIAM G. HUTCHINSON,	39	2	9 mo.	1886
<i>Leicester.</i> Died in Switzerland.				
ELIZABETH IMPEY,	86	23	3 mo.	1886
<i>Berkhamsted.</i>				
ROBERT IMPEY,	66	30	1 mo.	1886
<i>Street, Somerset.</i>				
ROBERT INGLEBY,	46	21	3 mo.	1886
<i>York.</i>				
MARY ISAAC,	85	5	4 mo.	1886
<i>Bath.</i> Widow of Thomas Isaac.				
JONATHAN JACKSON,	91	21	3 mo.	1886
<i>Calder Bridge.</i> A Minister.				

- LYDIA JACOBS, 84 5 11 mo. 1885  
*Maidstone.* Widow of Jacob Jacobs.
- SAMUEL ODDY JAGGER, 63 25 3 mo. 1886  
*Leeds.*
- EDWARD JEFFERYS, 32 28 12 mo. 1885  
*Manchester.* Son of the late Samuel A. and Sarah Jefferys.
- LOUISA M. JEFFREY, 54 13 4 mo. 1886  
*Leeds.* Widow of Thomas Jeffrey.
- ELIZABETH JESPER, 82 26 12 mo. 1885  
*Bran End, near Stebbing.*
- SAMUEL JOHNS, 15 4 7 mo. 1886  
*Exeter.* Son of Edward B. Johns.
- ELEANOR W. JOHNSON, 23 14 11 mo. 1885  
*Gateshead.* Wife of Alfred William Johnson.
- ROBERT JOHNSON, 58 27 6 mo. 1886  
*Richhill.*
- STEPHEN KEENE, 64 3 12 mo. 1885  
*Scarborough.*
- MARY KELSALL, 95 19 8 mo. 1886  
*Fleetwood.* Widow of Joshua Kelsall, of Wyresdale.
- JOHN BOTWRIGHT KEMP, 55 20 3 mo. 1886  
*Islington.*
- GERTRUDE KING, 21 12 2 mo. 1886  
*Birmingham.* Daughter of Samuel and the late Mary Emma King.

EMMA S. KINGSLEY,	69	18	2 mo.	1886
<i>Leeds.</i> Widow of Robert Kingsley.				
GEORGE KITCHING,	85	2	2 mo.	1886
<i>Enfield.</i> A Minister.				
MARY ANN KITCHING,	86	26	3 mo.	1886
<i>Enfield.</i> Widow of George Kitching.				
WALTER KITCHING,	37	1	8 mo.	1886
<i>York, late of Clapham, Surrey.</i> Son of the late John and of Elizabeth Kitching.				
HENRY CHAS. KNIGHT,	46	1	4 mo.	1886
<i>Belfast.</i>				
SOPHIA KNIGHT,	83	15	12 mo.	1885
<i>Reading.</i> Widow of Charles Knight.				
HAROLD LEATHAM,	24	28	11 mo.	1885
<i>North Fork Ranche, Canada.</i> Son of Edward A. Leatham, of Misarden Park, Cirencester.				
MARY ANN LINES,	59	24	12 mo.	1885
<i>Stoke Newington.</i>				
ROBERT LITTLE,	72	29	8 mo.	1886
<i>Bank Mill, Beckfoot.</i>				
JANE R. LLOYD,	35	31	8 mo.	1886
<i>Birmingham.</i> Daughter of Caroline and of the late William Lloyd, M.D.				
ELIZA MALCOMSON,	80	10	9 mo.	1886
<i>Clonmel.</i> A Minister.				
GRACE MARSHALL,	74	18	8 mo.	1886
<i>Broughty Ferry.</i> Widow of Forbes Marshall.				

SAMUEL MARSHALL,        64 14 3 mo. 1886  
*Manchester.* Son of the late Samuel Marshall,  
of Kendal.

ETHEL WINDSOR MAW,    1 24 9 mo. 1886  
*Needham Market.* Daughter of Thomas and  
Emily Maw.

CAROLINE MAY,            89 22 5 mo. 1885  
*Tottenham.* A Minister. Widow of Edward  
Curtis May.

*This name appeared in the Obituary last year.*

Caroline May was the daughter of Benjamin and Ann Hooper, and was born on the 1st of Third month, 1796, at Camberwell, then a country place with green fields, where now long rows of houses show something of the changes which three-quarters of a century produce. She was the youngest of a family of nine, and from her childhood was used to waiting on others. This she considered her especial province, and she kept it up for nearly 80 years; and looked forward to it as in some way constituting part of the ministry and service of the redeemed.

From a little sketch of her early life, jotted down only for her immediate family, a few extracts have been made. First she tells us that while still a little child, she came under the charge of a pious young woman, a nursery

governess in the family, saying, "I can still look back with a recollection of a sort of quiet happiness under her First-day afternoon's reading and teaching, little as I then comprehended it. The importance of influence in the very early years of life can hardly be sufficiently estimated."

"Our governess," she writes, "was a Dissenter, and for a time took me with her to chapel; but I considered it a great promotion when I was allowed to join the rest of the family in attending the large Friends' Meeting at Gracechurch Street. To this we were accustomed to drive in a large 'glass coach,' drawn by two horses, according to the custom of the day, before cabs or even one-horse flys were known. . . . I found the little hymns and prayers I had been taught helpful in the long silence, and at times really enjoyed these often quite silent meetings." But it was not until many years afterwards that she became decided as a Friend. One remark of hers relative to this time may be regarded as an explanation of her very peaceful life—her living at peace with all men:—"Public affairs of the country were at that time in a very perturbed state: we were at war with France, and, as I continually heard the French spoken of as enemies, I concluded the terms 'enemy' and 'the French' were synony-

mous ; it was many years before I could quite disconnect them, and I have never found any other application for the former appellation in my own experience."

At the age of fifteen, C. Hooper paid a visit to her cousin, Sarah Hooper, of Reading, afterwards known as the hardworking friend of the Jews. The family belonged to the Church of England : their decidedly Christian walk in daily life much impressed her, and this visit became the turning-point in her life. They attended the ministry of the celebrated Dr. Marsh, of whom she writes :—" I was more than pleased with the exposition given by Dr. M. on the Lord's Prayer, and with the holy expression of his countenance. It was a simple affair (he stood in the chancel and wore no gown), but more impressive to me than the usual services which we often attended. But I never felt it so much like being at a place of worship as in our own meetings. I admired some of the beautiful Church prayers, and enjoyed Dr. Marsh's expositions of Scripture, yet nothing reached my heart so much as the ministry of Friends had done occasionally."

Whilst visiting this family, and noticing the quiet Christian influence of their uneventful daily life, her heart was drawn to seek the rest



and peace which they appeared to have found. The mother of the family sometimes invited them into her boudoir for a little quiet talk. On one of these occasions she spoke so impressively on the inconsistency of Christians frequenting theatres and places of mere worldly amusement, where, as she said, the heart scarcely could be lifted up to God, that C. H. saw the matter clearly as to her own course respecting it.

On her return from this visit she obtained a copy of "Barclay's Apology," and says: "By the time I was sixteen I had read it through, and thought I comprehended it to a considerable extent; at any rate, it satisfied me as to the scriptural grounds of the profession of Friends as a religious society."

Caroline Hooper was, however, still longing "for a more experimental knowledge of Divine realities," and was increasingly sensible of her spiritual need. "At last," she says, "after a day of much heaviness of spirit, some ability was very unexpectedly given to pour out my complaint before God, and to ask for relief. The simple pleading of a child was not disregarded, and I lay down to rest that night with more quietness of mind than I had known for many weeks.

“The following First-day there were some Friends at meeting who had come from a distance to attend the Yearly Meeting. One of these, after a time of solemn silence, rose with the words, ‘When the poor and needy seek water . . . . I will open rivers in high places.’ I was mentally startled, and found it difficult to conceal my emotion. It was to me as a message direct from heaven, convincing me of the watchful love and care of God for His children when they, perhaps, are least conscious of it, or of any definite love to Him. From that meeting I returned home a different creature from what I was when I went to it—a new life was dawning in my soul, bringing a sense of solid peace and rest unknown before, and which, through the unutterable love and mercy of Him who gave it, I have never entirely lost, though there have been times of perplexity and distress in which it has been sorely shaken.” May this testimony, given seventy years after the events recorded, comfort some who are ready to doubt whether our Father still hears and answers our prayers for support and for guidance.

In 1822, she was married to Edward Curtis May. This union was marked in a very uncommon degree by domestic happiness and

congeniality of thought and opinion. It lasted just fifty-five years, when, after an illness of nine months, most patiently borne, Edward May entered on his eternal rest. During the time of his great suffering, Caroline May seemed almost crushed with grief, yet her deep unselfish love was seen in the perfect resignation with which she gave him up; and she never afterwards allowed herself a murmur over the loneliness of her own life.

It was in the Tenth month, 1884, that, after months of failing health, she became rapidly worse, and one night appeared to be dying. She begged those beside her to remain very quiet, and they sat perfectly still, till the restoratives used took effect, and her voice returned. Some hours later she asked for a part of the 7th chapter of Revelations, and addressed those around her in a wonderful manner, on the subject of the multitude who had come out of great tribulation, to this effect:—"Some of us may think that we have not passed through this great tribulation, but I believe a time has come, or will come, to all of us, in which we have to pass through that which is great tribulation to us. It is those who have 'washed their robes in the blood of the Lamb,' who are able thus to pass

through tribulation and join the happy service before His throne ; and I long for all my family, that they may leave the doctrines and contrivances of man, the jangling and jarring of those who try to measure the infinite by the finite, and simply accept Jesus as their Saviour. As regards myself, I cannot speak of joy or rapture, but of confidence—the quiet confidence of a child in its father.”

The next First-day she asked for the account of the disciples out in the storm. Then she spoke in a touching way, saying that this had been her experience that day ; the brightness, when thinking herself so near the haven, had passed away, and now she understood the “toiling in rowing” ; but she wished to encourage those around her to rest in the assurance that the Lord Jesus is near us, as He was to the disciples, even if we cannot see it ; that He is watching over us, and we must not depend on our feelings, but trust Him in the times of darkness or of storm.

On another occasion she said, that once when in her youth she was sitting in meeting, greatly tossed and perplexed. A Friend suddenly rose, and said :—“Jesus Christ is the solver of all doubts and perplexities” ; and she

wished to impress on us these remarkable words, the effect of which she had retained for seventy years. When too weak to have these little meetings round her bed, she often spoke of the peace which kept and soothed her—that peace which our Lord promised to His disciples—saying, “What should we do without this peace?”

At another time she told one of her daughters that she sometimes had a sort of vision of strong arms upholding her and keeping her above the waters; saying that if she did not express more, we must remember that she had been favoured with the sense of entire acceptance; referring to a season of exceeding happiness, which she had enjoyed after a period of prolonged suffering.

One more sweet recollection may conclude these jottings, and perhaps prove a word of cheer to some of her personal friends in advanced age. Her last birthday, in which she entered on her 90th year, occurred nearly three months before she was called home. On this occasion, though very weak, she was quite calm and cheerful. Her morning greeting to one of the family was to this effect: “I have entered upon my 90th year very happily: in the night I passed such a

sweet time as only the Lord could give me ;” adding, “ My peace flowed like a river.”

The last day, the 21st of Fifth month, the heavenly stillness and rest in her room was quite striking. It was the last watching ; the calm of nearing the haven. The next morning, after one more stormy night of pain, she sank to sleep and did not wake again.

FRANCIS MAY, 82 1 12 mo. 1885

*Reigate.*

JOHN MCBRIDE, 27 19 6 mo. 1886

*Newtownards, Lurgan.*

CHARLES MERRYWEATHER,

78 17 11 mo. 1885

*Penge, Surrey.*

JANE ANN MESSENGER, — 21 5 mo. 1886

*Nundah, Brisbane, Queensland.* Wife of Robert Messenger.

JAMES MILLNER, 78 12 3 mo. 1886

*Mountmellick.*

MARY MITTEN, 65 20 9 mo. 1886

*Gortin, Grange, Tyrone.* Wife of John Mitten.

ELIZABETH MORRISON, 68 22 5 mo. 1885

*Ballinakill.* Widow of John Morrison.

JANE MORRISON, 88 28 9 mo. 1886

*Ballinakill.*



rock. "What did the eagle put its nest so high for, mamma?" she asked. Was it to be nearer Jesus?" Another time, while playing with her bricks, she built them into a sort of monument, saying, "There, that would do for my tomb; but they'd have to write something on it. I expect they'd put, 'Jesus took her to heaven.'" It might truly be said, even then, that Jesus was her Friend. But while to those she knew best Lucy would thus simply tell out her thoughts, she could not bear for any stranger to "talk good" to her, and would quietly slip out of the way if she thought such a thing likely.

She was much impressed a number of years ago with what she heard at one of the Tent Meetings held at Leominster every summer. The sense of sin oppressed her, and when her mother went to see her in bed, feeling her need of forgiveness, she asked, "Will you forgive me, mother, for everything I have done wrong?" It was so seldom she did wrong that there was little to forgive, and the assurance was readily given. "Then will you please call father, and tell him to come and see me?" continued the child. He went up to see her, and again she said, "Will you please forgive me, father, for everything I have ever done wrong?" He said he



did not know of anything he had to forgive, but she repeated her request, and he told her he gladly forgave her all. And just as simply was her heavenly Father's forgiveness sought and received.

When about nine years old, Lucy was sent for a short time to a day school for little children, with her younger brother; but she was then too timid a child to do well with others, and her health was so poor that it was found best to teach her at home, as she was able to bear it. But if backward in school lessons she was already far in advance in "the thoughtful love through constant watching wise," which made her help invaluable in the nursery, where "Lucy, you *must* come, for the baby won't be good without you," would be the nurse-maid's cry if she was long away; and the ailing child would soon grow happy under her quiet soothing influence and ready and ingenious efforts to amuse. Her sugar-plums were always saved for the little ones, while her unselfishness was of the sweet unconscious sort which seemed as if it had no self to deny.

Lucy went to Sidcot School in 1880, and there her health steadily improved; although she was always subject to distressing, prostrating

headaches. Frequent interruptions made her progress in learning slow, especially as she was never what could be called a clever girl ; but she was so plodding and conscientious over her lessons, that she got on better than might have been expected. She was always ready to befriend any little girl, or any one who did not get on as well as the rest. It was a great pleasure to her when her younger brother joined her at Sidcot, and many were the happy times they passed together on the front. It was there she would bring the biggest half of the pennyworth of chocolate which she had saved up, though it was not much that she spent on "such trash," as she called it. When his birthday drew near, she would walk over to Banwell, or Axbridge, to buy him a present, and always something useful, though she found a difficulty in getting anything "to suit a boy," she would say. It was to this brother she said one day, "Don't you hope you'll be the first to die in our family? I do, because I could not possibly live to follow any of you to the grave. I do so hope I shall die first. I don't mind about dying a bit."

She could not bear to see any dumb creature unkindly treated. "How would you like to have stones thrown at you?" she would say to

the boy who was throwing stones at the birds. She liked to keep others from doing wrong, and help them to be good. With tears in her eyes she once said of some little girls she had been playing with, "I do try so hard to help them to be good, but it seems no use ; but I expect if I'd never had anybody to teach me right at home, like them, I should find it just as hard." But her efforts were very unobtrusive. "It was with modest guidance and loving words," said one of her school-fellows, "that she tried to show me the path to tread—the path that leads on to eternal life, in which she walked so nobly herself." When Lucy left Sidcot in the summer of 1883, it was not as the one most distinguished in studies, but with a hearty clap for being the only girl who had had no bad marks all the half.

Two or three months later she accompanied her sister to the Friends' School at Nîmes, in the south of France. French ways were a great change to the girls, but Lucy quickly reconciled herself to them. She never gave in if she could help it. "*Chere Lucie ! il me semble encore la voir,*" writes one of her teachers, "*toujours soumise, toujours tranquille, accomplissant consciemment son devoir.*" "In thinking over our school life at Nîmes," says one of her school-fellows,

“I always remember her as being so very kind and obliging, and ready to do me any kindness, no matter what it cost her.” And another writes, “I have thought so much of the many nice walks we had together, both at Congénies and at Nîmes, and how all the time I never remember her doing or saying anything unkind to or of anyone. I am sure her life was a lesson to all.”

In 1884, Lucy went to Hannah Wallis's School, at Southport, and, for the first time, found herself without either brother or sister near her. Here her health greatly improved, her character ripened, and she became more self-reliant and ready to undertake things on her own account. She formed friendships which she much valued among her school-fellows, and became warmly attached to her teacher, who writes :—  
“Her sweet, unflinching, cheerful obedience to every rule of the school was very noticeable. Her conscientious performance of every duty, and the remarkably thorough manner in which she prepared for every class, and left no difficulties unsolved behind her, made her a most promising and pleasant pupil.”

The history of the next few months is chiefly taken from her school-fellows' letters, more than

one of which begins, "Thank God for sending Lucy to Brighthelmston, for her conduct showed what a Christian life ought to be;" "She did not speak much about religion, but rather lived it out." Two others wrote that "There was one girl in the school who acted up to her profession of Christianity, and that was Lucy Newman." Never too busy to do a kind act, she was "one of the few who was liked and loved by everyone. Perhaps she had not so many actual friends as some others, but *all* the younger ones, as well as those nearer her own age, looked up to her and loved her."

One schoolfellow writes:—"On my second going to school I felt leaving home very much, and one day as I was alone in the hall, Lucy asked me to go into the class-room with her. She talked to me so nicely and kindly about Jesus, that from that day I tried to be a follower of Christ." On a similar occasion she was asked if she did not feel homesick, and her characteristic reply was, "I could not, when there are so many to comfort." Another says, "I never remember her doing anything wrong, except once; though she often would think she had, and come and tell us in her own sweet way. That once was when she was sitting beside me, and I

spoke of what we should be doing if we were at home, and how nice something would be, and she said 'Yes,' and seemed to agree. The last night of the term her bed was pushed up close to mine, and we were having a talk. Then she told me that she had something to tell me before we went home, and reminded me of what I had said that day, and told me that she had not spoken the truth, because in her case it would not have been so. She began to cry, and said it was the only thing she had ever told me that was not perfectly true."

"Lucy generally spent her holiday afternoons with her two particular friends in some quiet room. She did not like to be where it was noisy, though she was very lively and full of fun, and very much enjoyed a good laugh or a good game, and used to make others enjoy it too." This trio of school-girls bore the names of Faith, Hope, and Charity. Lucy did not much like being called Charity, thinking the name was too good for her, though everyone else thought it specially appropriate. She was very clever in plain and fancy work, and in her spare time she got through a large amount, though she did not hurry over it. Any in difficulty about their work, went to her; for even if she was very busy

herself she was willing to hear a lesson, explain a sum, show a pattern in fancy-work, or help in any way whatever. She never let anyone feel that this was giving her trouble, for she was very much afraid of giving trouble herself.

Lucy was a most devoted member of the "Scripture Union for Young People." Day by day she looked out the Scripture portions, and carefully thought over the texts. Gradually her Bible became marked in ink with a large number of her favourite texts that had come home with spiritual force to her own heart—markings which evince an amount of ripe judgment and cordial understanding of the way of salvation by faith in Christ, such as is rarely seen in girls of seventeen.

Both at home and at school she felt it a privilege to attend religious meetings, and would try to induce others to do so too. "There was a meeting," writes one of her companions, "one evening every fortnight, at which Miss Wallis gave a religious address. Lucy always went, and generally sat in an obscure corner where she could take notes. Then there was a prayer meeting in one of the bedrooms conducted by the girls, who took it in turns to open the meeting by a passage of Scripture and prayer.

I remember very well the first time it came to Lucy's turn to conduct it. She was feeling anxious about it, and as we walked up and down for a long time in the hall, she told me how much she longed that she might be of 'some good in the world,' adding, 'I do pray that I may.' Though very weak and poorly, she conducted the last one that was held before she went home, and offered two beautiful prayers in which she asked to be kept very near Jesus. On another occasion she prayed for the missionaries and the heathen. Her prayers were so humble and earnest. She seemed to forget everything else when she was talking to God, and was so at ease. Everyone could feel that her prayers came straight from her heart. There was also a meeting once a week, wholly for silent prayer, and Lucy was one of those who began it."

She was much interested in missionary work, and collected for the Bible Society and for the Friends' Foreign Missions. She spent several holiday afternoons in making scrap books for a hospital, and took part in preparing a bazaar for the Seamen's Mission. She was methodical and tidy in all her ways, and punctual and industrious. This enabled her to get through a large amount of work. At Christmas last year, as though with



some strange forethought, she brought home a present for everyone round her. Some were her own handiwork, and all of them just suited to the recipients. No one was left out. Even the errand boy received from her own hand a New Testament, for him to keep in his pocket and read a text every day.

It was in Third month, after the intense and long-continued winter, that her health failed. She returned home at the end of the month; hæmorrhage came on, and the complaint, which proved to be consumption, made rapid progress. "If this illness takes me away," she said one night, "give my love to them all, and thank them for being so kind to me." She realized her danger from the first, but with all her natural timidity, she did not once express any fear of death. For the last three weeks she was not able to read herself, or to talk much, but, however ill, she would always find some time during the day when she would like to be read to, for her Bible portion seemed to her to be a meal of spiritual food that she could not do without. One very distressing night, when the cough and bleeding hour after hour were most exhausting, she said as we tried to support her, "Tell me how Jesus comforts me," and text after text was

repeated from the grand old promises, which evidently brought her the comfort she needed. One evening, when she had been read to as usual, she said, "Now, we'll have a short prayer," and after her mother had asked in a few words for what they seemed most to want, Lucy went on as simply and naturally as possible—"I thank Thee, heavenly Father, for sending me to Southport, to Brighthelmston, where I have learned so much religious news. Be pleased to make me strong again soon. Teach me to be very patient indeed. Bless father and mother, and George and Caroline, for Jesus' sake. Amen."

She continued to take a lively interest in the various meetings which her father had to attend in usual course, and eagerly inquired about those at Hereford, and the Quarterly Meeting at Worcester, as if she had a personal interest in them.

The last few days she was often delirious, but in all her ramblings she never said a silly or an unkind word. On its being remarked how unusual this was, a younger brother replied, "Do you think it was strange? I don't. She never did in her life." The restlessness and weariness must have been very hard to bear, but there was no impatient word. "I am so very, very tired," she said the last morning; "but I can rest

in heaven." And soon after, she fell asleep in Jesus. "Henceforth," is underlined in her Bible, "there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love His appearing."

ROBERT NEWSOME,	86	3	1 mo.	1886	
<i>Highflats.</i>					
ELIZABETH NEWSOM,	71	19	6 mo.	1886	
<i>Mount Wilson, Edenderry.</i>					
EDWARD NICHOLSON,	77	6	4 mo.	1886	
<i>Kellyman, Tyrone.</i>					
JOHN G. O'BRIEN,	71	1	1 mo.	1886	
<i>Liverpool.</i>					
JOHN THOMAS OLDCORN,	6	27	5 mo.	1886	
<i>Preston Patrick. Son of Joseph and Frances Ann Oldcorn.</i>					
JOSHUA OLDROYD,	66	30	11 mo.	1885	
<i>Dewsbury.</i>					
ELIZA PARNHAM,	75	18	12 mo.	1885	
<i>Mansfield.</i>					
JAMES PATTISON,	73	13	1 mo.	1886	
<i>Millbank, Mountrath.</i>					
EDWARD PAULL,	91	9	2 mo.	1886	
<i>Peckham Rye.</i>					
HENRY PAYNE,	66	28	7 mo.	1886	
<i>Irthlingborough.</i>					

ELIZABETH PAYNE,	65	25	9 mo.	1885
<i>Wellington.</i>				
HANNAH PEARSON,	77	11	1 mo.	1886
<i>Brigham, Broughton, Cumberland.</i>				
REBECCA PEARSON,	79	8	4 mo.	1886
<i>Broughton. Widow of Thomas Pearson.</i>				
WILLIAM PEARSON,	59	7	11 mo.	1885
<i>Sunderland.</i>				
ANNIE EDITH PEASE,	40	31	5 mo.	1886
<i>Darlington.</i>				
ANNIE ELMA PEDLOW,	3	23	4 mo.	1886
<i>Dundrum. Daughter of Sinton and Eliza Jane Pedlow.</i>				
ANNE PEILE,	32	11	2 mo.	1886
<i>Waverton, near Wigton. Daughter of the late William and Alice Peile, of Mosser.</i>				
CAROLINE PERROTT,	70	20	5 mo.	1886
<i>Exeter. Widow of Thomas Perrott.</i>				
SARAH PIM,	85	14	1 mo.	1886
<i>Wandsworth.</i>				
SARAH PIM,	83	1	1 mo.	1886
<i>White Abbey, Belfast. An Elder. Widow of John Pim.</i>				

Sarah Pim was the daughter of John Barclay and Elizabeth Clibborn, and was born at Anner Mills, near Clonmel, in the year 1803. As the eldest of a large family, she was a bright example, evinc-

ing in her daily walk a desire to serve the Lord, and to occupy her time diligently and usefully.

In 1834, she was married to John Pim, of Belfast, and in this new sphere of extended usefulness, she and her husband united in deep concern for the advancement of the truth, and the welfare of the Society of which they were active members. Its ministers ever received a warm welcome to their home, and true sympathy in their varied engagements.

Sarah Pim was exemplary in her attendance at all our religious meetings, and often persevered through many difficulties. She occupied the station of elder for nearly forty years. She was known and valued beyond the limits of our religious Society, and took a warm and active interest in various philanthropic institutions; her clear judgment and wise counsel being much appreciated by those with whom she associated on their several committees. She was always fond of reading, and possessed peculiar discernment in the selection of books; and on her coming to reside in Belfast, she and her husband felt a concern that the youth of our Society should be provided with literature of an instructive character. In furtherance of this object, they were chiefly instrumental in the formation of a

Circulating Book Society, which remained under her care till near the close of her life.

One of S. Pim's special characteristics was her loving sympathy with those in sickness or affliction, and to such she was a frequent visitor. Her bright, cheerful disposition made her peculiarly attractive to the young, by whom she was much beloved.

In 1865, she was deprived by death of her beloved husband, of whom an account appears in the Annual Monitor for 1866. In 1880, she removed to reside with her widowed daughter at White Abbey.

For some time her health gradually failed, and during the last three months of her life she became seriously ill, but clearness of judgment and energy were retained with unclouded brightness; her patience, as debility increased, was most instructive, and she often expressed thankfulness for the comforts and blessings by which she was surrounded.

A few weeks before her death, when very weak, she wrote to a loved sister:—"I long that thou should be less anxious; I have been most mercifully dealt with in every respect, in exemption from pain and severe symptoms. . . . I am most thankful that my faculties are granted

me. . . . I daily feel my time to be uncertain, but, whether longer or shorter, desire to leave all in the Lord's hands ; and do entreat thee not to mourn if release is granted to me. I feel this approach to eternity very solemn, and requiring watchfulness and prayer."

The week before her death she had all her grandchildren standing in age around her, when she took a loving farewell of each, expressing her earnest desire that they might grow up good, useful men and women, and love their Saviour, as she had been enabled to do from childhood. Afterwards she had a solemn interview with her children, when strength seemed given her to address them at considerable length.

The night previous to the close, when conversing with her eldest son relative to the business of the coming Meeting of Ministers and Elders, she remarked, "I feel myself a poor, weak creature, yet I am deeply interested in everything connected with our Society, and I long that it may faithfully fulfil the work which is entrusted to it. I believe it has still a great work to do. Let its members act with love and zeal. I feel how important it is that the young people be properly cared for. Do cherish them, and cherish all openings of good in them : draw

them lovingly. Oh, there is great need of drawing!" Then, in a joyful tone, with bright upraised eyes, she began to speak of the glorious company who had gone before.

The abounding love of her Saviour was the theme on which she often dwelt. On the morning of her death she suffered intense pain for some hours. During an interval of comparative ease her daughter read the 23rd Psalm, which seemed comforting, and the dear invalid then repeated many sweet passages of Scripture, and frequently engaged in prayer and praise. One of her last petitions was, "Lord Jesus, receive my spirit"; and in a few moments her redeemed soul entered, as we reverently believe, one of the many mansions prepared for those who love their Saviour, and where she is for ever united to dear ones gone before.

SOLOMON PITMAN,	81	19	4 mo.	1886
<i>Shipham near Sidcot.</i>				
MARY PORTER,	74	2	4 mo.	1886
<i>Liverpool. Widow of William Porter.</i>				
WILLIAM POWELL,	94	4	8 mo.	1886
<i>Clifton, near Bristol.</i>				
ELIZABETH PROCTER,	77	4	7 mo.	1886
<i>Gosforth, Northumberland. Widow of Joseph Procter.</i>				



JOHN PUNCH, <i>Middlesborough.</i>	49	4	2 mo.	1886
WILLIAM PYE, <i>Wyresdale.</i>	67	19	2 mo.	1886
EDWARD RICHARDSON, <i>Hendon, Torquay.</i>	76	7	6 mo.	1886
JOSHUA RICHARDSON, <i>Neath.</i>	87	22	3 mo.	1886
SARAH F. RICHARDSON, <i>Lissie, Lisburn.</i> Wife of James N. Richardson.	69	6	1 mo.	1886
SARAH S. RICHARDSON, <i>Bessbrook.</i> Wife of James N. Richardson, Jnr.	37	29	4 mo.	1886
RACHEL RICKMAN, <i>Wellingham, near Lewes.</i> A Minister.	88	23	5 mo.	1886

It may be interesting to those who knew this dear friend only as an aged Christian, to hear some particulars of her early life. She was from childhood characterised by energy and whole-heartedness in all she undertook, whether in work or play ; and this was a distinguishing feature also of her religious life. The completeness of the first commandment was a delight to her, and her chief concern was to fulfil it. Not long before her death she said, " It was a great surprise to me, when a child, to find that every person did not feel the same."

In the summer of 1808 she entered the York School, then under the superintendence of William and Ann Alexander, and the following year she was removed to a school at Croydon. She often related amusing anecdotes of her school days. She heartily enjoyed a romp, and the lessons gave her little trouble ; but her spiritual growth was closely watched, and she and some of her companions would sometimes retire together for prayer.

In a little diary, under date First month, 1812, she writes :—"Oh, I do desire to be good ; to place my confidence in my Maker, whom, when my life is taken away, I long to meet in heaven." Searching books, such as Thomas à Kempis' "Imitation of Christ," and "The Guide to True Peace," were among her favourites. At this school friendships were formed which were never broken.

At the age of fourteen the vigorous eldest daughter was needed at home to assist her mother in the oversight of the large young family. She was installed as governess ; but the lessons were often interrupted to receive visitors, or to engage in some household matter.

In the early years of the British and Foreign Bible Society, R. Rickman took part in it, and

in other benevolent institutions. When she was nineteen years of age her parents removed into the country, and this opened up a fresh sphere for her. The poultry and garden afforded pleasant recreation ; and the village of Ringmer became a sphere of great interest, as she collected weekly payments for the purchase of Bibles, and saw that each cottage was supplied with a copy. She also took round tracts, which led to the formation of a library ; and she made garments for the poor, and gave valued medical advice. She was always interested in promoting education, and helped the small existing schools, till she with her sisters, established one themselves, which was for more than twenty years of great use in the village. Though her home was two miles distant from Lewes, she was the chief mover in establishing an Infant School there, working very diligently in it ; she also revived an Adult School. In this her associates were members of the Church of England, and she often related gratefully the readiness with which they complied with her preference for a pause after the reading of the Scriptures instead of adopting a form of prayer ; and soon, at their suggestion, a time for silent prayer was introduced also before the reading,

a lady from one family coming especially to share in these occasions.

From 1828 to 1835, R. Rickman resided at Hastings with her brother and a cousin. This was a time always recurred to with thankful pleasure. The little meetings for worship were regularly held—first in their own house, and afterwards in a room hired for the purpose. These gatherings were often enlarged by visitors and a few of the inhabitants of the town, and the little circle of resident Friends increased. The improvement of the town in various ways was heartily entered into, and a gentleman has recently said that “they gave it a lift which it has never lost.” Amongst the benefits conferred were the establishment of a Bible Society and Schools, and the providing of a market-place and water-works.

Soon after her return home her sight began to fail, and in a few years she could read only the embossed type, and carry on her extensive correspondence only by means of movable bars. This privation she bore most cheerfully, rarely speaking of it; and those with whom she lived in daily intercourse seldom recognised the fact. She presided over each household department, and with her delicate touch, could quickly detect

imperfections. She was quite an adept at examining children's sewing, and herself worked dexterously, making a frock with tucks, with very little assistance, and mostly threading her own needles. This was latterly laid aside, but she continued to knit almost to the close of her life. With touching meekness the active hands surrendered one employment after another without a murmuring word. She retained her excellent memory and her interest in all about her ; and her warm affection for her friends was unabated, though she was almost shut out for many months from the social intercourse which she had so much enjoyed. When sending messages to her friends she often added, "I love everyone."

R. Rickman had early come forward as a minister, but was not recorded as such till 1837. She frequently travelled in the service of the Gospel : once in Scotland, twice in Ireland, and in most of the English counties. During the last of these journeys, she visited the families in her own Quarterly Meeting. Her ready sympathy and experience of trial and sorrow peculiarly fitted her for such engagements, and many could tell of the comfort and encouragement which they had derived through her.

The welfare of our religious Society lay very near her heart, not merely from bigoted or conservative attachment, but because of her earnest desire for the glory of God. In 1875, she wrote : "The principles of Truth as revealed to Friends were at an early age exceedingly precious to me. I saw in their full reception, through the power of Christ, all that the Christian could attain unto in this life ; and I longed to be a partaker of this rich blessing through the goodness and mercy of my heavenly Father, and that I might count nothing too near or too dear to part with for His dear Son's sake." Her understanding of the teaching of the Scriptures harmonised with that of early Friends, and in her case, as in theirs, was sealed by experience. She was greatly concerned that the promised kingship of Christ might be realised in the church and in the world, even to the fulfilling of the prayer, "Thy will be done on earth as it is done in heaven." It was her delight to speak well of her Lord and Master, and to encourage others to enter into His service, insisting that it must be a single-hearted devotion ; and that the offering of prayer and praise must be perfectly genuine. Her love embraced all mankind in her desire that labourers might be sent forth by the Lord to gather to Him.

During her last illness her suffering was often very great. She longed to feel her Saviour nearer. When reminded that it was He who was sustaining her in such exceeding patience, she replied, "It is wonderful to myself." She often said she had no hope but in Him. "To whom else could I go?" "Whom have I in heaven but Thee?" At another time—"Every breath is a prayer"; and often such words were caught as "My precious Saviour," "Dearest heavenly Father." She assented very feelingly to Peter's reply, "Yea, Lord, Thou knowest that I love Thee"—"I love Him to intensity."

She spoke earnestly of the joy she found in devotion to and communion with her heavenly Father, especially encouraging the young, from her own experience of its blessedness, to dedicate themselves to Him. Speaking one day of her early life, she said, "I remember that in going to meetings, my first concern was that they might be times of worship. Nothing short of an individual establishment on Christ would do."

The close, on First-day evening, the 23rd of Fifth month, was most peaceful. During the last hour the expression of her countenance was radiant, as though a veil that had shut out the eternal glory was being taken away:

- NANCY RITSON, 51 25 7 mo. 1886  
*Toronto, Canada.*
- LYDIA CALVERT ROBERTS, 21 8 11 mo. 1885  
*Killiney, Dublin.* Daughter of Alfred and Lucy Roberts.
- MARGARET E. ROBERTS, 20 12 12 mo. 1885  
*Seapoint, Dublin.* Daughter of Francis and Elizabeth Roberts.
- JOHN RHODES ROBERTS, 50 2 9 mo. 1886  
*Bray.*
- REBECCA ROBERTS, 48 24 9 mo. 1886  
*Appian Way, Dublin.*
- ELIZABETH ROBSON, 41 17 1 mo. 1886  
*Darlington.* Wife of James H. Robson.
- ELLEN ROBSON, 47 28 12 mo. 1885  
*Dalton, Huddersfield.* Wife of Thomas Robson.
- MARY HENDERSON ROBSON, 65 29 8 mo. 1886  
*North Shields.* Widow of Matthew C. Robson.
- REBECCA ROGERS, 6 9 5 mo. 1886  
*Bessbrook.* Daughter of John and Annie Rogers.
- ELIZA SALTER, 45 16 8 mo. 1886  
*Bristol.* Wife of Orlando P. Salter.



- WILHELMINA SEEBOHM, 22 18 12 mo. 1885  
*Hitchin.* Daughter of Frederick and Mary Ann Seebohm.
- WILLIAM SESSIONS, 43 16 5 mo. 1886  
*York.* A Minister.
- RICHARD SIMMS, 23 10 10 mo. 1885  
*Cirencester.* Son of Charles P. Simms, of Chipping Norton.
- ELEANOR SIMPSON, 47 29 1 mo. 1886  
*Darlington.* Wife of James S. Simpson.
- ANNE SHILLINGTON, 61 22 4 mo. 1886  
*Fismaravy, Tyrone.* Wife of John Simpson.
- JAMES SHOLL, 81 6 11 mo. 1885  
*Congresbury, near Yatton.*
- ROBERT SMEAL, 81 12 6 mo. 1886  
*Glasgow.* An Elder.

Robert Smeal was the youngest son of William and Jean Smeal, of Glasgow, and was born there in 1804. He was educated at Ackworth School, and many of the friendships he formed while there lasted throughout life.

He was a diligent attender of his own Meeting, and was frequently at the Meetings within the compass of the General Meeting for Scotland, and for many years was in attendance at the Yearly Meeting in London.

He was a faithful and earnest upholder of the principles of the Society of Friends, by pen, by life, and by conversation. His knowledge of the Scriptures was very extensive, and he was always ready to bring forward passages in illustration and support of these principles. He ever sought to be guided by the influence of the Holy Spirit. On one occasion it was proposed for him to change his residence from Glasgow to Edinburgh, and his earnest prayer was, "Except Thy presence go with me, take me not up hence." He received the answer given to Moses, "My presence shall go with thee, and I will give thee rest"; and he became for a time a member of Edinburgh Meeting, till the Guiding Pillar again moved and he returned to Glasgow, and shortly afterwards, in the year 1843, he became, in conjunction with his brother, Wm. Smeal, the editor of the *British Friend*, and continued this for forty-three years. How faithfully he sought by that paper to extend and uphold the principles of the Society is well known to his many readers: and if at times some of them did not quite see eye to eye with him, they always acknowledged that he was actuated by earnest and sincere desires after truth. He took deep interest in the affairs of the Society, and the

maintenance of its discipline, and great was his concern for the Meeting to which he belonged; but he scarcely ever took vocal part in Meetings for worship. Perhaps undue diffidence and humility led him thus to withhold more than was meet.

At family gatherings and readings, however, he frequently expressed what he felt on religious subjects; and on the last occasion of the kind, some weeks before his death, he spoke encouragingly of admission within the pearl gates, and concluded with, "So shall ye find an entrance ministered to you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

His illness was very long and painful, but was very patiently endured; many times in the stillness of the night his faithful watchers heard him quote passages which showed where his consolation lay. His faith was anchored on Jesus Christ, whom he accepted, not only as a Saviour from sin, but as an in-dwelling power, able to guide and teach and sanctify, one with the Holy Spirit, and one with the Eternal God and Father. May we not feel a sweet assurance that through Him he has entered into the unveiled presence of his God, and that He, whose presence gave him rest through life, has now granted him eternal rest.

WILLIAM ALFRED SMEE,	57	29	4 mo.	1886	
<i>Woodberry Down, London.</i>					
ELIZABETH SMITH,	62	24	5 mo.	1886	
<i>Westhoughton.</i>					
WILLIAM SOUTHALL,	61	9	6 mo.	1886	
<i>Birmingham.</i>					
ELIZABETH SPENCE,	68	18	12 mo.	1886	
<i>North Shields.</i> Wife of John F. Spence.					
LYDIA B. SPENCER,	25	12	5 mo.	1886	
<i>York.</i> Daughter of James Spencer, of Sturton-by-Stour.					
WILLIAM SQUIRE,	69	12	10 mo.	1885	
<i>Berkhamsted.</i>					
MARY ANN STANDING,	58	1	12 mo.	1885	
<i>Leigh, Lancashire.</i> Wife of Isaac Standing.					
SARAH STANDING,	70	13	3 mo.	1886	
<i>Harrogate.</i> Widow of Edward Standing.					
ANN STEPHENSON,	89	21	3 mo.	1886	
<i>Exmouth.</i>					
MARY STONES,	78	25	5 mo.	1886	
<i>Handsworth, Woodhouse.</i>					
MARTHA STORR,	38	9	5 mo.	1886	
<i>Leominster.</i> A Minister. Wife of Edwin Storr.					
MARY SUTTON,	60	18	11 mo.	1885	
<i>Scotby, near Carlisle.</i> An Elder. Widow of William Sutton.					

ELIZABETH SWEETAPPLE, 83 12 12 mo. 1885  
*Godalming.*

EMILY SWINDELLS, 33 30 6 mo. 1886  
*Hyde, Cheshire.* Daughter of Charles and  
Ann Swindells.

The life of Emily Swindells was unmarked by any conspicuous service, and there might seem little occasion to attempt any record of it ; and yet there are lessons to be learnt from the very simplicity of her faith, and from the loving service of her every-day life.

She was a sweet-looking, gentle girl, whose life for many years was held by a very uncertain tenure. She suffered greatly from rheumatism, and from a very delicate chest. To those who met her casually she said but little, but there was always a yearning expression in her face, that seemed to say, "Dost thou know what I know—that Jesus is a greater treasure than health or any other good thing ?"

Her early life had been clouded by the loss of a brother and two sisters, who died just at their prime, of consumption ; and her time and loving care were in consequence wholly devoted to her dearly beloved father and mother. For the former, she wrote almost all his letters ; and many friends of the Monthly Meeting were

familiar with her handwriting, as clerk to the small Preparative Meeting to which she belonged.

Her well-marked Ackworth School Bible tells how diligently she read it, and how much she loved it. She accepted all God's promises with the simplicity of a child's faith, knowing no other reason for believing, but "The Father says." With such a trust there naturally came to her the constant sense of her Lord's presence. A clergyman of the Church of England, who occasionally called to see her, felt so much united with her in spirit, that one day he asked her parents whether she would join in the communion of breaking bread and drinking wine, as a symbol of united trust and faith. When Emily was asked, she replied that she had "passed the symbol, and had realized the actual breaking of bread, and that she was continually knowing and feeding thus upon her Saviour." This clergyman was much impressed by his visits to her, and attended her funeral, where he very simply testified to the power of Divine grace manifest in her. Ministers and many others who loved to visit her, were often much struck by the fervency and simplicity of her trustful faith in her Lord. These visits from

His servants she much enjoyed, but to have the Master himself with her, she said, was far better. A fortnight before her death she sent a message to the Quarterly Meeting, then being held at Lancaster, telling Friends how she was trusting in Jesus, and that He was very precious to her ; that she was afraid Friends did not exalt Him enough in their meetings. This message, sent as the simple expression of the fulness of her own love and trust, brought a solemn feeling over the meeting.

On one occasion she said to her mother, "I feel as though I could call from the housetop to all the townsfolk and tell them what a precious Saviour I have, bearing me up with the blessed assurance of His forgiving mercy and His great love."

During the winter months she read and worked as far as her strength would permit, with a cheerful spirit, and all hoped that the return of Spring would improve her health, as it usually had done ; but the breaking of a small blood-vessel caused a sudden change, and she felt that her time on earth would not be long. She cheerfully accepted the prospect, and sought out little presents for her friends, telling them to trust in Jesus, and He would make them willing

to leave all and follow Him, who had done so much for them. She felt much for her dear parents, but she would say to them, "Jesus will still remain when I am gone." To her doctor she often spoke of the good Physician, asking him to tell his patients how good Jesus was to her, and that He would be the same to them if they would trust Him daily. One day, feeling very weak, and thinking the end near, she asked for the doctor ; and when he came she told him she did not require medicine, but wanted to tell him that Jesus had glorified himself in her poor body, and had enabled her to speak of Him to others ; and then she cheerfully invited him to her funeral. She, however, revived again for a few days, when, in much suffering, borne without any complaining, she remarked that she was fighting the battle of life or death.

One day, when a friend had been reading to her something that she seemed scarcely able in her weakness to follow, she said, "Yes, that's very good ; but it's too deep for me now. I am like a little child, and I seem only able now to think Jesus died for me, and Jesus is with me. That's all ; but that's enough, isn't it ?"

Early in the morning of the 30th of Sixth month, she prayed earnestly that Jesus would



take her that day ; and her request was granted, and at 5.30 p.m. her spirit departed, to be for ever with her Lord.

“ I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes ; yea, Father, for so it was well pleasing in Thy sight.”

SARAH TATHAM,	79	25	2 mo.	1886
<i>Leeds.</i> A Minister.				
ELIZABETH TAYLOR,	94	5	2 mo.	1886
<i>Weston-super-Mare.</i>				
ELIZABETH THRELFALL,	37	27	7 mo.	1886
<i>Northwich.</i> Wife of James Threlfall.				
MARIA THOMPSON,	87	23	9 mo.	1885
<i>Carlton, Nottingham.</i> Widow of John Thompson.				
SIMON THOMPSON,	70	4	9 mo.	1886
<i>Aysgarth.</i>				
EDWARD THORP,	55	10	5 mo.	1886
<i>Southport.</i>				
ANN TOWNSLEY,	66	27	8 mo.	1885
<i>Hull.</i> Wife of Thomas Townsley.				
EDWIN OCTAVIUS TREGELLES,				
	79	16	9 mo.	1886
<i>Neithrop, Banbury.</i> A Minister.				

Edwin Octavius Tregelles was the son of Samuel and Rebecca Tregelles, of Falmouth, and

was the youngest of seventeen children. He lost his mother when he was five years of age. After a lapse of twenty-one years, he writes respecting her :—“She was devotedly attached to me, and felt most acutely leaving me so young ; but the loss we experienced in the death of my precious mother was very much alleviated by the excellent and judicious care of my sister Sarah, who, though comparatively young, exercised over us a matrouly care.”

At the age of thirteen and a half he left his father's home, and commenced his apprenticeship at the Neath Abbey Iron Works as an engineer, working at the carpenter's bench, and going through the various departments, under his cousin, Joseph Tregelles Price.

Previous to this, two of his brothers had died of consumption, which events made a deep and lasting impression on his mind. When he was twenty years of age he accompanied his Aunt Abbot and two cousins on a journey, in the course of which they spent a First-day at Barnstaple. Writing of the meeting which they held in their sitting-room, he says, “My dear aunt addressed me, and this seemed like a turning-point in my life—a fresh conversion from darkness to light, and from the power of Satan unto God. No

marvel, then, that I have ever since regarded Barnstaple with more than ordinary interest as the scene of my new birth."

Among the earliest records of his religious experience we find the following, under date "19th of Tenth month, 1828":—"The 22nd anniversary of my birth. On reviewing the past twelve months, I have gratefully to acknowledge the goodness of my heavenly Father in preserving me, as He has done, through scenes of peculiar, and to me unprecedented, trial and baptism. It is since the last anniversary that I have believed myself called upon publicly to avow whose servant I desire to be ; and although of late the consolations of Divine love have been withheld, yet I am permitted at times to believe that this feeling of destitution is for the accomplishment of some wise end of an all-wise Being. I am thankful that I have no desire to look back after having put my hand to the plough." He records that an instructive and valuable letter of counsel from Peter Bedford had been very helpful to him, received four weeks before he first spoke in meeting. From the first exercise of this gift in the ministry he carefully maintained the watch as regards calls for vocal service in meetings, often yielding to the restraining

influence when feeling ready to speak, but believing it was not required of him. Sometimes he records that he had spoken when he believed he would have been more in his right place in keeping silence.

In 1832, he married Jenepher Fisher, daughter of Abraham Fisher, of Youghal. Having commenced business as a civil engineer, he resided temporarily in various towns in the south of England, in the pursuit of his profession.

Early in 1837, symptoms of the same complaint which had proved fatal to several of his brothers and sisters, appeared in him, and caused him to spend that and the following winters at Torquay. The winter of 1837 was marked by the fluctuations of health peculiar to the complaint from which he was suffering; but, as improvement appeared, he felt his mind drawn towards paying a visit in Gospel love to the Scilly Islands; and, returning to Falmouth for the summer, he received from Swansea Monthly Meeting, which had recorded him as a minister in Third month, 1837, a certificate for this visit. After it was accomplished, he had many meetings with sailors on board vessels in Falmouth Harbour, and laboured diligently in obedience to the calls which he believed came from his

heavenly Father to preach the word, though Dr. Hingston had told him that it was not safe for him to use his lungs in public speaking.

With returning health, business engagements were resumed. He writes :—" Eighth month, 1837. The desire of my heart on rising this morning was that I might be so kept by the power of the Holy Spirit during the day as that I might retire to rest with feelings as peaceful as those I had when I rose, and this has been fulfilled to my admiration ; for although I have had to pass through a somewhat severe ordeal to-day in the way of my business, I must acknowledge with thankfulness that the Lord sustained me."

In the summer of 1839, he visited the meetings of Friends in Ireland, accompanied by his sister, Lydia, and his cousin, Robert Were Fox. It was during this journey that he commenced his service of love to the children of our Society, in visiting public and private schools. Many who were then at school have to this day a vivid recollection of the impression made on them by the visit of this invalid minister. The probability of his leaving his own children fatherless led him into deep sympathy with such

of the scholars as were orphans, and with these he had special interviews.

In the course of this journey he went to Scotland, accompanied by his sister, Rachel, and his cousin, Charles Fox. They appointed public meetings, in which he says, "Power was afforded to preach the glad tidings of the Gospel." It was during this journey the he received the following letter, dictated by Jonathan Backhouse, in reply to one which E. O. T. had written to him :—"Thou called your band a 'youthful one'; can our youth or strength be better or more honourably employed than in the cause of our dear Redeemer; or are we more fitted for it at any time of our lives than when there is ability of mind and body for the performance of the work? Some of us find that feebleness of both very soon ensues, and greatly incapacitates us for doing it as it ought to be done. How important is the call to work while it is day. I am now laid up from infirmity.'

He had for some time felt a religious concern to visit the West Indian Islands. With this object in view, accompanied by James Jessup, he sailed from Southampton, towards the end of 1843. After some service in a few of the Islands he came to Trinidad, and there caught the yellow

fever, which brought him to the brink of the grave. As he began to recover, tidings reached him of the sudden death of his beloved wife. This was indeed a time of proving to his faith, but he was able to commit to his heavenly Father's care his motherless children, and it was not long that this trial was permitted to hinder the work in which he was engaged.

James Jessup and he went to all the West Indian Islands except Cuba, and spent some months in Jamaica. They visited the schools and prisons wherever they went, reporting to the authorities when they saw need for reforms. Crowded meetings of negroes assembled in the chapels, and he was enabled to preach the Gospel with simplicity and power, not shunning to declare the whole counsel of God to numbers who lived in sin.

On his return home he engaged in his profession in connection with the Cornwall railway. Still his prayer was that, whilst diligent in business, he might be fervent in spirit, serving the Lord.

In 1846, he united with Isaac Sharp and John Budge in visiting Friends in Norway, and they were enabled to strengthen the hands of the little company there.

He married in 1850, Elizabeth, daughter of Thomas and Elizabeth Richardson, of Sunderland, and removed to Derwent Hill, Shotley Bridge, which was their home for twenty-eight years. It was during his residence in this mining district that, in witnessing the ravages made in all ranks by the use of intoxicating drinks, he was led to put forth unwearied efforts in the cause of total abstinence. He also felt very strongly the necessity for legislative measures, and that the control of the drink traffic should be in the hands of the people themselves ; hence he joined the council of the United Kingdom Alliance.

He writes, 31st of Twelfth month, 1852 :—  
“The last day of an eventful year, in which I have had to struggle hard, both in temporals and spirituals. The Lord helping me, I continue unto this day. I will now bless the Lord, who hath given me counsel, and held up my goings in His paths, that my steps slipped not ; all the praise may well be ascribed to his directing and preserving grace ; and to Him, who has thus been the guide of my youth, and my stay in riper years, I desire to commend my soul, body, and estate for the future.”

In 1855, he paid a visit to the Hebrides, holding meetings amongst the simple-minded



inhabitants of these islands, and entering into sympathy with them in their hardships and poverty. During the next few years, often accompanied by his wife, he from time to time revisited Scotland and the Cumberland and Yorkshire dales.

Of his home life he writes in 1873: "First-day, 2nd of 2nd month. Another wintry day. Dear E. remained at home, having been unwell for a week, much as I was in the previous week. I rode to meeting this morning, and walked home in deep snow, which fell while we were in meeting. Can look back with thankfulness to the blessed feelings whilst indisposed, especially when the words came with power, 'Thine iniquity is taken away and thy sin purged'; and then the sense that if it were so, it was because of the cleansing efficacy derived from Christ, the great atoning sacrifice."

The sudden death of his wife in 1878, was a sore trial to him, and was followed by a severe illness; but there was still work to do for his Master, and he was restored to health, but never recovered his former vigour.

The winter of 1882 he spent in the south of France, at Nismes and Congenies, and much valued his intercourse with the Friends there,

visiting all the meetings, and feeling an especial interest in the school at Nismes for the children of Friends. The rest which he obtained in France was much needed, as he had over-exerted himself in the endeavour to obtain for the county of Cornwall an Act for the Sunday closing of public-houses.

From this time he was frequently subject to attacks of indisposition, which gradually reduced his strength, though to the last he was able to enjoy short walks and drives.

On the 16th of Ninth month, 1886, in one of these attacks of sickness, with its attendant weakness, he passed away to his home above, unconscious, we believe, that the time had come for the great and glorious change, though he had lived for years in expectation of it. A few days before his death he had alluded to it in the words, "I am going home, to a bright and glorious home; it is a going home which has no fears for me, but I look forward to it with joy."

ELIZABETH TRITTON,           62 14 9 mo. 1886  
*Hertford.* Widow of William Thomas Tritton.  
 REBECCA TUKE,                49 6 4 mo. 1886  
*Manningham, Bradford.* Wife of Edward  
 Tuke.

- FLORENCE TURNER, 28 15 12 mo. 1885  
*Crawshawbooth.* Daughter of the late James  
 and Ann Turner.
- FREDERICK E. S. TYLER,  
*Clapton.* 15 mos. 23 2 mo. 1886  
 Son of Frederick W. and Annetta R. Tyler.
- ELIZA TYLOR, 65 15 12 mo. 1885  
*Woburn Sands.* Wife of Henry Tylor.
- EDITH WALLIS, 32 12 11 mo. 1885  
*Basingstoke.* Wife of Richard S. Wallis.
- FREDERIC WALLIS, 52 31 12 mo. 1885  
*Kettering.*
- SARAH ELIZABETH WALLIS,  
*Reading.* 30 10 1 mo. 1886  
 Wife of Henry M. Wallis.
- EDITH MARY WALKER, 36 7 4 mo. 1886  
*Leeds.* Daughter of the late William and of  
 Lucy Walker.
- ELIZABETH WALKER, 81 11 2 mo. 1886  
*Wooldale.* Widow of George Walker.
- REBECCA WALKER, 90 13 5 mo. 1886  
*Birstwith, near Harrogate.* Widow of Thomas  
 Walker.
- ANNE WALPOLE, 83 3 3 mo. 1886  
*Randall's Mills, Enniscorthy.*
- GEORGE WARDELL, 86 25 3 mo. 1886  
*Ballinderry.*

ELIZABETH M. WARNER, 71 20 3 mo. 1886  
*Hoddesdon.* An Elder. Widow of Charles  
B. Warner.

LUCY WATERFALL, 83 9 11 mo. 1885  
*Headingley, Leeds.* A Minister. Widow of  
Henry Waterfall.

Lucy Waterfall was the daughter of Richard and Ann Cross, of Woodbridge. She was left motherless at an early age, and was sent, when ten years old, to Ackworth School, then under the superintendence of Robert Whitaker. She there joined an older sister, whose death at the school, after a long and suffering illness, was one of her earliest trials. L. Waterfall often alluded to the forlorn feeling this loss caused her, alleviated though it was by the kindness and sympathy of Isabella Harris.

On leaving Ackworth she became a teacher in the school of Hannah Kilham, at Leavy Greave, near Sheffield, where she remained until H. K. entered upon the interesting work with which her name is associated in Sierra Leone. The life at Leavy Greave exercised great influence on the character of Lucy Cross, who in after life showed great strength of purpose in promoting mission and temperance work, and especially in spreading a knowledge

of Friends' views on the Peace question, an object she had much at heart. After leaving Sheffield, she filled the post of governess in several families, where her loving disposition endeared her to many hearts.

In 1833, she was married to Henry Waterfall. This union, which was a very happy one, was terminated by the death of her husband in the following year, leaving her with an infant son. With the assistance of her many kind friends she commenced a school in Leeds, which she carried on successfully for many years. She was much beloved by her scholars, and many of them can bear testimony to the valuable service which she rendered to them as a teacher, and to the pains she took to train them in the nurture and admonition of the Lord. Her pupils were not confined to the children of members of our Society, and instances are remembered of the dying acknowledgment of some who, by her faithful and prayerful teaching, had been brought from death unto life. These testimonies were very precious to her ofttimes discouraged spirit; nor are evidences wanting that some who are yet in health and strength were in the morning of life brought under the same blessed influence. An old pupil can still

recall the Bible lessons, given in the mornings, when, all work being put aside, about twenty minutes were devoted chiefly to New Testament teaching. The Sermon on the Mount, or some chapters from the Gospel of John, were those most frequently selected; and the dear teacher, with all the warmth of her earnest nature, would enforce the truths dwelt upon, drawing illustrations from every-day life, or reading from some book bearing on the subject. These seasons were often marked by great solemnity, and a hush would fall on the otherwise lively spirits, that seemed to tell of the presence of the Lord.

L. Waterfall's natural disposition was one of great sweetness, enriched by Divine grace; and under the constraining influence of the love of Christ, she was first led to speak in meetings for worship in the year 1841, and was subsequently recorded as a minister in our Society. She was a diligent reader of the Holy Scriptures; and He to whom they testify, the Lord Jesus Christ, was very precious to her. She often engaged in prayer in the family circle as well as in meetings, and seemed to abound in thanksgiving, and her whole life bore witness to the reality of the work of grace in her heart, and showed that she lived

very near to her Saviour. L. Waterfall gave up her school about the year 1863, and for the next thirteen years resided near Airtou, where she and her son found many openings for service in the hamlets around; and many were the errands of love undertaken to comfort the sorrowful or the sick, as well as to counsel the erring; and in this latter duty L. W. united a holy boldness with true Christian love and gentleness.

After the death of her beloved daughter-in-law, the family removed to Leeds, and it added much to her comfort thus to spend the remaining years of her life amongst Friends endeared by many old ties.

After an "honourable" widowhood of upwards of 50 years, she died in perfect peace on the 9th of Eleventh month, 1885, at the age of 83.

JOSEPH B. WATSON, — 6 1 mo. 1886  
*Pietermaritzburg, Natal.*

SUSANNA WATTS, 81 12 6 mo. 1886  
*Birmingham.* Widow of Edmund Watts.

RACHEL POLE WEDMORE, 67 7 7 mo. 1886  
*Druids' Stoke, near Bristol.* Wife of Thomas Wedmore.

Rachel Pole Wedmore was born at Bristol on the 6th of Tenth month, 1818, the daughter

of Dr. Nehemiah Duck\* and of Rachel Duck. Her grandfather, Dr. Thomas Pole, a minister, and her father were medical men, both held in much esteem. Their homes gave her from childhood intellectual and refined surroundings. By nature she was in large measure endowed with her mother's sympathetic and sunny temperament: her father's and mother's affection for her it seems to have been her enduring desire never to cross nor mar. This high and simple aim grew to be a pervading power.

Although her life was not in any public sense an eventful one, and, indeed, from very delicate health much retired, its character and influence were felt beyond her family with a remarkable though quiet force.

Childhood's recollections were happy, and much time was spent in the country, which she loved. With characteristic capacity and ardour she loved the open land—a breezy down or the seashore. Space, airiness, and light give to such temperaments as hers their buoyancy. The

---

\* In the pages of the *Annual Monitor* for 1843, there is a notice of Nehemiah Duck, condensed from a memoir of him written by his daughter, R. P. W. All the numbers of this periodical, from the first to that of last year, were ranged on a shelf in her own bookcase—friends to her in quiet hours.



Stokes' Croft and St. James's Square houses in what were then good quarters of the city, were her first homes; afterwards she was in the country, at Ridgeway House, near Bristol, and to some extent, at Portishead, from which phaeton drives with her father to Friends' houses and meetings formed holiday excursions.

Her sisters say: "She was amiable, obedient to her parents, fonder of books than of play, and of home than of companions or society outside of it. Her books were religious biography, poetry, and the literary essays then in vogue. . . . We read few tales when we were girls, and in our very youthful days we thoroughly enjoyed deep books. The study of Italian was a poetic element in an education which disallowed music, and the Friends' schools at Thornbury and Stoke Newington offered a school training even more valuable for its moral than for its intellectual purpose.

In Fifth month, 1840, in her twenty-second year, Rachel Pole Duck was married to Thomas Wedmore; through the forty-six years following, till her death, she gave her husband a tender and loyal devotion, and proved an unfailing helpmeet. She was ever grateful for his constant affection and considerate care.

They first of all lived in Bristol ; later on in the country—for many years at Druids' Stoke, a place which a century before was also the home of Friends, and whose peacefulness and beauty she deeply enjoyed. By that time they were surrounded by a large family.

She desired to receive at her home any who could in that way derive benefit or pleasure : she was particular that her health did not prevent the pleasure of others.

“I used to marvel,” writes a young friend, “at her looking so fragile, yet entering with such real pleasure into your enjoyments.” She was a capital letter-writer—to her absent children first ; then to friends. “Her memory is sweet to dwell upon ; she has written to me in sorrow and in joy,” writes one of these.

Attached to the spirit of the Society's teaching, and appreciating the visits of ministering Friends, she enjoyed also the friendship of many whose views differed from those of Friends. She held in high esteem the English Church liturgy, and in years when her health did not allow her to go so far as to the meeting, it was her privilege to attend the ministry of the late David Thomas, at Highbury Congregational Chapel. When obliged to stay at home

she had little services with her children, reading and praying with them.

Some extracts from letters will be interesting. "One required to have seen very little of Mrs. Wedmore to realise how greatly her vital and intellectual force were in excess of her physical powers—that while bound physically by a short tether, she lived a life of keen interest in a wide field: no impatient and fitful interest, but a constant current of kindly sympathy, practical whenever possible, with all praiseworthy effort. . . . I do not think that anyone could ever have mentioned in her presence anything but what was honest, lovely, and of good report, so evident was her refinement of thought and feeling. Through the medium of her own nature she interpreted others."

An intimate friend writes: "She was diffident in speaking of herself; and in religious matters her view was that 'over-much reasoning leaves no room for faith.' More powerful than any words were her tender and loving influence, and her gentleness and patience towards all."

"Even those friends who saw but little of her," writes an acquaintance of later years, "were struck by her delicate gratitude for the most trifling services; owing perhaps to this

responsive sympathy with the least kindly prompting towards her, she seemed to make a demand on the gentleness of others. Those near her were happy to give to her their most sensitive moments. She was receptive, as few English natures are, of those impressions and experiences that most of us are too timid to bring to speech."

Of her children, R. P. W. wrote to a long-attached friend, after reviewing family events and travels: "How many blessings and how many preservations over all—quite wonderful! How I long that the hearts of all may expand in love to the Great Giver of life, that there may be more of living to His glory." To another: "The different elements one meets with in a family seem sometimes overwhelming, and my desires for our children are so earnest for the spiritual part. I want to see more of the fruits of the Spirit in the house prevailing: love, joy, peace." "I know," writes her sister, "that her fondest desire for her children was that they should be the loving 'children of their heavenly Father.'"

R. P. W. was distinguished by a clinging Christian faith, a high view of the influence of habitual public worship, a continual discouragement of meanness and tale-bearing, and an esteem

for purity of motive which was never lessened by her perception of lack of means to carry out given ends. She also seemed to add by example to her teaching, a habit of unvarying sincerity and transparency of character. She particularly discouraged derogatory remarks about others, and especially of Ministers or any who had taken part in meetings. To her generosity of thought she added generosity of action. Her brightness did not forsake her in suffering. She was brave in pain; and in her last long illness gave to those who saw her a proof of the sustaining power of her faith.

These two texts were written on the card in memory of her, expressing, the one, her faith; the other, her heart's desire:—"Which hope we have as an anchor of the soul both sure and steadfast." "Father, I will that they also whom Thou hast given Me, be with Me where I am."

THOMAS WEDMORE, 48 3 3 mo. 1886

*Portishead.*

HENRY WELLS, 83 18 2 mo. 1886

*Sibford Gower, Banbury.*

STEPHEN WELLSTOOD, 75 27 1 mo. 1886

*Edinburgh.*

Though not born a Friend, S. Wellstood was associated with the Society throughout his

life; but he did not become united in membership till a few years before his death, when he felt that this acknowledgment of his adhesion to its principles was called for, and he with his wife became members of Edinburgh Meeting.

When about fourteen years of age he went with his parents and the family to America, where he remained till 1858, when he returned to Scotland, and settled in business for some years at Bonnybridge, near Falkirk, but eventually returned to Edinburgh, his native city, where he soon became associated with every benevolent and philanthropic movement. He was elected a member of the Town Council, in which capacity he did good service to the city.

He was not a man of much expression in religious matters, but his life was one of testimony to his Lord, for, following His example, "he went about doing good." No claim for help or sympathy was neglected, and no human eye took cognizance of all the generous aid extended by him to the poor and suffering "that cried, and the needy and those that had no helper."

His great desire was to be a *useful* member of the Society of Friends, and he took part in all its concerns with much interest. On one

occasion he visited Kilmarnock, and was struck with the need of a new meeting-house for the increasing number of those drawing to Friends in that locality. With characteristic energy he set to work to supply the need, and originated plans for the building and subscriptions to carry them out. In a very short time the undertaking was completed; but he was not permitted to see it, for at the very time of the opening meeting he was lying on his bed of death, very patiently suffering from a long and very painful illness. He was very quiet throughout, but listened appreciatingly and with response to hymns and texts of hope and trust, thus giving the assurance that when he was released, on the 27th of First month, 1886, it was to be, in the words of his favourite hymn, "For ever with the Lord."

HENRY B. WHITBURN, 68 16 7 mo. 1886

*Orrell, near Wigan.*

ANNE WHITE, *Waterford.* 71 1 11 mo. 1885

REBECCA WHITING, 59 8 9 mo. 1886

*Hitchin.* A Minister. Wife of Joshua Whiting.

WILLIAM WHITTINGDALE,

*Lewisham.* 28 33 7 mo. 1886

JAMES A. WIGHAM, 46 12 10 mo. 1885

*Edinburgh.*

- FRANCES MARIA WILBY, 84 9 10 mo. 1885  
*Witney.*
- JOSEPH WILLETT, 59 16 5 mo. 1886  
*Cheltenham.*
- ELFLEDA B. WILLIAMS, 2 5 12 mo. 1885  
*Camberwell.* Daughter of John H. and Elizabeth Williams.
- CHARLES WILSON, 71 27 10 mo. 1886  
*Shotley Bridge.* An Elder.
- ELIZA REBECCA WILSON, 69 11 2 mo. 1886  
*Shotley Bridge.* Wife of Charles Wilson.
- ERNEST K. WILSON, 4 2 7 mo. 1886  
*Ilkley.* Son of Charles S. and Hannah Wilson.
- HAROLD V. WOOD, 2 31 7 mo. 1886  
*Sheffield.* Son of John Wood.
- MARY E. WOODHEAD, 16 mos. 11 10 mo. 1885  
*Heaton, near Bolton.* Daughter of Godfrey and Jane Woodhead.
- SARAH WOODHEAD, 73 6 10 mo. 1885  
*Lower Broughton, Manchester.* Widow of Samuel Woodhead.
- JANE WOODWARD, 37 28 8 mo. 1884  
*Durban, S. Africa.* Wife of George Woodward, formerly of Great Ayton.
- ELIZABETH WOOLMAN, 50 24 3 mo. 1886  
*Stockton-on-Tees.* Wife of Thomas Woolman.
- NATHANIEL WORSDELL, 76 24 7 mo. 1886  
*Birkenhead.* A Minister.



## APPENDIX.

---

### WILLIAM E. FORSTER.

---

WILLIAM EDWARD FORSTER, late member of Parliament for Bradford, died at Eccleston Square, London, after a lengthened illness, on the 5th of Fourth Month, 1886. With his death there has terminated a long succession of men and women who have borne an honoured name and been greatly esteemed and valued among Friends, and although he did not himself retain his connection with them by membership, yet through life he continued to entertain a strong and enduring affection for the Society.

It is thought that the following paragraphs, from a testimony to his character and worth, by President Washburn, of the Robert College at Constantinople, published in the *New York Independent*, may have a fitting place in the pages of the *Annual Monitor*, and will be acceptable to its many readers :—

“He came of the best and noblest Quaker stock in England. He was the only son of

William Forster and Anna Buxton. His father, who lies buried in Tennessee, was not only a man of remarkable religious experience and character, but a devoted philanthropist, whose heart took in the whole world. He died while on a mission to persuade the people of the South voluntarily to give freedom to their slaves. His mother was a beautiful and brilliant woman of strong character, and in full sympathy with her husband.

“ Their son was, of course, brought up as a Quaker, and received all his education at the Friends’ School, Tottenham. He was trained for business, and in time became the proprietor of the great worsted and alpaca mill at Burley, near Bradford. This was his business home during all his life, and there he is buried.

“ His house there was a charming, but unostentatious one. While visiting him some years since, he took me over his mill, and I was struck with the appearance of his workmen as much as with the mill itself. I found that he spared no pains to care for all their interests ; and when he spoke to the working people of Bradford, they listened to him as a friend. Nothing could shake their faith in him, even when the politicians, on two occasions, turned

against him. No American statesman ever believed in the people and recognised their rights more fully than Mr. Forster.

“In 1846-7, he went with his father to carry relief to the suffering people of Ireland, and he never forgot the terrible scenes which he witnessed there, nor the resolutions which he made in view of them. He wrote then: ‘The result of our social system is that vast numbers of our fellow-countrymen—the peasantry of one of the noblest nations the world ever knew—have not leave to live. No one of us can have a right to enjoy either riches or repose until, to the utmost of his ability, he strives to wash himself clean of all share in the guilt of such inequality.’ I saw him just after he had accepted the place of Chief Secretary for Ireland, and I know that he accepted this office because he believed that the Irish would trust him as their best friend; because he fully recognised the wrongs of Ireland, and desired above all things to do them justice. He had a very tender heart, and it was stirred to its depths in view of the work before him. I can never forget the impression which this conversation made upon me. The Irish received him as a deadly enemy, overwhelmed him with abuse, and attempted to

murder him. I saw him again after his two years of brave and self-denying work was done, and his mission of peace had failed. He was disappointed and broken down in health. He was unshaken in the conviction that treason, terror, and murder must be put down and punished ; but he had not lost his sympathy for the people of Ireland, or his desire to do them justice.

“ When I have heard him called ‘ Buckshot Forster,’ it has always brought to mind one rainy day when I was walking with him over the hills in the English Lake District. We started a hare, and I asked him if he ever amused himself with shooting. He answered with indignation : ‘ I have never killed a fellow-creature for amusement.’

“ A man of large and powerful frame, somewhat awkward in manner, he cared nothing for the arts of oratory, and yet he was one of the most effective speakers in England. He always thoroughly mastered his subject, and spoke out his real convictions with all the force of his character, in clear, effective language. His personal influence, even over his political opponents, was immense, notwithstanding the fact that he sometimes trod pretty heavily upon the toes of his friends.

“His great work as a statesman was the Education Bill of 1870, and so fully was this his work, that he was known for years by the nickname of ‘Education Forster.’ He had entered Parliament with the determination to secure to the people of Old England all the advantages of education enjoyed by the people of New England. The difficulties and prejudices that he had to overcome were enormous, especially in the rivalry between Churchmen and Dissenters. He triumphed over all, and England owes to him her present system of general education.

“One of Mr. Forster’s most marked peculiarities as a statesman was his breadth of view. He was a whole-souled patriot, but there was nothing insular about him. His patriotism included the whole British Empire. His first office was Under-Secretary for the Colonies, and he always studied their interests with enthusiasm. He was an Imperial statesman. But, more than this, he took infinite pains to understand America, and all the countries of Europe. He visited them, made the acquaintance of leading statesmen, studied their political situation, and interested himself in the progress of liberty and justice everywhere.

“I visited him at his house in London, where he was known as a statesman, and at Wharfeside, Burley, where he was a great manufacturer; but he had another house at Fox Ghyll, near Ambleside, which was his favourite retreat from business and politics for a few weeks each year, and which brought out another side of his character. I shall never forget the charm of a few days I once spent with him there.

“Mr. Forster was born and brought up a Quaker, and he never lost the sympathy of the Friends; but in 1850, he married the eldest daughter of Dr. Arnold, of Rugby, and in so doing cut himself off from the Society. He was a man of deep religious feeling and principle, and from that time connected himself with the Church of England. Dr. Arnold had died in 1842, and his family resided at Fox Howe, very near Fox Ghyll, which Mr. Forster afterwards bought. Here in the midst of his family, and of all the associations of this famous home of the poets, Mr. Forster was quite a different man. The spirit of Dr. Arnold seemed to linger in the place, and Wordsworth to be alive again. One could not fail to realize here how much Mr. Forster owed to the pure and

lofty character, and the clear and cultivated intelligence of Dr. Arnold's daughter, in many respects the equal of her brother, Matthew Arnold, and in faith and practical sense his superior.

“Mr. Forster's death is a loss not only to England, but to all the world; not least to America. He was as faithful a friend of ours as Mr. Bright, and he knew America better than he. He was a representative of a type of statesmanship which is too rare both in England and America, which is inspired by the highest Christian principle, governed by practical common sense, and devoted to party interests only so far as the party is true to the highest interests of the state and the world. He was one of the best informed and most sagacious statesmen in Europe, and was most honoured and trusted by those who knew him best.”

---

*INFANTS whose names are not inserted.*


---

Under three months	...	Boys 2	...	Girls 3
From three to six months		„ 0	...	„ 1
„ six to nine	„	„ 1	...	„ 1
„ nine to twelve	„	„ 1	...	„ 1



TABLE,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1883-84, 1884-85, and 1885-86.

AGE.	YEAR 1883-84.			YEAR 1884-85.			YEAR 1885-86.		
	Male	Female	Total.	Male	Female	Total.	Male	Female	Total.
Under 1 year*	2	6	8	9	4	13	4	6	10
Under 5 years	6	8	14	14	10	24	10	12	22
From 5 to 10 years...	2	0	2	6	1	7	2	2	4
" 10 to 15 "	0	3	3	4	0	4	4	0	4
" 15 to 20 "	2	0	2	5	6	11	4	1	5
" 20 to 30 "	12	10	22	10	5	15	8	10	18
" 30 to 40 "	3	7	10	9	9	18	5	11	16
" 40 to 50 "	12	13	25	7	10	17	10	12	22
" 50 to 60 "	8	11	19	15	14	29	10	13	23
" 60 to 70 "	23	25	48	32	19	51	17	24	41
" 70 to 80 "	32	37	69	31	41	72	33	41	74
" 80 to 90 "	25	33	58	24	37	61	26	34	60
" 90 to 100 "	5	3	8	3	5	8	3	7	10
All Ages	130	150	280	160	157	317	132	167	299

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

Average age in 1883-84 .. .. . 60 years, 10 months, and 28 days.

Average age in 1884-85 .. .. . 57 years, 6 months, and 21 days.

Average age in 1885-86 .. .. . 58 years, 6 months, and 18 days.

7







