

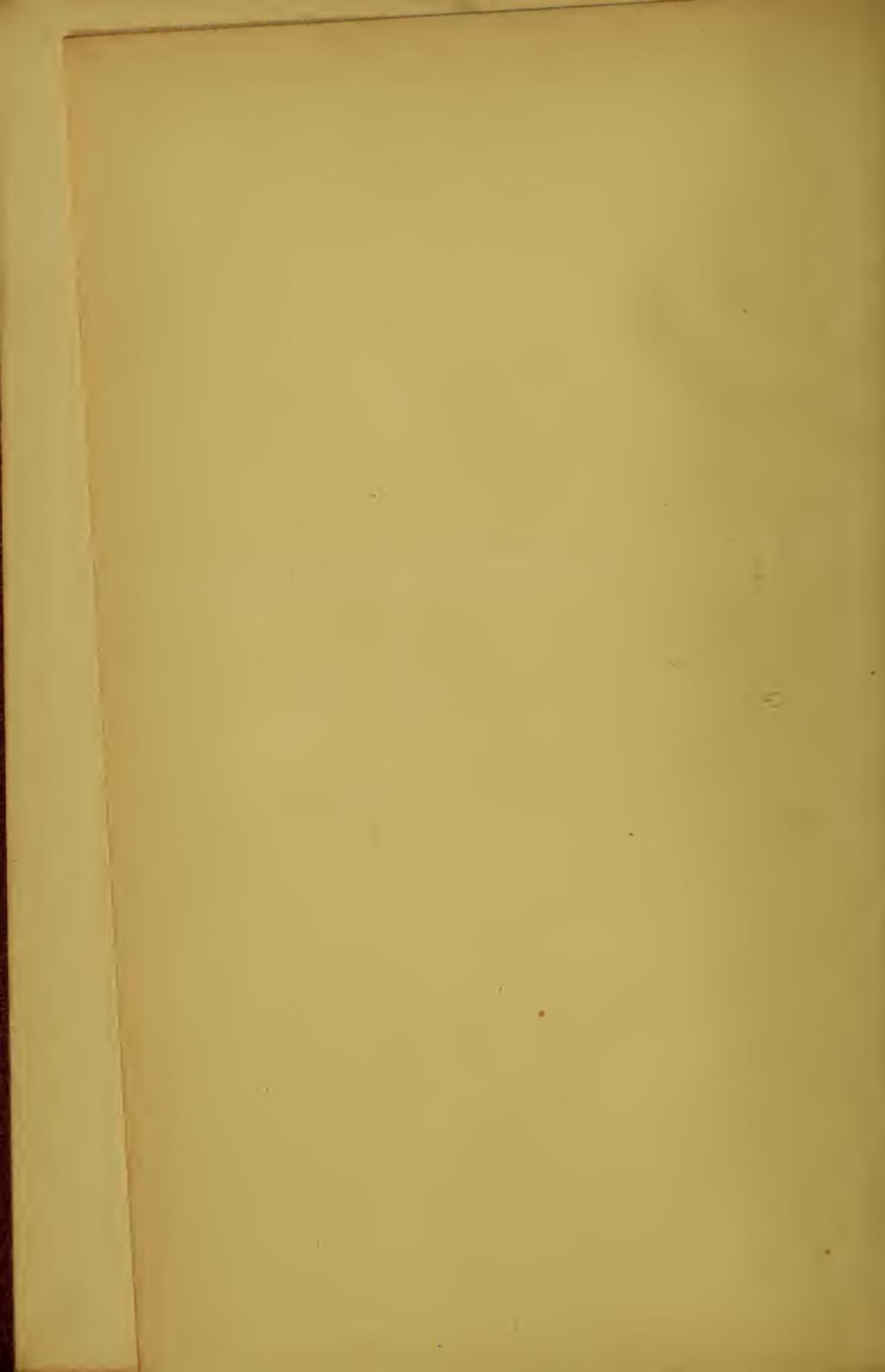
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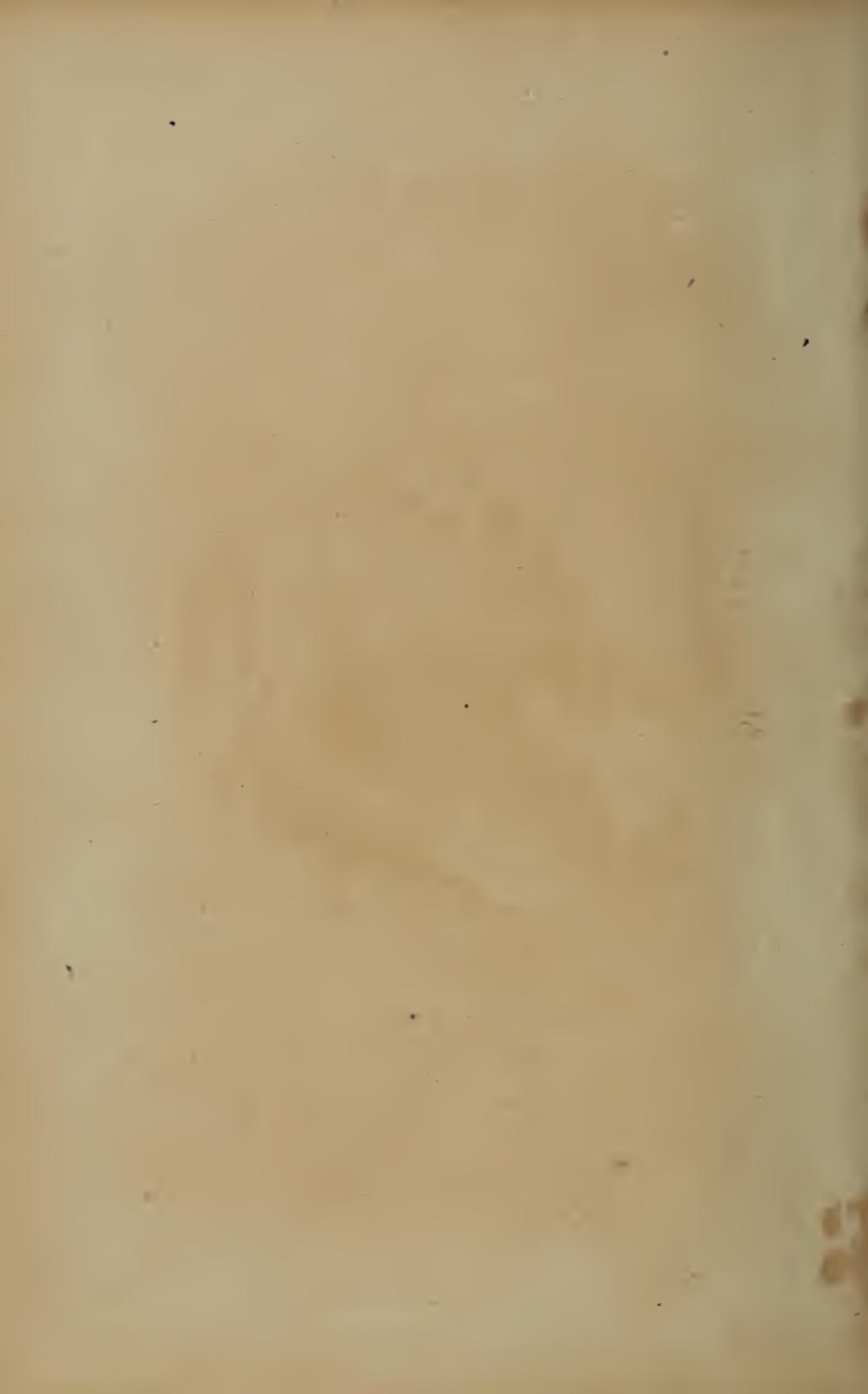
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CONSECRATED TALENTS:

OR, THE

LIFE OF MRS. MARY W. MASON.

WITH AN INTRODUCTION BY BISHOP JANES.



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INTRODUCTION.

THE biographies of Holy Scripture, written under the inspiration of the Holy Ghost, constitute one of the most interesting and important parts of the book of books. As the physical world, the sun, moon, or stars, the grass, the grain, the flowers, the fruits, the beauty, the harmony, the grandeur of the universe display the natural attributes of God, so these religious personages who have been recovered from their lapsed and sinful state, and restored to the image and fellowship of God, show forth his moral attributes. The illustration is as perfect and conclusive in the latter as in the former instance. The same is just as true of the salvation of men *now* as it was in those days when the Bible was being written. Every moral result must have a moral cause. If, then, sinful men are made partakers of a divine nature, there must be a divinity that abhors sin and loves holiness, and moved by these affections, employs an adequate agency to influence and produce this transformation.

These obituaries are also important as showing the attainments in goodness men may make in this present life. The same authority that can pardon one guilty soul, and the same power that can sanctify one depressed spirit, can, on the same terms, forgive all

who are condemned, and renew all who are unholy. All spiritual good which has been received and enjoyed by any man, may be attained and enjoyed by all men who will seek it in the same way and by the same means. What beatitudes these examples of spiritual life and gracious experiences show to be within our reach. The faith of Abraham, the meekness of Moses, the patience of Job, the devotion of David, the integrity of Daniel. Like Enoch, we may walk with God ; like John, we may love the Saviour, and be beloved by the Saviour ; like Paul, we may keep the faith, finish our course, and see the crown of righteousness which shall be given us by the righteous Judge. "Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

These personal histories are also an essential part of the general history of the kingdom of God in the earth. What would a history of the Israelites be with the character and acts of Moses left out ? How could a true and philosophical history of the primitive Church be written without stating the conversion of Saul ? how Mary chose the good part ? how the Lord opened the heart of Lydia ? how the dying Stephen saw Jesus ? or how Aquila and Priscilla expounded unto Apollos the way of God more perfectly ? How Paul and Christian women labored in the Gospel at Philippi ? how the Apostle sent his salutation to the beloved Persis, which labored much in the Lord ? A correct biography of Luther and

Melanchthon and Zwingli would be a pretty full history of the Reformation. Leave personal experience and personal effort, individual character and individual actions out of Methodism, and what would be left?

These two sayings of Mr. Wesley: "I felt my heart strangely warmed; I felt I did trust in Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death;" "The best of all is, God is with us," are an epitome of Methodistic history in England. A biography of Barbara Heck, and Philip Embury, and Captain Webb would give a very full portraiture of Methodism in this country. Since their day, in this city, a continuous succession of noble men and women of kindred spirit, of like faith, and of corresponding actions, have sustained and extended the Church. Among these worthies for a long time lived and labored Mrs. Mary W. Mason. Having become a disciple of Christ in her early womanhood, she identified herself with the Methodist Episcopal Church, notwithstanding the opposition, and even persecution, of her friends. She soon became deeply experienced in the things of God. She not only engaged earnestly in promoting all the existing institutions of the Church, but by her efforts and influence inaugurated others. Her heroic, earnest, steadfast life shows what may be accomplished by an individual having God's blessing, by patient continuance in well doing. It is not mine to analyze her character nor describe her life. This has been

well and faithfully done by filial hands ; but I must be allowed to say I have known no person to whom the description of female excellence, as given by the pen of inspiration in the thirty-first chapter of the Book of Proverbs, more fitly or more fully applies. Verily "her own works praise her in the gates," and "Her children arise up and call her blessed." This book will be a useful contribution to biographical literature, the divinest kind of literature. The book of God's remembrance belongs to it. O what descriptions of characters, and what statements of experience, and what histories of persons, that book contains ! It fills me with rapture to anticipate reading them in the light, and during the evolutions, of eternity. O God, grant that all readers of this little volume may share with me that pleasure in heaven ! Amen.

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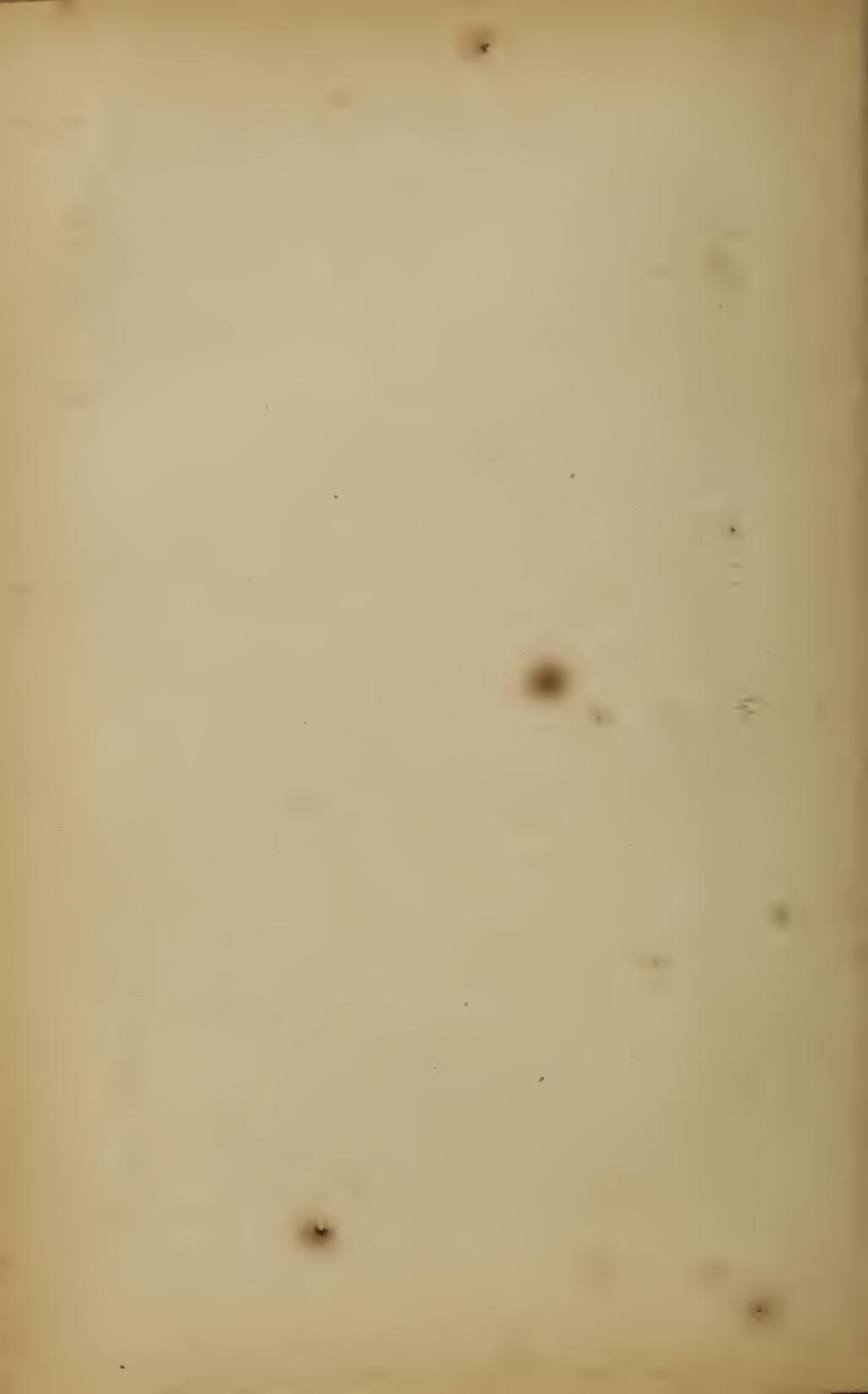
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L I F E
OF
MRS. MARY W. MASON.



CHAPTER I.

BIRTH AND PARENTAGE.

Birth—Parentage—Childhood—School-days—Youth—Conviction in a Ball-room—Illness—Conversion—Persecutions—Pious Uncle—Fragment of Journal.

MRS. MARY W. MASON, eldest daughter of William and Elizabeth Morgan, was born July 5, 1791, in the city of Cork, Ireland, whence her parents emigrated to America, and settled in Philadelphia, when Mary was three years of age. Her father was a shoemaker in humble circumstances, but industrious and enterprising, which resulted in his rapid rise in the new world. He had been a Wesleyan in the old country, but relapsed into a cold, indifferent state as he became absorbed in the pursuit of wealth. Her mother was a woman of commanding presence, vigorous intellect, and of remarkable talent for conversation; but having imbibed the infidel sentiments of Thomas Paine and his contemporaries, used her talents in open opposition to religion. Notwithstanding the neglect of early religious instruction, Mary was a thoughtful child, and seemed to have, in a measure,

the fear of God before her eyes. One Sabbath, being at play with her dolls in an upper room, a part of the ceiling suddenly gave way, precipitating articles from the floor above upon her. She was greatly terrified, supposing that God had sent the Wicked One to carry her off in punishment for the desecration of his holy day. She was remarkably fond of pets, tending them with great tenderness and solicitude. Many a tale of these favorites has she recounted to her children and grandchildren. When a child of nine years she was often sent by her mother on errands to an asylum near by, on which occasions she would say to herself, "When I am grown up I mean to found an asylum." Thus in her tender years her heart was moved in sympathy toward the unfortunate.

Mary's education seems to have been sadly neglected, for at the age of ten she could not read. About that time she commenced attending school, made rapid progress, and until the completion of her education evinced intense thirst for knowledge. In her earlier school-days she had a writing master, who, being a severe man, filled her with terror, so that she much dreaded his rebukes. One day, looking at her copy, (with which she had taken special pains,) he said, "Mary, if your writing is no better to-morrow I will certainly ferule your hands."

Poor Mary went home in great distress, but comforted herself by telling her sorrows to her heavenly Father, imploring him to soften the heart of her cruel teacher. The next day found Mary calmly writing her copy, which, on comparison, she saw was no bet-

ter than that of the day previous. The dreaded master inspected it, and smilingly expressed his approbation. Mary's heart was lightened, for she felt her prayer was answered.

So diligent was she in her studies, and so anxious to improve every moment, that her book was ever at hand. "Many a time," said she, "have I walked the floor with my baby sister in my arms, with my book held so that I could study; and even while sewing or knitting, have I had it open on my knee that I might glance at it occasionally." Mary's ambition was to prepare herself to be a teacher, but, fearing that her father would not allow her to remain at school as long as she desired, she voluntarily promised that if he would do so, "she would in return teach her sisters," which promise she kept faithfully. Under difficulties and hinderances of various kinds were passed her school years, but by dint of many personal sacrifices, and a persevering energy in overcoming obstacles she made commendable progress. Providentially, Mary was led to enter the "Young Ladies' Academy," of Philadelphia, a high school, eminent for its thoroughness, and governed by a Board of Trustees among whom were numbered distinguished citizens. It was then under the charge of two brothers by the name of Bassett, excellent, pious, conscientious men, who labored faithfully with their pupils to improve their understandings and hearts. That on Mary their labor was not lost was evinced by the rapid improvement and development of a mind already thirsting for knowledge. Mary was soon an acknowledged

leader among her school-mates, at times being intrusted with the care of the younger classes, thus receiving a training which was to fit her for her future course in life. The diploma which she received on graduating from this Academy in 1808 she preserved with great care, and is now before us, signed by four of the Trustees. Specimens of ornamental needlework, and of landscape painting, have also been preserved as tokens of those school-days.

The ambition of Mary's parents was to see her elegant and refined, and for this purpose she was encouraged to attend balls, and to dress in gay attire.

About this time, her Uncle John Morgan, (a pious Wesleyan local preacher,) came with his family to reside in Philadelphia. He took a most affectionate interest in Mary's spiritual welfare, and faithfully exhorted her to turn to the Saviour; which, added to the gracious influence of the Holy Spirit, opened her mind to conviction. Being at a ball one night, while engaged in dancing, she suddenly fainted. On returning to consciousness, her first thought was, "If I should die, what would become of my-soul?" She was conveyed to the house of her uncle, (that being nearest). A long illness ensued, during which her life was despaired of; indeed, at times her breathing could only be detected by placing a looking-glass over her mouth. Her uncle informed her of her dangerous situation, saying, "Mary, are you prepared to die?" to which she replied, "I am not." The severe mental struggle which followed brought on a crisis of her disease, which resulted in recovery. Shortly

after, she asked her uncle if the words "Come unto me all ye that labor and are heavy laden, and I will give you rest," were in the Bible. To which he replied, "Yes." Shortly after the Lord spoke peace to her soul; from that time she mended, and soon after she rose from her sick-bed, and went from house to house telling what the Lord had done for her, so that the neighbors said, "Here comes the crazy girl." Old things had passed away, and, behold, all things had become new.

Mary now felt it her duty to leave off her jewelry and gay clothing, to cease attendance on vain amusements, and to lead a new life. Bitter persecution followed, from her mother especially, whose plans for her daughter's worldly advancement were so suddenly interrupted. She opposed her attending the means of grace, particularly class meeting. To conceal her class tickets, (which were used in those days, each having on it a verse of Scripture,) Mary used to hide them between the linings of her shoe. Firmly she stood her trials in the strength of her new-found Saviour. Following her inclination for writing, she used to record her feelings, temptations, trials, and deliverances. One day she was summoned to the presence of her father and mother. The former, holding in his hand a manuscript, asked, "What is this, Mary?" "It is my journal," was the candid reply. After a severe reprimand for her disobedience in giving her mind to such things, she was reluctantly compelled to read it aloud, after which, her father committed it to the flames! Thus, the

record of her early experiences was lost. So great was her desire to attend the means of grace, and to be allowed to follow the dictates of her conscience, that she proposed to her parents to take the place of a servant, do the kitchen work, washing, etc., if they in return would allow her to attend meetings. They yielded to her solicitations, thinking she would soon tire of such uncongenial and laborious employment, for the family was large.* Unflinchingly for several months she performed her allotted tasks, till nature rebelled, and she sunk down in sickness. Her parents soon after removed to Germantown, near Philadelphia, where they had a large garden.

Mary's health improving, she was allowed to open a school in a small building in the midst of the garden, which she called her "study." Here she found the retirement she so greatly desired; here, too, she often held sweet converse with her little flock, striving to lead them to the Saviour. During the times of her severe trials, her good uncle John had striven to strengthen her faith by every means in his power, though forbidden to visit her. A file of letters, carefully preserved, show the high estimation in which she held his godly counsels. A few extracts from these will be interesting.

"February 23, 1810.

"MY DEAR MARY: If God, by his particular providence, saved you from death when nine years of age, for what purpose? Was it to bring you to your pres-

* Truly this was the Christian heroism that in olden time would have carried her to the stake.

ent state of embarrassment? to fit you for usefulness to your fellow creatures, and then cut you off? No, my child. Live, therefore; your work is before you. Your present sufferings will also add to your experience, than which there is no part of discipline so useful for future services. But a question may arise, "If I am designed for future usefulness, why such an apparent approach to death?" Answer. May not we frustrate the designs of Providence by not taking all the comfort he affords, and which tends to the health of the body, and the soul also? Use the sword of the Spirit, which is the word of God. 'Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me,' and they that are mine enemies shall see it, and shame shall cover them that say, Where is thy God? Be patient, my child, and all will be well.

"Yours, affectionately, J. MORGAN."

"February, 1810.

"MY DEAR MARY: Your letter of this day gives me much satisfaction. I find in it that easy flow which the superficial cannot ape. The only sentence I find fault with is, in that relating to your health. My expectations still hold good that you shall yet praise Him in the land of the living. I feel much comfort in praying for you. J. MORGAN."

"March, 1810.

"MY DEAR MARY: I am sorry to be obliged to avail myself of the privilege you allow of adopting

Mr. Wesley's laconic style at this time, as your last contained so much valuable matter, it merits a copious reply. My hurry is great, therefore all you are to expect now is one question; and one article of advice, namely: Have you received the grace of God by the works of the law, or by faith? By faith, your heart will reply. Then, as ye have received the Lord Jesus Christ, so walk in Him.

“Your affectionate, JNO. MORGAN.”

“MY DEAR MARY: I just snatch a few moments to tell you of my great satisfaction in the perusal of your valuable letter; certainly flesh and blood hath not taught you thus. What a wonderful mode of instruction the Lord Jesus hath. You mistake, however, in supposing that the Lord hides his face capriciously from his children. Nothing but unbelief effects this. Hold fast your confidence, therefore, which hath sweet recompense of reward. Heaviness, through manifold temptations, you must expect, but how are we to act under those circumstances? Why, to lie passive in the hands of (not the tempter,) but your heavenly Father, who has promised not to suffer you to be tempted above what you are able to bear, and that with every temptation He will make a way for your escape.

“You see, you *feel*, my child, how able and willing the Lord is to deliver you. Nothing is clearer to my mind than that your late affliction, which will be but for a moment, will assuredly work out for you a far more exceeding and eternal weight of glory. Hold

out then, my dear. Keep faith and a good conscience, and nothing shall harm you. You have the immutable Jehovah, mind this, *rest* here.

“The Lord bless you !

J. MORGAN.”

A few sheets of a journal kept by Mary while teaching her little school will afford additional insight into her exercise of mind under sore temptations and trials :

“I awoke with a distressed mind, occasioned by backslidings the night before. Why is it, when I know so well my weakness and depravity, I cannot depend upon the promises of Christ ? It is the working of the unpardonable sin, unbelief, that will not let me search for rest. I cannot trust in God ; my soul is not yet resigned ; it wanders from him among the vanities of life, and sucks a poisoning distress from thence. Though it is overcome with weakness and oppression, yet will it not seek rest in Christ. O nature ! nature ! whither wilt thou lead me ! Am I to be more tormented ? Save me, Lord, or I perish !

“ *Wednesday* has been a day of trial and tribulation. My soul within me is weak, and low temptations arise. My faith is almost dead. I appear as though deprived of grace. I endeavor to pray, but surely my prayers are not fervent, or my soul would find rest. But there is one thing I lack ; my soul still leans on earth, my affections are bound there and cannot reach to heaven. The chains of sin have fastened me to life, their rust has deeply stained my soul, so that I fear it will be long ere it can wear the garments washed white in

Jesus's blood. God is merciful, therefore will I continue to pray; if I desire, God will lend the power; in him, then, will I trust. My God, cleanse my soul, enter it and make thy abode there.

Thursday. A new discovery of the mercy of God toward me, and yet I fear that I am not sufficiently thankful. I prayed before breakfast, and find my mind rejoicing in the goodness of my Creator. At the commencement of my teaching I prayed with my little flock, and claimed the assistance of Heaven to lead them to Christ, and am much at ease.

"I have walked in the garden, spoken to my father, and feel my soul again cast down. I ran to my 'study' and prayed for ease; again received it. I have overcome many strong temptations. I return thanks unto thee, Lord, for thy assisting grace.

"I know that I am in great danger. I view an unfathomable abyss, on whose brink I am foolishly playing, and yet I even dread that in retiring I may stumble and fall in. Lord, drag me from it. Make my footing sure and I will follow.

"'Tis done! I view the pit no more. Brightness reigns in my heart. The heavens around me are convulsed. The thunder and lightning and rain are shocking, yet the sun of grace diffuses its radiance through my soul, and I am all illumined within.

Friday. I awoke in good spirits; my soul is comforted by grace. May the whole day be joyous! I have prayed with the spirit of the Holy Ghost moving my soul. I trust the day may be blessed as the morn-

ing. I have led my flock to the living waters by prayer, but I could not make them drink. Lord, make their souls thirst after righteousness, until

Insatiate to the spring they fly,
And drink, and drink, and still be dry.

“*Sunday.* I dread much my time has not been spent to the glory of God. I awoke rejoicing in the prospect of spending a glorious Sabbath. An unforeseen circumstance prevented me from attending church, therefore I prepared for spending the day in reading the sacred writings. . . . I regret spending part of the afternoon in trifling. The evening I spent at meeting, where the word of God appeared to find entrance to my soul, and, I trust, is seed sown in good ground. Before I went to bed I prayed with fervency, I trust, for my soul rejoiced.

. . . “Rose late, depressed in spirit ; could find no opportunity to pray, and felt my soul exceedingly cast down, because of a small trial that awaited me before breakfast. What a weak soul is mine, when thus a word, a look, may make it sad ! Lord, strengthen it in grace, and make its illumination permanent therefrom ! Opened my little school with prayer, which bore the weight off my heart considerably. My prospects brightened. I was pleased to see it was in my power to do good, and determined to exert it. I expounded the first chapter of Mark to my little ones : all understood, and some appeared gladdened on account of their understanding it.” Thus is unfolded the workings of a young soul in its struggles after God.

It will be seen that, excepting the kind counsels of her uncle John, she was almost without religious companionship. Under the most favorable surroundings the conflict of a soul pressing along the "way of holiness," with its three great enemies, the world, the flesh, and the devil, is severe enough to discourage the weak and intimidate the strong; but the way is more lonely and dark, the struggle sharper and the burden heavier, when parental favor is withdrawn, and persecution replaces affection. But Mary Morgan could well afford to dispense with human sympathy when assured by the Mighty One, "I will never leave thee nor forsake thee." These conflicts served but to qualify her for that glorious career which she was about to begin.

CHAPTER II.

DEPARTURE FROM HOME.

Departure from Home—Arrival in New York, 1810—Teaching in Friends' School—Joins Old John-street Church—Success as a Teacher—Ill Health—Reminiscences by an Aged Friend—Extracts from Journal.

WHILE Mary was the subject of severe trials and afflictions "from foes without and fears within," being in great conflict of spirit between allegiance to her natural guardians, and impressions of duty to her heavenly Father, an all-wise Providence seeing the end from the beginning was preparing a work, though unknown to her, suited to her energies and capacity. The Society of Friends in the city of New York being led to take great interest in the education of the young in free schools, under their auspices a male school was formed on the "Lancasterian" plan. This succeeding well, in the spring of 1810 they determined to open another for girls. In looking for a teacher, a prominent Friend wrote to Philadelphia to one of the trustees of the "Academy" from which Mary graduated. The result was, that Mary Morgan was warmly recommended as being well qualified to fill the position. Her health being improved, she consented to go, trusting in her Saviour, who had succored her in the hour of strong trial and temptation. The leaves of her journal during this period are missing, but a

record made eleven years after seems appropriate here.

“*Sabbath, April 1st, 1821.* This day, eleven years ago, weak in body, but strong in faith, I left my father’s house to come to this city, (then to me a land of strangers.) At the call of the Lord, like Abram of old, depending only on the arm of Jehovah, and trusting his promises, I loosened my hold of every earthly stay, and cast myself wholly on the protection of God. It was indifferent to me where I labored, if it was in my heavenly Master’s vineyard; or how I was employed, if it was in his service; or how I was rewarded, if I enjoyed but the smile of his approving countenance. Happy simplicity of first love! content to wear the meanest apparel, and endure the roughest fare, I lived by faith and not by sight.

“ ‘ Little and unknown,
Loved and prized by God alone.’ ”

Mary’s trust in the Saviour was not misplaced, for he opened her way before her, guided her judgment, and prospered the work of her hands. On her arrival in New York she was kindly received into the family of the good John Murray, who, with his excellent wife, ministered to her in her feebleness, and assisted her in commencing the school. In after life she often referred to those who, when “she was a stranger, took her in,” and who, in obedience to the divine command, strengthened her fainting spirits. The school was held in one of the buildings known as “Tryon Row,” directly in the rear of the present “Hall of Records.” In those days this was the central part of the city,

many of the pupils coming from Chatham, Pearl, William, Beekman, Rose, Cliff, Frankfort, and the adjacent streets, which were then occupied by dwellings. Under the faithful labors of the teacher, and the careful supervision of the "Female Association," who did all in their power to encourage the young instructress, the school flourished, and became a power for great good. To the order, neatness, and systematic thoroughness inculcated by the Friends, much of Miss Morgan's success as a teacher in after-life was attributable under God. To this fact she often referred with gratitude. Having conscientiously laid aside gay apparel soon after her conversion in Philadelphia, it became easy for her to adopt the garb of the Friends, which brought her still more in favor with the "Association," and among them was formed friendships which were lasting as life. Soon after her arrival in the city, Miss Morgan joined the "old John-street Methodist Episcopal Church," then under the charge of the excellent Truman Bishop. In this cradle of Methodism she received that encouragement and instruction from holy men and women of experience-so needful to one who had enjoyed but few such privileges. In August of this year, 1810, appears the following in her diary :

"Spent some part of my time in reading 'Plimpton's History of the Bible,' and in the portraiture of David's character was particularly struck with the manner in which God supports, comforts, and protects those who love and fear him. During this day, though as constant as usual in prayer, I did not feel

fervent, for which reason I felt an uncommon deadness under the preaching of the word. Spent too great a part of the day in vain company and conversation. How erroneous, then, is the idea that it is unnecessary for a Christian to avoid vain company, for he may avoid evil in any society by keeping his faith steadfast and his eye single to the glory of God. On these principles the ball-room would be as profitable as the select society of brethren in Christ. God, forbid that Satan should ever draw any of thy children by such a false snare from the doctrines of thy holy revelation, which teaches us to shun evil and seek good.

“*Aug. 20.* After a very restless night God permitted me to open my eyes on another rising sun. Alas! why is not my heart more open to the Sun of Righteousness, which diffuses such ineffable glory around me? Why, O Lord, when I look around, and see thee in all thy works, do I not find thee more eminently in my heart? I feel yet a blank in my soul that must be filled with the fullness of God. O that the blessed Lord would come and possess me whole, leaving no void, but all my soul be perfect love! Every day increases my condemnation, since every day increases my obligations to God. I consider every day not improved to the glory of God a day of condemnation. O my dear Lord, grant that every succeeding day may bring me nearer to thee, until at last I shall be swallowed up of life in Christ!

“*Aug. 22.* In much pain I arose this morning, but conscious of God’s mercy that he had not cut me down in sin, but has lent me his gracious promises

to rest upon, lest I should faint under the evils of life. I feel a small hope, by which my soul is often soothed to sweet peace. I know of a surety that my Redeemer lives, that he is willing to save me, the vilest of sinners. I know also that he has pardoned my sins, and has permitted me to love him. I often feel my soul melted by love, yet I long to love him more, to love him only, and those whom he loves. I want to be entirely weaned from earthly desires, and to know nothing but Christ Jesus and him crucified. In short, I want to become holy and pure as mortal can be, and God would have me to be—wholly consecrated to him. I know this is my privilege, and the privilege of all whom God has created and Christ redeemed. I am fully determined not to rest short of it. Lord, assist me to attain it! Amen and Amen." Thus was the Lord preparing his handmaid for her life-work, through varied experiences of soul and body, that she might be fitted for the Master's use.

Miss Morgan's kind friends of the "Association" seeing her feebleness, insisted on her taking a rest of a few weeks in the country. A suitable place was found for her at the house of Mr. Jesse Ryder, at Mount Pleasant, (now Sing Sing,) on the Hudson. In striking contrast to the present mode of conveyance is Miss Morgan's description of this journey of thirty miles in a sloop.

"*Wednesday, Aug. 23.* I sailed at ten o'clock this morning for Mount Pleasant. The morning appeared favorable when we sailed, but we had not lost sight of New York when the wind changed, and heavy rain

descended, with lightning and thunder. A sloop that sailed about an hour before us had her mainsail torn to pieces, and lay in a distressed condition on the west side, when we hailed her, and took her passengers on board ours. We were on the water all night. It lightened and thundered much, with very heavy rain. In this storm I felt the presence of God awfully near, and was greatly surprised to see many around me sporting and trifling, though the awful voice of God spoke solemnly to their ears in the tremendous thunder. O Lord, how thankful thy children should be who have come to the knowledge of thee and their dangerous standing in this world!

“*Aug. 24.* I left the boat early this morning in order to seek for a conveyance to the house where I intended to put up. On going into a small farmhouse belonging to a family of Friends, I was surprised at the hospitable manner in which the woman of the house treated me. After insisting on her receiving money for breakfast, which she civilly prepared for me, she refused it, and I secretly slipped it into the child’s hand, seeing that they could not easily afford to bestow it. Having procured a wagon, I arrived about ten o’clock at a neat farm-house, owned also by Friends, where I was decently accommodated with board. The people of the house civil, and the surrounding country very agreeable. So kind is God to one of the most unworthy of his creatures. I feel much openness in prayer to God to-day, and a sweet hope that I shall yet praise him with a perfect heart.”

In this quiet, rural retreat, surrounded by charming scenery, and in the bosom of a kind and affectionate family, were passed several weeks. Nor did they pass idly, but while recruiting her health Miss Morgan found opportunities "to do good and communicate." Some account of the scenes and impressions of those hours have been furnished by Mrs. Mary Carpenter, daughter of Mr. Jesse Ryder, at the time of Miss M.'s first visit a timid little girl ten years of age :

"I have a vivid recollection of her arrival at my father's house near Sing Sing. Her countenance, when once looked upon, made an impression that could not easily be effaced. Although I was a little girl, I remember the placid smile with which she greeted us. It was a smile which at once inspired love and confidence. How delighted was I to become the companion of her rambles, how attentively I listened to the words of wisdom that fell from her lips. A blade of grass, the tiny wild flower, the murmuring brook, the majestic tree that bends its branches to the wind,

'The spacious firmament on high,
And all the blue ethereal sky,
And spangled heavens, a shining frame!'

from all these outward emblems she drew inspiration, and descanted on the power and goodness of God: so that we felt, with Milton,

'These are thy glorious works, Parent of good!
Almighty, thine this universal frame,
Thus wondrous fair; thyself, how wondrous then!
Unspeakable, who sitt'st above these heavens

To us invisible, or dimly seen
 In these thy lower works ; yet these declare
 Thy goodness beyond thought, and power divine.'

“ Such was the tenor of her conversation, always extolling the great Author of her being, and raising the minds of those with whom she mingled up to her own standard.

“ On the occasion of a meeting at Sing Sing, appointed by Micajah Collins, Miss Morgan attended with my father and his family. She sat near the minister, and the gravity of her countenance attracted his attention. He solicited an introduction, and then asked her to accompany himself and friends on a religious visit. Her reply was, ‘I am the guest of Jesse Ryder, and with his permission I will do so.’ They visited North Salem, Amewalk, Croton, and Peekskill, James Underhill, a member of Chappaqua meeting, taking them in his carriage. The pleasure and satisfaction which this journey gave Miss Morgan were often recalled by her even during the last days of her life.

“ For several successive seasons she visited us, always bringing sunshine and gladness. In 1814, on leaving, she gave me several sheets of paper, desiring me to write to her, but my childish fears predominated ; thinking that I might make mistakes, I deferred it, and not many weeks after received the following communication from her :

“‘NEW YORK, *October, 1814.*

“‘I am afraid my dear Mary will let her paper be worm-eaten before she uses any of it in writing to

me. However, this proves I am not disposed to retort upon her. I will now give thee some account of my excursion. First, after leaving Mount Pleasant, I went to Flushing Bay, where I spent a happy week with Sarah Collins, and my dear pupil, Charlotte Gardiner.

“Charlotte is about fifteen years of age, and has thirty-two Friends’ children under her care, some of them older than herself. I then went to see my dear Mary M’Manus, at Flushing; was next found in Philadelphia, much to the joy of my dear parents, who were afraid I was going to spend my summer with you; after stopping a few days with them, my dear father journeyed with me toward Schooley’s Mountain. On our way we passed through several very pretty towns, as Lancaster, Germantown, Easton; but the most remarkable was Bethlehem, of which I will give thee a description. It is owned by the Moravian Society in Germany, and they hire people to live in the houses, and carry on the various arts and manufactories. In the middle of the place they have a meeting-house, school-house, and house for the sisters; they are very profitable; there is a person appointed in the town to wait on strangers; this person first showed us the grave-yard.

“The graves are disposed in rows, and every person who dies is buried next the last one, and lying on each grave is a small white marble slab, having on it the name and age of the deceased. We were next shown the school, which is taught on the Lancasterian plan; there are six rooms, a class in each room, and a teacher over each class. Next we were shown the

house for the sisters. I was introduced to the Eldersess, who said she was acquainted with me although she had never seen me before. The single sisters all wear a plain cap, tied under the chin with a pink ribbon, and all the widows tie theirs with a green one. The women remain in the house until they are married. From there we went on to Schooley's Mountain, where I expected to meet my beloved friend Sarah Collins, but was disappointed, she having left the mountain a few hours before I arrived; however, she had said so much about me while there that I was treated very kindly. One young lady in particular I soon grew very intimate with and very fond of. We used to climb up the mountain together, to drink together at the spring, bathe together in the water, or read together in the woods. One day, when sitting on the side of the mountain, my friend asked me to paint a romantic view we were then looking at, but having no materials with me, and feeling inadequate to the task, I returned the following answer in verse:

“ My unskilled pencil pray, dear girl, excuse;
 It cannot paint Schooley's romantic views;
 But my bold pen, more willing to comply,
 Shall tell how swift the moments glided by,
 'Mid these wild scenes, to memory rendered dear,
 (For our first friendship was experienced here.)
 Welcome, ye scenes, to every feeling sweet!
 Welcome! thrice welcome! Schooley's calm retreat.
 Thy towering heights and deep sequestered shades,
 Thy healthful seats, pure streams, and pleasant glades,
 Can to the nerves a vigorous strength impart,
 Ease to the mind, and comfort to the heart.
 Here may the mind, by busy cares oppressed,
 Fly from the throng, and find a transient rest.

Short-lived, 'tis true ! for time asserts his sway ;
E'en here bids seasons roll, and summers pass away.
Yes, these stupendous heights, whose heads on high
Frown on the clouds, aspiring to the sky ;
These rocky sides in woody dress appear,
And all around a living verdure wear,
Must feel chill winter clothe their sides with snows,
And Boreas fierce their scattered leaves dispose,
And all these scenes, in vernal beauty gay,
Must yield that beauty to the tyrant's sway ;
And we, dear girl, who now delighted climb
These rugged heights, must also yield to time.
The tyrant soon must nip our youthful bloom,
And bind our active limbs within the tomb.
But friendship's an immortal power
That knows no death, nor no destroying hour.'

“ Although Miss Morgan was such an earnest worker and devout Christian, she retained all her love for simple, child-like pleasures, and an unaffected sympathy with the fresh young minds of her little friends. When she was absent, her letters came to gladden our hearts ; and when she was with us, there were none who more readily entered into our sports, or who contributed more to the enjoyment of those happy summer days. Sometimes, in our quieter hours, she would tell us of her own childhood, which was but just past ; of her young aspirations and hopes. These ever tended to the one end which she kept in view during her whole life—that of accomplishing good. When I now think of the magnificent results of her labors, of the noble institutions which have sprung up from the seed that she scattered, I remember what she once told us of her childish dreams. Near her home was an asylum for the insane, to which she was

frequently sent on errands. She used to look at its imposing walls, and think of those who were sheltered and cared for there, and say, "When I am a woman I pray that I may have power to provide for those who will still be out in this great world, destitute and suffering." And her young imagination pictured what in after years became a reality.

After Miss Morgan's return to the city, and recommending her school, we find the following entry in her journal:

"*Monday, Sept. 17, 1810.* I felt a more than common freedom in prayer with my school this morning, and an anxious desire that God would open the hearts of the youth under my care to seek him early.' Faithful instructress! how many in after years testified to her deep concern for their spiritual as well as intellectual welfare!

"17. I feel my chief cross of an external nature to be my separation from my friends in Philadelphia; but when I view the inseparable and immutable friendship of Christ I feel it is enough, and ask no more but an increased assurance of this.

"18. As soon as I came down stairs my mind was cast down by intelligence from Philadelphia, which foreboded dark prospects for my future life: but by deep meditation and prayer I found a resignation to the Divine will, saying, What God permits to those who love him must be for their good; then glory to his name. Affliction has been of great utility to me heretofore why not again? This has silenced murmuring, and showed me the necessity of having my

will wholly lost in the will of God. I even found the prospect of trials urge me to more fervor in private prayer, and thank God, I found it good to wait upon him in secret. I think, from deep self-examination this day, that I grow in grace, and that I daily gather strength in the work of God. This I am sure of, that I have more peace, and peace is the fruit of faith, and faith is the condition on which we are promised salvation; and if I have peace, also faith; and if faith, a hope of salvation: here is my cause of rejoicing.

“19. I awoke this morning under severe bodily affliction. Though so indisposed that I could not pray aloud, I never remember to have felt such a strong spirit of prayer while I appeared to feel the necessities of my fellow-creatures, and felt as though I could bear all in the arms of faith to a throne of grace.

“I felt willing to say, Good is the will of the Lord, whether he gives ease or pain. I feel a consciousness that the Lord will not call me hence until he has perfected his work in righteousness. Reading the sentiments of Eliza Bennis on the same subject strengthened my confidence.

“25. I bless God that I still feel his presence near me, and have a consciousness that wherever I am he is there. I often feel my mind in converse with him, as though with a visible friend.

“Often the retrospect of my life draws me into great heaviness, considering how vast have been my privileges, and to what little purpose I have used them. Why was I sent to a stranger in a foreign place, exposed to suspicion, few, if any, knowing why

I left father and mother and fled into a place where I knew none, nor was known of any? But why lament? The Lord's arm is about me, and he is a steady, unchangeable friend."

Thus was passed the first year of Miss Morgan's exile from home. During this time she pursued the even tenor of her way, "growing in favor with God and man." Diligent and faithful in the duties of her school even beyond her strength, she won the confidence and regard of her employers, and the warm affection of her pupils. Her faithfulness to the spiritual interests of those under her charge induced her to establish a Sunday morning Bible class in her day school room. Many would have made the arduous duties of the week an excuse for relaxation on the Sabbath, but Miss Morgan's zeal was self-sacrificing. Alone with her scholars, she opened to them the word of God, explaining and pointedly enforcing its truths. This, it must be remembered, was before the days of Sunday-schools, and was the outgrowth of a soul anxious for the salvation of those around her. Reference to the profitableness of these Sunday interviews is often made in Miss Morgan's journal.

The close of the year proved the Association school a success, and it so increased in numbers and interest as to require assistance. "I wish we could find another Mary Morgan," said one of the committee, addressing Miss Morgan. "I can find one for you," was the quiet reply; "my cousin, Mary Morgan, of Philadelphia." "Send for her imme-

diately." Thus Providence opened the way to fill the longing after one of her own kindred. Mary I. Morgan was two years the junior of Mary W., and while possessing many of the same traits of character, she was favored beyond her cousin in having had a godly father to guide her youthful footsteps.

On her arrival in New York she entered diligently into the work of the school, and soon became a valuable assistant. Mary W. showed her characteristic energy by instructing her cousin evenings in those branches in which she was deficient, in order that she might be the better prepared for greater usefulness in the school. Together now, with marked success, did these young disciples pursue their daily toil, laying broad and deep the foundation for eminent success as teachers, winning alike the confidence and affection of their pupils. The numbers and interest of the school continuing to increase, in the course of the year it was determined to open another in Henry-street, over which Miss Mary I. Morgan was placed as principal, the school being supervised by Mary W. Thus in busy activity, both in the schools and the Church, passed another year. The year 1812 brought war, and in its train distress and consternation. Miss Morgan visited the abodes of poverty, witnessing the vice and want of the times. Nor was this distress of short duration ; and to devise some means to alleviate it occupied much of her thoughts. In much weakness of body, but with persevering energy, were pursued the manifold duties that now pressed upon her. The pages of her journal show

her depth of religious experience, her conflicts and conquests.

During the year 1812, in the good providence of God, her uncle, John Morgan, came with his family to New York to reside. Thus was provided a home for the two Marys, and the advantage of the experience and sympathy of a wise Christian counselor. In the family circle Mary W. took the position of an elder sister, assisting in the care and instruction of the younger members. The daughters were instructed in her school, and under her training became useful and thorough teachers, to which many now living in this city and elsewhere can testify. Besides Mary I., already alluded to, afterward Mrs. Wheeler, there were Susan, afterward Mrs. Holden; Isabella, afterward Mrs. Stebbins; and Anne, afterward Mrs. Howe. Two brothers in this family were, equally with the sisters, the objects of her solicitude, and received the benefit of her example and instruction. One, Mr. William Morgan, long identified with Methodism in New York city and Brooklyn; and the other, Rev. John Morgan, Congregational minister, and Professor of Theology in Oberlin College, Ohio.

CHAPTER III.

FEMALE ASSISTANCE SOCIETY.

Journal 1813—Deep Religious Exercises—Visits among the Poor—City Prison, etc.—Formation of Female Assistance Society—Success of Schools—Journal, 1814.

“JANUARY 1, 1813. Awoke in the morning rather heavy, and cold in my devotions. Grew rather more zealous in my morning exercises with my little girls ; during the day found myself assisted by a heavenly Power to perform my several duties ; mixed in company in the afternoon, where I derived but little comfort or profit, perhaps, because God was not made the prevailing subject of thought and conversation.

“In the evening attended preaching, where my spirit was lifeless and cold on account of bodily pain, though the preacher was zealous, and to others particularly blessed. So closely united are the mind and body, that when one is disordered the other generally sympathizes.

“*Sabbath, January 3, 1813.* Attended preaching in the morning, where my soul was particularly refreshed, and, contrary to my former resolution, remained to commemorate the death and sufferings of my blessed Saviour ; and never do I remember to have experienced a greater blessing than I did at this time.

“Spent the remaining portion of the evening in a religious company, where I experienced much comfort ; was called upon to pray aloud, and found some communion with my heavenly Father.

“Thus have I spent one more Sabbath in some degree, I hope, to the glory of God, and his be the eternal praise.

“*Friday, July 8, 1813.* Took leave of Elizabeth Coggshell, who was leaving New York, in company with Susanna Horn, to preach the Gospel in Europe. After a silent waiting for some minutes her soul seemed to be drawn out toward me, and she said, ‘Mary, when I was at thy school, two years ago, it was sweetly brought to my mind that thou wert a plant of my heavenly Father’s right hand planting ; that thou wert led through many trials and self-denials ; and that thou hast a great work before thee, a larger field than thou hast heretofore acted in, and that thou wouldst be endowed with every ability and supported by grace to go forward in it, if thou wouldst only put thy trust in the Lord. And very frequently since the same heavenly communication has been sweetly renewed in my mind. I believe it to be my duty to tell thee it, that thou mightest be encouraged to go forward in the work whereunto thou art called.’ Our parting was very affecting.”

These almost prophetic words of this pious and intelligent Friend seemed indeed in after years to receive their fulfillment, and were remembered and referred to by those intimate with Mary W. Morgan. So wonderful are the workings of the Holy Spirit

upon the hearts of the children of men. Choosing even the weak things of this life to honor his holy name.

“Saturday, July 9, 1813. Sailed for Staten Island Quarterly Meeting with several Christians, among whom were some preachers. My mind was much affected by the ungodly conversation and behavior of some wicked young persons on board. Felt desirous of speaking to them, but shunned the cross, and brought condemnation on myself by so doing. Felt great freedom in prayer, and was supported under several grievous trials from one of my nearest earthly friends. Surely the appointment of the Lord is all wisdom and mercy.

“Sabbath, July 10, 1813. This has been a day of rejoicing to me and to many of the Lamb’s disciples. Met in love-feast, where the Lord dispensed the bread of life, and water from the well of salvation, to many hungry and thirsty souls, and mine among the rest. I more than tasted of heavenly provision.

“I felt free to publicly acknowledge the work God has accomplished in my soul; that he has brought me from nature’s darkness to the marvelous light of the Gospel; that he has given me, through Christ, triumph over sin and the grave. Vowed publicly to be for God and none other, and solemnly sealed the vow by partaking of the symbols of his death and sufferings. May these witness against me if I depart from the covenant I have so solemnly entered into!

“ My heart was filled with the fullness of love, and I felt it no shame to glorify God aloud. O may I continue to do it in my life and conversation ! Lord, help !

“ *Wednesday, July 13, 1813.* Many temptations and deep trials seemed strewed in my path this day, and to be pointed against my most vulnerable part, namely, my affections ; but thanks to the name of my Lord, hitherto he hath helped me, and brought me off more than conqueror. In class-meeting melted under the refreshing showers of grace. Did not at the time think there was any thing in the world I held in competition with his love. O ! what is sweeter than the love of God shed abroad in the heart !

“ *Sabbath, July 17, 1813.* This morning was overhung with heavy clouds to my soul ; one, for whom I have the most tender affection, seems to be an instrument in the hand of my enemy to oppose every inch of ground in my way to heaven. Met my school, and had a satisfactory, though apparently not so profitable, a time as usual. Enjoyed much comfort under the preaching of the word all day, but particularly in the evening, under Brother Marsden, from Matthew xii, 31. He proved from Scripture and eminent commentators that it is not in our power, in these times, to commit the sin against the Holy Ghost ; it being a perseverance by the Jews in denying the various manifestations of the fulfillment of prophecy in the miracles performed, that Jesus Christ was the Messiah ; and finally filling up the measure of their

fathers' and their own iniquities by denying the descent of the Holy Ghost on the day of Pentecost. Their fathers had Moses and the prophets; they had the Son, whom they crucified: the Spirit was sent them and they abused it, calling it new wine. Thus they had hardened their hearts against every means appointed for their conviction, shut their eyes against the light, and were at length permitted to destroy each other in a manner only worthy of the depraved state in which their voluntary blindness had buried them.

"*July 22, 1813.* A tedious and alarming illness has given me the power of proving of what manner of faith I am. Physicians seem not able to determine what my disorder is, only that it affects my lungs. I am often in such agony at my breast that I am not able to breathe without the greatest difficulty; my blood seems to stagnate, and my whole body wears every symptom of death. I try my confidence in the divine Physician, and find it unshaken. I feel that my 'hope is as an anchor cast within the veil; both sure and steadfast.' I cannot say that my mind is so perfect that I see nothing lacking to make me meet for the presence of a pure, holy, heart-searching God. On the contrary, I see the need of a much deeper work of grace in my soul; but I feel a confidence that He who hath begun the good work in my heart will carry it on to perfection. And that He will not hurry me from time, while I need and desire to be perfected for eternity. His will be done, is the fervent prayer of my heart!

“*Wednesday, July 28, 1813.* Relieved considerably from pain of body, and, thanks to Almighty love! still happy in my soul. Met in class, and felt strengthened in assurance of hope that my pilgrimage would soon be at an end. Could look back with some degree of comfort. Could, through grace, feel my confidence strengthened from a retrospect of the loving-kindness of God. Through how many fiery trials has he gently cleared my way! How often has he raised me from a bed of sickness, when, to all human appearance, I must give up life! How often, when through my own unfaithfulness I have cast aside the comforts of his Spirit, has he pardoned my remissness, and filled my soul with all comfort and joy in believing! How often, when I tremblingly spoke a word for him to sinners, has he blessed it to their awakening, and encouraged my soul by giving me to rejoice in the fruits of my labor!

“*Sabbath, Aug. 1, 1813.* My mind was much weakened by severe trials the night before. Bless the Lord! though the morning was gloomy, the day was joyful. Beclouded in the morning, but at noon my Sun arose with healing in His wings. Felt melted under the word, and at the Lord's table eat abundantly of the children's bread.

“Spent the afternoon in company with some old professors of religion, but, alas! little of heaven was in their conversation. I feel to take shame to myself that it is not my constant business and delight to speak of God wherever I am.

“*Wednesday, Aug. 4, 1813.* ‘Bless the Lord, O my

soul, and all that is within me, bless his holy name,' for this day's enjoyment.

"Overcast in the morning, relieved in private devotion at noon, strengthened in class-meeting, instructed in religious company, and abundantly refreshed in the women's prayer-meeting in the evening. O! bless the Lord for the means of grace and religious privileges! Christian perfection has long been the subject of my thoughts, desires, and prayers. But, by the instructions of a mother in Israel, I see I have mistaken the state, and expected more in it than it was possible for poor, frail, and unstable creatures as we are to enjoy. I thought a sanctified soul knew none of these dull, heavy feelings that are so burdensome to me; that their love knew no fall, their sky was always clear, and their sun never crossed by a cloud; but I forgot that they also had a warfare to accomplish, temptations and afflictions to buffet them, and to bear about them continually a body in which were sown the seeds of corruption. And, though they may have, through grace, won the victory over their own hearts and minds, yet, as long as they live in an enemy's land, they must expect, with their divine Leader, to be carried into the wilderness, tempted in all points, and, if needs be, bear a weight of affliction. Is the servant above his master? if our blessed Master's soul was sorrowful, even unto death, can we expect to go to heaven on 'flowery beds of ease?' Then, O my soul! learn what is the good and acceptable will of the Lord concerning thee, and do it. Pray

for a perfect submission to his will, a perfect confidence in his power, perfect faith, and perfect love which casteth out all fear that hath torment. And however elated or depressed the animal spirits may be, thou wilt still have Christ formed within, the hope of glory.

“This is what I want and am on stretch for, the power to pray without ceasing, and in every thing give thanks. It is thy gift ; O Lord, give me faith to receive it this moment, through Christ Jesus, who hath purchased it for me by his own most precious blood. Amen.

“*Friday, Aug. 6, 1813.* My sun seems beclouded. O what a poor, unstable creature I am ! yesterday on Pisgah’s top, with the promised land full in view ; to-day, in the valley of dry bones, depressed by a load of temptations, with scarcely strength to cry, Lord, succor my defenseless soul !

“*Sabbath, Aug. 8, 1813.* Felt cold and lifeless under the preaching of the word till the evening, when my soul was greatly refreshed under the preaching of Brother Rice from “And now also the ax is laid unto the root of the trees ; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

“*Tuesday, Aug. 10, 1813.* Felt my mind much exercised to attend a camp-meeting up the East River. Prayed earnestly to the Lord, if it were his will that I should go, to clear the way for me ; and though, to all appearance, it was impracticable, and my way seemed hedged up on every side, yet the

Lord, O glory to his name! did so clear my way, and make every thing so easy for me to go, that I could not doubt it was his good will and pleasure that I should go into the wilderness and hear what he would say to my soul there.

“On board the boat, going up, had my feelings much hurt by some persons who cast reproaches on our society and manner of worship; felt my heart so full that I was not able to reply. The wicked part of our company fell from reproaches to persecutions. Some Africans, who were happy in the Lord, sung his praises so long and loud that they tired the patience of some wicked men, (though apparently genteel,) who came and desired the African preacher to order his people to stop, and allow them the privilege of singing songs the remainder of the afternoon. He turned around and calmly replied, ‘What, shall I be silent while the devil roars? God forbid! No, children, our tongues were made to praise God, and we will use them so, and let the devil bark if he will.’ They who a few minutes before were ridiculing us as an ignorant set, were now confounded by the immediate and unstudied reply of a poor black man, who, with his people, could shout aloud as he left the boat, ‘Israel’s God is the strongest,’ having got the complete victory over the wicked one. Met with a hearty welcome from my brethren and sisters in the Lord on the camp-ground. Having taken neither bed nor provisions with me, not knowing the order of a camp-meeting, I told them I went up depending on Providence. I, knowing I was among Methodists, was

not afraid of wanting. I was soon provided with a bed, and though I had never laid in a tent before, thanks to God, I enjoyed a refreshing night's rest.

"*Wednesday, Aug. 11, 1813.* Felt grievously tempted in the morning to regret my coming to the meeting, and to return the first opportunity. I felt as a stranger dependent on the bounty of others, and knew not where to make free enough to ask for my breakfast; and having almost compelled my cousin to come with me, felt more on her account than my own. A friend, observing our situation, requested us to consider his tent our home. Thus, through the kind mercy of God, we were provided for; but still my ungrateful heart scarcely acknowledged the mercy, and I was filled with coldness, thoughtlessness, and discontent, until late in the afternoon, when Brother Crawford formed a circle opposite to the tent in which we were and strongly exhorted believers to seek for a deeper work of grace, to look for the sanctifying influences of the Holy Spirit. At first my heart seemed almost impenetrably hard, and the evidence of my justification so beclouded that I could scarcely say I possessed any witness that my sins had been pardoned through faith in the Lord Jesus Christ. Three intimates of mine were earnestly praying for sanctification, and the Lord graciously renewed my conviction for the blessing. I felt a struggle in my heart to obtain the entire victory over the last remains of sin in my heart. I never felt the weight of sinful nature bear so heavy on me as at this time, and I groaned and cried aloud

for deliverance. I saw plainly what the Lord had already done for my soul, and was so overwhelmed with his mercy that I shouted aloud thanks to his name. While I was thus praising God for what I had already received, he imparted faith to believe on him for the blessing I so much desired. In a moment, O glory! everlasting glory to my blessed Saviour! my idols were taken away. I sought for the load of sin that oppressed me, but it was gone, and my whole soul was sweetly lost in wonder, love, and praise. To God be all the glory! I am not worthy to gather up the crumbs that fall from his table; but, thanks to unmerited grace! I am fed with the children's bread—manna from heaven. Halleluiah!

“*Thursday, Aug. 12, 1813.* A steady peace all the day, and at times a sweet melting under the word preached, a clearer and more constant communion with God, and more interest and love for my fellow-creatures, particularly believers in Christ, for whom I felt to struggle and plead with the Lord to deepen his work of grace begun in their hearts; and, bless his holy name for it! my prayers were answered for one dear sister who professed to have experienced the perfect love of God. O that I could always live in this happy state! I felt such freedom in exhorting seeking souls, and pointing them to the atoning blood of Jesus; such liberty in prayer, and so much peace and joy in believing, that the wilderness seemed ‘none other than the house of God, and the very gate of heaven to my soul.’ I did not close my eyes in sleep for two days and a night, and my body seemed

stronger than it had been for weeks before. I realized that precious promise that 'they who wait upon the Lord shall renew their strength.'

"*Friday, Aug. 13, 1813.* Left the camp-ground to return to the city with deep regret. It seemed as though we were leaving the immediate presence and communion of God to mix again with the world. But, glory to his name! he is omniscient, omnipresent, and condescends to make himself known among the busy concerns of life, as well as in the silent grove. Met with my father waiting for me to go to the country with him for my health. My soul was so much blessed that I almost forgot I had been sick in body. Felt power to rejoice all the day long, and tell all around what a dear Saviour I had found.

"*Sabbath, Aug. 15, 1813.* Various and manifold have been my temptations and exercises this day, out of all which the Lord hath delivered me. Bless his holy name for it. The devil seemed to go around me like a roaring lion, seeking to destroy my peace and confidence in the Lord; and many times would I have fallen by the hand of my adversary if I had not fled to secret places and asked help of the Mighty.

"*Wednesday, Aug. 18, 1813.* O how mutable, transitory, and delusive are the fairest enjoyments in nature! but how immutable, eternal, and true is our Alpha and Omega; the first and the last; the same yesterday, to-day, and forever! I have found him so, to the joy of my soul, in all these various temptations and trials. The Lord is truly a help in time of need,

and his grace is quite sufficient for our day, however stormy.

“*Wednesday, Sept. 8, 1813.* By the earnest request of my father and other friends, tried the country air, mineral springs, and all other probable means for the recovery of my health, but all seemingly in vain. I now believe that nothing but the Almighty arm can restore me to health, and into his hands I now most willingly commend the keeping of my soul and body. Willing to receive either life or death at his hands, who knoweth what is best, and hath promised that ‘all things shall work together for good to them that love God.’ If not deceived, I feel altogether resigned to his will, but, I fear, rather too anxious to depart. ‘I know that if this earthly house of my tabernacle were dissolved,’ that I ‘have a house not made with hands, eternal in the heavens,’ whose founder and builder is God. This is the mansion which the blessed Redeemer went to prepare for those who love him, and I (though the most unworthy and unfaithful of his followers) feel faith to believe that his loving-kindness hath prepared a mansion there for me.

“*Sabbath, Sept. 12, 1813.* Various have been the feelings of my mind and body this day; my body in such distress and pain that tears burst involuntarily from my eyes, and my whole frame seemed to be in an agony, while the internal spirit was joy, peace, and sometimes ecstasy. The Lord, who is confined to no particular place, met with my soul at home in my closet, in prayer and reading his holy word. O that

my love for the Scriptures might greatly increase ; for here, alas ! I feel deficient. I do not always taste that sweetness in them that I know is the privilege of those who study them more diligently. O that God would improve my taste for his holy word, the most elegant and profitable reading that can employ the thinking mind ! Thanks to grace and the Holy Spirit for teaching me this much !

“ *Thursday, Sept. 6, 1813.* Attended the house of mourning, and found it to my soul far better than the house of merriment. When the corpse was being moved from the door, as I looked on the solemn procession, my mind was drawn out in very serious meditations on the present state of my own soul and body. The solemn probability struck me, that perhaps the same mourners (who were my intimate acquaintances) might be called next to convey the lifeless remains of my now infirm body to the silent mansions of the dead, from whence there is no return, and where there can be no improvement, no preparation of the soul for the realms of light. Most solemn and affecting truth ! that then my eternal state must be inevitably and instantly determined. I was led to ask myself—How is it with thee, my immortal soul ? are all thy tempers, thy dispositions, thy desires, thy affections, thy thoughts, engrossed by heavenly things ? are thy hopes, thy joys, thy fears, thy griefs, thy strength, and thy every habit of a heavenly nature ? dost thou view by the eye of faith thy treasure in heaven, and is thy heart there also ? This is the work that must be wrought in thee by the atoning and all-cleansing blood of thy Lord

and Saviour Jesus Christ, who hath said, without holiness no one can see his face in glory. I am overwhelmed with the contemplation of the deep preparation of heart necessary to live in the enjoyment of that holy city, in which the Lord God Almighty and the Lamb are the temple, and which hath no need of the sun nor of the moon to shine in it, for the glory of God doth enlighten it, and the Lamb is the light thereof. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, nor maketh a lie; but they which are written in the Lamb's book of life. Lord, can it be that I shall one day be one of that happy number! Surely nothing but the blood of Jesus can cleanse and prepare my heart for so much purity and blessedness. To his exalted name be the everlasting glory of my salvation!

"*Sabbath, Sept. 19, 1813.* Bless the Lord, O my soul, for the holy institution of the sabbath! This has been a sabbath of rest, and great peace, to my soul.

"In the morning, under the explanation of the word charity, my heart overflowed to God, who had shown so much to a fallen and apostate race that were living in open rebellion against him; and yet, O amazing love! he took upon him our demeaned nature, suffered the ignominy of a scorning world and a scoffing rabble, bowed down to earth beneath the load of our iniquity, and, to cleanse us from it, shed large drops of blood from every distended pore of his agonized body, and finally extended his arms on the cross, that he might open the gates of heaven for our admission.

“ ‘ O for this love let rocks and hills
 Their lasting silence break ;
 And all harmonious human tongues,
 Their Saviour’s praises speak.’ ”

“ *Monday, Sept. 20, 1813.* I bless the Lord for the precious opportunity he granted me of conversing with a dear sister whom the Lord has blessed with an uncommon depth in Christian experience. I felt myself as nothing in her company. I see so much unfaithfulness in me, that I do sincerely think I am the most unworthy, unfaithful creature that ever tasted that He was gracious ; and yet I know I do not think as meanly of myself as I ought. O for more humility and humble love ! O Lord, rather increase this blessing, than give great joy to my soul !

“ *Wednesday, Sept. 22, 1813.* This has been as one of the days of the Son of man to my soul, and also to many others in our Society. In private prayer the Lord was pleased to give me a foretaste of what he was going to pour out in our class-meeting. Truly the Lord did seem to lead the class ; such another precious meeting I never remember to have seen. Many dear souls had a brighter evidence of their sanctification, many more of justification ; and some mourning to have their sins pardoned, and others to obtain perfect love ; all seemed to have something to pray for, and something to praise for. For my part, my heart was so overwhelmed with the manifestations of the love and power of God around me that I knew not how to praise in language equal to my feelings ; I longed to be in the woods, where I might freely

shout his praise aloud. Drank tea with a dear, tried, but deeply experienced sister in Jesus. I took shame to myself to see her so forward and faithful in the divine life while her troubles were so thick and powerful, and I, who knew none in comparison, had made so little progress. I fear, the world think too highly of me; they do not know me; indeed, it pains my very heart to be so much caressed, and sometimes I feel to cry out to the Lord to hide me in some secret place, and there conceal me from every appearance of applause, lest I be puffed up and forget the dust from whence I spring.

“*Thursday, Sept. 23, 1813.* Felt my soul closely united to God, and such a constant, sweet, and heavenly communion, that it seemed as though I could not willingly attend to any thing but prayer and inward, heartfelt praise. Felt *self* so abased in my sight, and my blessed Redeemer so exalted, that I lay, as it were, in dust and ashes, crying in my inmost soul, ‘Holy, holy, holy, is the Lord God of Sabaoth.’ O that I could always thus sit at the Master’s feet, bathe them with my tears, and wipe them with the hairs of my head, as did my namesake of old! and like her, catch the words of eternal life as they drop from Immanuel’s lips. In the evening drank tea with and heard preach Paul, a black man and a Baptist. His language was flowery and elegant, and his whole discourse perhaps might have had some large claims to the merits of oratory, but my soul did not seem to have tasted any portion of the heavenly bread through his hands. Prejudice might have prevented, but I

thought I prayed sincerely to have it removed. I trust *all* were not as barren hearers.

“*Saturday, Sept, 25, 1813.* Had my soul during the whole day sweetly stayed upon the Lord. My bodily afflictions were severe, so much so, at times, that I could not bear up under them. But the Lord was with me in all my afflictions, and Jesus, the divine physician, applied the balm of Gilead to my oppressed and fainting soul, and greatly increased my spiritual comforts, yea, much more abundantly than all my bodily pains. Spent the afternoon with some mothers in Israel and sisters in the Lord, who greatly comforted my soul by a relation of their warfare and conquests. I was much encouraged by them to continue faithful to the end and rely upon the Lord, who is able to deliver the godly out of temptation.

“Was called in the evening to visit a dear woman grievously afflicted with dropsy, and so poor as to need the means of support, and yet she could rejoice in hope of the glory of God. O what am I, that I should be so much better provided for in this world! Why should I complain when I see such objects for my pity! But the Lord did not forget a sore and hungry Lazarus who prayed unto him.

“*Sabbath, Sept. 26, 1813.* Met my school in the morning, but could say little for my Master. Attended at the public means of grace with constant prayer, but O my heaviness, my lack of faith! My pain of body very severe, my domestic trials most grievous to be borne, and the temptations of the enemy strong and fiery, but, bless the Lord! my confidence in him

was unshaken ; and though a cloud seemed to hang over my mind, I could yet say with the Psalmist, "Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God.

"*Monday, Sept. 27, 1813.* In the morning greatly oppressed with bodily affliction, and was obliged to go to bed again, where I fell asleep, and had my soul much encouraged in a dream. My domestic trials were heavy, and weighed down my spirits much ; but I could still call upon the Lord in mine affliction, and though my soul was not immediately blessed, I could yet confide in his mercy to deliver me out of temptation ; nor did I feel the smallest disposition for a moment to seek aid or comfort from any earthly source. Blessed be God, I know this much, that I love him above every creature good ; nor would I exchange my confidence in him for all the pleasures or riches the wicked tempter could offer. O Lord, be thou my rock of defense in these stormy times !

"*Friday, Oct. 1, 1813.* After fasting in the wilderness of temptations and trials for a short time, the Lord hath again greatly refreshed my soul with manna, the bread that cometh down from heaven. O, precious Saviour, evermore give me this bread ! Truly, 'blessed are they who hunger and thirst after righteousness, for they shall be filled.'

"My oppressed soul seemed to be set quite at liberty while in prayer with a poor afflicted sister. The tempter was subdued, my faith was revived, and my

spiritual strength renewed, while my bodily pain increased. Blessed affliction, that drives me every moment nearer to my eternal deliverance! With all my powers, I can willingly and gladly acknowledge that the grace of God has been hitherto more than sufficient. A few days ago and all around was a tempest that threatened to destroy me; and now, thanks to Him whom the winds and sea obey! all around is not only a calm, but a season of the sweetest refreshment.

“*Sabbath, Oct. 3, 1813.* This has been a spiritual feast-day to my soul. Early this morning the Lord met me in private prayer, and we held such sweet communion together for half an hour as I wished never to have interrupted. Then did I receive the gracious promise that this should be the most gracious Sabbath I had yet enjoyed. It was so. In all my duties, private and public, I met the Divine Presence, and my soul was often so filled with the love of God that I could not refrain from praising him aloud. Had a precious little meeting in my school in the morning, where I verily believe the Lord touched the hearts of some of the dear children with his convicting power.

“Under the preaching of the word by Brother Rice, from ‘For it became Him, by whom are all things, in bringing many sons unto glory,’ etc., my soul was encouraged anew to fight on, looking to the Captain of my salvation, who hath vanquished every foe that can now oppose me, and will lead me on to certain victory.

“ *Wednesday, Oct. 13, 1813.* I do praise God for all the means of grace, but none are so precious to my soul as private prayer and class meeting. In class I meet with experience like my own ; and when I am ready to say, Surely none are so tempted and tried as I am, then perhaps a dear sister rises and tells of like temptations and trials ; and I can only cry out, There hath no temptation befallen me but what is common to all, and with the temptation the Lord has always made a way for my escape. Greater is he that is for us, than all that can be against us. Glory to his holy name for ever !”

By an entry in her journal we find the first mention of any organized effort, for the relief of poor women.

“ *Tuesday, Nov. 8, 1813.* This day the Lord has graciously owned my labors, with a couple more of my sisters, in forming a little society for the religious instruction and temporal relief of poor sick women. We met each other in the street, and found that our minds had been individually directed to the same thing. Our utmost ambition was to get five or six others to join us, and we proposed to each other to go among our acquaintances and solicit subscribers, and to-night we find that the Lord was with us, touching the hearts of the people, so that we have had a hundred to give in their names as subscribers, and sixteen to volunteer as managers, and all this has been brought about in a few days. Not unto us, not unto us, but unto thee be all the glory, O Lord !”

Thus was commenced that time-honored work of

benevolence, (still in active operation,) "The Female Assistance Society." A notice of some of the above facts is found in one of the "Constitutions," preserved on file by the subject of our memoir: "At a meeting of a number of females, on Monday evening, Nov. 8, 1813, for the purpose of forming an association for the relief of the sick poor of their sex, it was agreed that a society be formed, to be called the New York Female Assistance Society," etc. Miss Morgan was elected Secretary, an office which she filled for many years, writing the annual reports, keeping the records, etc. Associated with her were honorable women, not a few, both from her own and other denominations.

HONORABLE WOMEN.

Among these might be mentioned Mrs. Strong, (afterward a member of Duane-street Church, who for many years was first Directress of the Assistance Society. This excellent lady lived to an advanced age, loved and honored by her family and friends.) Another was Mrs. Israel Disosway, whose sons have long been identified with Methodism in New York. She was the Treasurer of the Society. She taught her sons to assist her in keeping the accounts, and sometimes one of them accompanied her to the meetings, carrying her books. She also encouraged them in the practice of music, both instrumental and vocal. On Sabbath she might be seen wending her way to John-street, a son hold of each of her hands, and two others, hand in hand walking in front of her.

The above facts were given by an aged friend still living, who was then a member of Mrs. Disosway's family. Miss Morgan also knew and greatly revered Mrs. Isabella Graham, the grandmother of Dr. G. W. Bethune. This noble lady was ready for every good word and work ; and while visiting and giving to the poor, was active in distributing the Scriptures even before the days of the Bible Society.

Another was Mrs. Francis Hall, whose name, associated with that of her honored husband, holds a high place in the earlier records of John-street. With her Miss Morgan enjoyed an intimate friendship, unbroken through a long series of years.

Still another was Mrs. Pamela Lamplin, mother of Archibald and Susan, long identified with the active enterprises of the Church. In the interests of the Assistance Society visits were made to the poor of all classes and conditions ; nor were the prisons neglected in their ministrations. The Debtors' Prison, located in the Park, was then often the unwilling abode of distracted fathers, who, by this unwise policy, were prevented from earning bread for their families or means to pay their debts. To soothe alike their families, and point them to the blessed Saviour, were errands of mercy frequently undertaken.

FROM HER JOURNAL.

“ Thursday, December 30, 1813. This morning I was awakened by severe pain, and, on account of some domestic trifles felt my mind much cast down ;

but looking toward the land of rest silenced every murmuring thought, and I felt a sweet, still peace occupying all my soul.

“In the evening met a few of my sisters in Jesus in a band-meeting. O, 'twas a little heaven below to my soul! A dear sister, who was reading Fletcher on Perfection, was so seriously impressed that it was her duty to request a few of her sisters to join her in seeking for a deeper experience in divine things, that she appointed this little meeting to-night for the purpose. My heart was filled with gladness when it was proposed to me, and, though much opposed in it by a near friend of mine, I readily joined it.

“We spake freely one to another, and the Lord owned and blessed us very graciously. At the close of the meeting I trembled for fear of the cross of praying aloud; but hoped I would be excused, being the youngest and least experienced in the company. But the Lord disappointed me, for I was called upon to pray; and never do I remember to have had so powerful a spirit of prayer lent me as at this time. It is all God's work. His be all the glory.

“*Sabbath, January 10, 1814.* This day has been stormy. It hailed and snowed constantly. And I don't know but self-indulgence in not exposing myself to the weather to attend meeting was the means of bringing darkness on my own mind. I frequently endeavored to fix my mind on the word of God, but, alas! it did not touch my heart. Here I find myself often too slow to understand or believe; too dull to taste the sweetness of the 'good word of life.'

“In the evening, when conversing with a friend, I had such a sight of my own heart as was almost too much for me to bear. I never felt to groan so sincerely to be delivered from pride as at this time. I saw it mixed with all my labors, words, and thoughts; and could emphatically say, ‘Pride, that busy sin, spoils all that I perform.’ I cried over this sight of my heart for several hours, and refused to be comforted by any earthly thing, until the Lord spoke to my heart, saying, ‘The blood of Jesus Christ his Son cleanseth from all sin.’ Here only I found peace.

“*Sabbath, April 3, 1814.* A heavy cloud covers my mind, and presses it closer to this miserable earth. I seem like those who are deprived of the light of the natural sun for months. My Sun of righteousness has not shown his brightness on my soul for many days. Yet, strange that in this darkness I am enabled to see into the depths of my heart clearer than I ever did before. I see in myself nothing but vileness and weakness; but I do not see that love and strength in the Redeemer that I ought. I see him a God of purity, that will not look upon sin with the least degree of allowance; but I cannot *feel* that stream that was opened in the house of David for sin and uncleanness. I am as the man at the pool side, frequently on the verge; I have not strength to step in and be healed of my infirmities. I believe I am all inconsistency. One moment I am running the heavenly race with alacrity and delight, and a little while after I seem to crawl with leaden shoes. Is it,

or can it be, so with others who profess to love God? Tell me, O Holy Spirit!

"*April 7, 1814.* What a day of deep and various trials has this been to my poor soul. A public examination of my school before eight hundred people. I was obliged to speak in public on various subjects, and among the rest to openly defend a method of giving children a pleasure in reading the Scriptures. Had the satisfaction to hear praise from every mouth, and satisfaction for my performance in every eye. Was returning home too much puffed up and filled with self, when the most severe domestic trial I had yet experienced attacked me. My mind was so unprepared for such an assault that I found myself deprived of patience, and sinking fast, my only safety was to fly. I was weak in body and mind, and obliged to attend another fatiguing meeting in the afternoon without taking any refreshment. I thank thee, O my God! for thy tender mercy in appointing this fiery trial to bring down my pride, and force me to acknowledge that every blessing I enjoy and every good I do is from thee and by thee. O what a lesson it was to teach me to continue constantly on my watch-tower!

"*April 8, 1814.* The examination was repeated this day before five hundred parents of the children, and several other respectable persons. It was a most interesting scene. Many eyes were filled with tears of filial love and gratitude. A suitable address was read by a female Friend to the parents, and another added extempore by the same on the importance of

the Bible, and the exercises were concluded by a solemn prayer by another female Friend. Thus closed the day, not as the former, with pride and mortification, but tranquil. I could now give the glory to Him to whom it was due for the evident improvement of my little flock."

From the above extracts we see how public responsibilities pressed upon Miss Morgan. We learn, also, her anxiety that her pupils should be instructed in the word of God, to which it appears there was some opposition. What a responsible position was now held by the timorous maiden who had but a few years before ventured to improve her one talent!

She was ever on the alert to mingle moral and religious instruction while cultivating the intellectual powers of her pupils. To this end the copies set for their imitation, the verses wrought on their samplers, all contained some wholesome truth, or inculcated some useful lesson. Specimens of penmanship and compositions carefully preserved, from their subject-matter, plainly tell the story of the patient teacher's unceasing care and discipline. Habits of neatness, order, and industry were strictly enforced in the schools. The love of truth was made of the first importance, and woe be to the unclean tongue that uttered a falsehood, for nothing less than soap and sand was considered powerful enough to cleanse it. The Society of Friends seeing the great usefulness of these schools, sought to establish them in various country neighborhoods. Miss Morgan was often

called upon to organize these new schools, and instruct the teachers in the method pursued in the Association schools under her care. In doing this she visited Long Island, parts of Jersey, and Westchester county, thus enlarging the circle of her influence.

CHAPTER IV.

ORIGIN OF METHODIST SUNDAY-SCHOOLS IN NEW YORK CITY.

Formation of First Methodist Sunday-School—Dr. Phœbus—Stephen Dando—Francis Hall and Wife—Lancaster S. Burling—Old Minute Book—Recollections of A. C. Wheeler—Marriage, 1817—First Methodist Book Room—Private School—Sexton of John-street.

Now that Sunday-schools form so great an element of power in the Church and nation, and count their hosts by millions, the inquiry concerning their origin becomes exceedingly interesting. Having no data upon which to trace the beginnings of the Sunday-school movement in other sections, we are fortunate in having the materials before us by which we are enabled to trace to their sources the movements in our city as relates to the Methodist Church. It will be seen that to the subject of this memoir belongs the honor of planting the first school among us. This historic event glows with a light that dims all subsequent deeds, and marks a period in her career of usefulness pregnant with more lasting consequences to the Church than all other acts combined. A jubilee celebration in old John-street brought out to the public the secret history, which was in Mrs. Mason's keeping alone. It is here stated in her own words :

“ Having been requested to give such account as I

was able of the rise and progress of the Sabbath-schools connected with the Methodist Episcopal Church in this city, I undertake the task with some reluctance, fearing I shall incur the character of an egotist in its performance; but, leaving that in the care of that special Providence which guided the steps of the pioneers of this blessed cause, I will endeavor to give facts and statistics as they occur to memory, or are derived from minutes in my possession.

“My first knowledge of a Sabbath-school anywhere was one commenced by me in the school under the patronage of the Female Association, a society of ladies, mostly Friends, by whom I was employed as Principal. Then, as now, there was much jealousy of religious sectarian instruction in this, the only female free school in the city. I was cautioned of the expediency of being very prudent on this subject. I felt such responsibility for the immortal interest of the souls (then about three hundred) under my care, that, to avoid a breach of the instructions given me, and to satisfy conscience, I fell upon the plan of meeting my own scholars, and any visitors they might bring, on Sabbath mornings in our own school-room, at the corner of Chatham-street and Tryon Row: children of all denominations, but the largest number Roman Catholics, gathered from the vicinity of what is now the Five Points. In these Sabbath morning meetings the Bible was read and expounded, and catechetical instruction given, with exhortation and prayer. We dispersed at the sound of the church bell, those whose parents were willing going with

me to old John-street Church, the rest where they pleased. The Lord owned and blessed these feeble labors; many of the larger girls came to inquire more particularly what they must do to be saved. Many were converted, and testified in the love-feasts in John-street of the blessings they received under this simple means of grace, and had their names entered in classes. Some remain faithful and useful members of the Church to the present. But behold how great a matter a little fire kindleth! These feeble efforts drew forth a publication of censure on account of the sectarian influence exercised in our public schools. To silence this, a plan of general catechetical instruction was admitted. Now might be seen in Public School No. I groups of children in different parts of the room, with a lady in the midst, hearing them recite the catechism of the sect to which they belonged. But the female school being under a private organization was defended from these intrusions, and the principal, unrestricted, was permitted to pursue her own course in giving religious instructions. The reading of the Bible and prayer were now made the opening exercises of the day, and as the spiritual interest among the girls still continued, an early morning prayer-meeting was established, in which the parents of the children would sometimes join.

“About this time accounts of the wonderful benefits of the Sabbath-school system in England reached New York, and some benevolent Christian ladies, consulting together on this subject, determined to

call a general meeting of the ladies from the different Churches in the city to consider the expediency of forming a Sabbath-School Union. The meeting was well attended, and a general expression given in favor of the Union.

“Names were now called for of ladies who would bring the subject before their respective Churches. The names of the Churches were called in order, and ladies volunteered to represent them. The Methodist—I looked around for some fellow-member to volunteer, but I was the only Methodist belonging to the city present at the meeting. Though in feeble health, and already encumbered with as much care as I thought I could bear, I stepped forward with a trembling heart, expressed my cordial approval of the object, and promised to present the subject to the Methodist Episcopal Church. I immediately consulted my esteemed friends, Brother and Sister Francis Hall. They were much pleased with the object, and we then agreed to have a notice read in the several Methodist Episcopal Churches the next Sabbath, to invite such persons as approved of the design to meet in the John-street Church on an afternoon of the same week. At the time appointed we were at the church, but no more than four persons met with us, Brothers Bakewell and Dando, and the two daughters of Dr. Phœbus, then one of our stationed preachers. Though disappointed, we were not discouraged. In the large square pew in front of the altar, in old John-street, was the plan of Sabbath-school operations determined. Brothers Bakewell

and Hall, Sister Hall and myself, were appointed a committee to lay the subject before the official board of the Church, at its meeting the same week, in the Lecture Room of the Second-street (now Forsyth-street) Church. We presented the subject, but many objections were raised. The most plausible were these, namely, there was a flourishing Day School belonging to the Church; it was thought we could not support both.

“Again, if the parents could get their children taught on Sabbath they would not send them on week days. We endeavored to answer them, but apparently with little success, when our Rev. friend, Dr. Phœbus, arose, saying, ‘Brothers and sisters, I bid you God speed in your undertaking; it is a good cause. I and my family will help you all we can.’ This short address was in our favor. We obtained permission to go forward, and the use of the school-room opposite Second (now Forsyth) street Church was granted. Without any regular organization, we determined to open the school on the next Sabbath morning, giving what notice we could through the week meetings. Brother A. C. Wheeler and I were appointed to commence the school. It was a rainy morning, the first Sabbath in November, 1815, (if I mistake not;) I was present at nine o’clock. The first scholar that offered was an adult, who did not know her letters. Soon Brother Wheeler entered with some boys. Thus we continued from Sabbath to Sabbath to receive of scholars and teachers, until, the room being too small to accommodate so many,

it was proposed to ask for the use of the New York Free School-room, No. 1 Chatham-street. The request was readily granted by the Trustees."

Thus ends her own statement abruptly, as if a part of the manuscript was missing. Fortunately, an old Minute book, long in possession of the family of the late Lancaster S. Burling, furnishes the concluding facts. Here we learn that the school organized in Second (now Forsyth) street was removed to Tryon Row, and commenced operations on the third of March, 1816, with one hundred scholars and thirty instructors. On March 12 the Superintendents and teachers held a meeting, and appointed a committee to revise the new rules. This committee consisted of Mary W. Morgan, Mrs. Francis Hall, Abraham Hart, T. Bakewell, Lancaster S. Burling.

On March 15, upon the report of the Committee, the following rules were adopted :

"There shall be ten superintendents, from whom the chairman and secretary shall be selected.

"The school shall be opened and closed with prayer.

"The morning exercises to begin at nine o'clock ; twenty-five minutes to recitation, twenty-five minutes to reading and spelling, then tasks to be distributed.

"Afternoon exercises to begin at two o'clock ; thirty-five minutes to reading and spelling, twenty minutes to religious instruction, ten minutes to singing a hymn of praise, thirty minutes again to reading and spelling, to be followed by such religious exercises as the Superintendents may agree upon.

"The scholars shall attend public worship every Sabbath morning."

Thus it will be seen by these rules that the character of the pupils of those days was very different from that of our ordinary scholars. Our mission scholars would more properly compare with them. Then one of the prime objects of the Sunday-school was to teach ignorant children how to spell and read, and for this purpose twenty-five minutes were given in the morning, and one entire hour in the afternoon. Another feature may be noticed. Twenty minutes were distinctly set apart for religious conversation. Would it not be well for the schools of the present day to follow so good an example? Miss Morgan's methodical mind evidently originated most of these rules; and the companions of her early toils who still linger on the shores of time, tell us that even the brethren who were associated with her in these movements yielded largely to her judgment, and cheerfully submitted to her directions.

In following the farther records of the *old Minute book*, on the 11th of June, 1817, we find Miss Morgan (now Mrs. Mason) appointed on a committee "to inquire into the expediency and practicability of opening a new school in the vicinity of Duane-street." On the 9th of December following she was placed on a committee to make arrangements for a celebration of all the schools. On the 18th of January, 1820, we find her name at the head of a committee "to draft a constitution for the government of the male and female Sunday-schools attached to the Methodist Epis-

copal Church." Beyond the election of Mrs. Mason to the superintendency of "No. 8" (supposed to be Forsyth-street) in the years 1820 and 1821, the old "Minute book" is silent, as its records close with the latter year.

Thus was commenced the first Methodist Sunday-school in New York city, owing its origin, under an over-ruling Providence, to this energetic young disciple, who was ever ready to enter every open door to work in the Master's vineyard. The effort, begun in weakness, and under adverse circumstances, has been so wonderfully and signally blessed of God as to have become a great power in our land. In after years, when the subject of our memoir was present at a gathering of all the Methodist Sunday-schools of New York, assembled in and filling "Washington Square," she exclaimed, with tears in her eyes, "What had God wrought?" her memory going back more than forty years to the first efforts at No. I, held in Tryon Row.

A busy life was now hers. Every day had its duties, methodically assigned, which were performed with diligence and assiduity. We see her as she wends her way down Chatham-street to her school-room, where, on entering, she receives the morning greetings to "Miss Mary." Six years have passed with all their changes since these schools were commenced. In them many have been trained first to be monitors, and then teachers in the country schools. Letters from these are preserved, in which advice is asked, trials related, and successes narrated. Again

we watch her as, clad in plain apparel, she visits the abodes of wretchedness and want, administering to the sick, soul and body. On Sabbath, with quiet but energetic step, she passes among the teachers and scholars, as one remarked who remembers her well in No. I, "never idling nor trifling, but always attentive to her duties." Such a life could but be observed and marked by all who witnessed it. Strange as it may seem, her health was much improved, and strength seemed to be given her from on high for increasing responsibilities.

In this year (1816) the "Asbury Female Mite Society" was formed, "for the relief of necessitated traveling supernumerary and superannuated preachers, their wives, widows, and children." We quote from reports kept on file by the subject of our memoir. It took its rise and name from the memorable example of Bishop Asbury, who, for a few years before his death, carried around with him a subscription paper which he called "a mite subscription." What he thus collected was distributed at the respective Conferences among the most necessitous of their members, and such as were dependent on them for temporal support. After his death it was asked, "Who shall supply his place?" A few pious females associated together, and answered the question by forming a "Female Mite Society." Miss M. took an active part in this society for many years. The treasurer was Mrs. G. Shotwell, who lived to an advanced age, the firm and ardent friend of the preachers. To this society good Mrs. Lamplin bequeathed

five hundred dollars, and in its list of officers and managers appear many worthy women who have gone to reap their reward.

Among the earnest Christian women who presented themselves as helpers in No. I Sunday-school was Miss Eliza M. Verplanck, who, through the special blessing of God upon the words of a poor but pious gardener, had been led to see the false security of her formal religion, and the necessity of separating herself from her worldly and ungodly associates. With humble views of herself, and ascetic notions of her duties, she adopted an almost menial garb, quite contrasting with the high station in life to which she was born. Her great anxiety was to do good. She cheerfully and diligently taught a class of colored adults, who followed her teachings with affection and reverence. To her they looked as their faithful friend and succorer, spiritually and temporally. A warm friendship sprung up between Miss Morgan and Miss Verplanck, which continued through the vicissitudes of their varied lives. When the Female Missionary Society was formed Miss Verplanck was warmly interested, and many a mission family were comforted by her timely contributions to their necessities.

FROM MISS MORGAN'S JOURNAL.

“*January 1, 1817.* My mind was sweetly stayed upon the Lord all this day. My trials have been great. The enemy appears to have assumed a new form, and to take upon him, as it were, the form of an angel of light, to draw my mind from the power of truth; but,

through the grace of the Lord Jesus, I am enabled to discern my enemy in all his devices, and come off more than conqueror through Him that hath loved me.

“I have felt an uncommon resignation to the will of the Lord in all things. I throw myself at his feet, with all that I possess, and beg of him to dispose of me and mine agreeably to his own divine will and wisdom.

“I have been earnestly solicited to change my situation in life ; but having committed all my ways to the keeping of my heavenly Father, to him I resign the disposal of myself for time and eternity. By consulting the will of my heavenly Father, I find that this is not the person of his choice, and, therefore, I have given a positive refusal.”

Andrew C. Wheeler, long identified with Methodism in Forsyth and Allen streets, now living at an advanced age, has furnished us with some recollections of Miss Morgan. “First saw Mary Morgan at the house of her uncle, John Morgan, in the year 1814. She was a modest, plain, and beautiful young lady, teacher of a free school established by the Friends. She was a member of my class for many years. One day Thos. Eddy, an eminent Friend, and a highly spiritual man, called upon me at my place of business, and said to me, ‘Andrew, I tell thee what I think of Mary Morgan ; I believe she is called to preach the Gospel, and you may tell her that for me.’ Thos. Eddy was wealthy, had retired from business, and spent his whole time in doing good.

“One day Joshua Soule and two other ministers came to dine with me. While at dinner the conversation ran on public schools, teaching, etc., when I spoke eulogistically of Mary Morgan, offering to prove all I said, promising, if they would call at my place of business, to take them to her school, that they might judge of her capacity for themselves. So they called, and entering the school-room, we found three girls standing up before her. Miss Morgan said, ‘Brother Andrew, one of these girls has told a falsehood, and I have brought, as you see, some sand and soap, with which to scour her filthy mouth.’ They were delighted with their visit. In her was combined more dignity, modesty, and purity than I ever saw in any other.”

HER MARRIAGE.

Miss Morgan had been several times solicited to change her situation in life, but without success. Indeed, she had rather taken a resolution to remain single, thinking she would thus have a better opportunity for doing good, and pursuing her favorite occupation of teaching. God in his providence had other designs for her, which were in his own good time wrought out.

In the year 1816 Thomas Mason (a young preacher from the South Carolina Conference) was appointed to assist Joshua Soule in the management of the “Book Room,” then kept in the front room of Mrs. Lamplin’s house on Church, near White street. Here were kept for sale hymn books, Wesley’s Works, and

other good books. Such was the small beginning of an enterprise which has now swelled to such mammoth proportions. While Miss Morgan was quietly discharging her school duties, her friend, A. C. Wheeler, took several gentlemen to visit her school; one of these was Rev. Thomas Mason. Thus was commenced an acquaintance which resulted in marriage in the spring of 1817. In uniting her interests with that of an itinerant preacher Miss Morgan counted the cost, resolving to serve God in her new relation. The newly married pair took board with Francis Hall and wife, in whom they found fast friends and wise counselors.

Thus closes two stages in the journey of life—childhood and youth. In both she had been illustrious. The one marked by the triumph of religious convictions over parental persecution, and the other by industry in the fields of usefulness, hardly paralleled in the generation which witnessed her career. She now entered upon the third stage of her pilgrimage. Was her zeal to be quenched? Were her activities to be relaxed? Were the burdens of the married life to drive her into obscurity, where thousands are driven? or was she to enter new paths, and, in the relations of wife and mother, give evidence to the world that a resolute zeal for God's glory, can find fields of usefulness every-where, and in all conditions?

PRIVATE SCHOOL.

Mrs. Mason continued to teach in the Association school for some time after her marriage. More than

seven years having elapsed since the formation of the first school, many others had been opened, many scholars had been trained to take positions of responsibility. Some of these afterward became Principals of flourishing private schools, thus widening the circles of influence. During the year 1818 Mrs. Mason retired from the field of labor in which she had toiled so long and so successfully. In May of the same year she opened a private school for young ladies, in which she was assisted by her cousin, Miss Susan Morgan, who had been trained in the Association schools. The school numbered over forty the first year, including in the number four daughters of Rev. Joshua Soule, three of Garrett M. Bleecker, Esq., one of Samuel Harper, and one of A. C. Wheeler. The same habit of neatness and order, the same thoroughness of instruction, was carried out in this, as in the Association schools.

In August, 1818, Mrs. Mason became a mother. The child was baptized Mary by Rev. Nathan Bangs. The school was continued through 1819, with increased numbers. In the spring of 1820 it was discontinued.

PETER WILLIAMS.

Among the pious friends of those days was Peter Williams, the old colored sexton of John-street Church. Some account of Peter was furnished by the subject of our memoir to Rev. J. B. Wakeley for "Lost Chapters," etc. We copy from the original manuscript:

“It was customary for Brother Williams on special occasions to invite a party of ministers and their wives to take tea with him. He would not sit at the table with them, but he and his good wife Molly would wait on the guests. I had the honor to be present on some such occasions. The table, spread with taste, and covered with specimens of Molly’s culinary art in viands and confectionery, would elicit praise in act and word from the gratified guests. The good humor of Brother Peter would break forth in anecdotes of former times, when the persecuted Methodists met in the old John-street Church. At one time he related ‘they were hooted at by the soldiers, and disturbed in their solemn exercises. On one occasion said Brother Williams, ‘The soldiers would crowd around the door when the sisters were coming out, and cut their dresses.’ ‘Once at a love-feast, in the evening, when we had the doors locked, and had a good meeting inside, the wicked ones outside dug a pit opposite the door, and when the folks came out they tumbled into it in heaps;’ but this was digging a worse pit for themselves, for when the commanding officers heard of these doings the perpetrators were punished.”

CHAPTER V.

FORMATION OF THE FEMALE MISSIONARY SOCIETY.

Formation of Female Missionary Society, 1819—List of Officers and Managers—Pastor's Wife, 1820—Visits among the Poor—Rev. John Summerfield—Yellow Fever—Sickness—Death Visits the Family—Journal.

ON the 5th of July, 1819, "a number of females" met at the Wesleyan Seminary in Forsyth-street for the purpose of forming an Auxiliary Society to the Missionary Society of the Methodist Episcopal Church, which had been formed the previous April. The meeting was opened with prayer by Rev. N. Bangs, who afterward stated the object of the meeting. The names of those present are recorded in the first minute-book of the Society, in which appear the names of "honorable women not a few."

At a subsequent meeting a constitution was adopted.

The names of those composing this first and time-honored auxiliary we think worthy of record, and therefore extract them from the first annual report presented by Mrs. Mason.

- Mrs. THOMAS MASON, First Directress.
- " JOHN VANDERPOOL, Second Directress.
- " DOCTOR SEAMAN, Treasurer.
- " CAROLINE M. THAYER, Secretary.

MANAGERS.

Mrs. Thomas Carpenter,	Miss M. I. Morgan,
“ William Myers,	“ Susan Lamplin,
“ A. Shotwell,	“ Susan Brewer,
“ J. Ketchum,	“ Eliza Higgins,
“ J. Westfield,	“ Maria Arcularius,
“ Peter Badeau,	“ Eliza Seaman,
“ Doctor Gregory,	“ Eliza A. Anderson,
“ Wm. Duvall,	“ Anna Williams.
“ Ezekiel Halsted,	“ S. Boyce,
“ W. B. B. Young,	“ Clarissa T. Nichols,
“ J. B. Gascoigne,	“ I. A. Low,
Miss Rebecca Burling,	“ Harriet Donaldson.

A committee was appointed, consisting of Mrs. Thayer, Mrs. Mason, and Miss Brewer, to prepare an address to the “female members and friends of the Methodist Episcopal Church.” A copy of this address (preserved on file, and probably composed by Mrs. M.) is before us. After speaking of the growing wants of our own country, the sacrifices of missionaries, etc., it continues :

“ Shall we, who dwell in ease and plenty whose tables are loaded with the bounties of Providence, and whose persons are clothed with the fine wrought materials of the eastern loom ; shall we, who sit under the droppings of the sanctuary, and are blessed with the stated ordinances of the house of God, thus highly, thus graciously privileged, shall we *deny* the small subscription this institution solicits, to extend the bare necessaries of life to our dear brethren who are spending their strength and wasting their health in traversing dreary mountains and pathless forests to carry the glad tidings of free salvation to the

scattered inhabitants of the wilderness? From the days of Joanna, the wife of Chusa, and other pious women, who ministered of their substance to the Lord to the present period, female charitable institutions have experienced the peculiar smiles of a gracious Providence.

“*We* are not called to the more arduous employments of active life; we are exempted from the toils and cares of official stations in the Church; but God has, nevertheless, required of *us* that our all should be devoted to his service.

“Let us imitate the pious Phebe, who was a servant of the Church; Mary and Persis, *who labored much in the Lord*; and those other godly women of the apostolic age whose memory still lives in the page of inspiration; let us leave nothing unattempted that promises to promote the advancement of the Redeemer’s kingdom.”

In this new enterprise Mrs. Mason entered with holy zeal, anxious for the spread of the Redeemer’s kingdom. This most efficient Auxiliary continued in operation for near forty years, during a great part of which Mrs. Mason was Directress.

Her identity with this interesting Society will be traced in the subsequent pages of this book.

In 1820 the little family removed to 88 Chrystie-street, where the second child was born. About this time God in his good providence brought into the family circle a most efficient helper to assist in the increasing cares. In Miss Sarah Sickles Mrs. Mason ever found one ready to administer to the family

comfort ; and, through her faithful diligence, Mrs. M. was enabled to still attend to many public duties. Thus does the Lord open the way for those who put their trust in him. In one of Mrs. Mason's visits among the poor, a dying widowed mother besought her to look after her boys when she should have passed away. Mrs. Mason promised to do so, and after the mother's death secured a place for one, and took the other into her own family. This proved to be a great charge ; but faithfully and prayerfully Mr. and Mrs. Mason labored with him to fit him for future usefulness,* and in after years he acknowledged his indebtedness to their kindness, and expressed sorrow for his wayward conduct.

Mrs. Mason was still deeply interested in the missionary cause, and, by reference to the minute-book, we find that the managers' meetings were frequently held at her house during a period of several years. Much interest was manifested in the mission to the Wyandot Indians, and the sisters labored assiduously to collect necessaries for the various mission families. Among the names of donors are many whose children live to honor the Church, and labor for the cause of God.

In 1822 the family removed to No. 5 Chatham Square, in the lower part of which building was kept the "Book Room," in which Mr. Mason was still engaged. From correspondence still preserved, we find the interest taken by the preachers scattered north

° This lad, when grown to mature years, held a position of trust under government, namely, Consul to Tangiers, Africa.

and south in having good books published, and their eagerness to receive them in their isolated positions.

In May, 1822, a third daughter was added to the family circle.

During 1821-2 the youthful Summerfield was in New York. His eloquent persuasiveness attracted crowds to his preaching. He was ever a welcome guest to "Sister Mary," as he familiarly called Mrs. Mason. His devoted piety and warm heart awakened a bond of sympathy between them. Often before preaching he would come in and call for "a cup of Sister Mary's good tea." Mrs. Mason ever spoke of him in terms of glowing admiration. His kindness to children was a pleasing trait of his character. Knowing this, the good friends engaged in the Sabbath-school besought him to preach a sermon to parents. He consented—the house was filled, many attending from curiosity to hear what this young bachelor could say about training children. After the opening exercises Mr. Summerfield arose, and proceeded to read Wesley's sermon on the subject, remarking that it contained his own sentiments, and was much better than anything he could produce. The disappointment of the congregation can be better imagined than described.

FROM MRS. MASON'S JOURNAL.

"*January 1, 1821.* On the opening of this new year I desire to call to remembrance some of the unrecorded mercies of God, both temporal and spiritual, bestowed upon me in the last four years. But,

O my ungrateful soul! how many have passed by thee unheeded, how many totally forgotten, and how many but too faintly impressed on the tablet of memory. Forgive, my gracious Master, this inattention to thy goodness, and awaken in my poor dull heart a more lively gratitude for all thy benefits.

“ Among the most valuable temporal gifts I must rank my dear partner, Thomas Mason, to whom I was united on the 28th day of April, 1817. I then was convinced it was the will of my heavenly Father that I should change my situation in life, and that this was the partner he had provided for me; and after this long experience, I am more than ever convinced our union was of the Lord. I have been blessed with two lovely children; the oldest was born August 10th, 1818, and the youngest July 29th, 1820. Both are very healthy, and possessed of uncommon activity for their ages. I have been supplied with food and raiment convenient and sufficient for myself and family, and a comfortable dwelling. In general we have been blessed with good health. Some afflictions have been, by a merciful Providence, mingled in my cup, as useful medicines calculated to promote the health of the soul. I think I feel as sincerely thankful for the trials I have been permitted to experience as for the most apparently prosperous circumstances, and therefore I desire to record them among the mercies I have enjoyed. After nearly four years' experience of married life, I am convinced it is fraught with more severe and numerous trials than are in general to be met in a single state. But, if the union has been

formed by prayerful inquiry of God, and a conviction of divine approbation, blessings will be added, which those in a single state cannot expect. Among the chief of these is a companion whose heart shall be as thine, and in whose bosom the secrets of thy soul may be intrusted with perfect confidence; whose sympathetic attentions will smooth the rugged path of life, whose enjoyments shall increase thy own, and whose Christian life (particularly private life) and godly conversation shall provoke to love and good works, and be as so many helps through this wilderness to a land of everlasting rest. If children be added, how is every domestic enjoyment increased!

“ ‘ Delightful task ! to rear the tender thought,
And teach the young idea how to shoot.’ ”

“ What blessings in single life can be compared with these ! and even the anticipations of the heavenly inheritance are sweetened by the hope of meeting those so dear to us on earth in that kingdom, never to be separated again. By such considerations, I think it must be acknowledged the married life (with *all* its trials) is the most profitable and happy. I bless the Lord for granting me these comforts, with the addition of Christian acquaintance and friends, with whom my soul has often taken sweet counsel.

“ ‘ How do thy mercies close me round !
Forever be thy name adored ;
I blush in all things to abound ;
The servant is above *her* Lord.’ ”

“ To recount the many spiritual blessings of which I have partaken would be impossible. Min-

utes in quick succession come, but blessings quicker still.

“The first year of my marriage was a season of sore temptation, and the enemy of my soul tried very hard to draw me from my stronghold, and plunge me into sin; but, glory be to the Captain of my salvation! though tried as by fire, and that in my weakest part, I was enabled to stand, and through grace, to come off more than conqueror. This conquest has had, I think, a tendency to establish and ground me in the faith. Though my soul has, since that time, been often cast down, yet I thank God I have not cast away my confidence.

“Many spiritual helps have been afforded me; among the number I desire to name the following: A female prayer-meeting, in which I have often met and enjoyed the presence of my blessed Master. Here I must give God the glory for the victory over a spirit of bondage that has often oppressed my soul, and at one time was near causing me to make shipwreck of faith. I mean, a man-fearing spirit. So harassed was I by it, that when in any meeting or place where I thought it probable I would be called upon to exercise by prayer, or speaking publicly, I would hide myself in the most obscure corner, and there sit trembling, sometimes with the perspiration in large drops on my forehead, for fear of being called upon to take up my cross. I finally began to think of joining the Friends' Society, where I need only exercise as I pleased, and found it easy.

“So much was I pleased with this self-indulgent

doctrine that I even refrained from secret prayer, excepting I found my soul drawn out in a very particular manner. My class was neglected on the same principle, and I only went when I found I could speak with ease. I began in like manner to neglect every means of grace, and attend to duties only as I found a particular impulse to perform them. O fallacious and soul-killing doctrine! how far it would have carried me I know not: I think probably down to hell, if my long-suffering and most merciful God had not by the true Spirit enlightened my soul, and shown me that pride was at the bottom, and my fear of taking up my cross was only because I feared to expose my want of spiritual life, or of making errors which my associates might criticize upon. I saw that by indulging this doctrine I was bringing darkness and deadness upon my soul, by keeping from the many helps with which the Lord had favored me. I do desire to ascribe everlasting praises to my gracious Master for his long-suffering and tender mercy toward me at this season.

“Surely I should account it salvation, for had he totally withdrawn his Spirit from me I might have been lost. It was in his light I saw light, and by the enlightening of his Holy Spirit I was given to see from whence I had fallen, and whither I was wandering and drawing others after me. I was by it convinced that unless I denied myself, and took up my cross, I could not be a disciple of the blessed Jesus. We cannot be said to take up our cross in the performance of duties when those duties are easy

and pleasant. We must deny ourselves, and take up our cross in those things that are trying to flesh and blood, but approved by the Spirit of God. I now promised the Lord that I would, by his grace helping me, be faithful, and no more refuse to confess him, whether in public or private; and I now bless his holy name I have been enabled to do so, nor do I think for four years I have refused to pray or speak in public when called upon, if my bodily strength would permit. In the prayer-meeting before mentioned my resolution was put to the proof. My dear sisters thought proper to appoint me their leader. I would have declined, if I dared, on account of my inexperience and unworthiness, but the Lord reminded me of my former covenant, and I bowed in submission, and he was pleased to manifest his presence and approbation at every meeting. I was also called upon to exercise the gifts he had bestowed upon me in sundry ways; sometimes in leading a class, by exhortation or prayer in my school, in the Sabbath-school, or in several societies, of which I was a privileged member, but particularly in a select meeting where a number were united to pray for a deeper work of grace on their souls, even their entire sanctification. Here the Lord has sometimes almost overpowered me by his love.

“At one time, when earnestly engaged for a clear witness of the sanctifying power of the word, which I had lost, or which was darkened some time before, he was pleased to speak with power to my inmost soul: ‘I will, be thou clean.’ By faith I was enabled to re-

peat 'I will' several times, and it was again answered, 'According to thy faith be it done unto thee.' A flood of joy and peace broke in upon my soul. I told my brethren and sisters present how good the Lord was to me, and how precious his love was to my soul ; but I was not as explicit in describing the work the Lord had wrought upon my heart as I ought to have been. However, I was permitted to enjoy this blessing for several weeks. But now, I dare not say I enjoy as clear a witness of the sanctifying power of the grace of God upon my soul as I did then ; but I am filled with an uninterrupted peace, and I feel no condemnation, only I lack that bright manifestation of the infinite love of God. I have for a year past been uncommonly impressed with a sense of the shortness of time, and the vanity of earthly compared with eternal things. Lord, help me so to number my days as to apply my heart unto wisdom !

"*Sabbath, March 23, 1821.* Through the great mercy of my heavenly Father I have been permitted to enjoy another of the days of the Son of God upon earth. It has been a feast-day to my soul. I was permitted to hear the Gospel trumpet sound, and to partake of the Christian passover, the sacrament of the Lord's Supper, for the first time in many months.

"Since the last record was made in my journal I have been confined to the house, and most of the time to my bed, with a severe bodily affliction. Part of the time I suffered extreme pain, and could not

bear to move or be moved. The pain of body I endured, concern about my little family, particularly my babe, who was on the breast, and the probability of being confined a long time, were very trying to my patience ; but, praises to my heavenly Father ! I found his grace, as heretofore, more than sufficient. My soul was brought into that state of resignation to his will as to pray that the affliction might not be removed until it had accomplished the thing for which it was sent. I was comforted, soon after I was seized with this bodily distress, with the promise that all things work together for good to them that love God.' I felt the assurance of his Spirit witnessing with mine that I did love him, though not in that measure I desired. I felt the need of being humbled, and being brought to feel my utter dependence upon the arm of Jehovah. This affliction, I had no doubt, was sent for this purpose, and I felt grace to thank the Lord for its merciful appointment.

“ I praise the Lord I was enabled to endure the greatest bodily pain I ever endured for such a space of time without a murmuring thought, or, I think, an impatient word. Though I did not enjoy any extraordinary manifestations, my soul was calmly stayed upon the Lord, and I lay as clay in the hands of the potter, to be formed to any shape He pleased. There appeared at times some probability that I should not recover. I desired the will of the Lord might be done, but felt an anxiety about leaving my dear companion and children ; that I think will be taken away

if I should be brought to the trial. I think the Lord does not bestow premature or unnecessary grace. All we can expect is grace equal to our day. He has promised with every temptation to make a way for our escape, and with every trial to add grace to bear it. This is all we can expect, and by looking for the grace without the trial we embarrass our souls with needless care, and expose ourselves to painful disappointments. I have often brought darkness upon my soul in this way. But, bless God! I can now see the devices of Satan in this, and understand the words of our Lord, that 'sufficient unto the day is the evil thereof.' All I desire is an acquiescence to the Divine will.

"I thank God for what my soul enjoyed this day under the preaching of my dear companion, and in keeping the feast of the Lord as enjoined by the Apostle Paul in the fifth chapter, seventh and eighth verses of the First Epistle to the Corinthians: 'Purge ye out, therefore, the old leaven, that you may be a new lump,' etc.

"*Monday, March 25.* Throughout this day I felt in some solemn sense the Divine presence, but I have to lament my weakness in allowing the cares of my little family and other incidental causes to deprive me of that intimate communion I might have enjoyed by a more faithful discharge of my private duty at a throne of grace. Here I find I am too often deficient. Lord, grant to quicken me in the inner man, and help me to watch more faithfully unto prayer!

“ *Sabbath, April 1.* This day eleven years ago, weak in body but strong in faith, I left my father’s house to come to this city, (then to me a land of strangers.) At the call of the Lord, like Abraham, depending only on the arm of Jehovah, and trusting his promises, I loosened my hold of every earthly stay, and cast myself wholly on the protection of God. It was indifferent to me where I labored if it was in my heavenly Father’s vineyard, or how I was employed if it was in his service, or how I was rewarded, if I enjoyed but the smiles of his approving countenance. Happy simplicity of first love! Content to wear the meanest apparel, and endure the roughest fare, I lived by faith and not by sight,

‘ Little and unknown,
Loved and prized by God alone.’

“ But, alas! how has my mind been since entangled by the cares of life, increased acquaintance, new-formed attachments, and numberless nameless circumstances.

“ ‘ Our dearest joys, and nearest friends,
The partners of our blood,
How they divide our wavering minds,
And leave but half for God.

“ But, O my soul, what abundant cause hast thou to praise the Lord for his long-suffering, his tender mercies and providential care of thee in that time. ‘ Praise him, O my soul, and forget not all his benefits.’

“What could I desire more than the Lord hath wrought for me? He hath made my enemies to be at peace with me, hath given me some of my greatest persecutors and most of my family to go to heaven with me. He hath abundantly blessed my weakest efforts to serve him, and encouraged my heart by showing the fruit of my labors. I have been clothed and fed, and have lacked for no good thing. Surely the lines have fallen to me in pleasant places.

“ ‘ Here I’ll raise mine Ebenezer ;
 Hither by thy help I’m come ;
 And I hope, by thy good pleasure,
 Safely to arrive at home.’ ”

“ *Thursday, June 21, 1821.* My mind has been, through the whole of this day, exceedingly depressed. I feel, thank God, not willing to rest here, but rather to do violence to my poor dull heart, and force it to a throne of grace, and there spread it before the Lord. Who can better amend and quicken my heart than God, who made it? and who more willing or more worthy to receive my soul than Jesus, who ransomed it by his own blood? Because he lives I may live also. I will. Felt my mind exceedingly burdened at a view of the want of zeal in the missionary cause. I felt a kind of impatience because I could not get my dear sisters to view the importance of it as I did. O how unlike the long-suffering and forbearance of my blessed Master with me! How patiently he bears with my short comings, and my slowness of heart to believe! How often has he come

seeking fruit from me, and finding none, (or only unrighteousness,) yet has he spared the cumberer, and has not said, 'Cut it down.'

"*Sabbath, Sept. 22.* Felt through this day a measure of that peace the world knows not of. In the morning heard my dear husband preach, and felt my soul drawn out in prayer, that the Lord would enlighten his mind, and help him to declare his whole counsel to the people; felt my own soul blessed under the word, and heard several say they never heard Mr. Mason preach a better sermon. But it was the Lord; to him be all the glory!

"In the afternoon attended the Sabbath-school. Heard one soul (who had been seeking the Lord sorrowing for several months) declare she had found him, whom her soul so ardently desired, on Monday night last in private prayer. She is a white woman, aged twenty-eight. Only knew her letters when she entered the school three months ago, and can now read with considerable ease. Two more have lately entered the school, one carrying a baby in her arms. May they also find the Lord in learning to read his word!

"*Sabbath, Oct. 21.* A month has now elapsed since I have recorded any of the dealings of God with my unfaithful heart. In that time my mind has been variously exercised. I have enjoyed, though utterly unworthy, that peace of God that passeth understanding. But O! 'for closer communion I pine.' I long for the abiding witness, that I dwell in Christ and Christ in me; that all my ways please the Lord. I

sometimes struggle for it, but, alas ! I either do not seek diligently for it, or I do not seek and expect it in the right way, or surely I should obtain. But I think the constant breathing of my soul is for holiness ; and I feel an assurance, if I am faithful in the use of the means, the Lord will answer his Spirit's cry in my soul. Amen, and Amen.. Come, Lord Jesus, and come quickly into my heart.

“ *Wednesday, Oct. 24.* This day much engaged in domestic cares. . Found no time for closet exercises, which neglect invariably brings deadness on my soul ; and yet, alas ! how prone to let trifles interfere.

“ In the afternoon met the Female Missionary Society in my own house. Some of the managers complain it is hard work to obtain money for this best of causes, the spread of the Redeemer's kingdom. Ah ! how many pray insincerely for this who will not help it forward by the sacrifice of a single dollar in a year.

“ *Thursday, 25.* This day felt my mind comfortably stayed upon the Lord ; had but little time for private prayer. In the evening heard my husband preach in the room of a sick sister from, ‘ I am ready to be offered ; the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith ; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.’¹ My dear companion was greatly assisted, and the Lord was present of a truth. Every soul present, I believe,

was blessed. My soul felt it good to be there, but I did not feel that joyful sense of divine love that my heart is panting after. I dreaded the cross of being called upon to pray, but was in hopes, there were so many brethren present, my Thomas would forget me ; but I was disappointed. I never felt more unprepared for exercising in public ; but the Lord's strength was made perfect in my weakness.

" *Friday, 26.* Through this day I was supported by that calm sense of the presence and goodness of God which neither elevates the mind by rapturous joy, nor suffers it to be depressed by gloomy anxieties. At my class in the evening I felt stirred to double my diligence, especially in private prayer, and reading the Holy Scriptures. Blessed Lord ! When shall I be and do as I ought ?

" *Sabbath, 28.* Though indisposed in body, went to meeting in the morning, but had to return in the middle of the sermon and go to bed.

" In the afternoon attended the Sunday-school. Though regular in outward duties, my soul has been barren and unfruitful. I feel I want the quickening influence of the Holy Spirit ; but how shall I obtain it ? *by faith.* Lord, help my unbelief !

" *Sabbath, Feb. 24, 1822.* By the abundant mercy of my long suffering God, I have been permitted to see the commencement of another year. Here will I raise mine Ebenezer, for hitherto the Lord hath helped. On examining my spiritual state with what it was a twelvemonth ago, I blush at the little if any progress I have made. My soul has gone its round of duties

like the wheels of my watch, without making any sensible advancement. I stand seemingly where I then stood, deploring my unfaithfulness and want of zeal. I cannot perceive, through the unnumbered mercies and precious privileges I have enjoyed, any attainment I have made, but a deeper acquaintance with my own heart, which I think has had a tendency to make me take more patiently the unjust and unkind treatment of those who have dealt hardly with me without a cause. I believe the views I have had of my utter unworthiness of any favor from God or man have made the blessings I have received far sweeter, and the persecutions I have endured less afflictive, than they otherwise would have been. My God, continue to humble my spirit within me, until my soul shall melt in thy presence, like wax before the sun, and be thus prepared to take the impression of the whole image of my blessed Redeemer. The preparation of the heart is of God, and this, I believe, is the preparation my soul requires, to receive the blessing I so ardently desire; namely, the whole mind of Christ to be implanted in me. O! why is the blessing so long delayed? Because I cannot yet receive it as a little child. How strange that I should thus so plainly perceive my privileges and not embrace them, so plainly see the hindering cause and have not faith to overcome! 'Tis cursed unbelief, that will not let my Saviour take possession of my heart.

“*October 27, 1822.* My poor irregular diary is but too true a picture of my inconstant and forgetful

heart ; ever designing to quicken my progress in the heavenly race, but halting by the way ; daily tasting that the Lord is gracious, but forgetting to acknowledge it. Since the date of the last record in my diary, I have had much cause to magnify the name of the Lord. He hath blessed me with another little daughter, who was born on the fifth anniversary of our marriage. Previous to her birth my soul was exercised with distressing apprehensions of suffering and death, which made me pray more earnestly for Divine support in the trying hour. The Lord heard my feeble cry, and answered me in every particular of my request. I call my babe Anna, after the good old prophetess, and O, may she not only possess the name but the spirit of that aged saint."

During part of 1822 the yellow fever prevailed, causing desolation and death, especially in the lower part of the city. Much suffering ensued. In common with many families a temporary removal was made to the upper part of Hudson-street, called Greenwich Village. The infected district was shut off by a barrier. By an entry in Mrs. Mason's journal we note her thanksgiving that none of her family had fallen a prey to the destroyer.

" Since the last of the month of July God has been scourging our guilty city with a distressing pestilence ; but in the midst of wrath he hath remembered mercy, for such has been the progress of infection that it might be marked, and almost in every instance notice was given of its approach, so that the citizens in general might escape. One of our oldest

and most worthy brothers fell a prey to the disease in its most virulent type. To a brother who stood beside his bed, he said, 'I have been striving to serve the Lord for more than twenty years, and now that I look back upon my life I see many errors, but the blood of Jesus has washed them all away, and now I have a bright prospect of heaven and eternal glory ;

'Not a cloud doth arise to darken my skies,
Or hide for a moment my Lord from my eyes.'

"Thus died good John Taylor, closing half a century's Christian experience with a shout of glory to God. How different to the death of many of whom we have heard, who were hurried away by the same distressing disorder. Some awfully blaspheming the name of their Maker while grappling with the king of terrors.

"*Monday, 28.* This day my little Anna is half a year old. May the Lord enable me to nurse the precious plant for the paradise above! She is a child of prayer, dedicated to the Lord before she breathed the vital air. May she be a plant of the Lord's right hand planting, to be transplanted in heaven, in his own good time!

"The good Lord has been pouring a most refreshing rain upon our city to-day and yesterday, and the destroying angel seems to have sheathed his sword. The exiled citizens are invited by the Board of Health to return to their deserted homes. O! may they return with hearts fraught with gratitude to a long-suffering God, who doth not afflict willingly. May I,

for one, by divine aid, take the cup of salvation, and calling upon the name of the Lord, pay my vows before him in the great congregation.

“*January 1, 1823.* Here may I, with praises to my great Preserver and Comforter, record the close of another year. Through His abundant mercy, death has not been permitted to enter our dwelling, though he has slain hundreds around us. I review the scenes of another year, and see its hours, days, weeks, and months strewed with temporal and spiritual mercies; but what returns have I made? Alas! how cold my love, and how unprofitable my life! To the eye of my fellow-creatures, perhaps, I may have seemed to be active in doing good; but when I strictly search my heart, I find my best performances need to be washed in the blood of the Lamb, to make them acceptable to God; and in all my acts I may cry out with the poet, ‘Ev’ry moment, Lord, I need the merit of thy death.’ I find so much of self still within me! It is my most subtle and powerful foe. Lord, grant me complete victory over it!

“*January 17.* My soul has been this day more than usually drawn out to God in prayer that he would revive his work; particularly previous to going to my class, I felt much enlargement of heart in pleading with him for a blessing upon our class, and I felt an assurance in my soul that my prayer should be answered. But when I came to the class-room door the accuser of the brethren met me with his fiery darts, and for a moment shook my faith, and caused me to weep and lament before the Lord for

my unfaithfulness and want of a Christian spirit ; but thanks to my adorable Master, who gave me to see the devices of Satan, and to prove him a liar. Our good and gracious God poured out his Spirit upon us in such a manner as I have not seen in several years. It came like a mighty shower, constraining every heart to shout aloud for joy. My body was nearly overpowered with the fullness of my soul. I was called upon to conclude the meeting, but the spirit of supplication was for a few moments withdrawn, and love and joy overflowed every soul, and one general gust of praise filled the room. 'Twas heaven begun on earth. O! glory to God and the Lamb for this gracious visit!

“ *Sabbath, 26.* Blessed be God! I still find love is sweetly operating upon my heart, and subduing evil desires, and bringing into captivity to the obedience of Christ every thought of my heart.

“ *Sabbath, Feb. 17.* This has been a feast-day to my soul. At the table of the Lord I was fed with manna from heaven, and abundantly refreshed with the wine of the kingdom. Previous to administering the ordinance, my dear companion preached from Acts ii, 42, ‘ And they continued steadfastly in the Apostles’ doctrine, and in fellowship, and in breaking of bread, and in prayers.’ The Spirit of the Lord attended the word with great power. For four hours the windows of heaven seemed to be open, and the saints sat under the droppings of the sanctuary with great delight, while his banner over them was love,

— “*Sabbath, March 2.* The language of my heart still is, Glory to God in the highest! I was privileged in the morning, with hearing Brother Washburn from Psalm xl, 123, ‘I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.’ It seemed to be a time of refreshing to the people of God; but my soul was listless and dull. I had my rest disturbed the night previous with two of my children who were slightly indisposed, and in consequence I felt heavy.

“My heart has been exceedingly pained this day in visiting the abodes of poverty and disease. In the morning visited, in company with my husband, a poor woman far gone in consumption. She lives in a garret, scarcely sheltered from the elements, with hardly covering or food sufficient to sustain the quivering spark of life, that must soon be extinguished by the cold hand of death. She is without a comfortable evidence of her acceptance with God, but I believe is seeking it, with a penitent and contrite heart. From the Sabbath-school I went to visit a distressed family in a cellar, where we were informed they were baling out water all day. A picture of greater wretchedness I never saw, and more ignorance in spiritual things I never found. They were given a Bible, some apparel and money, with some suitable advice. May the good Lord, by his own

Spirit enlighten their dark understandings! A few days since my duties in the Female Assistance Society called me to visit the rich. Contrasting the scenes of opulence, of folly, and of vanity, with the sights of poverty and distress my eyes have beheld this day, excites in my soul gratitude to Providence for the middle path marked out for me. O Lord, grant me neither poverty nor riches!"

"*Sabbath, June 23.* Heard Brother Ketchum preach a searching sermon this morning. In the afternoon heard my dear husband preach a funeral sermon, occasioned by the death of Sister Jane W., from 1 Thess. iv, 13: 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.' Three years ago, late one evening, Mr. Mason was called to visit a young woman supposed to be dying. He immediately went. It was Jane. Three skillful physicians had withdrawn their attendance, and gave her up to die. On inquiring into her spiritual state he learned she once professed religion, and belonged to class; but gay company, with other circumstances, had alienated her soul from God, caused her to absent herself from class and the means of grace, and she now was without hope or any apparent concern about her soul. At breakfast next morning Mr. M. mentioned her case to a young physician who at the time resided with us. He visited her, and prescribed for her complaint. For several days the struggle between life and death appeared very doubtful. Mr. M. visited

her daily, and it pleased the Lord to awaken her to a sight of her awful situation. I called to see her one day, when she was apparently dying, her room filled with weeping friends, whom she was exhorting in the intervals of her extreme pain not to put off the day of repentance to a death-bed, as she had done. Her agony of mind and body was indescribable. But it pleased the Lord to disappoint death that time of his prey. The prescriptions of her young physician, whose indefatigable attention confined him to her bedside almost continually, night and day, for a week, were blessed to her recovery; but her convictions for sin and desires for salvation did not disappear with a release from bodily suffering. On the contrary, they strengthened and deepened with her prospects of returning health.

“One evening while Mr. Mason was at prayer by her bedside it pleased the Lord to remove the burden of sin from her soul, and to fill her mouth with praises. She was raised to health and active life once more, and for a season apparently ran well in the heavenly race. She united herself to Mr. Mason’s class, and by her walk gave evidence of the sincerity of her Christian profession. After some time, however, she appeared to slacken in attendance on her Christian duties, and her mind became oppressed with doubts and fears. On her class-leader’s inquiring the cause, she very candidly owned she had suffered herself to be drawn from her steadfastness by young company, and had grieved the Spirit of grace by refusing to acknowledge the Lord in their pres-

some. She declined in her attendances on church and
 foreign visits and conferences and withdrew to her
 father, who could not be persuaded again to renew a
 course, including her unwelcome to appear among
 the people of God, and her fears that her associates
 would have no more confidence in her. After several
 fruitless attempts to draw her back to the path of
 duty, her Christian friends in discouragement left
 her to her fate. But it appeared the Lord had not
 quite given her over. It pleased him in mercy to
 her soul to let the affliction cease some months
 after. Mr. Mason was again called to see her on
 a sick bed. There appeared but little hope of life,
 and she seemed to despair of ever recovering the
 favor of God. She complained of her hard heart,
 though she was almost incessantly over a view of
 her iniquities and ingratitude. At this time I
 visited her, and endeavored to direct her disconsolate
 soul to the comforting promises of the Gospel; but
 she put them all away, saying she was given over to
 hardness of heart. But we could not believe this
 while with evidence of the workings of the Spirit of
 God appeared in her. She was again pronounced
 unwelcome to her physicians and instead of en-
 couraging the hope her father set in the Gospel, she
 seemed satisfied with the hope of life. The next
 time we visited her she seemed to have returned
 with recovering health to her former vanity and love
 of the world, but the Lord did not suffer her to re-
 main in this state long. She was again brought to a
 sick bed, and her friends, fearing she would die, came

1842
The following is a list of the names of the persons who were present at the meeting of the Board of Directors of the Bank of the City of New York, held on the 15th day of January, 1842.

Mr. J. B. Thompson
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CHAPTER VI.

ASSOCIATION FOR LYING-IN-WOMEN.

Asylum for Lying-in Women—Appointment of the Association—
 Council—John A. Kimball—Jenssen and the City—New Light—
 Society—Rev. James A. Kimball and the Women—Rev. Henry
 George—Residence of the Association—Lectures—Visit of
 Rev. William L. Garrison—Lectures—Council—The Inventive
 Machinery Society—Cross Street—Rev. Samuel May—Rev.
 J. A. Kimball.

During the year after the Asylum for Lying-in-
 Women a most useful and valuable society was estab-
 lished. Mrs. Mason was one of its first Managers, and
 her influence was felt in every department of the work
 for the young and old alike. The first meeting was
 held on the 1st of January, 1845, at the residence of
 Mrs. Mason. The number of members at the first
 meeting was twenty-five. The society was organized
 with a view to the relief of the poor and
 destitute. The society was very successful
 in its work, and Mrs. Mason was one of the
 most active and useful members. The
 society was organized on the 1st of January, 1845.

Mrs. Mason was one of the first members of
 the Association, and she was one of the most
 active and useful members. She was one of the
 first to be elected to the office of Secretary.

It was the duty of the Association to provide
 for the poor and destitute, and Mrs. Mason was
 one of the most active and useful members.

Conference, Mr. Mason having served in the Book Room eight years, was not returned. At the New York Conference of that year he was appointed to the Allen-street Church, to the parsonage of which they removed. In November following, Mr. Mason's health failing, and having also a great anxiety to see his aged mother, he decided to take a trip to his native State to spend the winter. Rev. Stephen Olin, being also in poor health, accompanied him, the journey being performed from New York to Charleston on horseback. From Mr. Mason's journal (kept during this journey) we find many interesting details of how they were entertained at the houses of members of the Society, how they visited Bishop George, how they held meetings when they tarried over night, or a day or two to rest. This winter was a time of sore trial and affliction to Mrs. Mason, for sickness and death invaded the household. Little Anna, not yet three years of age, a child of lovely disposition, and whose heart seemed bound up in heavenly things, was taken suddenly ill with a disease which terminated fatally in a few days. Deep sorrow to be borne without the usual support of the husband. Well for her she knew on whom to lean, her blessed Saviour, who had never forsaken her in the hour of need. The eldest child, Mary, who dearly loved her little sister Anna, grieved most piteously at her death, passing sleepless nights, and refusing to be comforted. In a week's time she too was stricken by disease, which brought her to death's door, requiring all the devotion and energy of a mother's love for many weary weeks.

In mercy, God spared this darling first-born to greet her father on his return in the spring.

EXTRACT FROM JOURNAL.

“*Tuesday, Feb. 1, 1825.* This morning, at a quarter past three o'clock, my lovely little Anna was recalled by her heavenly Father. This, I think, was the keenest trial I ever was called to endure ; but, blessed be the name of the Lord, I have found his grace more than sufficient in this trying hour. She was dedicated to the Lord before she was born. The day she was seized with her death-sickness I had her with me to meeting. When we returned she appeared the picture of health, and was uncommonly animated. But in about an hour she complained of being sick, and told me I must send for the doctor. I did not think her very ill, and sent her to bed as usual. She soon called me, and I found her very sick at her stomach. I used some remedies, but she appeared to grow worse through the night. Early the next morning I sent for the doctor. For three or four days he thought her disorder no more than a cold. But on the seventh day there was but little hope of her recovery. The disorder proved an inflammation of the lungs. My mind was sorely exercised on the painful occasion. Mr. Mason had been from home several months for the benefit of his health. She was an uncommonly pleasant and interesting child ; I did not know how to give her up, though I had endeavored in a particular manner always to dedicate her to the Lord ; yet now, with strong cries and tears, I besought him

to spare her to me a little longer. I thought I had faith to believe he would, and could not be persuaded, until I closed her eyes in death, that she would not recover. But then I could say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' She was but two years, nine months, and three days old when she died. But though so young, she took great delight in going to meeting, and when at home, in holding meetings with her brother and sisters, where she would often pray. The third day of her sickness, when leaning over her cradle, I saw her moving her lips, and listening more closely, I heard her repeat a part of the Lord's Prayer, after which she said, 'God bless my dear father and mother, and my little brother and sisters, and make me a good child.' She often spoke of going to church, and of the preachers, of Brother Sandford in particular, who was the last one she heard preach.

"The Sabbath but one before her death she appeared almost suffocated, but upon the application of half a dozen leeches to her neck she was speedily relieved. While the leeches were still on her neck she heard the bell ring for Church, and looking up in my face, said, 'Mother, 'tis Sabbath day, wont you let me go with you to meeting?' My mind was so engaged about *her* that I had forgotten it was Sabbath morning until thus reminded of it. She spoke much of her father, and would beg me sometimes to get her ready to go to him. For two or three days before her death a heavenly sweetness was manifested in her disposition, her words, and her manners. She

would speak to me so affectionately and respectfully ; and when in the last struggle, as I stood by her bedside weeping, she turned her eyes and looked at me most expressively, and then lifted them toward heaven, and breathed her soul away from earth, without a struggle or a groan. Death was there, but in his mildest aspect."

ITINERANCY.

At the session of the New York Conference in May, 1825, Mr. Mason was appointed to the "Croton Circuit," whither the family soon removed, going up to Croton in a sloop, and from thence twelve miles in a country wagon to a small village, (now New Castle,) where the stewards of the circuit had assigned them a house. Here was the beginning of a new experience to one who had never lived away from the conveniences of a large town. The duties of the circuit required the absence of the husband two weeks at a time, thus leaving the wife to assume most of the family cares. But little congenial society was to be found, and withal the dwelling was comfortless and cheerless. During the winter, which was very severe, it was with difficulty the family were kept warm, notwithstanding Mrs. Mason pasted "Advocates" over the walls to keep out the wind.

The handmaid of the Lord could not be idle. So a few children were taken to be instructed in connection with her own little girls ; and there are those living who can testify to the teachings given in one end of a room that served the threefold purpose of school-room, dining-room, and kitchen. A Sunday-

school was formed, where the mother took her little ones to join with the children of the village in receiving Bible instruction from her lips. During their residence here, the faithful friend of the family, Miss Sickles, joined class, her sense of unworthiness having deterred her from doing so before. The decided stand taken by Mr. and Mrs. Mason on the temperance question, especially in reproofing members of the Church engaged in the sale of liquors, brought upon them a storm of persecution, which rendered Mrs. Mason's situation during her husband's frequent absence peculiarly trying. Duties, however, were not left undone, and the good seed there sown was not without fruit; their most bitter persecutor years after acknowledging (with hearty thanks for their faithfulness) that his conscience never gave him peace until he gave up the unholy traffic. The spring of 1826 found the family tarrying at the house of good Uncle John, in New York, where the fifth child, Anna, (afterward the wife of J. M. Reid,) was born. On the assembling of Conference Mr. Mason was appointed to Newburgh Circuit, where he remained as Pastor two years. The circuit comprised at that time seven appointments: two on the Sabbath, (three miles apart,) and five on week days. Surely there was no time for idling here. A very comfortable residence was assigned them in a healthful location. Here, as elsewhere, Mrs. Mason was ever found active in the Church, a helpmeet indeed to her partner in his work. We find by referring to his journal that she accompanied him to dif-

ferent preaching places to assist in forming Sabbath-schools. Class-meeting was held regularly at the parsonage ; and in after years precious testimony of her zeal was given by those with whom she earnestly labored and prayed for the salvation of their souls. The Presiding Elder of the District was the honest and firm Daniel Ostrander, with whom "Sister Mary" was a favorite. Here, too, the venerable Bishop George was wont occasionally to rest in his wearisome journeys. "Sister Mary's" skillful hands repaired and cleansed his well-worn gray coat, which he familiarly called his "dust-bag." During one of these visits, taking one of the little girls by his side, he asked, "Can you write?" "A little," was the reply. The Bishop then, in a plain hand, wrote the following lines, to be copied and shown him on his next visit :

"What boys and girls in Germany delight to make,
Boys and girls in America delight to break."

The little fingers worked diligently over this moral lesson, anxious to meet the approval of the venerable Bishop. After the lapse of many weeks the well-known horse and rider stopped at the door, when the first salutation was, "Have you written the copy I gave you?" Dear old saint! what an impression his kindly words and venerable looks left on the minds of the children. The interest Mr. and Mrs. Mason felt in the missionary cause received a fresh impetus by a visit from Rev. James B. Finley, with the Indian chiefs "Mononcue" and the venerable "Between-the-Logs." They remained several days, holding meetings, relating their experience, etc., from

thence continuing their journey to New York, to attend the missionary meeting.

Mrs. Mason still continued to take an interest in the Female Assistance Society; and though absent from the city, she frequently wrote the annual reports. We give below one of these which we find in her handwriting:

TWELFTH REPORT OF FEMALE ASSISTANCE SOCIETY.

“In tracing the march of Christianity through the world, it may be observed that wherever she plants the standard of the cross she rallies around it associations for the amelioration of human suffering, as well as for the dissemination of divine light and truth; ever proclaiming on her way, Pure religion is, to visit the fatherless and the widow in their affliction, and to keep unspotted from the world.’ And it is a fact, which cannot have escaped the notice of the historian, that no such institution ever existed, however refined by human learning or exalted by human grandeur society may have been, where the Gospel had not previously shed its benign and saving influence. And perhaps there is no better criterion whereby to judge of the religious state of a community than the attention paid to the instruction and relief of its poor. This, is one, proposed by our Divine Master himself, in that memorable description of the last judgment contained in the twenty-fifth chapter of Matthew, wherein he shows that, not according to men’s professions, but according to their *works*, shall they be judged. Among

institutions of this description, which have long been the glory of our favored city, the New York Female Assistance Society has stood for the last twelve years, if not one of the most conspicuous, we believe not the least in usefulness, or the least approved by a Divine Providence. This Society carries in its design the moral improvement, spiritual instruction, and temporal relief of the necessitous sick poor.

“The season having again arrived when it becomes the duty of the managers of this institution to exhibit to its members and patrons a statement of its receipts and disbursements for the past year, they perform the task with mingled emotions. Very gratefully they acknowledge the receipts of the sum of — which they have faithfully appropriated to the relief of — individuals. Your managers have, by personal visits to the abodes of disease and indigence, endeavored to ascertain the just claim of every individual upon the funds of your Society, carefully guarding against affording aid to idleness and intemperance. They have not failed to endeavor to impress the mind of the applicant with the necessity of industry, economy, and upright conduct, but above all, with the importance of vital piety. And humbly trusting in the ‘Lord, who giveth the increase,’ they hope the seed thus sown shall not be found unproductive in the great and general harvest. Of the number thus visited, some have passed the bourne whence no traveler returns. To the most of these your managers have reason to believe to die was gain.

“But while your managers thus recount the encouragement with which they have been favored in the year just closed, they cannot restrain the tear of sensibility on the reflection that some of the resources for them opened by a superintending Providence are now closed forever; that hands which once liberally contributed to the support of this institution are now grasped by the cold hand of death, and tongues which were lately eloquent in pleading the cause of the poor now lie silent in the grave. Romeyn, Summerfield, and several others, whose lips once pleaded the cause of Christian charity, have been removed from their posts on the walls of Zion, and from argument and importunity in the cause of suffering humanity, have been called to their everlasting reward in the joy of their Lord. Such reflections would paralyze the exertions of your Board if they had not learned by experience to trust in Him who hath the hearts of all men in his keeping, and once more committing their cause into his hands, they take courage and go on.”

EXTRACT FROM JOURNAL.

“*Christmas day, 1827.* Awoke this morning under a sense of the goodness and mercy of God in sending his Son into the world as a sacrifice for sin; and though more than eighteen hundred years have revolved since the advent of his entrance into our world, the circumstances of his birth, with the prophecies foretelling them, are still kept in remembrance in the minds of his people by the providence of God, who has not suffered, through all the revolutions of

ages and nations, all the persecutions of his Church, and all the machinations of evil men and devils, the history of Jesus to be lost or obliterated. The same glad tidings that gladdened the hearts of the astonished shepherds on the plains of Judea encourage and gladden ours in this remote age and place. 'Glory to God in the highest!'

"This has been a good day to my soul. The babe of Bethlehem was present to bless and encourage his people in our love-feast in the morning, and at preaching at eleven o'clock.

"*April 3, 1828.* Since the last record in my journal I have had sore contests with the adversary of souls. Sometimes it seemed as though 'he would have me to sift me as wheat,' but I believe Jesus prayed, or made intercession for me, so that with every temptation a way was made for my escape. Thanks be to God for victory!

"We have been this day honored with the company of Elder Case and two Indian converts from the Chippeway tribe, among the Mohawks. A great door, and effectual, is opened here for the preaching of the Gospel. The red man listens with attention, and readily embraces the truth as it is in Jesus. Some hundreds in this place have been converted, and whole tribes have thrown aside the implements of warfare to embrace the cross of Christ, and in religious constancy appear more steadfast than civilized professors. It is a very rare thing to find an Indian backslider.

"*Sabbath, April 6, 1828.* Attended preaching twice

this day. In the morning felt dull and listless under the word. In the afternoon felt somewhat revived under the preaching of my dear companion from Isaiah lii, 1-4. He appeared to enjoy liberty in his own soul, and I hope the word was attended with power to some hearts. My own was strengthened and comforted.

"*May 1, 1828.* My soul still labors with oppressive care. A series of trials and temptations have weighed my spirit down, and I am often constrained to cry out, under sore conflicts with the enemy of my soul, 'Lord, undertake for me.' I often fear I shall one day fall by the hand of my enemy. The past winter has been the most trying and discouraging season my soul has witnessed for a number of years. The state of the Church in this place weighs much upon my spirits. Lord, help!

"*June 1, 1828.* My heavenly Father has, as usual, been much better to me than my fears. He has blessed us with another little daughter, born the 25th of May. 'My soul doth magnify the Lord, and joy in the God of my salvation.' Glory to his holy name for grace sufficient for our day!

"*June 3, 1828.* This day the New York Conference sits. A great change will probably be made in our situation, our appointed time having elapsed in this delightful station. Here we have passed two years. The Lord has been pleased to own the labors of my husband, and added about fifty to the Society. Believers have been much quickened, and backsliders in heart much stirred up; but it was

needful to lop off some dead branches, which have long had a name to live while they were dead. In doing this some party feeling was excited, but the Spirit of the Lord has hushed it into a calm. To him be all the glory !”

RESIDENCE IN TROY.

In the latter part of June, 1828, Mr. Mason was appointed Presiding Elder of Troy District. At that time the district was large, extending from Hudson, on the Hudson, to the Green Mountains, a distance of one hundred miles, the appointments being in several States. Here again was a strong trial of faith. An extract from her journal will show Mrs. Mason's feelings at this time.

“ *July 1, 1828.* I learn this day we are appointed to Troy District. I have promised the Lord I will not murmur, send us where he will ; but my heart is affected at the prospect now before me. To remove so far with so young a babe ; so far from my relations and friends, among entire strangers. To have my husband away more than three fourths of his time, with the prospect of so much labor and fatigue wearing upon his health, which is not very good. These things trouble me ; but I think I can say, Not my will, but thine, O Lord, be done.

“ *July 15.* Safely arrived in Troy, I raise mine Ebenezer and say, ‘ Hitherto hath the Lord helped.’ Amid hardships, fatigue, discouragements, and severe trials of mind, I have not been shaken from my steadfastness, nor suffered my heart to distrust the good-

ness of my heavenly Father, whom I know careth for me. My prayer has been, Lord, send us where thou wilt, but do thou be with us. My own health has suffered, and my babe's, by exposure and fatigue.

“*September 28, 1828.* This has been a good day to my soul. It is the second quarterly meeting we have enjoyed in this new station. My soul was greatly blessed in the morning in the love-feast; I could say, ‘I had sweet hopes of glory in my soul.’ In the afternoon we offered our dear little babe to the Lord in the ordinance of baptism, at the altar of the Lord’s house. I endeavored to offer her to the Lord on the altar of my heart, promising I never would make an idol of her, but endeavor to bring her up in the nurture and admonition of the Lord. We called her, after Mr. Wesley’s mother, Susanna Wesley. In the evening my dear husband called upon sinners to repent, and believe on the Lord Jesus Christ, that they might be saved. Some wept, but who believed the report we know not now; but I trust the word was not altogether in vain.

“This day we attended the funeral of my dear sister, Elizabeth Arthur. She was my oldest sister, in the twenty-seventh year of her age. She died in perfect recollection of mind, and we trust in resignation to the will of God.

“*November 21.* Reflecting on the many mercies of my heavenly Father toward me, and the recent admonition I have received in the death of my dear sister, I mourn over the littleness of my faith, and the slowness of my progress in the race set before me.

“*Christmas*, 1828. Precious Jesus! reveal thyself in my heart this day as the babe of Bethlehem. Spent the most of the day in holy exercises in the house of God. In the afternoon met our Sunday-school to exercise in singing.”

During the winter of this year, Miss Barnes, of Rice Lake Mission, Canada, visited Troy. She was accompanied by four Indian boys and two girls. Part of these put up with Mrs. Mason, who took great interest in the progress of the Gospel among this injured race. Some of these boys have since become preachers, and distinguished among their people. The latter part of the Conference year sore family afflictions visited the circle. Another infant was taken to the bosom of the Saviour. Again, too, was the eldest daughter prostrated by violent disease, and the father absent at the extremity of the district, and the roads almost impassable from snow-drifts. Prayer was the mother's only refuge; and, according to promise, God delivered her. Her own account of these trials and deliverances will be of interest here.

“*January* 1, 1829. I feel thankful that I am permitted to see this new year. O how precious time now appears! Had I back the hours I spent in the ball-room, or in as trifling a manner, how should I endeavor to improve them! May those still allotted to me on earth be strictly improved for eternity.

“ ‘O may I live each short revolving day,
As though it were my last!’ ”

“We have had an exhibition of our Sunday-school to-day, the first ever held in this place. It was a very

interesting occasion. The children were addressed by Brother Merwin, our pastor, and by my husband. The children sung several hymns selected for the occasion, and at the close each child received a cake and a tract. In the afternoon we met to form a Female Branch Missionary Society. The meeting was addressed by Brother Merwin. After adopting a constitution, the sisters were pleased to give me the office of directress. Lord, help me to be humble and faithful in it!

"*January 2, 1829.* My dear companion took leave of us this day, to be absent several weeks. It is extremely cold. I fear he will not be able to endure the severity of this weather. Our dear little babe is quite sick with the measles, and I feel my mind burdened with a weight of care. O that I could by faith roll my burden upon the Lord!

"*Friday, 9.* I was called this afternoon to visit Brother Merwin, our stationed preacher, who was apparently dying, given over by five or six physicians. I found his bed surrounded by his weeping family and a number of friends, watching the parting breath. As I entered the room the words of St. James occurred to me: 'The prayer of faith shall save the sick.' But when I approached the bed the case appeared hopeless. Every indication of a speedy release from labor and from suffering appeared in the countenance, breathing, and pulsation. My mind immediately reverted to the helpless condition of his family, and to the state of the Church in this place, and my heart said, 'Not yet, Lord! we cannot spare

him yet.' He could not articulate, but gave me to understand that 'all was well.' I asked him if we should pray with him; he nodded assent. A brother called upon the Lord, and I endeavored to succeed him. Under prayer there appeared some evidence of reanimation. The physicians were encouraged to proceed in their applications. For several days a doubtful suspense was felt by his anxious friends; but it pleased the Lord to restore him to such a state of convalescence as encouraged our hopes, and in a few weeks we were permitted to hear him preach Jesus and the resurrection. And indeed it were 'as though one arose from the dead.' 'The prayer of faith shall save the sick.'

* *February 17, 1829.* I am again called upon to record the decease of one dear to me as life or health—my precious little babe. She was a sufferer all the winter through. She took cold in November when I went to New York to attend my sister's funeral, from which she never recovered. She had just recovered from the measles when she was attacked with inflammation of the brain. For a few days we entertained hopes of her recovery, but the disease proceeding with increasing violence, she suffered so extremely that her father and myself were thankful when she was released from her sufferings, which was a few minutes after eight o'clock this evening. Fatigued with constant watching with her for near a fortnight, with scarcely any sleep in that time, and overcome with anxiety and deep sorrow of heart, my body sunk, and I was laid upon the bed nearly in-

sensible when my dear little lamb expired. When I was acquainted with her release from suffering the Lord blessed me with such a view of her happiness and eternal deliverance from pain and death that I was constrained to cry aloud for joy for the prospect I had of meeting her where all tears shall be wiped away, and sorrow and pain are felt and feared no more. This was, indeed, the joy of grief. O glory, hallelujah to Jesus for the hopes of everlasting life!

*April 1, 1803. I praise my heavenly Father that I am still an inhabitant of the earth, and a candidate for heaven; neither my warmest wishes rise. I think I am striving to urge my way on, with my face heavenward. The death of my dear babe still very keenly affects my heart; I cannot see an infant without very painful feelings. If this remembrance of my little darling be idolatry, I pray God to deliver me from it.

*April 13, 1803. I am called upon to record the dealings of my heavenly Father toward me. My oldest daughter, about ten years old, was brought down apparently to the gates of death a few days since with an inflammation of the pleura, so distressing that the physicians apprehended that mortification had commenced, which they intimated to me. My heart was burdened with silent grief beyond expression; my dear companion a hundred miles distant, and I in the midst of strangers. I had no resort but "that Friend who sticketh closer than a brother." To him I poured out my complaint in an agony of

mind indescribable. I informed my dear child of her hopeless situation, at which she was awfully alarmed. She begged that I would pray for her, saying she was wholly unfit to die. She began to pray herself most earnestly, confessing her sins, and pleading with God, for Christ's sake, to pardon them, and spare her life. She prayed even to be spared to see the morning light, and then to see her dear father once more. After being engaged thus ardently in prayer for an hour, she turned to me, and said, 'Mother, I shall not die now, I shall live to see the morning light. I shall live to see my father.' The doctors, who were below stairs in consultation, came up, and upon examining her pulse, etc., pronounced her symptoms better. I gave God the glory. She was bled nine times in less than four days, and so doubtful was her case for nearly a week that I scarcely dared to entertain a hope of her recovery, but strove to keep my mind in a state of resignation to the will of God. Brother Tackaberry, our junior preacher in Troy, kindly offered to go for my dear husband. The traveling was so bad that it was four days before he could reach home.

In May, 1809, after removing to more commodious premises, Mrs. Mason opened a school, which speedily increased, and seemed peculiarly attended by the blessing of the Lord. Many, many have been the testimonies of its usefulness. At this time Mrs. M. made the following entry in her diary:

'May 1, 1809. We are comfortably settled, after removing from the house where we saw so much af-

fiction and sickness the last year. We have dedicated this house and ourselves anew to God in family prayer this evening. May we be enabled to keep the covenant we have just entered into in this place. I have added to my domestic cares two dear little girls, whose mother died soon after we came to this place. May I be enabled to discharge the part of a mother toward them !

EXTRACTS FROM MRS. MASON'S DIARY.

“ *Sabbath, Feb. 19, 1832.* I am happy in the love of God this evening, though, through bodily infirmities, unable to bear the fatigue of attending the house of God more than once on the Sabbath. I have never enjoyed more uninterrupted peace and communion with God than during the last year, and what is past of this. The Lord has been very merciful to our family. He has converted our two oldest daughters, who are both members of the Church, and, I trust, will be useful members of society. My cares and labors have been great for a year or two past. In addition to the care of my own five children, I have had two or three young lady boarders, and a school of about forty scholars. But notwithstanding my excessive labors, my bodily health has been very good, and my spiritual prosperity and that of my family abundant. The Lord has blessed my day-school so that nearly all my pupils of a suitable age have made a profession of religion. In the Sabbath-school which I superintend the Lord has been at work in a very powerful manner. Every teacher and librarian have

been converted, and more than a score of the children. Truly the Lord is good to them who call upon him.

“We have lately been favored with a gracious revival in our Church ; about two hundred have been added within the last three months, and the work still goes on. Ride on, thou conquering Lord, until the world is filled with thy glory !

“*Sabbath, March 10, 1832.* Through divine mercy I have been permitted to attend the Sabbath-school this morning. We had a very solemn and interesting time. One of our scholars, a little boy about eight years of age, was drowned yesterday in crossing the river on the ice. He was with us at school last Sabbath, to-day he rests in a watery grave, having not yet been found. Solemn warning to be in constant readiness for death. Heard Brother Stratton preach from Heb. iv, 9-11, ‘There remaineth therefore a rest,’ etc. Lord, help me to labor to enter into that rest. After preaching attended my class. It was a refreshing season ; several had sweet anticipations of entering into that rest. How different my feelings about class meetings now to what they were some years ago when I was cold in religion. Class-meeting then was a great cross, and the enemy persuaded me it was not my duty to attend them ; but in yielding to this temptation I found I was losing ground in religion, and I was further tempted to neglect my stated seasons of private prayer and other means of grace until I well nigh made shipwreck of faith, and lost my religious enjoyment. By the Spirit

of God I was enabled to see the delusion of the adversary, and solemnly promised the Lord if he would restore to me the light of his reconciled countenance and the joy of his salvation I would take up every cross, however heavy it might appear, and by his grace assisting me, I have been enabled to keep this promise.

“*April* 15, 1832. My soul is still comfortably stayed upon God. Though prevented from attending the public means of grace, the Lord condescends to meet with my soul at home. My mind is delivered from painful anxiety, and I feel a sweet spirit of resignation enabling me to say, ‘The will of the Lord be done.’

‘My God, I am thine; what a comfort divine,
What a blessing to know that my Jesus is mine!
My Redeemer to know, to feel his blood flow,
This is life everlasting—’tis heaven below.’”

At different times during her residence here, several young ladies were inmates of her family, she always keeping a watchful care over their interests. These, with her own children, were led to the Sabbath-school, in which she took an active part; the teachers' meetings, and children's class and prayer-meetings being frequently held in her school-room. Strength of body and energy of mind seemed to be given her for this enlarged field of usefulness. Her faithful friend and helper, Miss S., lightened many a care, and promoted by every means in her power the interests of the family and school. Mrs. Mason's house was the stopping place for the preachers of

the district, for whom she ever had a word of encouragement and cheer. "Never will I forget," said the wife of an itinerant, "one occasion when wearied with our journey and the care of a sick babe she welcomed us, kindly insisting on my retiring to rest while she soothed my worrisome child."

Many years after, the wife of another preacher referred with gratitude "to her lessons in thrift and economy, her contrivances for neatness and order from slender means, which to me," said the narrator, "as the wife of a young preacher were invaluable." The cares of the school and family did not prevent Mrs. Mason from engaging in her favorite schemes of benevolence. A large and flourishing Sunday-school was under her superintendence, in which she was ever ready to co-operate with the male superintendent, Mr. Charles Lane, a man of holy zeal and uncommon loveliness of Christian character. Under the blessing of God and their united labors a glorious revival broke out in the Sunday-school; a children's class was formed, of which Mrs. Mason's two daughters, aged eleven and nine, were members, and which, led by Mr. Lane, was frequently held in Mrs. Mason's school-room. In this Sunday-school were trained some who are now ministers of the Gospel, and many who have entered into a blissful immortality. To the stationed ministers Mrs. Mason was a valued assistant. The genial Rev. Samuel Merwin and his lovely wife enjoyed her society, also that apostolic man, Rev. J. B. Stratten. The accomplished and precise Rev. J. C. Tackaberry, when en-

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tering upon his ministry in a strange land, received from her an Irish welcome, with motherly kindness and counsel. In Troy the first Juvenile Missionary Society, auxiliary to the parent society, was formed in 1830. In this Mr. and Mrs. Mason took an active part, writing the constitution, attending monthly meetings, and endeavoring to interest the young in the cause of missions. Mrs. Mason's dear friend before referred to, Miss Eliza Verplanck, frequently visited her on her way to and from Canada, where she often spent months at a time among the Indian Missions, assisting by her presence and ample means those devoted missionaries, Rev. William Case and wife.

On the occasion of one of these visits, Miss Verplanck, after looking intently for some time at the well-worn carpet of the sitting room, said, "Sister Mason, this carpet has done the Church good service. I think the Church owes you another, and I will send you one when I return home." Which promise she faithfully kept. The deeds of kindness and love bestowed by this excellent lady upon the needy, and especially upon the Lord's poor, are recorded on high. In the goodness of her heart she adopted, and with untiring assiduity trained up, several children, among whom was "Lila," whose amiability and loveliness of character will long be remembered by the friends of Mrs. Mason's family, where she was ever a welcome visitor. Miss Verplanck lived to an advanced age, and died at her country seat near Rondout on the Hudson.

In 1830 the second son was born. The day-school was continued, and frequently one or more pupils boarded in the family. Part of the time an adult evening Bible class was held in the school-room, and for years a female prayer-meeting. Though death removed one from the circle, a son in 1830 and a daughter in 1832 were added. Thus, though from toil, care, and sickness not exempt, those were years of corresponding usefulness. Truly it could be said that the Lord was better to his handmaid than her fears, for, contrary to her expectation, her husband's health greatly improved, and her own efforts for the good of others were crowned with abundant success.

CHAPTER VII.

REMOVAL TO NEW YORK.

Removal to New York, 1832—Cholera—Greene-street—Appeal for the Publishing Fund—School—Burning of Book Room—Interest in Youth—Greene-street—Female Benevolent Society—Death of Daughter Mary—Letters to Mrs. Wilkins.

THE time of General Conference (1832) had arrived, and with it came change. Mr. Mason was, for the third time, elected Book Agent, thus necessitating a removal to New York. Strong attachments had grown up between teacher and pupils; nor were the relations between Mr. and Mrs. Mason and the Christians of Troy less intimate, but at the call of the Church these were to be severed. Preparations for removal were made, and June found the family settled in Crosby-street, New York, not far from the Book Concern, which was then in Crosby-street, between Howard and Grand. The excessively hot weather, and the almost immediate breaking out of that awful scourge, the "cholera," filled the whole family with alarm, and the mother especially with anxiety for the safety of her dear ones, so recently removed from the healthful atmosphere of Troy to the contracted premises of the city, which was densely populated in the immediate vicinity of their dwelling. On the 5th of July Mr. Mason was prostrated with the cholera. Prompt medical treatment and

careful nursing, under the blessing of Providence, restored him. The nightly and daily horrors of the ensuing six or eight weeks can only be described by those who were eye-witnesses of the fearful scenes. A hospital being near, many times a day the family witnessed the unhappy victims borne by, or heard the rumbling of the load of pine coffins, piled up like packing boxes. Business was almost entirely suspended; few ventured into the streets; thousands fled to the country, many to be there stricken down, thus spreading terror and death around them. At length the fearful disease culminated, and a hundred died in a day. Circumstances compelled the family to remain in the city; but a careful attention to diet and vigilant watching, through the mercy of God, brought them safely through this fearful ordeal.

On their arrival in the city the family joined Greene-street Church, of which, at that time, Rev. P. P. Sandford was Pastor. In the fall of this year Mrs. Mason, being anxious for the education of her children, opened a small school, which she taught through the winter. Associations with old friends were renewed, and she was welcomed by them to the various benevolent enterprises in which she had been wont to labor. A female prayer-meeting was held in her school-room on Monday evenings, where mothers, though weary with labor, found physical as well as spiritual relief in prayer. A special object of these meetings was prayer for the families of these wives and mothers. In 1833 the family removed to Spring-street, near Greene, where the school was

reopened, and where for the three following years, it prospered, sometimes numbering as many as forty pupils. The same method of religious instruction combined with that given to develop the mental faculties was pursued. Mrs. Mason had a happy manner of making some studies attractive which are usually considered by children dull and irksome. It was especially so with grammar, which by her method of instruction was far from uninteresting. She endeavored to cultivate the taste of her pupils by inciting in them a love for solid reading, frequently quoting from her favorite authors, and pointing out the beauties of this or that poet. Mrs. Mason engaged in the Greene-street Sunday-school as Female Superintendent, where she labored for many years. Both teachers and scholars will remember her unabated interest in all departments of the work, from the tiniest infant scholar to the oldest member of the "Youth's Class." For years she sat in the gallery with the school, denying herself for others. Cases of touching interest could be mentioned of her faithful admonitions and fervent prayers.

In one instance a young girl whose conduct in the school was not only disorderly, but positively so wicked as to render her example pernicious, was expelled, after many faithful admonitions and fervent prayers in her behalf. Finally, to save her from utter ruin, she was placed in the "House of Refuge." Several years after, Mrs. Mason received a letter from her far off home in the West, acknowledging most humbly her former wickedness, and thanking Mrs. Mason

for her faithful labors for the good of her soul, saying that she had never forgotten them. God in his mercy had arrested her in a career of folly, and the lion had become a lamb. Faithful Sabbath-school laborer, never despair! Take courage! Cast thy bread upon the waters, and it shall return after many days. Mr. and Mrs. Mason, as in Troy, took means to form a Juvenile Missionary Society, which was entered into with interest by the youth of the Church. In this society was commenced the training of some of those who since have become distinguished for their zeal and energy in the cause of Christ. Mrs. Mason was ever ready to second the efforts of the pastors in their Bible Classes, prayer-meetings, etc. For years a member of the pastor's class, a faithful attendance was noted, and often in his absence would she be called on to lead the devotional exercises. During seasons of revival she took special interest in the young, affectionately warning or exhorting them, or giving a word of encouragement to those who went forward for prayers. A new member of the congregation (especially if of humble exterior) would be sure to secure her notice.

The following letter, published in the "Christian Advocate," will show the deep interest Mrs. Mason took in the education of the young, and her desire to have good and useful books circulated:

"NEW YORK, Oct. 1, 1832.

"MESSRS. EDITORS: Moved by your late earnest appeal to the members of the Methodist Episcopal

Church on the subject of the Publishing Fund, I herewith inclose you ten dollars, which is the second remittance from the family of a traveling preacher, to purchase shares in that valuable stock. I consider it a valuable stock, because it affords the fairest prospect of yielding an abundant increase of good, not only to the present generation, but to generations yet unborn. I have observed with regret the apathy of the Church on this important subject, and should have concluded it proceeded from lack of information, had not your late address afforded sufficient arguments to convince every rational mind of the necessity, expediency, and utility of such an institution. And I now cannot but believe, if the children of God were as wise in their generation as the children of Mammon, or had they as much faith in that treasury 'where neither moth nor rust doth corrupt,' and where thieves cannot break through nor steal, as the men of the world have in their moneyed institutions, your Publishing Fund would soon be made up, and the Church be provided with this most efficient means of propagating the Gospel of God our Saviour in its various institutions. For I consider the Publishing Fund as concentrating the common interests of the Bible, Tract, Sunday-school, and Missionary Societies. It therefore has a most undeniable claim upon Christian benevolence, and in its success parents, friends of Sunday-schools, tract distributors, and preachers should be peculiarly interested. Does the anxious parent wish for aid in the

"Delightful task, to rear the tender thought,
And teach the young idea how to shoot?"

“the Publishing Fund proposes to furnish lessons of instruction suited to every capacity. Do the friends of Sunday-schools seek for material to prosecute their ‘labor of love?’ The Publishing Fund promises to supply them with the greatest facility and at the cheapest rate. Does the humble Christian believe it to be his duty to encourage virtue and reprove vice? This institution furnishes the appropriate language in the form of a tract, which may be as ‘apples of gold in pictures of silver.’ And here shall the faithful missionary who penetrates the forests, visits the waste and solitary places, or braves the dangers of the perilous deep in search of the lost sheep of the house of Israel, derive the needful supply of the Holy Scriptures in the varied form and language which the exigencies of his flock may require in his diversified field of labor. From this source shall the young Christian obtain treasures of useful knowledge which shall make him wise unto salvation, and strong to resist all the sophistry of infidelity. In short, give the great moral lever the right impetus, and the whole machinery of Christian enterprise within the Church will simultaneously and successfully move forward in the various departments designed by Christian wisdom and benevolence. After perusing your plain statement of the origin, plan, and benefits of the Publishing Fund as given in No. 313 of your paper, I cannot conceive how any lover of the Lord Jesus, to whom God has given the ability, can withhold his contribution to this treasury. True, many of our traveling preachers have, of their penury, contributed to the utmost

of their ability ; but how few rich have as yet given of their abundance. And I would humbly inquire of our sisters, if their Christian benevolence in this cause merits Divine approbation as did that of the poor widow, who cast her two mites into the treasury of the temple, 'She hath cast in more than they all.' Would not more economy in personal expenses enable them to do more for the cause of Christ? Try. And now, my dear brethren, with an apology for the length and freedom of these remarks, and a sincere prayer that the desire of your hearts may be gratified in seeing the remainder of the one hundred thousand dollars speedily made up,

"I remain yours in the bonds of the gospel, M—Y."

In 1835 a third son was added to the family. During 1836 Mr. and Mrs. Mason, from their united savings erected a house in Second-street, near the Bowery, then considered far up town, above it being nearly all vacant lots. To this commodious dwelling the family removed in the fall, and here the school was re-opened with increased facilities, Mrs. Mason ever keeping in view the education of her own children. Already had the two elder daughters commenced teaching, at the same time pursuing their studies. At the General Conference of 1836 Mr. Mason was returned to the Book Agency, the Book Room having been removed to its new buildings in Mulberry-street, there having been a large addition to its manufacturing department. The winter was one of unusual severity, and in December occurred

that most memorable and disastrous fire, which consumed a large portion of the business part of the city. In February, 1837, the family were aroused at night by the alarming intelligence that the "Book Room" was on fire! Too true! To the whole family this was a sad sight; but in the good Providence of God no lives were lost, though much inconvenience was experienced, and but few books were saved. An incident connected with the fire excited much interest at the time. A gentleman residing on Long Island found in his yard the morning after the fire a charred piece of paper on which was legible only these words: "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste." Isa. lxiv, 11. He remarked to his family that either the Bible House or the Methodist Book Room must have been burned. Accordingly he came to the city the next day and found his conjecture true, when he exhibited the scorched paper to the friends of the Book Room.

During the winter of 1838 Mrs. Mason, and some other sisters of Greene-street Methodist Episcopal Church, seeing the destitution among the poor of the Church and Sunday-school, formed themselves into a society for their relief. It was called the "Female Benevolent Society." Mrs. Mason was chosen directress, and for more than twenty years took a lively interest in its plans, which soon reached beyond the limits of the immediate church. The deep interest she took in the welfare, temporal and spiritual, of the poor will long be remembered by those

who were associated with her in this very efficient and useful society.

While enjoying the pure country air for a season with her children Mrs. Mason writes thus to Mr. Mason :

“MIDDLE HOPE, N. Y., *Aug.* 1836.

“I was yesterday at a good, plain, female prayer-meeting. I found it good to be there. I could not help thinking while there, if all our sisters throughout the connection should unite themselves in such meetings we should have a gracious revival of the work of God among us. We should see the spirit of pure and undefiled religion diffuse itself in the family circle, and the children would be reared in the nurture and admonition of the Lord. I know not that I should be wrong in saying that most revivals of religion, from the holy women who followed and ministered to Jesus to the present day, commenced among females. And I believe that this is the secret agency that, under Divine Providence, will reform the world. This is the leaven that a woman hid in three measures of meal till the whole was leavened.’ But you will smile at my preaching, I know, and say, you would like to see me practice on my own principles. Pray for me that I may be qualified to be a co-worker with you in the Gospel.”

Mrs. Mason’s school continued to increase in numbers, sometimes reaching to sixty pupils. Assistants were employed in the various departments, but over

all was the guiding and directing hand of the experienced and dignified principal. In the school-rooms of No. 12 Second-street many received instruction for years, and in not a few instances the pupils were children of those instructed by "Miss Mary" in the Association Schools. Thoughts of those days to not a few will be sweet, many having followed the methods of instruction there inculcated, thus honoring the memory of their faithful and beloved instructress. In February, 1838, the youngest child was born, and was baptized by Bishop Soule, Francis Asbury.

In the fall of 1838 Mary, the eldest daughter, was united in marriage to Rev. John M. Howe, the first break for many years in this large family circle. Mary had been as a right arm to her mother. She had borne a large share of her cares and labors, and by a long course of judicious training was following her in the paths of usefulness. Thus qualified, she entered into the solemn relation of wife.

Perhaps it would not be amiss here to refer to Mrs. Mason's method of training her daughters. They were required from their early years to take part in the domestic duties of the family, each in turn being assigned a portion suited to her age and ability. Thus one week one would see that the bedrooms were in order, another the parlor, while still another assisted with ironing, etc. Each was expected to keep her own clothing repaired, her drawer in order, etc. "A place for every thing, and every thing in its place," was a rule often repeated. At twelve years of age each child was given a book in which to keep

an account of its expenses, thus teaching them systematic carefulness and economy. Each of the elder daughters was given charge of a younger child, and was responsible for its clothes being in order, putting it to bed, etc. In all these plans most efficient aid was rendered by the ever kind and faithful assistant, Miss Sickles, who took much pains to carry out the mother's rules in training her family. All were required to be present at family worship, which usually consisted of reading a chapter, singing a few verses, (in which all joined,) and prayer. The love of music, vocal and instrumental, was encouraged, suitable instructors were provided, and hymn books were given to each child that it might join with the great congregation in praising the Creator.

The care and nursing of the sick was another thing in which the daughters were instructed, having always before them the example of the mother. Indeed, her skill in this important female duty was remarkable. An experienced physician once remarked to her that she "deserved a degree much more than many who had it." Often was she summoned to the sick-bed of relative or friend, her advice and opinion being considered invaluable. Indeed, her knowledge and presence of mind, in cases of sudden and severe accidents or illness, have saved life. She frequently took or sent her children on errands of mercy to the poor, thus early accustoming them to alleviating the wants of others. Respect to the aged was strictly enforced, and regard for the rights of all, rich or poor, was inculcated. Mr. and Mrs. Mason took pains to

have such company at their table as would be profitable and entertaining to their children. They both had much sympathy for strangers in the city, or those who had not religious society at home. Such were frequently welcomed, nor was it deemed an intrusion to make room for one more at the already well-filled table. Mrs. Mason, if surprised by unexpected company, never made them uncomfortable by apologies. The power she had of attracting children was remarkable, having the faculty of soothing an infant or winning a smile from little ones, whether in the house or on the street. Not unfrequently would she stop and say a few pleasant words to groups of children ; and injustice done a child was sure to excite her indignation, and bring on the offender severe reproof. In her frequent visits to the abodes of poverty she sometimes met with abuse, but her firm and dignified manner usually disarmed it, and brought an apology.

MISSIONARY CORRESPONDENCE.

Mrs. Mason's zeal for the missionary cause remained unabated, but now she was especially interested in the African missions. She was always to be found at her post at the quarterly meetings of the Female Missionary Society, ever ready to hold up the hands of those who sacrificed the comforts of home and friends to preach Jesus in the uttermost parts of the earth. The following extracts from letters to Mrs. Wilkins (female missionary to Liberia) will give some insight into her labors and fervency of spirit :

“NEW YORK, *July 18, 1840.*”

“MY DEAR SISTER: I am happy to have received your letter, with the specimens of writing from the boys and little Mary Mason. I sent these specimens to several of the Sabbath-schools and juvenile Missionary Societies, and they have had a very good effect in helping to raise subscriptions for the missionary cause. Tell the children I thank them, and I hope every one of them will have their names written in the Lamb’s Book of Life. We have collected a few articles to show you that you are not forgotten by us, though at such a distance. We should have done more, but the *Saluda* sails sooner than we expected. But if we could know what you are most in want of in your school, etc., we would be gratified to supply you at another opportunity. Be assured, my dear sister, from our hearts we bid you Godspeed; you have an interest in our daily approaches to a throne of grace. A few days after I received your letter, I received one from one of our native missionaries northwest of Lake Superior; he informs me the Lord is carrying on his work in that region, among the red men and women of the forest. He says they sometimes have prayer-meetings all night in their wigwams.

“I have another namesake in that region, aged seventeen, a very pious and useful squaw. Our Female Missionary Society have appropriated one hundred dollars for her education. In a former letter, my dear sister, you spoke of a plan for a separate school for girls. I highly approve of the idea, and

hope it may be brought about. I spoke to some of the Managers of the Parent Board about it, and they observed it would be best for Brother Seys to make an estimate of what the expense would probably be, and propose some plan for it. I think the Female Missionary Societies would very readily co-operate if they had a defined object.

“We have good news from Oregon, though not any of the arrival of the last company of missionaries sent there. It is not yet time. From South America the intelligence is not very encouraging. Civil war hinders the progress of the Gospel. . . . My dear sister, if convenient, please to inquire of Brother Brown, of Heddington, if a box of goods reached him from the Greene-street Juvenile Missionary Society about the first of December. They have not heard from them since they were sent. The goods were clothing for males and females, mostly made up.

“We have sent the materials to you, thinking you could make them up to more advantage than we could, and that it would help to teach the women and girls to sew.

“I suppose our Bedford-street sisters informed you that they are getting a fine new church built on the site of the old one. The corner-stone was laid by Brother Newton, the delegate from the British Conference to America. He preached a very able and appropriate discourse. His visit to us was very gratifying, and I think will be attended with lasting profit. He is indeed a star of the first magnitude in the Methodist system.

“The Methodists in New York, I think, have been more awake to seek after the deep things of God than I have ever known them. Indeed, our Presbyterian brethren are waking up to the same subject. Wesley’s and Fletcher’s works on Christian Perfection are recommended by Presbyterian ministers from the pulpit. The Jews also begin to grope, though still in much darkness, if haply they may find Him of whom ‘Moses in the law, and the prophets, did write—Jesus of Nazareth.’ They begin to have Sabbath-schools, and use the New Testament as a class-book, and some of the older ones are studying it diligently themselves. Does not this look like the promised restoration of the apostate race, and the millennium?”

“O let us pray that the Lord may hasten it, until the Sun of Righteousness shall arise with healing in his wings to all nations!”

“In haste, with much love and many prayers for your welfare and success, I remain your sister in Christ,
MARY W. MASON.”

In October, 1841, death suddenly snatched away the “first-born,” Mrs. Mary Howe. This devoted daughter, this truly pious young Christian, to human sight could ill be spared, either from her circle of relatives or from the Church, of which she was an active member. Her loss was severely felt by her parents, for her energy and cheerfulness seemed essential to their happiness.

The little motherless ones were taken into the

family of the grandmother, there to receive the tender care once bestowed on their mother. The babe soon joined its mother, while F. lived to receive early impressions from her grandmother never to be forgotten.

We subjoin a short account of the life and death of Mrs. Howe, written by her mother shortly after her death :

“Mary Mason was born in New York, August 10, 1818. She was dedicated to the Lord in the ordinance of baptism, in the John-street Methodist Episcopal Church, by Rev. Nathan Bangs. Very early her parents taught her infant lips to pray, and they as early led her to the house of God and to the Sabbath-school. She gave no evidence of any remarkable impressions having been made upon her heart until her seventh year, when an infant sister, whom she most tenderly loved, was removed by death. This greatly afflicted her, and from this time she appeared to have an apprehension of the heinous nature of sin, and to seek deliverance from it. She began now to watch the exercises of her mind, and to record them in the form of a diary. She also, at this time, corresponded with a dear relative, and told some of the feelings of her young heart. When about ten years old she was visited with a very severe illness ; so severe that the physicians informed her mother that there was no hope of her recovery, and that the probability was she would die before morning. With much caution she was informed of her critical situation. She was alarmed, and begged her mother to

pray for her. She said she was wholly unprepared to die, she had so grieved the Spirit of God by resisting the convictions he had given her from time to time. After her mother and a pious friend had prayed for her most earnestly, she broke out in prayer for herself, most humbly confessing her sins, and promising the Lord if he would spare her life she would faithfully serve him in her day and generation. Her language was astonishing for her years. She thus struggled in prayer for near an hour; she lay quiet for a few moments, when she turned to her mother with a smiling countenance and said, 'Mother, I shall not die now; I shall live to see the morning light; I shall live to see my father return.'

"A change took place in her disorder, and she recovered slowly from that hour. But when questioned on her religious enjoyment, she did not profess to enjoy a sense of the pardon of her sins at that time. About a year after this, in a little Sabbath-school prayer-meeting where her cousin and her younger sister were converted, she was greatly exercised and somewhat comforted, but not wholly satisfied. When she returned home, without waiting to lay aside her hat, she hurried to her room, and throwing herself on her knees beside her bed, in a few moments she shouted, 'I have now found him! Jesus is precious to my soul, he has forgiven my sins, and he owns me for his child!' From this time she redeemed her promise of being useful in her day and generation.

"She took charge of a class in Sunday-school, for whose immortal interest she labored and prayed. A

gracious revival of religion commenced in the school, and about thirty of the youth were united in class, and placed under the care of the male and female superintendents. A Juvenile Missionary Society was formed, and Mary became one of its most zealous and useful managers. In 1832, in the order of Providence, her father was removed to New York. It was the season of the cholera. Mary and her younger sister grieved much at leaving their beloved Sunday-school and young associatas in Troy. Soon after their arrival in New York they presented their certificates to Brother Sandford, then Pastor of Greene-street Church. Here Mary entered again heartily into the labors of the Sunday-school, and was one of the chief instruments in forming the Juvenile Missionary Society in Greene-street Church, of which she thus speaks: 'March 7, 1836, I attended the first managers' meeting of the Youth's Missionary Society this evening; an excellent spirit prevailed, and all seemed heartily to feel for the poor heathen. O that I had some more active place in this part of the Lord's vineyard!'

"In the circle of her father's family she endeared herself to her parents and her brothers and sisters by the most affectionate attentions, always preferring their comfort and welfare to her own; indeed, self-denial was a prominent trait in her character. Her influence among her youthful associates was decidedly religious. Warm-hearted and cheerful, she made many friends. Being very conscientious, she was quick to detect the least appearance of evil, and

bold to administer reproof. Her habits of industry led her to be always employed in works of usefulness either at home or abroad. As the eldest daughter she was a model, the stay and staff of her parents, and the exemplar of her brothers and sisters. When called to change her relations in life, she still maintained her Christian character ; nor did she lay aside her efforts for the good of others, but entered into a more enlarged field of usefulness, until, in the midst of her life work, she was suddenly summoned to her reward. Her friends closed her eyes with the blessed assurance that she fell asleep in Jesus. Thus died our much beloved daughter, Mary Howe, in the vigor of health, in the midst of worldly prosperity, with a prospect of extensive usefulness to her family and to the Church. Of her might it be truly said, she was 'diligent in business, fervent in spirit, serving the Lord.'"

A memoir of Mrs. Mary Howe was published by her husband.

CHAPTER VIII.

DANGEROUS ILLNESS.

Dangerous Illness—Letter to Mrs. Wilkins—Death of Mr. Mason—Resignation as Sunday-School Superintendent—Death of Daughter Anna—Letters to Mrs. Wilkins—Sketches of Secretaries of Female Missionary Board, etc.

IN the latter part of 1842 Mrs. Mason was attacked by sudden and severe illness. To all appearance death was inevitable, as the physicians gave but little hope. With calmness and resignation she met this unexpected summons; talked with her family individually, dictated messages to her absent children* with great composure, hourly expecting her dissolution. Many devoted friends were praying that she might be spared yet a little longer to her family and the Church. In mercy her heavenly Father heard and answered, thus verifying the assurance, "The effectual fervent prayer of the righteous availeth much." A crisis in the disease was followed by gradual improvement and final restoration. Providence had yet a work in store for his handmaid. Again Mrs. Mason resumed her school duties and efforts for the good of others.

The state of Mrs. Mason's mind during this illness,

* Mr. and Mrs. C. C. North, who three months previously had been married and removed to Mississippi.

and her full expectation that her work on earth was well-nigh concluded, are apparent from the following letter written by her to her friend Mrs. Wilkins :

“NEW YORK, *April 12, 1843.*

“MY DEAR SISTER: In much haste I write these few lines to you. We did not expect the vessel to sail for a week to come, and to-day we were informed it would sail to-morrow; so we have to hurry* to get ready for it. By it you will receive the goods for which you wrote to me by Brother Goheen. I believe they are all procured as you wished. The committee who have prepared them, I expect, will write to you.

“I lent your letter to the committee, and therefore shall not be able to answer it circumstantially. I was glad to hear of your safe recovery from indisposition, but we were sorry to learn that you had not been able to effect your purpose in the establishment of a Female Labor School. On the receipt of your letter a committee was appointed to address the Parent Board on the subject, and I believe, in consequence of our application, they addressed a request to Brother Chase to place the girls which were in Brother Wilson's school under your care. Has this been done? and have you now under your care some girls who are fitting for teachers? I hope you will write explicitly and freely, and with perfect confidence to me.

“Our Board have their hearts set on a Female Manual Labor School in Africa, and I think will use every means in their power to bring it about. Though the times have been very hard, I think the missionary

spirit is not declining in our country. Our Society, I believe, will realize about as good collections as in any former year, or nearly so. We have sustained a heavy loss in the death of one of our Board, Mrs. Dr. White, known as a writer in the 'Christian Advocate' by the signature 'Frances.' She was a woman of faith, and zealous in good works, and enjoyed much peace and joy in her last illness. She made a triumphant end yesterday morning.

"I was brought very near the grave last autumn by inflammation of the lungs. I had no expectation of recovery, and had delivered, as I thought, my last instructions to my family. But it pleased the Lord to raise me up, I believe in answer to the prayers of the Church, which were offered up for me in public and in private. Contrary to the expectations of my physicians and my family I was restored to a measure of health, but not as good as I enjoyed before. But, my dear sister, I found the promises of the Gospel to be yea and amen. My mind was kept in perfect peace, and though the prospect of leaving my family at any other time would have been very distressing, yet in this trying hour my mind was kept from anxiety, and I was enabled, with firm trust and confidence, to leave all in the hands of the Lord. I had sweet hopes of eternal rest. 'O, to grace, how great a debtor.'

"I trust, my dear sister, you are enjoying the blessing of the fullness of grace. We have had gracious seasons of revival throughout the city and country around. It is estimated there have been upward of two thousand added to the Methodist Churches in the

city. My family have shared in this glorious work. . . . Tell little Mary Mason that the good people paid ten dollars to our Missionary Society to make her a life member, and that she must learn fast to be a teacher. Give Mamma Mason's love to all the little boys and girls. Tell them they must love the Lord and do good. . . . Write the earliest opportunity, and let us know what are your prospects in the school, etc.

“With much affection, your sister in Christ,

“MARY W. MASON.”

Ere another year rolled around, sickness and death again entered the family circle, this time removing the father. He was attacked by small-pox, (probably contracted while passing through the street,) and being already in a delicate state of health, soon succumbed to the disease. The faithful wife nursed him with untiring devotion. From the contagious nature of the disease, it was extremely difficult to procure assistance, nor would she allow the other members of the family to be exposed, so in mercy they were spared.

The following account of Mr. Mason we copy from her own writing :

“Thomas Mason was born in Craven County, North Carolina, January 21, 1787. His parents were among the first who joined the Methodist Church in that place, and took much pains to train their children up for the Lord ; but Thomas having to leave home and reside in the city of Newbern, about thirty miles from his parents, was soon, by ungodly companions,

drawn aside into the paths of sinners, and forgot the religious instructions received in his youth. When about eighteen, he was summoned home to attend the last hours of his beloved father, whose dying admonitions made a lasting impression on his mind. He now began to think seriously about his soul's interest, and gave his name, with deep penitence of heart, to join the Church as a seeker, and on the 30th of September following obtained the evidence of pardoned sin in class-meeting. He thus expresses it in his journal: 'The Lord did deliver me; he brought me up out of a horrible pit; he took my feet out of the miry clay; he sat me upon a rock; he put a new song in my mouth, even praises to my God! And, praised be his holy name! he hath established my goings.' His mind soon became exercised on the subject of preaching, and his brethren being convinced that he was called of God to the work, cheerfully gave him a license. For a short time he exercised as a local preacher; but he was soon convinced that it was his duty to give himself up wholly to the work, and accordingly offered himself to the next Annual Conference. His first station was Fayetteville, South Carolina Conference, February, 1808.

"In 1816 the Conference appointed him Presiding Elder of the Broad River District. At this Conference he was elected a delegate to the General Conference, which was to sit in Baltimore in May. By the General Conference he was appointed Assistant Book Agent. He came to New York in June, 1816, and continued a member of the New York Confer-

ence nearly twenty-five years : sixteen years in the Book Concern, four years as Presiding Elder of the Troy District, and five years in different stations. During this time his ministry, under God, was greatly blessed.

“ But for the latter part of his time in the Book Concern, though his duties as Book Agent were discharged with the utmost fidelity, and with general satisfaction to the Church, yet it was evident that his spirituality and zeal in the ministry were declining, though he still preached with acceptance and profit to many.

“ But he was himself conscious that the overwhelming press of secular concerns was fast drawing his heart from God ; and those who witnessed his secret prayers and groans can testify how hard he labored to recover his religious enjoyment. But, by the grace of God, he was not left to be led captive by Satan at his will. His own words, in a few lines to a friend, will best express his feelings on this subject : ‘ The Lord has been witness to my groanings, my sighs, tears, and anguish of spirit, and sorrow of heart, such as he alone could sustain me under. And I bless his holy name, although his billows have gone over me, yet he hath not suffered me to sink entirely. I know that my repentance hath been acceptable to God, for he hath pardoned my transgressions, and shed his love abroad in my heart. Indeed, the manifestation of God’s amazing love and mercy to me was as great, if not greater, than I had ever felt before. Never had I clearer views of the infinite willingness

of God the Father to save sinners, nor of the all-sufficiency of the blood of Christ to remove not only the guilt of sin, but to cleanse from all unrighteousness. Never had I clearer views of the depth and universality of the depravity of human nature. My heart responds to the words of the poet with a feeling inexpressible :

‘ O Love, thou bottomless abyss !
My sins are swallowed up in thee ;
Covered is my unrighteousness,
Nor spot of guilt remains on me :
While Jesus’ blood, through earth and skies,
Mercy, free, boundless mercy, cries.’

“ ‘ There is such a thing as being under deep sorrow of heart, and at the same time enjoying a consciousness of the favor of God. This has been my experience for the most of the last two years ; but I praise God, latterly I have experienced more joy in the Holy Ghost, and I trust it will increase and abound more and more.’ And so it did. Through the last winter, most of the time, his mind seemed filled with peace and joy. And throughout his last severe illness, which lasted seventeen days, his mind appeared to enjoy perfect peace. On one occasion, being asked if he was troubled with any doubt of his acceptance, he replied, ‘ No, not a doubt. I have a firm trust and reliance on the infinite willingness of God to save me to the uttermost, and the infinite merit of Jesus Christ for full salvation. His blood and righteousness I make my only plea.’

‘ On the last Sabbath previous to his death he said

to his physician, 'This is the last Sabbath I shall spend on earth. But I hope soon to enter upon that glorious Sabbath that will never end!' Hearing the bells ringing for Church, he remarked, 'Many of the children of God are now flocking to his courts to worship; I cannot be with them in person, but I am with them in spirit.'

"For the first week of his sickness he appeared anxious to recover; but having accomplished some business that lay with weight on his mind, he sweetly resigned himself to the will of the Lord, and was rather desirous of leaving life. On one occasion he requested his companion to pray. She prayed the Lord to sanctify means for his recovery. When she had done, he said, 'I could not respond to one part of your prayer; I do not wish to recover; I would rather depart and be with Christ; it is far better. It will be but a little while before we shall meet in the realms of eternal glory!' His senses were in perfect exercise to the last moment of his life. His companion, seeing life was fast passing away, asked him if he still felt the Lord Jesus present with him to sustain and comfort him? He replied, 'The Lord is with me.' These were his last words. He died without a struggle or a groan, only ceasing to breathe. Truly, his end was peace."

Now, indeed, was there call for wisdom and resolution. God blessed Mrs. M.'s efforts for the education of her younger children, opening the way for her in difficulties, and raising up friends in the hour of need. We see her as, with reverent attitude and pleading

voice, she daily, at the family altar, commends her fatherless family to their heavenly Father, claiming the precious promises for them. She had proved with tried Job of old, that God was ever faithful, and could say, 'Though he slay me, yet will I trust in him.'

Varied changes followed in rapid succession in the few following years. Some others of the circle married and went to fill the responsibilities of life in other homes, and some left the paternal roof for business purposes. In 1845 Mrs. Mason resigned her position as Female Superintendent of Greene-street Sunday-school. A copy of her letter of resignation we insert :

“NEW YORK, *June* 9, 1845.

“DEAR BRETHREN AND SISTERS : It has been my deliberate opinion, for some time past that I am occupying a place in your school which might be filled more to its interests by a person differently situated from myself. The distance of my residence from the Church, and other unavoidable hinderances, render it impracticable for me to be present more than one session, and then, perhaps, not punctually.

“In view of these circumstances, I deem it my duty to tender to you my resignation of the office of Superintendent, believing there are others in the Church who are in better circumstances, and better qualified to fill it efficiently. And perhaps the school will never be in a better state for such a change, than at present. The classes on the female side have been recently re-organized, and have been (with one excep-

tion) supplied with efficient teachers. The school has never, within my recollection, been more prosperous at this season of the year than it appears now. It needs but the Divine blessing on the labors of faithful conductors to make it indeed 'the garden of the Lord.' I shall, through life, cherish a grateful remembrance of the many proofs of Christian regard I have experienced during the twelve years I have been connected with the school.

"If, through the grace of our blessed Lord, I have been enabled to effect any good in that time, to his name be all the glory. And if, through ignorance or human frailty, I have done harm, may the mantle of righteousness cover it.

"With sincere prayers for the prosperity of your school, I remain, your sister in Christ,

"M. W. MASON.

"P. S. If at any time I can render you any assistance in the school, I shall be happy to do so to the extent of my ability.

M. W. M."

LETTER TO MRS. WILKINS.

"NEW YORK, Oct. 26, 1845.

"MY DEAR SISTER WILKINS: I am long and much in your debt for a letter and messages of love, but my not answering has been more of necessity than of choice, I assure you. I have felt a lively interest in all concerning you, and though I have not expressed it by pen and ink, my Heavenly Father is witness to my many prayers for your temporal and spiritual

welfare, and my pleadings before both Missionary Boards in your behalf. Still, I know if I had been more economical in the use of my time, I might have found enough to tell you that I love you still, and that neither time nor distance has made any change in my esteem for you. I suppose you have learned that I have given away another of my daughters in marriage. My daughter Anna was married last fall to a young minister named John M. Reid, a very promising member of the New York Conference. They are stationed at Wolcottville, Conn. They are very happily situated, and I trust doing good. But this leaves me more encumbered with domestic cares than ever.

“I am now sole head of my school and my family; this, you may suppose, leaves me but little leisure. With these encumbrances and my duties in the Sunday-school, and in the different societies to which Divine Providence has called me, I have often seemingly to neglect my beloved correspondents.

“And now, my dear sister, let me affectionately inquire, how are you getting on in your responsible station? Is the Lord giving you to see the fruit of your labors? You have left the ninety and nine, and have gone to seek the one that was lost. Do you find that the good Shepherd is with you, directing your course, and blessing your pursuit? O what an honor, my dear sister, to be thus engaged for Jesus! May no one ever take your crown!

“We are very much interested in all your movements. Do not fail to write us at every opportunity.

You can effect more by your letters than would many missionary addresses. Do not fear to be too circumstantial ; you may trust our prudence in publishing ; but we want to know the true state of the missions in Africa. Give us all the interesting facts you can collect, especially to bring before Sabbath-schools.

“ Let us know if you want any thing to assist you in your labors, and your wants shall be met as far as we are able. And ever remember, my dear sister, in all your toil and discouragements, you have a sympathizing band of sisters in New York, who are ever praying for you, and are deeply interested in all that concerns you, and ready at all times to assist you in word and deed. . . . We were much pleased with what you said about the girls of your school. . . . ”

“ I am pleased with the spirit manifested by the missionaries who are now going out. I think you will find Sister Benham a very agreeable friend, and one heartily engaged in the work. I knew her by character years ago, when engaged in the Canada Indian missions. I trust the Lord will preserve their precious lives to be very useful in Africa. My children all unite in love to you.

“ You have heard, I suppose, of the death of Sister Blanding, of Philadelphia. She died after a very short illness, but left a blessed evidence that she was going to rest from her labors. She was a good friend to missions. I must now close with much love, and many prayers for your welfare.

“ Your affectionate friend,

“ MARY W. MASON.”

In the summer of 1846, again Mrs. Mason was called to mourn the loss of a dear daughter, Mrs. Anna M. Reid, who died July 6th. Though death came unexpectedly, she was the first to declare his approach, and with calmness and earnestness gave directions concerning her babe, exhorted her husband to preach the Gospel faithfully, and gave charges to other members of the family. She seemed happy and resigned. Thus passed away a beloved daughter in her twentieth year, whose amiable and attractive manners endeared her to all, and whose talents and prospects bade fair for length of days and usefulness. To the mother this was a severe trial, from which it took her a long time to recover. Now again the grandmother received into her arms another motherless one, who at once became an object of anxious care and solicitude.

LETTERS TO MRS. WILKINS.

“NEW YORK, *April 27, 1846.*”

“MY DEAR SISTER: I was very much pleased to receive your letter, and was glad to learn that you were still spared to labor in love and faith in the interesting field to which, it is very evident, the Lord has called you. You must indeed have been delighted to meet the lovely missionary family which sailed from here. But how mysterious that death should have been permitted to cut down one of that little band ere they had scarcely commenced the work to which they appeared so providentially called. To human calculation how badly could *one* be spared,

when there was such a call for laborers. But it is the Lord who hath done it, and he doth afflict but to comfort more abundantly ; and, though these dispensations are grievous for the time, they work out for us a far more exceeding and eternal weight of glory. I do sincerely sympathize with Sister Williams. May the good Lord support her, soul and body, under this very heavy stroke! Please give my love to her, though I am personally unknown to her.

“I congratulate you, dear sister, on having the desire of your heart accomplished in having your school filled up with such a company of native girls. But I am at a loss to tell how you can manage and cater for such a company of perfectly untaught heathen. Will you not need some adult help? Would not Sister Williams be a useful assistant to you?

“I am preparing a package of alphabet cards, primers, and such elementary books as you will need to instruct such perfectly ignorant minds ; but I fear I shall not be able to procure them before the vessel sails : if so, I will send them by the first opportunity.

“Sister Lane and myself spent some time at the Book Room preparing a box of goods for your express use. But as the goods for your immediate use were ordered to be sent to the Book Room for packing, they got intermixed, and perhaps you may not find all you ordered in the box directed to you ; you will find them packed with other missionary goods. Never, to my knowledge, were the sympathies of the people more awakened than by the communication

of the recapture of the Pons. I think we shall find no difficulty in procuring funds for the maintenance and education of those you have adopted. May our heavenly Father help you to persevere in your benevolent designs!

“With regard to the repairing of your building, I think it will be accomplished; at our anniversary we hope to raise considerable toward it. I wish you could send us an estimate of the probable cost, etc.

“With respect to the weaving machine you mentioned. Do you wish it to weave cotton cloth? Can you find the raw material there? and will it be of much advantage to the girls when removed from your immediate care?

“I am very sorry my little namesake has been stolen from the mission; but I am somewhat comforted in the reflection that our labor is not lost. The Christian knowledge she acquired, and the ability to read the Bible, may yet turn to some good account. But I had hoped to hear of her being usefully employed among her own people: . . .

“I am very desirous to see a seed raised up among the youth of Africa to praise the Lord, and I trust those recaptured slaves, so providentially placed under our care, may yet be as a cloud of witnesses for Jesus, bearing the glad tidings of salvation all over those benighted regions. And then, my dear sister, whether in heaven or on earth, you will rejoice that you were counted worthy to help on this glorious work. . . .

“Our friends are generally well. Many remember

you affectionately. You and your dear associates have the sympathies and prayers of the Methodist Episcopal Church here.

“Please remember me affectionately to Sister Benham. I intended to write to her, but shall not be able at this time ; but assure her, I cease not to pray daily for her and the other dear missionary friends, that the Lord would sustain and guide them in their arduous labors. Love to Sister Hoyt. I should be much pleased if each could find time to drop a line to me. You may always look to our Female Missionary Board as to a family of sisters, who are ever ready to sympathize with you in all your afflictions, and as far as in their power to lighten your burdens and assist you in your labor of love. Every item of intelligence from Africa is now very interesting. I hope, therefore, you will write freely and frequently. Pray for me, dear sister, that I may be kept faithful to the end of the race.

“Your affectionate sister in Christ,

“MARY W. MASON.”

“NEW YORK, Nov. 25, 1846.

“MY DEAR SISTER WILKINS: In much haste I must write these few lines. I am pleased to have an opportunity to send them by Sister Brush, who, as you have learned, goes to you as an assistant in your arduous duties. I think you will find her just such a friend and companion as you need. Our Board have felt much concerned for you under your arduous duties, with your feeble state of health. We wish

you to favor yourself as much as possible, consistent with indispensable duties.

“We have pressed the subject of the rebuilding of your house on the parent Board until I think we have made arrangements to have it done. Brother Benham, we understand, is instructed by the Board to have what is necessary done.

“We had more difficulty than we expected in getting their consent to send Sister Brush as your assistant. Some talked as though it was certain death to send a white female to Africa; but we contended that you and Sister Stoker had lived and been useful there; and that if the Lord called Sister Brush to go, he could take care of her there as well as in New York. Her mind seems perfectly clear on the subject. She commits herself to the protection of Providence, and I have no doubt the Lord will guard and guide her. May you be made a blessing to each other, and may the work of the Lord prosper in your hands!”

“November 27.

“As Sister Brush does not go till to-morrow, I deferred finishing my letter until to-day. Yesterday was appointed by the Governor of our State as a day of thanksgiving. We were called upon to retrospect the blessings which we enjoyed during the past. Truly the Lord has been good and gracious to us as a nation. For my own part, in reviewing the blessings of the past year, I can set to my seal, ‘The Lord is good.’ Though I have been called to pass through

some severe trials, yet in the midst of all the Lord has not forsaken me. The death of my dear daughter Anna was next to the most severe trial I ever experienced, and though it has severely affected my nervous system, I trust it has tended to wean my affections more from earth and center them in heaven.

“Our dear Sister Lane is one of the foremost in the Saviour’s ranks among the sisterhood. She and I take sweet counsel together. Sister Moore holds on her way rejoicing; and many more, whom I might name, are striving to live near to God. We often speak and think of you, and more frequently pray that you may abound yet more abundantly in every good word and work. May you have many—nay, all of those committed to your care—as stars in your crown of rejoicing in the great day of accounts. We are frequently asked by friends, ‘What does Sister Wilkins most need?’ Please answer this question in your next. There are many kind hands and hearts ready to contribute, if they knew how, to your personal comfort. Do not be backward to make known your wants? With respect to the weaving apparatus, the parent Board think it best to defer it at present. But now that you have so good an assistant, I think it would be well to teach the children some kind of manufacturing, that would be of use to them in after life. If you think it best to introduce weaving, please to define what description of machine you want for the purpose, and I think we can readily supply it. If you could send

some specimens of the children's writing or work to our Board it would aid us much in our collections. Your letters are always read with interest. I hope you will continue to write freely and fully.

“Your sister in Christ, M. W. MASON.”

“NEW YORK, *July 30, 1847.*”

“MY DEAR SISTER WILKINS: I am glad to have another opportunity of communicating to you by letter my continued affection for you, and the unabated interest I still feel in all which concerns you. My heart rejoiced in the favorable intelligence received by the last arrival from Africa. The Lord is with you of a truth. May his work ever prosper in your hands! I am glad to learn that your health is so well restored, and that your circumstances are rendered so much more comfortable by the addition to your house, etc.

“I think Providence certainly directed us in the choice of a companion for you in Sister Brush. We were well satisfied that the Lord had called her to the work; but it was difficult for us to get the parent Board to think as we did. They had almost come to the resolution not to send another white female to Africa, because they believed it would be sacrificing health and life. A committee from our Board waited personally on several of the leading opposers, after our petition had been twice vetoed, and by dint of argument and persuasion we obtained the promise of their acquiescence. This made it very inconvenient for Sister Brush, as she had so short a notice to pre-

pare for the voyage. But I am thankful that you have so efficient an assistant and so agreeable a companion. May you long live to be helpmates to each other in the bonds of holy fellowship! Sometimes I visit you in imagination, and see you surrounded by the poor benighted little African girls, listening with eager attention to the words of instruction from your lips, watching your every action in mute astonishment; and sometimes you see the tear start from the fixed eye, or a sigh is heard from the penitent heart, and your hearts rejoice and you are inspired with fresh courage. Then, again, you look for fruit; but where you expected to gather grapes, you find only thistles. The oppressive climate throws a languor over your physical powers, and your mental faculties, sympathizing with the languid body, you are ready to cry out, 'Who is sufficient for these things?' O! my dear sister, in such times of oppression look to Jesus, and in the language of the apostle, say rather, 'I can do all things through Christ which strengtheneth me.' I think, my dear sister, you have been wonderfully supported in body and mind in your loneliness, privations, sickness, and labors. But we will here raise our Ebenezer, and say, 'Hitherto hath the Lord helped us.'

"The Master is ever saying to thee, 'Be thou faithful unto death, and I will give thee a crown of life.'" I have no news to tell you. The Churches of New York and Philadelphia seem to be settling on their lees, and there is little interesting in their history at present. Almost all our Board are out of town.

Sister Lane is not in town. Her health is very feeble. I suppose Sister Lane gave you an account of the death of our beloved and excellent Secretary, Sister Maria Harper.

“Our Board has met with a great loss in this bereavement; but being conscious that our loss was her infinite gain, we do not murmur. I visited my friends in Philadelphia last month, and paid a visit to the tomb of our much beloved and lamented friend, Sister Blanden. Many charitable institutions in Philadelphia sympathize with us in this bereavement. But ‘she has entered into the joy of her Lord.’ . . .

“Yesterday I spent an hour in company with Bishop Waugh. He informed me that there was a regular line of packets to sail from Baltimore to Monrovia monthly. So we shall have an opportunity of exchanging communications regularly and frequently. Please to present my love to Sister Brush, and tell her I should be very glad to receive a line from her by the next return vessel.

“I have heard from Mr. and Mrs. Savage from Cape Palmas. They have arrived in good health and spirits. I hope to see them in a few days. Mr. Savage will probably go on a mission to Texas. I intended to say something concerning your return, but have not time now. Only, when you think it necessary to return, you will meet with a cordial welcome from our Board. Please give my love to Brother and Sister Benham. I hear a very good report of Brother Benham’s African coffee, but better of the spiritual growth

of the Church. Write soon and let us know how we can serve you.

“With much love, your sister in Christ,

“MARY W. MASON.”

“NEW YORK, *Aug.* 25, 1848.

“MY DEAR SISTER WILKINS: I am glad to learn by your last to Sister Lane that our dear Sister Brush is getting better. May her precious life and yours, dear sister, be long continued for usefulness in your part of the Lord’s vineyard. I see by an extract from a letter from Brother Burns, that there is great need of good female teachers in Africa. Though you may have been somewhat disappointed in the results of your instructions in some instances, still persevere, sowing in the name of the Lord beside all waters, and God will surely give the increase. The fruit will be found on the waters, or on the good ground, ‘thirty, sixty, or a hundred fold.’

“Captain Lawlin, I learn, is too unwell to return to Africa. I am rejoiced to hear that your school is prospering. O, my dear sister, what an honor it is to be the instrument in saving one soul from endless perdition! But ‘they who turn many to righteousness’ shall shine as stars in the kingdom of God. . . .

“There is nothing very interesting in our Church just now. Camp-meetings are in progress, and some good news reaches us once in awhile from them.

“I hope you continue to remember our prayer-meeting at four o’clock on the last Wednesday afternoon in each month. We meet in the new Mission

Room in Mulberry-street, which is very commodious and convenient. We do not cease to remember you and all our sisters in the various missionary stations. We feel as though the Lord has heard our prayers in behalf of Sister Brush, in that he hath raised her up once more to assist you in your arduous labors. I must close in haste, as I am going out of town this morning. Give much love to Sister Brush from me.

“Do write frequently and freely to your affectionate friend,
MARY W. MASON.”

SECRETARIES OF THE FEMALE MISSIONARY SOCIETY.

Among the worthy Secretaries of the time-honored Female Missionary Society might be noticed Miss Susan Lamplin, the early friend and companion of Mrs. Mason in John-street, who imitated the example of her precious mother by her zeal and devotion to the Church of God.

Another was Miss Maria Arcularius, (afterward Mrs. James Harper,) a choice and intimate friend of Mrs. Mason. In their early religious experience, members of the same Band-meeting, and both in communion with the Old John-street Church, they often took sweet counsel together. As they walked in after life, each in her lot, their esteem for each other remained unabated. “Sister Maria’s” name appears in the first Missionary Board, of which she remained a member until her death in 1847, at which time she was Secretary. Mrs. Mason feelingly alludes to this event in one of her letters.

Still another was Almira Ostrander, small in stature, (like her venerable father,) but warm-hearted and benevolent. Ready with her pen, she kept the records of the Society neatly and methodically. She was re-elected for several successive years.

Another devoted Secretary was Mrs. Ann Frances Mankin, whose sprightly step and bright eye will long be remembered by those who knew her in those active years. Early taught by her excellent mother (Mrs. Strong) to do good and communicate, she loved and honored the cause of Christ. She too was re-elected several times. . . .

The first Treasurer of the Society was Mrs. Dr. Seaman, who remained in office till 1823. Mild and gentle in her manners, she was a beloved disciple, ready to do her Master's bidding. She was succeeded in office by Miss R. Burling, and she in 1828 by Mrs. Lancaster Burling, who held this responsible position for twenty-four years, being ever punctual and faithful in the performance of her duties. This venerable lady still lives, and her children imitate the example of their honored parents in serving the Church. Many interesting facts are recorded in the old "Minute Book," embracing the period from the formation of the Society in 1819 to 1835, and names held in veneration by their descendants are frequently mentioned. The children and grandchildren of these are still recognized as laboring for the cause of Christ in this and other lands. Verily they "taught these precepts to their children."

The name of Miss Lydia Bunting (afterward Mrs.

George Lane) must ever be associated with that of Mrs. Mason in her missionary efforts. Holding the position of Corresponding Secretary for many years, and being zealous for the cause of Christ and the spread of the Redeemer's kingdom, she was ever on the alert to facilitate the plans of the missionaries. Her house was often their home while preparing for their voyages, while with her own hands she labored diligently for their comfort. Mrs. Mason and Mrs. Lane were knit together in holy fellowship, and many, many plans did they together devise and bring before the Board for their approval.

After Mrs. Lane's removal from the city, Mrs. Mason counted her as one of her valued correspondents. A few extracts from these letters will be given in the ensuing pages.

CHAPTER IX.

FIVE POINTS MISSION.

Five Points Mission—Institution for the Aged and Infirm—Bishop Hedding—Extracts from Diary—Her Portrait—Letters to Mrs. Lane.

ABOUT the year 1850 some good brothers and sisters were moved to commence a mission in that notorious locality, the "Five Points." They rented one of the corner rumholes, cleared it out, procured seats, and resolved to open a Sunday-school. Mrs. Mason was solicited to become female Superintendent, her age and experience eminently qualifying her for the position. In her diary we find the following entry :

"*Sunday, June 9.* This morning at nine o'clock went with my son-in-law to commence a Sabbath-school in the center of the Five Points, considered the most abandoned part of the city, where Satan reigns unrestrained."

Again :

"*Sunday, July 14.* In the morning labored at the (Cross-street) Five Points Central Mission ; was much fatigued.

"*Sunday, Aug. 4.* Heard good news from the Five Points Mission. Sorry I could not be there. Very unwell and lame.

"*Sunday, Sept. 8.* Had a very laborious day at the

Five Points. Labored to provide a place of safety for a very bad girl.

“*September 22.* Arose early ; went to the Five Points Mission school ; labored there all day regulating classes. Many visitors present. I trust a profitable day. My heart ached to see the sin of intemperance so prevailing. In two blocks through which I walked in every house there was a grogshop. I believe there is more rum drank than water.

“*October 6.* Attended at the Five Points, and had a very interesting school morning and afternoon.

“*October 13.* Attended Five Points Mission School all day. Evening heard Dr. J. M’Clintock in a Sabbath-school address.

“*October 27.* At the Mission all day. Had a very laborious time, but, I trust, not without profit to myself and others.

“*Sunday, Nov. 3.* Had a very full and orderly school. O for spiritual fruit !

“*Sunday, Dec. 15.* Attended at the Sunday-school at the Five Points all day. We had a very large school after the festival of Thanksgiving, when two hundred children were regaled with most of the good things of the season. By the help of the Lord I hope I have rescued two females from moral destruction, one of them a minister’s daughter from England.

“*Sunday, Dec. 22.* Too unwell to go out in the morning. Went to Five Points in the afternoon. Rescued two females, and had them sent to the

Magdalene. Came home in a storm of snow and rain."

Thus Mrs. Mason's labors at the Mission closed for the year.

The first Sabbath of 1851 finds the female superintendent at her post. She writes :

"*Sunday, Jan. 5.* Spent the whole day at the Five Points Mission School. Too tired to go out in the evening.

"*January 12.* Attended at the Five Points. Rescued, we trust, two abandoned females. Sent them to the Magdalene. May the Spirit of the Lord bring them to the foot of the cross !

"*January 19.* Spent the day at the Points. Some evidence that we do not labor in vain, nor spend our strength for naught. To God be all the glory ! Amen.

"*January 26.* Spent at the Points.

"*February 2.* Attended at the Mission in the afternoon. A profitable season. There appears to be an increased interest among the people in the salvation of their souls.

"*February 9.* Went to the Mission, though a very stormy day. Soon after we commenced school Mr. P. called me into his house to see one of the women who had dropped dead. She was a reformed inebriate; and, we think, truly converted.

"*Sunday, Feb. 16.* A very interesting day. Provided for a poor girl who had been sold to sin by her mother. She is confined from work with a poor sick infant. She is, indeed, a daughter of affliction.

“*February 23.* Attended at the Five Points. So many pressing cases we hardly knew what to do with them. None but an arm strong as Omnipotence can stop this current of vice.

“*Wednesday, Feb. 26.* Last evening met Teachers' Association of the Five Points. Determined on establishing prayer-meetings in different places. May the Lord bless the effort! Amen and amen.

“*Sunday, March 2.* Quite unwell yet. Tried to gain strength by resting all the morning. In the afternoon had a blessed time in prayer-meeting with some of my sisters and twenty-five reformed women at the Five Points. Lord, bless this effort!

“*March 9.* Attended Sabbath-school at the Five Points. Things not so encouraging as formerly. We want more steady laborers.

“*March 16.* Very stormy this morning. Had my heart much drawn out in family prayer for three young men—criminals—one sentenced to death, one to State Prison for life, and one for fifteen years; all under twenty-one, and from the Five Points. Held a prayer-meeting with the women under the care of the Mission. Thirty were present, and showed much feeling.

“*Sunday, March 30.* Sick all day.

“*April 13.* Not well enough to go to Five Points.

“*Sunday, May 11.* At the Five Points. Afternoon school small and discouraging. Strong Roman Catholic influence opposing our efforts. Classes of female adults very attentive; about thirty present. Was blessed in speaking to them.

“*Sunday, May 18.* At Five Points. Quite an improvement in the appearance of the school and Bible classes. Teachers and others organize a Sunday-school association.

“*Sunday, June 1.* Attended at the Points all day. The school appeared well. Brother Luckey, the missionary appointed by the Conference, entered upon his labors.”

A few weeks after the above entry Mrs. Mason left the school, having the satisfaction of seeing it firmly established under a devoted Board of Officers and Teachers. On the eighteenth a vote of thanks was passed by them “for her very efficient services during the past year,” a copy of which was forwarded her by the secretary, and was found filed among her papers.

Mrs. Mason’s activity in the new work will be seen from the following extract, taken from a journal-kept by the first superintendent :

“Mrs. Mason was active during both morning and afternoon sessions. I could but remark how strange that she, who had been the Superintendent of the first Methodist Sabbath-school more than thirty years ago, was now found in her old age harnessing on the armor afresh for another warfare on nearly the same battle-ground.”

The reader of the foregoing pages will remember that Mrs. Mason’s first efforts in the Sunday-school were in the Association school, corner of Chatham-street and Tryon Row, but a short distance from Cross-street, the scene of the present Five Points Mission, around which locality she had often visited

in her duties connected with the "Female Assistance Society."

In another part of the journal we find again allusion to Mrs. Mason. The Superintendent is giving portraits of her colaborers: "Need I say any thing of Mrs. Mason, whose whole life has been devoted to benevolent works? In her character of Female Superintendent she supports a dignity and manifests a love of order for which she is remarkable, and which are felt and seen in the constantly improving character of the girls. She also finds time to visit many of the poor."

The above record shows how earnestly Mrs. Mason labored for the degraded and fallen even in her advancing years, setting an example worthy of imitation to those who "dwell at ease in Zion," contenting themselves with efforts long since past. Those who look on now and see the firm basis on which the Mission on the site of the "Old Brewery" is placed, and how prosperity and the blessing of the Lord (so often and earnestly prayed for) has attended the effort then begun in feebleness, must surely exclaim with thankful hearts, "What hath God wrought!"

Although Mrs. Mason kept no regular journal for some years before her decease, many items of interest, together with frequent reference to her spiritual exercises, are found recorded in her pocket diaries, which were her inseparable companions in her daily round of duties. Indeed, these serve as an index to the life of activity she led, being largely occupied with details of various society matters, as well as domestic affairs.

" *January, 1849.* Visited several poor women. One with cancer, suffering very much. Endeavored to obtain relief for them. Visited Lying-in-Asylum.

" *January 28.* Missionary prayer meeting. Only four present. A profitable meeting. A singing meeting in the evening for the young people at my house. A pleasant time.

" *March 23.* Spent a very pleasant evening with some of my first associates in the Sabbath-school.

" *Sunday, April 22.* Heard two sermons in Newark. Attended a good prayer meeting in the morning. Suffered my mind to be too much occupied by worldly thoughts in the evening.

" *Sunday, May 13.* Another very stormy Sabbath. Endeavored to improve it with my family. Was blessed in my private devotions, though my mind was oppressed by family trials.

" *July 4* The anniversary of our National Independence. Passed off more quietly than usual on account of the epidemic in the city.

" *July 5.* This is my birthday. I am this day fifty-six years old. O how long to have lived on the undeserved mercy of my God! May the remnant of my days be all spent to his glory!

" *Sept. 12.* Visited an afflicted friend in Brooklyn, who had just heard of the death of her eldest son, the fifth child deceased in two years!

" *October 31.* Attended Missionary prayer meeting at Sister Moore's. A good meeting. Sat up all night with Mrs. J., very ill with cholera. A great sufferer.

" *November 1.* Went after class to see Mrs. J., and

remained till after she died. She expressed her sole dependence in her heavenly Father, and the Lord Jesus Christ her Saviour, to the last moment.

“*December 5.* This afternoon attended the funeral of J. M. H—’s mother, who died triumphantly, aged seventy-six.

“*December 17.* A meeting of young ladies of Greene-street to form a sewing society, to make clothes for poor children.

“*December 25.* Christmas day. Had an assembly of all my children and grand children, (except two.) with cousins Mary and Susan. A very pleasant and, I think, profitable season.”

INSTITUTION FOR AGED AND INFIRM.

The welfare of the aged had ever been with Mrs. Mason a matter of importance. Especially when she saw aged Christians in want and suffering, her sympathies were deeply moved. During the winter of 1850 she was called to reflect on the subject more intensely than ever. Indeed, so much did it engross her mind, that her nights were disturbed by her busy thoughts, trying to devise some plan of *permanent* relief for these helpless ones. Without making known her thoughts to any one, she concluded it could only be done by concentration of effort, each Church bearing its part. She saw, too, that to do this in the most economical and comfortable manner, these aged must be gathered into one family. Knowing well the varied benevolent enterprises which engaged the attention of the Church in this great city,

she almost feared to propose another. But the burden was so laid upon her heart that she could not rest. Mrs. Farr, a member of Greene-street, called to see Mrs. Mason, to confer with her upon the same subject, which had been agitating her mind also. Finding that their hearts were one in the matter, they mutually agreed to try and enlist others. The project soon found favor among those most familiar with the persons intended to be benefited. A meeting of sisters was held, and a committee appointed, as we find by an entry in Mrs. Mason's diary :

"April 1. Met Committee of Seven, to prepare plan for the Home for Aged and Infirm of our Church. A pleasant meeting."

Shortly after this the Society was formed under the name of "Ladies' Union Aid Society of the Methodist Episcopal Church, in the city of New York, for the benefit of the Aged and Infirm Members." Mrs. Mason entered zealously into this new work. Many preliminaries had to be adjusted, and many conferences held before the plan was perfected. Mrs. Mason was one of a committee to draft the constitution. Much pains was taken to make it suit the wants of all concerned. Managers were chosen from each Church, seventy in all, constituting the Board. Thus was commenced that noble work to which Mrs. Mason devoted herself with unflagging interest for more than half a score of years.

During the summer of 1850, Mrs. Mason, while on a visit to Poughkeepsie, called on the venerable Bishop Hedding, who received her with great cor-

diality. He conversed with her in reference to the objects and aims of the newly formed "Aid Society," to which he gave his hearty approval. On parting, the Bishop exhorted Mrs. Mason to persevere in the good works in which she was engaged. She replied, "If the Lord spares my life ten years longer I expect to do more than I ever did in any other ten years of my life." Her expectations were not disappointed, for very busy years they were. We find now frequent mention in her diary of the affairs of the "Institution," both as regards its public and domestic management. Under date of Oct. 7 she writes :

"Spent most of the day in taking a house for the 'Ladies Union Aid.'

"*October* 12. Assisted in engaging house for Society in Horatio-street.

"*December* 9. Rode to the Institute ; found eleven inmates, all apparently well and happy.

"*December* 13. Met committee at Horatio-street. Found three of our inmates sick. Sent for a doctor."

So we see a house had been opened for the reception of these helpless ones, and Mrs. Mason rejoiced to see the relief afforded them under its comfortable roof.

"*Thursday, Feb.* 21, 1850. Met Female Benevolent Society ; a very full meeting. Received \$50, collected for the sufferers at the Hague-street calamity.

"*Feb.* 27. Attended Missionary prayer meeting. A good meeting.

"*March* 5. Attended special meeting of Asylum for Lying-in-Women, to prepare for anniversary.

"*Thursday, March* 7. Met Female Missionary So-

ciety; a stormy afternoon, but pleasant meeting. In the evening met Female Benevolent Society.

"*Sunday, March 10.* Attended sacrament of the Lord's Supper in the afternoon. In the evening heard a solemn discourse from our Pastor, D. Smith, on the judgment.

"*Friday, March 15.* Cut out forty flannel garments for infants, for the Young Ladies' Sewing Society to make up.

"*Wednesday, March 20.* Attended select prayer meeting at Sister M'Clain's; was blessed in taking up my cross to pray and speak.

"*April 3.* Met Female Missionary Society. The annual meeting.. Very pleasant and profitable. Amount collected through the year, \$600 78.

"*Friday, April 5.* This day my old friend Mrs. Scott was buried. A great loss to society, especially to the poor.

"*June 10.* My friend, E. M. Verplanck, left to-day, after spending a fortnight with us pleasantly, and I trust profitably.

"*August.* Very unwell, and too lame to walk to church. Grieved to see sin abound in the best instructed families.

"*September.* Attended at class with a very oppressed spirit, in consequence of a severe trial. Visited some of my class-mates who are very sick.

"*Wednesday, Oct. 16.* Attended love-feast, had a blessed season. I was enabled to speak for the Lord with comfort to my own soul.

“*December 24.* Met Board of Lying-in-Asylum ; found the house in beautiful order. The inmates and their infants all well. We must try to raise money. We are \$300 in debt.

“*January 2, 1851.* Board of Female Benevolent Society met at my house. A large and profitable meeting.

“*January 3.* Met Nominating Committee and Board of Managers of Ladies' Union Aid.

“*January 7.* Attended the funeral of my dear young friend, Caroline Thorn, who died very happy in the Lord.

“*February 3.* I was happy to learn that J. C., the young woman who lives with me, is earnestly seeking religion. Thank the Lord!

“*February 6.* Met class. Had a precious season. Spent a pleasant and, I trust, a profitable day.

“*February 7.* Spent all day in business for the Institution.

“*February 17.* Spent most of the day in visiting the house of mourning and among the sick. One who was present when I was converted died yesterday. No evidence of conversion. O that she had been wise!

“*February 19.* Heard Brother Hedstrom in the evening at Greene-street. Three souls converted.

“*February 24.* Was called to attend the funeral of the daughter of the person who died on the 16th. She left a husband and six children, one an infant.

“*February 25.* Visited again the house of mourning. It was indeed a melancholy picture.

"*May 13.* Made arrangements for the admission to the "Institution" of two inmates from Willett-street, one perfectly helpless, the other very deaf and cannot read.

"*June 3.* To-day the anniversary of the Methodist Episcopal Sabbath-schools was celebrated at Washington Parade Ground. I walked with Greene-street school.

"*June 4.* Went with my son to hear Jenny Lind sing. Was much pleased.

"*July 13.* Spent the Sabbath very quietly, and, I trust, very profitably, at my Cousin Susan's, at Newark. Heard a good sermon by Brother Stokes from Micah ii, 10, 'Arise ye, and depart; for this is not your rest.'

"*Friday, Aug. 1.* Was summoned to the Institution on account of the death of Sister Rosina Smith, in the eighty-first year of her age. She was under our care for nearly three months. Blind and paralytic. Peaceful end.

"*August 5.* Started this morning on a journey to visit my cousin, John Morgan, Professor in Oberlin College, Ohio, in company with my son Frank and my cousin Susan Holden. We took the Erie Railroad. In seventeen hours we reached Cleveland, five hundred miles. Slept on board steamboat on Lake Erie till daylight, and arrived at Cleveland at twelve o'clock; took cars for Wellington and stage to Oberlin, arriving about five o'clock P. M.

"*August 17.* Heard Professor Finney in the morning from 'Awake, thou that sleepest,' etc.

"Heard Mrs. Whittlesey lecture to the ladies of Oberlin on 'Christian Education.'

"*Sunday, Sept. 28.* Sick most of the day. In great heaviness of spirit, groaning for the redemption of my children.

"*November 2.* Heard Brother Lane in the afternoon and Brother Stocking in the evening. Both very profitable.

"*Sunday, Nov. 16.* Stayed home all day. Rainy. Afflicted in body and dejected in mind. O, my blessed Lord, deliver me!

"*November 23.* Lameness and indisposition prevented my going out till late in the afternoon, when I attended the funeral services of Rev. G. Lane's child, a lovely little girl ten years old, who, we believe, died in the Lord.

"*December 26.* Had the Board of Benevolent Society meet at my house to tea; thirty-five were present. A very pleasant season. Closed with prayer by Brother Stocking, our Pastor.

"*December 30.* Attended funeral of Brother Dando, an old member of John-street Church. He was eighty-four years old. He died full of years and beloved by all."

This year, 1852, was a marked period in Mrs. Mason's life, as being the one in which she ceased her labors as a teacher. She had been engaged in this vocation, with but few interruptions, for over forty years, so that it almost seemed a part of her life. Probably but few instances are on record of any female who had had so many youth under her charge,

or of one who had so long and so successfully discharged the duties of the school-room. The gratitude and affectionate remembrance of her pupils, even after grown to womanhood, were often a pleasing solace to her. Mrs. Mason, being now released from these almost life-long duties, devoted her time more exclusively, and with never-flagging zeal, to the interests of the various institutions in which she was engaged.

EXTRACTS FROM DIARY CONTINUED.

"*March 4, 1852.* Met Board of Lying-in-Asylum. We received from an anonymous friend a donation of one thousand dollars. Attended prayer-meeting at the 'Institution.' A good time.

"*March 12.* Heard Brother Stocking preach in the evening, and then prayer-meeting. Sorry to feel so dull myself, and see others take so little interest.

"*Sunday, March 29.* Sick all day; confined to my bed with congestion of the lungs. Happy in the midst of pain.

"*April 3.* Through mercy am able to get part way down stairs.

"*April 4.* Met Board of Managers of Ladies' Union Aid Society. Was taken almost from my bed to a carriage. Though feeble, I was, through Christ strengthening me, enabled to meet a large meeting and direct its business. It was a very pleasant and profitable meeting.

"*Sunday, April 20.* A very rainy day; did not go

out, but enjoyed the presence and grace of God in reading, meditation, and private devotions.

"*Friday, May 9.* Met Purchasing Committee and Board of Direction. Heard a good sermon from Dr. Mitchell, from the words 'Be perfect.'

"*Monday, May 12.* Young Ladies' Sewing Society met at my house to sew for Colored Orphan Asylum.

"*May 16.* Had a family party on account of the presence of my cousin, Rev. John Morgan, of Oberlin, Ohio. Had a very pleasant and, I trust, profitable season. Closed with a suitable prayer by my cousin.

"*Sunday, May 17.* Heard Brother Foster three times. Powerful in the evening on Daniel xii, 3. My soul was strengthened and comforted.

"*Monday, May 18.* The general love-feast in Allen-street Church. Glorious on account of the Divine presence.

"*November 2.* Met Board of Managers of Lying-in-Asylum.

"*November 11.* Attended class; very comforting.

"*November 14.* Did not go out in the morning. Read Watson on the Lord's Supper. Afternoon, attended the Communion.

December 5. Attended funeral of Mrs. Galabran, aged seventy-two, a pensioner on Female Benevolent Society nine years. Heard Rev. Mr. Foster in the evening, 'On the Image of God in the Heart.' A very profitable discourse.

"*Tuesday, Dec. 7.* A very busy day. Visited Institution and gave out work. Attended sewing meet-

ing for the 'Fair' at Manhattanville. Spoke and assisted in organizing a society."

During this year Mrs. Mason, in company with a committee from the "Ladies' Union Aid Society," visited Baltimore for the purpose of examining a building which had been erected for charitable purposes. Eventually a plan similar to this was adopted for the "Home" afterward erected in Forty-second-street.

"*January 27, 1853.* Attended class. No leader. Had to take up the cross and lead the class myself. We had a good meeting, and my soul was greatly comforted.

"*Friday, Jan. 28.* This day two young men, Saul and Howlet, were hung for murder. I fear unprepared for death.

"*Sunday, Jan. 30.* Afternoon attended the funeral services of Robert Stead, an old member. He died suddenly, full of faith, blessing his family, and praising God.

"*Monday, Jan. 31.* Enjoyed a very profitable and delightful meeting at Greene-street Church. Related my early experience, but I fear with very little profit to others. I cannot speak deliberately enough to please myself.

"*February 3.* Visited 'Graham Institute for Respectable Aged Women' in Brooklyn. I was much pleased with its air of comfort.

"*Sunday, Feb. 6.* Heard Rev. R. S. Foster on 'Original Sin.' Very rainy day. Did not go out again, but improved the day in reading Wesley's

Sermons and the Bible in connection with the sermon in the morning.

"*April 1.* With Building Committee visited the ground on which we purpose building our Institution for the Aged.

"*April 14.* Met in annual meeting of Lying-in Asylum. Small meeting, and rainy day. The asylum was never in so flourishing a condition as now.

"*May 12.* Attended anniversary of American Bible Society. A very interesting meeting. Afternoon attended anniversary at the 'Home of the Friendless.' Many ladies spoke, and on request, I gave my experience in training children religiously. Met there my friend Sarah Hawkshurst, with whom I labored forty years ago.

The following note has been found filed among Mrs. Mason's papers :

"NEW YORK, *July 20, 1853.*

"DEAR SISTER MASON,—A number of your friends wishing to express in some permanent form the sentiment of respect and esteem they entertain for you personally, as well as their appreciation of the services you have rendered in various departments of Christian benevolence, unite in asking the favor of your sitting for your portrait to grace the walls of the contemplated building for the aged and infirm members of our Church. Should you wish to make any communication with the parties concerned, who for the present, at least, desire to remain incognito, it can be

done through Mr. Pine by addressing 'The Committee of Ladies from several Churches.'"

"*Sunday, July 25.* This morning Rev. R. S. Foster commenced his ministry at Greene-street.

"*Sunday, Aug. 22.* Attended prayer-meeting in Allen-street; a good and profitable meeting. An unexpected visit from T. N. C. I trust the Spirit of the Lord is at work on his heart. Took him to meeting. Heard Bro. Foster on the judgment. Good.

"*August 23.* Alone on Receiving Committee at 'Lying-in-Asylum.' Took up a poor young woman off the steps stupidly drunk, and almost naked. She was a Catholic. Took her to the 'Sisters of Mercy,' but they would not shelter her till she got sober.

"*August 24.* Called with J. M. H. to make arrangements with Mr. Pine for taking my portrait. Some friends unknown to me have engaged it."

"*August 28.* Met Building Committee. Resolved to recommend purchasing four lots.

"*September 12.* Heard Brother Foster from Isaiah lxiv, 1. Sacrament in the afternoon, at which two of my sons were received in the Church, with many more youth.

"*October 1.* Met managers of Ladies' Union Aid Society. A large and interesting meeting. Received nearly three hundred dollars.

"*October 4.* This day closes my service on the Receiving Committee at the Lying-in-Asylum. It has been an arduous but pleasant duty for three months.

"*Thursday, Oct. 7.* Attended class. Led the class

to let Brother Foster attend the funeral of our esteemed Brother Smith, an aged Class Leader, who sweetly sleeps in Jesus.

“*October 13.* Attended meeting of Missionary Board at Mission Rooms. A pleasant and profitable meeting.

“*October 14.* Made arrangements for the Lord’s Supper at the Ladies’ Union Aid Society institution.

“*Sunday, Oct. 16.* Had a precious season at the Lord’s table with the members of the Institution. Dr. Bangs attended the ordinance, and twenty-six of the aged and infirm drew near or were helped to the Lord’s table. Some blind, deaf, maimed, and lame.

“*Sunday, Oct. 30.* Having sat up watching with the sick infant of a young friend, I was not able to go to church.

“*October 31.* This evening the funeral services for the little daughter of my young friends took place at their house, Brothers Foster and Reid officiating.

“*November 2.* Great missionary demonstration at Metropolitan Hall by the young men of the Methodist Episcopal Church. Speakers, Rev. Dr. Foster, Rev. Dr. E. Thomson, Bishop Simpson, and Rev. Mr. Taylor.

November 3. Great meeting at Bedford-street for Ladies’ Union Aid Society. Near one thousand dollars received.

“*November 15.* Met the general Board. A very laborious, but very pleasant meeting. Elected officers, and Building Committee. Received five hundred dollars.

"*November 24.* Thanksgiving Day. Heard Brother Foster in the morning at Greene-street. Collection for Benevolent Society one hundred and sixty dollars.

"*December 24.* A family gathering at my house ; in all twenty-four persons. Praise the Lord for his goodness! I came to this city a lone, feeble girl, forty-three years ago, and now I am spread into bands.

"*December 25.* Spent at ——— with all the young folks of the different families. A merry group. We had a large Christmas tree lighted with wax tapers, and a gift hung on it for each, old and young.

"*January 1, 1854.* Received the calls of my friends, as the practice is, but spread no table to invite to luxury and intemperance. I never saw the evil of keeping the day in the manner in which it is kept in New York as I did to-day.

"*February 12.* Communion Sabbath in Greene-street. I was very much blessed. There were a large number present.

"*March 19.* Spent a very happy Sabbath in John-street Church. It was a reunion of the laborers in the first Sabbath-school efforts in the Methodist Episcopal Church in this city. The exercises of the day were very interesting to me. They ended in the sacrament being administered at night.

"*March 23.* Met Benevolent Society. Reports of some very distressing cases ; funds exhausted, and treasury in debt. Resolved to appeal for a collection.

"*March 24.* Visited a sick sister near to death. Engaged a nurse for a friend.

"*March 27.* Went to the house of mourning.

"*March 28.* Finished a letter to Mrs. Wilkins, Liberia. Expect her here very soon. At six o'clock attended the funeral of my friend, Mrs. J. B. C.

"*April 6.* Met Benevolent Society. An interesting meeting. Received a bequest from Sister J. B. C. of over six hundred dollars. Passed a resolution of sympathy with the family.

"*June 4.* Heard our new Pastor, Brother Hermance, with much profit afternoon and evening. I hope he will be profitable to the Greene-street Church.

"*June 15.* Received present of mats from Africa from Mrs. Wilkins. Heard of the death of a friend, with whom I was in company but a few days before. 'Be ye also ready.'

"*September 11.* At seven o'clock left for Mount Holly, N. J., with Mrs. Wilkins from Africa, to visit our mutual friend, Sister Lane.

"*November 11.* To-day Grandmother Cairns died in holy triumph at the Institution.

"*November 12.* To-day my cousin, John Morgan, Pastor and Professor at Oberlin, came to visit me. Spent a pleasant evening.

"*March 2, 1855.* At twelve o'clock met Board of Ladies' Union Aid Society. A large and pleasant meeting. Collection ninety-nine dollars and fifty cents. Leased house for two years. Five old ladies sick abed. Spoke to every inmate in the house.

Returned too unwell to sit up, and went to bed as soon as I reached home.

“*March 9.* Met Committee of Applications to the Institution. Three very urgent cases represented, one each from Bedford, Duane, and Allen street Churches. Found we had not a place for any more.

“*March 18.* Heard Rev. Mr. ———’s description of the Household of Faith. Good, but he would have more freedom without notes.

“*March 19.* Visited Brother and Sister Gibson, missionaries to China. Attended to arrangements for anniversary of Female Missionary Society.

“*March 23.* Met Missionary Board. Meeting addressed by missionary from Japan, Dr. Bettelheim.

“*March 30.* Visited Sister ———, who is in deep sorrow of heart. Sympathized with her, advised and prayed with her, committed her case to God, who alone knoweth how to deliver the righteous out of temptation, or make a way for their escape.

“*April 2.* Met Missionary Committee at Sister Barrett’s. At twelve o’clock met Board at Asylum. An interesting meeting.

“*Wednesday, April 4.* In the evening our anniversary of the Missionary Society in Jane-street was well attended. Bishop Baker presided. Three missionaries to California, and one to Japan, spoke. Collection about one hundred and fifty dollars.

“*April 24.* Spent the morning at the Institution with Sister Moore.

“*May 17.* Heard with sorrow of the death of my old friend, Sarah Hawkshurst.”

This venerable and much-beloved Friend was a member of the Female Association, under whose direction were the schools in which Mrs. Mason, as Mary Morgan, took so prominent a part when she first came to the city. Mrs. Hawkshurst, (then Sarah Collins,) with her smiling face and loving spirit, was ever a welcome visitor at the schools. In her the wearied and perplexed teacher ever found a kind and sympathizing friend. Nor did this friendship end with their earlier years, but even after old age had bowed her form, and when scarcely able to carry her well filled satchel of tracts, (her constant companion in her walks of usefulness,) let her meet her 'dear Mary' where she would, it was followed by an affectionate embrace and tears of joy.

LETTER TO MRS. L. B. LANE.

NEW YORK, *Feb. 21, 1855.*

"MY DEAR SISTER LANE: It is so long since I have heard from you, and remembering I am your debtor for more than one letter, I thought I would employ this leisure evening in writing a few lines to you. All my family are out, most of them at meeting, where I should now be were it not for bodily indisposition. The very severe winter, and more than usual exposure, have made me an invalid with rheumatism and erysipelas; but I thank the Lord I am much better, but not able to bear much fatigue, or go out in the night to meetings.

"When I last heard from you Brother Lane was sick. I hope he has quite recovered. I often think

of you in your happy home, and wish myself with you for a little while, to enjoy social intercourse and quietness from the bustle and noise of our sinful and bustling Gotham. My soul is pained with every day's report of wrong and outrage with which our city is filled, aye, and the Church too. The money-changers and the buyers and sellers have found their way between the porch and the altar. O that the Lord would visit his temple, and drive out the buyers and sellers!

“But in some of the Churches there is a gracious revival of religion going on. Greene-street is favored with a blessed work. For three weeks there have been meetings, and many conversions among the youths. Many promising young men have been added to the Church. It is delightful to see the altar nearly filled with young men who are the fruits of Brother D. Smith's and Brother Stocking's ministry. You know that our elder brethren have mostly moved away, and the Lord is now filling up the ranks with raw recruits. I am happy to say my son Frank is one of them. He is steadfast in the faith, and I believe is following on to know the Lord with sincerity. We have not yet heard from our dear Sisters who went to Africa, but hope to very soon. Our Missionary Society has been almost inactive, crowded out of the field by the new Missionary organization that is introduced into the Churches. But I tell the Sisters, if we cannot reap we may glean, and perhaps enjoy a Ruth's reward. I notified a special meeting of the Board for last Wednesday, but it was a very stormy day, and of course we did not meet. You will please to

remember that the first Wednesday in March will be our Quarterly Meeting. I hope you will be able to favor us with some correspondence; if no more, a letter from yourself I shall look for.

“Our Benevolent Society, as you suppose, is very busy this winter. Never, to my recollection, was so much poverty and suffering in New York. We have had to draw on the legacy left us by Sister Cornell, which we intended to reserve for special cases in the Church. We have had to assist many more in the Church, and much more liberally, than formerly. The Steward’s fund was exhausted. We miss our beloved Sister Kellogg very much, so many of our efficient sisters have removed. I have thought of some of your pensioners, but do not know where to find them; but if you think of any whom you wish assisted, let me know in your answer to this, (which I hope I shall soon receive,) and I will attend to them.

“I visited our Institution this afternoon, and found several of our inmates very sick. Sister Mary Monroe was on Monday deprived of motion in her limbs for some time, though conscious. Our good physician soon discovered the cause, and prescribed the proper remedy; and this afternoon I found her in a very thankful state of mind, and better, but unable to leave her bed. I stepped into old Sister Warren’s room, and found her singing; and on my inquiring how she was, she replied, ‘I am well, soul and body. I was never better or happier in all my life. O bless the Lord!’ (Sister Warren is from Greene-street, in her ninetieth year.) But our jewel is removed to the upper Sanc-

tuary. I mean Grandma Cairns. O how I wished Brother Lane could have been with her in the last two days of her life! Such a death-bed I never saw. It was a holy triumph over the infirmities of age, the tempter's power, and the love of life. It was a continual gust of praise. How often I wished the skeptic could witness this evidence of the power of grace over the imbecilities of human nature. I thought it was the strongest proof of the immortality of the soul. As the clay tenement was falling off, the strength of the immortal inhabitant was renewed like the eagle's. The last day I was sitting behind her (for her breathing was so short she could not lie) she broke out in a clear voice, singing the Doxology, 'Praise God,' etc. When she came to the line, 'Praise him above, ye,' etc. her heart overflowed, and she raised her arms and shouted, 'O glory! I soon shall be with you to sing the song of Moses and the Lamb for ever and ever.' A few hours before the close of life, Sister Adams sent for Brother Wakeley to be with them in the closing scene. The Brothers were singing the hymn, 'We'll range the blessed fields on the banks of the river and sing halleluiahs;' here their feelings overpowered utterance, and they thought she would speak no more, but were surprised by her finishing the stanza, 'for ever and ever.' My dear Sister, I thought the honor of letting that aged Pilgrim down so gently into the arms of Death was a sufficient reward for all the labor of getting up that Institution. May our last days be like hers! With warm affection, your Sister in Christ,

"M. W. MASON."

CHAPTER X.

WOMAN'S HOSPITAL.

Woman's Hospital—Extracts from Diary—Letters to Mrs. Lane—Diary—Dr. Hannah—Death of Miss Mary Bangs—Letters to Mrs. Lane—Diary—Colored Orphan Asylum—Diary—Death of son William.

IN the early part of 1855 Mrs. Mason was urgently solicited by Dr. J. Marion Sims to aid in the founding of a Hospital for the treatment of diseases peculiar to women. Her long experience in visiting the sick, added to her skill in the management of public institutions, made her counsel and co-operation of great value in this untried experiment. Under the blessing of God on the efforts of a few resolute and sympathizing women a house was hired and placed under the medical direction of Dr. Sims. The venerable and pious Mrs. Codwise (long known as the President of the Female Bible Society) was chosen First Directress, and Mrs. Doremus, the indefatigable worker for the good of others, Second Directress.

Mrs. Mason, for the six following years, devoted much time to this commendable charity, frequently noticing it in her diary. Being at the head of the Executive Committee, she had frequent intercourse with the suffering inmates, and many can testify to her words of sympathy and kind encouragement. Her heart

rejoiced at the prosperity of the Hospital, and looked forward anxiously for an enlargement of its sphere of usefulness. As Mrs. Mason predicted, a kind Providence has watched over these efforts to alleviate human suffering, and now a large and capacious building, with all necessary appointments, adorns the upper part of the city. In a recent address of Dr. Sims before the Annual Meeting, he refers with fervent gratitude to the assistance given by Mrs. D. Codwise and Mrs. Mason in the earlier years of the Society. Mrs. Mason's name was retained on the Board of Managers till her decease.

EXTRACTS FROM DIARY.

"*Nov.* 30. Thanksgiving. Our pastor gave us a profitable discourse in the morning. Took collection for Benevolent Society. Dined with my family.

"*Dec.* 3. Accompanied by my son, went to Greene-street. Heard Abel Stevens plead the Tract cause. A very stormy day. Did not go out again. Read Wesley's Sermon on Justification by Faith with profit.

"*Feb.* 11, 1855. Sacrament—a profitable season. Evening meeting very interesting. Nearly the whole altar in Greene-street Church surrounded by mourners.

"*Feb.* 10. Subscribed to Ladies' Society for Female Hospital, and was elected manager.

"*Feb.* 24. Met at the Board of Managers for Hospital for Women. Large and interesting meeting.

Meet again first Saturday in March at the house of Mrs. Codwise, Directress.

“*March 3.* Arose from a sick-bed to meet Board of Woman’s Hospital. An amiable arrangement of a difficult question. Good progress.

“*May 5.* Attended meeting of Managers of Woman’s Hospital. Opened the house with three patients.

“*May 31.* Spent the morning in business for the Woman’s Hospital, preparing for anniversary.

“*June 12.* At Woman’s Hospital. Great bodily suffering; but, thank the Lord! there is evidence of relief, by the efficient treatment of Dr. Sims, whom the Lord has qualified for this work.

“*June 13.* Met Board of Female Missionary Society. Small meeting and little interest. O that the Lord would revive the missionary spirit among us.

“*June 14.* Too much engaged in important business to attend class. My mind has been kept calm in the midst of confusion.

“*Sunday.* Heard sermon from ——. I would prefer hearing Gospel preaching fresh from the heart, and not from notes written studiedly.

“*June 24.* Too rainy for any to go to church. Read all day, but prayed too little and talked too much.

“*July 5.* This is my sixty-fourth birthday. What a monument of Divine mercy! A living miracle of grace!

“*July 7.* Went to see a stone to be set over the graves of our two aged grandmamas who died in

the institution, one 104 years and the other 117 years old. This stone, with the lot in Greenwood, is the gift of an unknown friend.

"*Sunday.* Awoke in a happy frame of mind. Sacrament and baptism in the afternoon. Too tired to go out in the evening. Improved the time reading Watson's Observations.

"*July 15.* Took tea in company with my good friend Brother Stratten. Heard him preach in the evening from the parable of the 'Lost sheep.' I was much blessed under his discourse.

"*July 29.* Went to a pewed Methodist Episcopal Church. Congregation small—so small that if every individual occupied a pew there would be many pews to spare. I made an attempt to enter three, but they were bolted. I shrunk back to the paupers' seat abashed. The preacher in prayer said, 'This is the house of God.' I thought, 'If it is I am shut out.'

"*July 30.* A stormy day in the elements abroad—a day of trial to patience at home; but out of all the Lord delivereth.

"*Aug. 8.* Went with Cousin Susan Holden to visit our mutual friend Mary Carpenter at Pleasantville. Met with a cordial welcome.

"*Aug. 9.* Read aloud and conversed on religious subjects all day. Was blessed in my own soul, and I hope was the means of leading others to seek the like blessing.

"*Aug. 10.* Walked abroad, and enjoyed a happy day in communion with my friends. Felt a holy influence accompanying our social intercourse.

"*Aug.* 11. Returned and found my family well. Was informed of the death, in the Institution, of our aged Sister Smart. Made arrangements for the funeral.

"*Aug.* 13. My Sister J. arrived from Philadelphia. A pleasant surprise.

"*Sept.* 1. Received from C. Bleecker check for Woman's Hospital, \$25.

"*Sept.* 15. Visited Woman's Hospital. Very prosperous.

"*Sept.* 30. Heard Elder Rice in the morning on Psalm xxxiv, 7. Wrote to sisters in Africa.

"*Oct.* 7. Heard a sermon, an exhortation to backsliders—read, alas! Read Watson's Commentary in the evening, thinking I might as well read at home as to be listening to reading in church.

"*Oct.* 8. Met Committee of Arrangements for annual meeting of Lady's Union Aid.

"*Oct.* 9. Visited the Graham Institute for Old Ladies in Brooklyn. All very pleasant. Heavily in debt.

"*Oct.* 18. Not able to go to see my young friend A. W. married. Could not attend class nor Board meeting, but had a great blessing at home. Praise the Lord!

"*Oct.* 19. Went to Institution, though I had been sick with lung affection all the week.

"*Sunday, Oct.* 21. Spent the day solitary in my sick room, not being able to go out. Enjoyed much comfort in contemplating the sufferings of my Saviour.

"Oct. 18. Too sick to go out, but spent a happy day in reading, meditation, and prayer.

"Nov. 2. Board meeting at Institution. Decided to purchase lot adjoining ours in Forty-second-street.

"Nov. 4. Rainy. Not well enough to go out. Spent the day in reading in Matthew, with Watson's Observations. Was profited and comforted.

"Nov. 8. Met Committee of Ladies' Union Aid Society to sign bond to Mr. Seaman.

"Nov. 14. Spent most of the day in domestic work. Felt very depressed in spirit. Tried to look to Jesus.

"Nov. 15. Attended class—was blessed."

"NEW YORK, Feb. 10, 1856.

"MY VERY DEAR SISTER LANE: Having an evening all to myself, I concluded I could not employ it better than in writing to my dear friend. And what more immediately turned my thoughts toward you and Brother Lane was a sermon I heard from our Rev. and beloved friend, Dr. Bangs, on the death of that indefatigable soldier of Christ and successful missionary to the Canada Indians, Elder Henry Case. You have no doubt heard the sad news. This man of God fell from his horse and broke his leg, which disaster was the cause of his death. Brother Bangs's text was John xi, 25. He gave a sketch of the collaborators of Brother Case and himself, with an account of the religious experience, character, and life of our lamented friend. His day was not cloudless, but his sun set mildly and brilliantly. His mild, perse-

vering course in the Christian ministry and missionary field have left a halo of experience which will cheer many a weary laborer who may succeed him in this section of the Lord's vineyard. May our end be as serene and peaceful!

“ But to change my subject. I did not intend to dwell upon this melancholy event. How is my dear Sister Lane? I was sorry to learn that your health was not very good this winter. I would gladly have made you a short visit with our friends, but my health has kept me closely at home. I hope my dear Sister Lane is growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. The present state of the Church in New York, and, indeed, I may say throughout our Zion, is calculated to shake our confidence in our own experience, as well as in that of others. Our doctrines and our discipline are in jeopardy; and our hearts are sad, and tremble for the result. But *I* am endeavoring to stay myself upon my God and his word, which is the only standard of faith, and the only sure foundation for practice. O! let us study it prayerfully and diligently, not leaning to our own understanding, or turning out of the way by the counter-reasoning of contending disputants, but giving ourselves to earnest prayer, that our heavenly Father will be to us his own interpreter and make it plain. Let us not be anxious to find a name for our experience of this grace given unto us. But if it makes us happy in the love of God, and causes us to glorify him in our spirits and our bodies, which are his, it is enough.

“Blessed Bible! this is the Gospel glass, in which we see ourselves, and see ‘our calling’s glorious hope,’ ‘holiness to the Lord.’ Let us press after this mark of our high calling of God in Christ Jesus our Lord. I fear so much has been written in man’s wisdom on this subject that it has darkened counsel, and obscured this most glorious doctrine of the Church to the minds of many sincere inquirers. I am happy to inform you and Brother Lane that we have a glorious revival in Greene-street. The altar and front benches in the lecture-room are crowded with anxious seekers, and there are conversions more or less every evening. I would you could be with us.

“But now, dear, let me call your attention to our Female Missionary Society. We are sadly behind in this work. The plan of sectional collections in the churches has almost crowded us out of sight. Our collectors are persevering. I feel unwilling to give up, because I believe there is work enough for us all if we enter heartily into it. Have you any communications from any of the missions that would encourage us? If you have, please send them on before our meeting in March.

“Have you heard from Sister Wilkins? I have not, though I wrote to her. Do, my dear sister, write to the Board, and encourage us.

“Our Institution for the Aged is prospering. We are preparing to commence building in the spring. You may see in the ‘Advocate’ that we are endeavoring to dispose of our ground on Broadway; but money is very scarce in the city now.

“ Before I close I must inform you that we had a delightful season at the communion this afternoon. Our Pastor, Brother Hermance, has not been able to be with us for three weeks in consequence of sickness. We were happy to have him present this afternoon ; but the best of all was, God was with us.

“ Pray for your unworthy, affectionate friend,

“ M. W. MASON.”

“ *February 2, 1856.* Met Woman’s Hospital Association. Mrs. Codwise read at the opening the thirty-fourth psalm.

“ *Sunday, Feb. 3.* Rose early with thanksgiving. Prayed with my family. Read tract ‘Count up your Mercies.’

“ *February 12.* Heard Rev. J. T. Peck in Greene-street. The altar was crowded with mourners.

“ *February 22.* At prayer-meeting in Greene-street. A good meeting. Some young converts spoke. Visited two orphans whose mother died on Sabbath.

“ *February 24.* Attended morning service at Hedding Mission. Bishop Simpson preached from ‘The ways of a good man are ordered of the Lord.’ It was the best exposition of a special Providence that I ever heard. I was much blessed under the word.

“ *February 25.* Spent most of the day among the sick at the Woman’s Hospital. Two left on Saturday cured, one improved. It is effecting much good.

“ *February 28.* Met in class ; felt my unworthiness very sensibly.

"*March 2.* Stormy, and too unwell to go out. Improved the day in reading, meditation, and prayer. Was blessed in reading Mr. Wesley's Sermon on 'the Lord our Righteousness.'

"*March 5.* Met Board of Female Missionary Society. Interesting letters from Africa were read.

"*March 15.* Attended funeral of Dr. Bond, editor of 'Christian Advocate.' A ripe shock of corn gathered into the heavenly garner.

"*May 4.* Sunday morning heard Brother H. on keeping a watch over our thoughts. In the evening heard Rev. Dr. Cuyler in Collegiate Church on the 'Good Samaritan.'

"*May 7.* Spent the day at the Home for the Friendless. Heard reports from auxiliaries, and many speeches on various subjects from ladies present. House in fine order.

"*May 18.* Attended sacrament at the Institution. Dr. Bangs preached a solemn and interesting sermon. Twenty partook of the communion. In the evening heard Rev. J. Seys plead the cause of the Colonization Society.

"*May 19.* Sent for early this morning to see Sister C., (at Woman's Hospital,) supposed to be dying. Prayed and conversed with her. She is very happy. Wrote to her sisters.

"*June 1.* Heard Rev. Brother Wiley, late missionary to China, from John vii, 45, 46."

In June of this year the following letter was addressed to Rev. Dr. Hannah, who was a delegate from the British Wesleyan Conference to the Gen-

eral Conference of the Methodist Episcopal Church, then in session in Philadelphia :

“REV. AND DEAR SIR,—By request of the Board of Managers of the New York Female Missionary Society of the Methodist Episcopal Church, I address you these few lines. My apology for taking this liberty is a long cherished respect, growing out of gratitude for former services rendered to this Society, then in its infancy, at the time of your former visit to this country. I beg leave to call to your recollection an anniversary at which Rev. R. Reece, Rev. J. Summerfield, and yourself addressed this Society. You may remember Mr. Summerfield introduced you as a ‘leviathan playing in the water.’ This Society of Methodist ladies has kept the even tenor of its way for over thirty-six years. Through a merciful Divine Providence I have been honored as its directress all that time. Many of my companions in this labor of love have been called to their reward, among whom was our beloved Sister Francis Hall, with whom we took tea on that memorable anniversary evening.

“With the above facts for our apology in troubling you at this time, we presume upon your kindness in acceding to our request, that you will favor us with an address on the occasion of our thirty-seventh anniversary, on Wednesday evening the eleventh instant.

“We are sorry we have not been able to address you earlier on this subject. I supposed that Rev.

————— had spoken to you on the subject at General Conference; but I received a letter from him this morning, and judge from it that our request was, in the multitude of business, forgotten.

“Be assured, dear brother, that it would gratify your friends here, and, we hope, greatly advance the missionary cause among us, if you can favor us with an affirmative answer.

“With Christian regard, and many prayers for your safe return to your friends, I remain your sister in Christ,

“MARY W. MASON.”

“*June 17.* Visited Hospital. Found our dear little Sister C. very sick. Two other inmates pronounced incurable. How sad!

“*July 7.* Met Building Committee of Ladies' Union Aid Society. Engaged builders. They commenced digging the cellar.

“*Sunday.* Heard our new Pastor, J. T. Peck, on John i, 4, ‘In him was life.’ Very interesting and profitable.

“*July 15.* Attended at Lying-in-Asylum with Mrs. T. Emmet to receive applicants. Gave nine permits.

“*July 17.* To-day Brother Seaman has entered his heavenly rest. He was a friend to our Institution for the Aged and Infirm. The two lots we are building on were a donation from him.

“*July 20.* In the afternoon heard Elder Rice. A very profitable discourse. Took tea with Cousins

M. and S. ; felt condemned for talking too much on worldly matters.

“*July 21.* This has been a busy day, filled with trials of faith and patience. Engaged in planning for our Home for the Aged. It is a great work for a few females. Lord, help !

“*July 23.* Visited Woman’s Hospital. I was glad to see four leaving for their homes, rejoicing in being cured of their infirmities.

“*July 30.* Attended funeral of my old friend, Mrs. Wilson. She died in the Lord.

“*September 9.* Called on Dr. Bangs to preside at laying the corner-stone of Institution. Met my friend S. Thomas, whom I had not seen in more than twenty years. We readily recognized each other. Called on Brother Henry Moore for Institution.

“*September 16.* An extraordinary day ; very pleasant. Great meeting on the ground. Dr. Bangs presided, and Rev. J. T. Peck delivered a very good address. Brother Wakeley laid the corner-stone.

“*September 24.* Received a note informing me of a great disappointment in finances. I can only commit my case into my heavenly Father’s care, which I do in faith. Spent the day in benefiting the sick and poor.

“*October 2.* Speaking meeting in the evening at Greene-street Church. Very much blessed. Ten young converts spoke feelingly. Jesus was in the midst to bless.

“*October 10.* Visited a sick friend, found her growing worse, but, thank the Lord ! in peace.

"*Sunday, Oct. 26.* Attended Greene-street Church and heard Dr. Peck twice. Revival continues.

"*November 14.* Returned from being absent all night. Met trials at home, but looking to Jesus comforted me. Visited with my friend Moore a poor woman worth three thousand dollars, who can get no one to take care of her.

"*Sunday, Nov. 10.* Great missionary demonstration. Dr. B., from Baltimore, in Greene-street Church. In the afternoon four Sabbath-schools met. Addresses were delivered.

"*November 18.* Missionary anniversary at Greene-street Church. Drs. Cookman, M'Clintock, and Peck spoke.

"*November 19.* Visited Home for the Friendless, Woman's Hospital, and Lying-in-Asylum.

"*November 22.* Called on my old and dear friends, Dr. and Sister Seaman. Both infirm.

"*December 5.* Appointed as a Fast-day by our Pastor. I have two business meetings that I cannot dispense with.

"*December 6.* Met Woman's Hospital Board. Directress being absent was called to preside. A large and interesting meeting. Afternoon, commenced a women's prayer-meeting in Sister Peck's parlor. May it continue!

"*December 7.* Retired to rest very tired. Thank the Lord for his loving-kindness to one so unworthy.

"*December 12.* Morning busy in domestic duties. Afternoon, met a committee. Had my feelings much hurt, but tried to claim divine aid. Had

a precious letter from Rev. Dr. Hannah, of England. It greatly cheered my heart.

“*December 28.* To-day attended the obsequies of our aged and much esteemed Brother Fairweather, for many years Trustee and Leader in Greene-street Church.

“*January 1, 1857.* Received a present of a reticule. A pleasant day. Alone with my little granddaughter. Received twenty-three calls from friends.

“*January 12.* Visited old Sister ——, a very dirty Christian, miserable in this world, through perverseness that will not permit her friends to make her comfortable.

The journal for the remainder of this year is missing, but from the numerous memoranda found of business for the various Institutions in which Mrs. Mason was engaged it was evidently not spent unprofitably, but was devoted to the cause of Him “who went about doing good.”

In April of this year the Institution erected in Forty-second-street for the Aged and Infirm members of the Methodist Episcopal Church was dedicated. The services were very interesting, and calculated to rejoice the hearts of those who had so long labored for this deserving cause. During the following Fall occurred the death of Miss Mary E. Bangs, to whom Mrs. Mason was tenderly attached. This sad intelligence was communicated for the Seventh Annual Report by Mrs. Mason in the following words: “From the commencement of our Associa-

tion Sister Bangs has filled the office of Corresponding Secretary, and from her hand we expected to receive this, our Seventh Annual Report. But, alas! that hand is paralyzed in death, and our beloved sister is removed from her seat in our Board to the place prepared for her by her Saviour in his Father's kingdom. She 'ceased at once to work and live.' While passing through the vale she said, 'It is not dark; the presence of Jesus accompanies me, and enlightens my way.' Clothed in the robe of the righteous, through faith in her risen Saviour, she soared away to mingle in the blaze of heavenly day."

The following note was addressed by Mrs. Mason to the venerable and bereaved parents, for whom she had long entertained a sincere regard.

"October 31, 1857.

"DEAR BROTHER AND SISTER BANGS,—Please accept my heart's sympathy in your heavy bereavement. Gladly would I have been with you in the very trying hour, but it passed before I knew of it.

"In the death of your dear daughter Mary I feel I have lost one of my dearest friends, in whose friendship and judgment my heart confidently trusted. A pure example of an Israelite indeed, in whom there was no guile.

"But how sweet and consoling is the anticipation of meeting her pure spirit again where parting and farewells are unknown. Having this glorious expectation, may I press to the mark of my high calling

in Christ Jesus, having her holy example ever in remembrance.

“With assurance of my constant prayers that you may be comforted in your infirmities and all your afflictions, please remember me in your prayers as your affectionate and sympathizing friend,

“MARY W. MASON.”

“NEW YORK, *November, 1857.*

“MY DEAR SISTER LANE,—I have been gratified, by kind messages from you by friends, with assurances of continued affection, which I was conscious I did not deserve, I have been so delinquent in corresponding with you. But if reciprocal assurance, of affection can compensate for apparent neglect, I am sure of your forgiveness and continued friendship.

“By a sad coincidence I am now called to write to you on the subject of death. O, what breaches this King of Terrors has been making in the narrow circle of our nearest and dearest loved ones! Our dearly loved Mary E. Bangs; it seemed as if the stroke was so sudden, and at such a time, when my heart was burdened with excessive care, that I was overwhelmed with sorrow. I suppose you have seen the obituaries in the ‘Advocate,’ which tell all the melancholy and all the joyful reminiscences of her death. I had scarcely recovered from this sorrowful bereavement when I was called to bow beneath the stroke of an unerring Providence in the death of our mutual friend, Sister Wilkins. My intention in commencing this letter was to give you some incidents of her last visit

to New York, and of her triumphant death. You are aware that she returned from Africa on account of her health. I met her first after her arrival in the church where the ministers were ordained in the New York East Conference. Brother Terry led her in, and seated her by me. You may judge my joy and surprise at meeting her ; I had not heard of her arrival. After the ordination service the sacrament of the Lord's Supper succeeded, near the close of which Bishop Waugh announced that Sister Wilkins had just arrived and was in the house, and if she was able, he hoped she would come forward to the altar. I gave her my arm, and we went forward and kneeled together. It was an affecting season. When we arose the Bishop introduced Sister Wilkins to the congregation. She was very feeble. She met with an accident on the voyage, having broken her arm, which she had to have in a sling. She went to her mother and among her friends in the country, and her health in a couple of months was improved. She and I had intended in September to go to Philadelphia, and on the way make you a visit. But family matters prevented me from leaving home. Sister Wilkins spoke of you, and was very desirous to see you. When we again planned to go, we understood you were not at home. But we had not given up seeing you this Fall.

“Our dear friend was very anxious to be working for the missionary cause. She would often say, ‘My time and strength are all the Lord's, and I must spend them in his service.’ She obtained a situation to teach

a class of girls in the Juvenile Asylum at Fort Washington. I had previously given her permission to make my house her home, and visit among the friends as much as she pleased, but to remember she had a settled home with me. I tried to dissuade her from taking the situation ; it was a very bleak height on the Hudson River. I told her her lungs were too weak to endure the climate. However, she thought otherwise. She was with me off and on about two months. The last night she was with me, after the family retired, she did not seem inclined to go to bed, and I sat up with her. She told her Christian experience. She made a clear profession of Christian perfection.

“ She professed entire deliverance from sin, having her will entirely given up to God. We had a blessed season of prayer and praise, retiring to rest near midnight. After breakfast she left, to go to her mother’s to get her winter clothes, etc. It was but a few days after when a message came to me that Sister Wilkins was supposed to be dying, and was very anxious to see me at Fort Washington. As early as possible I went to see her. I entered her room quietly, but she was much excited at seeing me. She praised the Lord that he ‘had heard her prayers to see me once more.’ I tried to prevent her speaking to me. She said she had much to tell me, but she was too weak. After a little rest, she endeavored to give me a charge concerning her manuscripts ; but her breathing was so oppressed it was very indistinct. She gave me to understand that her hope was in Christ. She lived but a short time after

this, having been confined to her bed but six days, during which she had great peace. Thus passed away our dear Sister Wilkins. May our end be like hers!"

"Your affectionate friend, M. W. MASON."

"*Jan. 1, 1858.* Received about thirty calls from gentlemen friends without display or setting a table. Spent a pleasant and, I trust, a profitable day. Resolved to be more devoted to the Lord this year. Happy and thankful.

"*Jan. 2.* Met Board of Hospital Association. Not a Directress present. I was called to preside. Afternoon, met Board of Ladies' Union Aid. Lord, help us to see eye to eye, and join heart and hand in the work thou hast given us to do in this Institution.

"*Jan. 7.* Afternoon calling on the sick. Evening met Female Benevolent Society. Much suffering among the worthy poor; made plans for their relief.

"*Jan. 9.* Annual Meeting of Woman's Hospital Association. The Directresses being absent, I was nominated *pro tem.* Drs. Francis, Greene, Holden, Emmet, and others present. Opened by reading 1 Tim. ii. Addresses by Drs. Francis, Green, and Sims.

"*Jan. 27.* Report from Visiting Committee. Thirty-six patients doing well.

"*Jan. 28.* Attended class-meeting; afterward Benevolent meeting. Aided a poor widower with four children to return to England. Obtained relief from Guardian Society for a poor widow with small children.

“*Jan. 29.* Met Committee from Board of Governors of Hospital, namely, Judge Tibbets, — Scheffelin, Esq., and Dr. Sims, with Mesdames Codwise, Doremus, Leroy, from Board of Managers. Consulted on best plan to raise funds for building our Woman’s Hospital. We met at Mrs. Codwise’s, St. Mark’s Place. No decisoin.

“*Sunday, Jan. 31.* Morning sermon by Rev. Mr. Smith, Agent for Home Missions in this city. Afternoon attended funeral of Robert J. Murray, one of my old Quaker friends, aged 72. He was son of John Murray, Jr., one of my first friends when I came to this city in 1810. The latter was brother of Lindley Murray, the grammarian. Evening at Greene-street; heard Dr. Peck preach a very awakening discourse, but, alas! little apparent fruit.

“*Monday.* Felt unusually moved, in morning devotion at break of day, for the spiritual welfare of my children; also for the subjects of the ‘Home for the Aged and Infirm,’ and the patients in the ‘Woman’s Hospital.’ Had my spirit disturbed by an obstinate domestic.

“*Feb. 7.* Felt my spirit very much oppressed by intelligence of the death of our good nurse at the ‘Home for the Aged.’

“*Feb. 24.* At ten o’clock met Executive Committee of ‘Woman’s Hospital.’ One case pronounced hopeless. The patient a Romanist, but trusting for her soul’s salvation in the merit of her Saviour. Dr. Sims sick. This evening Mayor Tiemann vetoed bill passed by Common Council to request Legislature to give us

a block of land on which to build our Hospital. A very great disappointment to us, but our trust is in the Lord.

"*April* 19. Son J. M. Howe called to inform me of the providential escape from drowning of his son Edwin, after sinking twice to the bottom of the stream. A boy twelve years of age reached him a stick, and drew him out of the water.

"*May* 7. Met Ladies' Union Aid Society; a large and interesting meeting. Took leave of our beloved Matron, who goes to superintend the Magdalen Asylum. The Board requested me to address her on a presentation of a handsome standish and gold pen, I was apparently inspired with words for the occasion, and her reply was very appropriate and affecting. We sung the parting hymn, and Sister Truslow closed with prayer.

"*May* 8. Attended funeral of an aged member of the Church, Brother Shotwell, aged 93.

"*Sunday, May* 9. Attended the dedication of St. Paul's Methodist Episcopal Church: a very solemn and interesting occasion. Dr. Durbin preached the dedicatory sermon from 'Behold the Lamb of God,' etc. A very suitable discourse for the occasion.

"*May* 10. Rose feeble and low-spirited. Soon after breakfast good Brother Hedstrom came in on business, and cheered me much by his Christian conversation and prayer.

"*May* 11. Went with daughter and her husband to the farewell dinner given by the friends of the delegate from Ireland, Rev. Robinson Scott. It was

a very interesting occasion. Much good speaking from Methodists, and also from ministers of other denominations.

“ *Wednesday, May 12.* Afternoon attended Anniversary of Society of the ‘Home for the Friendless.’ Was called on to speak on a resolution on the importance of training daughters for domestic duties, to prepare them to be good wives and mothers. Several others spoke. It was a most interesting meeting.

“ *May 13.* Attending to household duties all the morning. Attended class in the afternoon. We had a very solemn and affecting time. Our beloved Pastor and Leader took leave of us. He is going to California.

“ *May 19.* Went with my daughter to visit my friend Mary Carpenter. Had a pleasant visit, and returned at evening very tired.

May 21. Evening spent with my beloved friend, L. B. Lane. Our tears mingled in sympathy for the departed Sisters M. E. Bangs and Ann Wilkins, with whom we were both connected in Missionary business in Christian love. We hope to be united again with them in heavenly union.

“ *May 22.* Called on my friend, Sister Mairs, to go with me to welcome our new Pastor, Brother Corbit.

“ *June 8.* A donation visit at the ‘Home for Aged and Infirm.’ A very large attendance; Mayor Tie-mann presided. Speakers, Revs. J. Hagany, Poisal, C. C. Leigh, and others. A very pleasant occasion.

“ *Friday, June 11.* My first meeting with Board of Managers of Colored Orphan Asylum. Was elected

as Directress, but refused to serve, having so little knowledge of their business, and being quite a stranger in the Board. Consented to continue a Manager.

“*August 1.* Attended at Greene-street and heard a sermon read ; not very edifying to me.

“*August 9.* This day is my granddaughter F.’s birth-day. May she long be spared to comfort her friends and me !

“*August 14.* Went with son-in-law, J. M. H., to spend a short time at his house.

“*August 15.* Attended Church at Passaic, heard Mr. Keys. In the afternoon went with J. M. to an appointment. His preaching seemed to take hold on the people, who heard him gladly. We rode about ten miles.

“*August 16.* Spent the day at Passaic pleasantly.

“*August 17.* Returned from Passaic in time to attend at Lying-in-Asylum with Mrs. Sumner. To-night great rejoicing on account of the success of the electric cable conveying a message from Queen Victoria to President Buchanan, and from him in return. Burned the cupola and roof of the City Hall in their display of fire-works.

“*August 18.* Met inmates of Home for Aged and Infirm in prayer-meeting. A very feeling occasion. Visited the sick from room to room. Found three sick in bed and low-spirited. I feel much sympathy for them. Truly, hard is the lot of the infirm and poor ! How kind and considerate our treatment of them should be.

“*September 7.* Met Lying-in-Asylum Board at

twelve o'clock. Pleasant and profitable meeting. The Asylum is every way prosperous, and doing much good. I was appointed on the Reception Committee another month.

"*September 25.* Was notified of the death of my dear stepmother, aged sixty-six. She died the death of the righteous. May my last end be like hers!

"*September 27.* Attended the funeral of my stepmother in Philadelphia. She died greatly honored by God and man. Her funeral was well attended by many sincere mourners.

"*October 15.* Met Board of Ladies' Union Aid Society. Full attendance. Made arrangements for annual meeting to be held at the Home in Forty-second-street.

"*November 2.* Met Board of Lying-in-Asylum. In good order. Passed a resolution to try and sell our present property, and endeavor to procure a site in a more agreeable neighborhood.

"*November 10.* Morning at 'Woman's Hospital.' House in good order. Several patients reported cured. Much embarrassed for want of funds and more room.

"*November 17.* Spent the morning at the 'Woman's Hospital.' Tried to make room for a lady from Virginia.

"*November 18.* Thanksgiving, but no service in Greene-street Church. Spent most of the day at the 'Home for the Friendless.' A very interesting audience, and a profitable collection. The children had an excellent dinner. Some good speaking from vis-

itors and the children. Three schools present, numbering nearly three hundred. Went in the evening to hear a lecture from Bayard Taylor, the great traveler, who has just returned from travels in the Polar regions. Very interesting. Visited 'Woman's Hospital' in the afternoon. All doing well. Stayed all night at daughter's.

"*Nov. 19.* Walked home from daughter's, about two miles, thankful and happy. Found all well. Afternoon visited Cousin Wheeler. I fear I was too ready to tell the faults of one who has greatly injured me. Lord, forgive. Spent a very restless night. My thoughts troubled me in the night.

'O for a closer walk with God!
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb.'

"*Nov. 20.* Read in my morning paper of scenes of bloodshed in the city the day before. When will wickedness cease to run down our streets like a flood! Lord, turn a pure language upon the people.

"*Sunday, November 21.* Very stormy all day. Improved my time in reading and private devotion.

"*December 1.* Met the Executive Committee of Woman's Hospital. Present Mesdames Doremus, Webster, Peck, Bogert, Lawrence, Baker, and myself. Union of views. Dr. Sims reports the ground for building our new hospital. House in good order, but cramped for room and finances. Afternoon met Missionary Board. A very pleasant but small meeting. Started a subscription to register in our me-

morial list the names of Mrs. Wilkins and Miss M. E. Bangs.

"*December 3.* Asked of the Lord renewed grace to love and pray for my enemies. I try to commit my cause into the hands of that Friend who sticketh closer than a brother. Amen.

"*Sunday, December 5.* Very stormy. Felt much comforted in my mind. That I am now passing through a season of affliction is, I trust, no evidence of sin. 'These light afflictions shall work out for me a far more exceeding and eternal weight of glory' if only rightly improved.

"*December 6.* Spent the morning in domestic concerns. At three o'clock my son W. left for Boston. Lord, protect him! Afternoon visited Cousin Wheeler. Had comfort in Christian converse. A precious visit at noon from a Christian brother. We conversed on the doctrine of Christian perfection.

"*December 8.* A very rainy day. Did not feel very well, but was enabled to attend to my usual duties. Met Executive Committee at Hospital. Dr. Sims reported three will be ready to leave next week. Afternoon at 'Home for Aged.' Held prayer-meeting. About twenty present. A very precious season. Visited those who were confined to their rooms. They expressed much pleasure at seeing me.

"*Sunday, Dec. 12.* Awoke early in a spirit of prayer. Was much drawn out in prayer for my youngest son that the Lord would deepen and carry on the work of grace in his heart, and work out for

him the path of life which He designs him to take. Directly after, my son came in to inform me of the death of our former beloved Pastor, Brother Stocking. Afternoon was a precious season to my soul as I kneeled beside my son at the Lord's table. My heart has been greatly oppressed by worldly care for some days, but to-day I have been enabled to cast my care upon the Lord.

"*December 13.* Very rainy. Annual meeting of Colored Orphan Asylum. I was re-elected Directress. Requested our advisers to draft a new constitution for our consideration.

"*December 15.* Attended meeting of Executive Committee at Woman's Hospital. Retired to rest weary and sick.

"*December 16.* Pleasant day. Arose refreshed in body this morning, but depressed in spirit. I try to cast myself upon the Lord, who careth for me. Attended to business of the Colored Orphan Asylum. Afternoon at class; was rather dull. Afterward met Benevolent Society. Visited Cousin Wheeler. Called and spent a profitable time with Sister L——d.

"*March 1, 1859.* Met Lying-in-Asylum Board. Application made for the admission of a young Spanish lady granted. Attended funeral of L. Burling, jr.; a Christian indeed; aged thirty.

"*Sunday, March 13.* Rev. Mr. Corbit preached from 1 Peter i, 8. A good sermon, and crowded house. Afternoon sacrament. An unusual number of communicants, and some baptized.

"*March 31.* At class much comforted. My mind was made sad by the ingratitude of one whom I had served.

"*May 22.* Sick in bed all day, having taken a bad cold. We have had but two days clear in a fortnight.

"*May 31.* Had a very pleasant visit with a surprise party to my friend Sister Pitman, seventy-six years old to-day. Dr. Bangs and many aged friends, with her children and grandchildren, were present. A truly religious visit.

"*June 10.* Spent this day with my beloved friend _____, who is in deep distress of mind, believing that she has committed the unpardonable sin. A more conscientious person I never knew.

"*June 19.* Attended church at Fourth Avenue to hear a funeral sermon on the death of Brother William Foss, a young minister of great promise, a little over twenty-three years of age. The sermon was by Dr. M'Clintock.

"*July 6.* At Woman's Hospital till half past twelve; at Home for Aged and Infirm till half past four. Asked Mother Wousa her age. She replied twenty-third of December she will be ninety-four.

"*July 20.* This afternoon arrived at my son-in-law's to spend a short time.

"*August 29.* Arrived home after an absence of six weeks, much improved in health, and thankful to the Lord for all the benefits conferred upon me.

"*September 6.* Visited Colored Orphan Asylum. Two deaths since I was last there. Received ten

dollars from a lady interested by seeing the children going to Church.

"*September 21.* In company in the evening. Felt on retiring that I had indulged too much in light conversation.

"*September 23.* Spent some time in Home for Aged and Infirm. Saw almost all the inmates.

"*September 24.* Spent most of the day with Cousin M. I. Wheeler, I trust profitably. Made arrangements to receive a sister from Norfolk-street into the 'Home' at twelve o'clock Monday. Called on Sister G.

"*Sunday, Sept. 25.* Heard Brother Corbit on the temptation of our Saviour as related in Matt. iv, 1-11. The word *then* was the chief idea illustrated. The fact established that temptations generally immediately succeed a season of exaltation or special blessing.

"*September 28.* Meeting of Board of Female Missionary Society. Only seven present.

"*September 29.* Church Committee Ladies' Union Aid Society met at my house. Resolved to make another effort to get the chapel furnished; also to have the sacrament, October 9, by Dr. Bangs.

"*October 5.* Received letter from son W. on the death of his infant. O Lord, give grace sufficient to the parents to bear it!

"*October 6.* At class-meeting. Profitable season. Wrote to son W. and wife. I tried to point them to the Saviour for consolation.

"*October 7.* Meeting of Board of Ladies' Union

Aid Society. Lord, help us to see right and act right !

" *Sunday, Oct. 9.* Sacrament at the ' Home ' administered by Dr. Bangs. Very solemn occasion. About forty present. Five not able to come from their rooms.

" *October 18.* At Lying-in-Asylum. Went through the wards ; all in order.

" *November 4.* Met committee with advisers to devise means to pay off the debt on the Colored Orphan Asylum.

" *Sunday, Jan. 1, 1860.* At home alone. I endeavored to consecrate my soul and body's powers anew to the service of my heavenly Father. Felt access to him in faith and prayer.

" *January 2.* Again endeavored to dedicate my all to God. Was happy and thankful. Received many calls and congratulations from friends, and formed some new acquaintance. Determined to live nearer to God. Went to rest in a happy and thankful frame of mind.

" *January 8.* Heard a very searching discourse in Thirtieth-street from the Pastor, Rev. Mr. Millard, on secret sin. Afternoon sacrament. Refreshing season to my soul.

" *Sunday, Jan. 15.* Spent at home. Very slippery walking. I did not feel satisfied with myself. Had not much freedom in family nor private prayer. Did not enjoy the reading of the word of God as much as usual. Had not my mind as much abstracted from the world as I should have had.

"*January* 16. Spent the morning in domestic work. Afternoon called on Dr. Bangs to invite him to open the annual meeting of Woman's Hospital.

"*Saturday, Jan.* 21. Anniversary of Woman's Hospital. A very interesting meeting. Report read by Dr. Sims. Addresses by Dr. Francis and Rev. Mr. Milburn, nearly blind.

"*Sunday, Jan.* 22. Attended funeral services of Brother Joseph Kellogg, a Trustee of Greene-street. Sermon and services by Brother Corbit. A very impressive discourse, and a solemn and profitable occasion. In the evening heard funeral discourse by Rev. Dr. Sprague on Mrs. M'Intyre of Albany. Very profitable.

"*January* 31. Afternoon called on Cousin M. I. W. Found her in sorrowful circumstances. Exhorted her to put her trust in God. Called on Brother H. Moore, who is at the point of death, but very happy. He asked me to pray with him, during which my soul was greatly blessed.

"*February* 29. Presided at Executive Committee of Woman's Hospital. Arranged by-laws. Meeting protracted, but harmonious. Afternoon made a social call on my friend Mrs. Pease.

"*March* 1. Attended funeral of Sister Macomber. A week ago yesterday I saw her at the Woman's Hospital. She said she was perfectly well, and hoped some years would be added to her life, and that she intended to spend them in doing good. She died on Tuesday. Attended class. A comfortable season. Brother Corbit left the class in my charge, he ex-

pecting to be absent a fortnight. I feel very incompetent. Lord, help me!

March 27. At Colored Orphan Asylum. Heard the recitations for the exhibition to be held at Dr. Beecher's church to-morrow evening. I was well pleased.

March 30. Attended meeting at Mrs. Shotwell's of Asbury Mite Society. Principal business in reference to a legacy left to the Society by Mrs. Lamplin.

April 11. Morning at Woman's Hospital. Three new patients, and three reported cured. Committee report favorably of the house and family.

April 12. Meeting of the Female Bible Society. Large and interesting meeting. Drs. Tyng and Bethune addressed the meeting. Collected since the formation of the Parent Board, \$132,387. I was a member of the First Bible Society forty-four years ago, in 1816. What hath God wrought by the spread of the Bible in that time! Glory to his name!

April 13. Morning met Board of Colored Orphan Asylum. Favorable financial report. \$1,100 paid by colored ladies who carried on a fair.

April 18. Held prayer-meeting at the Home. A precious time, led by Brother Joiner of Allen-street Church. Visited in their rooms nearly every inmate. All seem thankful for their happy home and their kind matron.

April 19. Met Board of Benevolent Society. Full meeting. I fear some took offense at my strictness

in business. I object to collections for individuals without giving names.

" *July 5.* My birthday. I commence my seventieth year. I can say, 'Goodness and mercy have followed me all the days of my life;' and whatever good has been done by me, it has been the Spirit of God that worketh in me and by me. To his name be all the glory! Amen and Amen.

" *July 17.* Present on committee at Lying-in-Asylum. Gave three permits. Went through the house and found all in order, and doing well.

" *July 19.* Extremely warm day. Not able to go out. Prostration of physical powers.

" *Aug. 29.* Returned from the country quite sick.

" *Aug. 30.* In bed all day, and in very low spirits in consequence of pain.

" *Sunday, Sept. 2.* Too unwell to go out, but blessed in reading and meditation and private devotion.

" *Sept. 19.* Morning at Woman's Hospital. Evening at Home for Aged, where I met with Advisory Committee, and some invited brethren from several Methodist Episcopal Churches. Important resolutions passed.

" *Nov. 1.* Met in Board of Female Bible Society. Addressed by Rev. Mr. Jones. At the meeting took leave of Mrs. Crow, who was banished from Valparaiso for distributing the Bible.

" *Nov. 9.* Met Board of Colored Orphan Asylum. Large meeting. Arranged for a donation visit on Thanksgiving, and a fair.

" *Nov. 13.* Met the Board at the Lying-in-Asylum.

Took measures to prepare for removing our Institution to a more suitable location.

“*Dec. 2.* Met Advisors of Colored Orphan Asylum at Miss Bowne’s.

“*Dec. 5.* Missionary meeting at Mission Rooms.

“*May, 1861.* Met Committee at Woman’s Hospital to consult on affairs of the House.

“*July 2.* Meeting at Lying-in-Asylum at eleven o’clock.

“*Sept. 6.* Met with Board of Managers of Ladies’ Union Aid Society. A very pleasant and profitable meeting. Fifty-three inmates in the house. Resolved not to admit any more until we are out of debt. I presented an expression of sympathy and condolence to Mrs. Aims, who has lately lost her husband.

“*Oct. 5.* At 7 o’clock this morning my son William left this world in the triumphs of faith, to join the family in heaven. His disease was pulmonary consumption.”

The death of this son was attended with such remarkable manifestations of Divine Grace that it is deemed worthy of record. In early youth he was the subject of powerful religious impressions, during which time he sought his mother’s counsels and prayers. Subsequently he professed to find peace, and for a time was zealous in good works. Afterward, however, yielding to temptation, he lost his enjoyment, and wandered far from his Saviour. To Mrs. Mason this was a great trial, and caused her many anxious hours, and many prayers for his resto-

ration to the right path. In the course of time affliction came ; his children were removed by death, and finally disease fastened upon him, reducing his once comely person to feebleness and suffering. Under these circumstances he returned to the home of his childhood to die. Many prayers were offered that God would prepare him, though at the eleventh hour, for his inevitable change. For some time he resisted all attempts at religious conversation, even refusing to see the Pastor. Still the Holy Spirit was working upon his heart quietly but surely. The first evidences were his searching the Scriptures ; nor was it long before he sought explanations from pious friends, and finally grace triumphed over nature, so that he gave joyful assurance of his reconciliation with his once rejected Saviour.

During the last week of his life, though helpless as an infant in body, his soul seemed etherealized, and his spiritual vision so clear, that his countenance was radiant with joy. Frequently he would call on those around him to praise the Lord. Feeling anxious to tell his former companions of the great work wrought in him he sent for many of them, and made great effort to talk with them, reminding them of his former evil ways, of his different feeling now in view of eternity, and earnestly exhorting them not to waste their lives as he had done. No one could help being moved by his affectionate admonitions. Thus in mercy was he permitted to preach Jesus with his dying breath. On one occasion he said to a friend, "I have been disposed to complain of the

judgments of God, thinking he had put upon me more than I've been able to bear; but though his ways are veiled in mystery, *now* I can trust him, and feel the assurance that his dealings are just."

At another time he said to the same friend, "O the majesty of God!

'The spacious firmament on high
With all the blue ethereal sky;'

and pausing at this couplet, he added, "This great Being who fills all space condescends to look down on *me*, William Mason, a *worm*;" then, raising his eyes, he seemed peering into the depths of the universe, while tears of joy streamed down his face.

Having been blessed with a fine voice, he had been a long time a member of the choir in Greene-street, and though then apparently indifferent and careless on religious subjects, the sacred hymns he had assisted in singing impressed his heart. Nor had he been indifferent to the prayers offered, for he requested that a favorite minister should be sent for, "that he might hear one of his majestic prayers" before he died.

In conversing with his mother, wishing to give her some emphatic assurance of his certainty of heaven, pointing to a picture on the wall, he said, "Do you see that picture, mother?"

"Well, as certainly as it hangs there, just so sure am I of going to heaven!"

An aged relative calling to see him, said, "Well, William, the journey will soon be ended."

To which he quickly replied, "It is not a journey, it is only crossing a ferry."

He said to his physician, (supposing he would die before morning,) "Doctor, you may scratch my name off your books, and write, Gone to heaven."

Frequently he would call on those around him to pray, sometimes naming several in succession. Remark- ing on the sufferings of the Saviour, to his wife he said, "They crucified him; they didn't hang him, nor stone him, but they *nailed* him to the cross," and then burst into tears, as though his suffering Jesus was before him.

To several persons he remarked, "When my father was lying on his death-bed, I, a young boy, stole up to his room and gave him a cup of water; upon which he turned to me and said, "God bless you, my son!" "Well, that was said in faith, and now it is verified. I am blessed. Glory to God!"

He frequently referred to his departed little ones, calling them "angels," and anticipating a joyous meeting with them.

Thus entered into his rest this child of many prayers. After his departure his mother said to a friend, "Tell all those you know who have children who have strayed away from the Saviour, never to cease praying for them. I never gave my son up, but always believed the Lord would bring him to himself."

The record of this son's death closes Mrs. Mason's entries in her Diary. It had been apparent during the previous summer that heart and flesh were failing, and

that the once vigorous mind and body would soon cease from labor. A winter of sickness followed, during which Mrs. Mason was often heard to regret that "she had done so little for her blessed Master," affirming that "any good she had accomplished was all of the Lord."

CHAPTER XI.

MRS. MASON'S LAST DAYS.

Mrs. Mason's Last Days—Death—Funeral—Obituaries—Tributes from Friends—Sunday-Schools—Five Points Mission.

THE six remaining years of Mrs. Mason's life were spent alternately with her daughters, Mrs. North and Mrs. Curtis, whose joy it was to render to the venerable mother the offerings of duty and affection.

Their residences on one of the beautiful ridges overlooking the Hudson were often visited by Mrs. Mason while her intellect yet remained unclouded; and no one was more delighted with the rich scenery which distinguishes Scarborough, as well as the contiguous regions around Sing Sing. The reader will not have forgotten the account, in the early pages of this book, of Mrs. Mason's summer recreations not far from this neighborhood; how fitting, then, that she who, in periods spanning more than fifty years, found such enjoyment on these hills, should come to end her days amid the objects of natural beauty which had so often inspired her tongue and pen. Her sitting-room overlooked the river, while between was spread a landscape of exquisite beauty. Here, year after year, she sat enjoying the enchanting view, or wrapt in reveries of the eventful past. Here her city associates in walks of usefulness, the ministers

with whom she had co-labored, her old friends, with her children and grandchildren, were wont to gather, to offer the tribute of devotion and affection to this mother in Israel.

Nor was it less a matter of thankfulness that Miss Sickles, her companion for forty-seven years, was still beside her; that she who had been her constant assistant in the multiplied labors of a long, busy life, should now be spared to succor her failing friend in her declining years. Her preservation in physical ability, though numbering nearly as many years as Mrs. Mason, and her abiding sympathy and tender love, were among the signal tokens of the Divine goodness which marked Mrs. Mason's eventful life. It was beautiful to look upon the aged couple. They were always together, night and day. As Mrs. Mason's physical vigor declined, Miss Sickles' power of endurance continued unabated; as the mists of infirmity overspread the intellect of the one, the mind of the other grew in clearness and strength; and the childlike confidence of Mrs. Mason was surpassed only by the tender sympathy and tireless attention of her friend.

Under these circumstances, Mrs. Mason remained a quiet, patient subject of stealthy disease, which gradually but surely caused the strong to become as a little child. But in all her debility her Christian character continued undisturbed. It was customary on Sunday afternoons for her children and grandchildren, on returning from school-house services near by, to call at "the Cottage" and spend a season with the

aged saint. Occasionally, after a hymn of praise, Mrs. Mason would be called upon to pray. However enfeebled, she never refused, but would kneel without hesitation, and though oblivious of events and forgetful of persons, she would pray with almost the fervor and intelligence characteristic of other days. Mrs. Mary Carpenter, her old and valued friend, whose narrative of early scenes is already recorded, writes thus of this period :

“Near the close of her life, when earthly scenes seemed almost obliterated from her mind, her spiritual discernment was clear and bright. I think it was the last interview I had with her, when she was fast verging toward eternity, and after I had taken leave of her and was passing through the door, that she spoke to me again, and as I stepped back quoted the passage of Scripture, ‘Precious in the sight of the Lord is the death of his saints.’ I hope I am one of them.”

During the last days and hours of her lingering sojourn, when silent on all other subjects, she could be distinctly heard repeating the name of Jesus. As she now approached the dark valley it was natural for her to cling to that name which had upheld her in the fierce struggle of the long past, and which had been her unailing support when every human prop had given way. Her disorder rapidly increased until, on the morning of January 23d, 1868, her children were summoned to her chamber to witness the departure of her noble spirit to the land of the blessed. Truly spoke the eldest daughter as, leaning over the

expiring body for the last kiss, she exclaimed amid tears, "best of mothers."

The weary waiting-time was over, and the spirit entered into *rest*. No more toil, no more conflict, no more care, but never-ending joy. "The silver cord" was loosed, the "golden bowl" was broken, and the spirit returned "unto God who gave it." "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

As has already been seen, her last illness and death were at the residence of her youngest daughter, Mrs. Curtis; but for convenience, her remains were removed to the residence near by of her eldest surviving daughter, Mrs. North, where her funeral took place on the Saturday following her decease. It was largely attended. Many of her co-laborers in city charities came from the metropolis to pay the tribute of affection to their aged companion and friend; a number of ministers who had long known her labors and worth were present to join in these expressions of esteem; while the neighbors and relations made up what, for a wintry day, was a large company. Bishop Janes, Revs. M. D'C. Crawford, H. B. Ridgeway, John Luckey, and J. P. Hermance participated in the services, Bishop Janes making the principal address. At the close a large procession followed the body to its last resting place in Sleepy Hollow Cemetery, near Tarrytown, where it was deposited in the same plot with the remains of her grandchildren, Mary and Adolphus North. In due time a marble

monument, plain, solid, and symmetrical, like her own character, was placed at the head of her grave, on which is the following inscription :

MARY W.

RELICT OF REV. THOMAS MASON,

DIED JANUARY 23, 1868,

AGED 76 YEARS, 6 MONTHS.

SHE FOUNDED

THE FIRST METHODIST SUNDAY-SCHOOL IN NEW YORK,

WHERE

SHE LABORED MORE THAN FIFTY YEARS,
FOR THE AGED, THE YOUNG,
AND THE POOR.

WELL REPORTED OF FOR GOOD WORKS ;
SHE BROUGHT UP CHILDREN ;
SHE LODGED STRANGERS ;
SHE RELIEVED THE AFFLICTED ;
SHE DILIGENTLY FOLLOWED EVERY GOOD WORK.

The following letters and resolutions were received at the time of the funeral, some of which were read on the occasion :

Feb. 24, 1868.

“ MRS. MASON’S FAMILY :

“ ESTEEMED FRIENDS : At a meeting of the Board of Managers of the ‘ Ladies’ Union Aid Society,’ held this day, the intelligence of the death of your beloved

and honored mother was received, and before attending to other business, it was unanimously decided to immediately convey our sympathies to her beloved family, and express the profound regard the Board entertain for her exalted character and most precious memory. To those of us who have a thorough knowledge of her deep interest in the origin and subsequent management of this Society as its original First Directress, for several successive years, a rapid retrospect of the past was vividly presented to our minds, and we saw her again as when she plead the claims of the aged and infirm needy members of the Church she so dearly loved, and in expressing the encouragement given by the Churches for the organization of this Society. When her cherished plans had become a reality, a house hired, and a family gathered, and new untried responsibilities rested heavily upon her, how cheerfully she bore them, and how sweetly she counseled us to 'be not weary in well doing.' And then, the comfort and happiness of the family were to her of the greatest importance. Her desire was, that they might have a Home indeed, not such as to make them feel their dependence, but where they might enjoy all the necessary comforts of this life, as well as a preparation for 'that which is to come.' And how thankful we are, that in the days of her activity and usefulness the new building was erected, occupied by the family, and the heavy debt so far reduced, as to render it manageable by her successors. And now as we follow her to the blest 'rest of the faithful,' how many happy, shining ones, gone from this loved

family, greet her welcome there. Then, too, there are those of most blessed memory, fellow-laborers with her in this benevolent cause, who have gone before; and when we think of their happy meeting, we are ready to indorse the sentiment, as expressed by our dear Sister Tittle, when she said, 'I think I rather prefer being received by those loved ones than by the angels.' But we spoke of sympathy—we rather rejoice. 'Blessed are the dead which die in the Lord: yea, saith the Spirit, for they rest from their labors; and their works do follow them.' When we remember the very many Christian and benevolent enterprises in which for so many years she was incessantly engaged, we cannot but exclaim, 'She hath done what she could!' 'Her record is on high!' but her influence is with us, and must continue.

“ ‘Who would not wish to die like those
Whom God's own Spirit deigns to bless?
To sink into that soft repose,
Then wake to perfect happiness.’

“MATILDA M. ADAMS, *Secretary.*”

The following is taken from the seventeenth annual report of the “Ladies' Union Aid Society.”

“POSTSCRIPT.

“At a meeting of the Board of Managers subsequent to the annual meeting, intelligence was received of the death of Mrs. Mary W. Mason, and it was deemed fitting that a brief minute should be appended to the Annual Report.

“At this announcement memory, passing over the

period of her retirement and infirmities, recalls the days when she sat among us, sharing our labors, and presiding over our deliberations with remarkable ability. Her name is intimately associated with the early history of the Sabbath-school and Missionary Institutions of our own Church, as well as with the general benevolent activities of her day in our city. But while so much might be said to her praise in respect to these, it is more especially in reference to our own Institution that we would make mention of her. When the impression obtained that a more thorough and systematic plan was needed for the care of our aged poor, none of the few who, with her, entered upon the undertaking, did so with stronger conviction of its necessity, nor with stronger confidence and faith in God. Her superior intelligence and eminent fitness led to her being chosen the First Directress of the Society, and she was annually re-elected to the same position for the first seven years of its existence. She truly loved the work, and, vigorous in mind and body, she devoted all the energies of her strong nature to this, her favorite scheme of usefulness. Her clear intellect, and habits of discipline and order, and her familiar acquaintance with the formalities of business, made her a presiding officer seldom equaled. Her dignified bearing was a rebuke to all levity, and the ready ease with which she disposed of all questions, entangled by real or supposed difficulties, commanded our respect, and inspired us with confidence. Her quiet, serious manner might have seemed, to those but slightly

acquainted with her, cold and reserved ; but to those who knew her best she was the cordial and tender friend, who, having herself trodden the path of sorrow, was ever ready to point to the light beyond those who were walking in its shadowy way. She was mighty in prayer. At the bedside of the suffering, such was the power and unction that sometimes accompanied her prayers that the flickering life seemed to gather new strength as she bore it in faith before the throne ; and well do we remember the fervent petitions that trembled on her lips as, with words radiant with the fire that glowed within, she 'talked with God as a man talketh with his friend.' But now 'faith is lost in sight,' and the glories of the better world have dawned upon her delighted vision."

“NEW YORK, *Feb. 21*, 1868.

“At a meeting of the Managers of the Female Benevolent Society of the Greene-street Methodist Episcopal Church, held February 20, 1868, the following preamble and resolutions were unanimously adopted :

“*Whereas*, It has pleased our heavenly Father to remove from earth, to her reward on high, the beloved and honored Directress of this Society, Mrs. Mary W. Mason, for more than twenty-eight years its first presiding officer :

“*Resolved*, That while we bow submissively to the Divine will, we remember with feelings of the most lively gratitude the unwavering zeal and activity of our dear departed sister and friend, for so many

years, in the cause to which this Society is devoted, while at the same time, with the most enlarged spirit of usefulness, she was projecting and forwarding many other charitable enterprises.

“*Resolved*, That in the death of Mrs. Mary W. Mason we have lost a warm and true friend, whose name will ever be fragrant with most precious and holy memories; whose warm and generous heart, strong and cultivated intellect, integrity of purpose, and fervent piety, rendered her always a safe and wise counselor, a firm and judicious friend, sympathetic not only with the poor, but with all who needed sympathy; and that, while we deeply deplore her loss, we will strive to follow her example, praying that the same spirit which actuated her may rest upon us, inspiring to similar deeds of devotion and self-sacrifice.

“*Resolved*, That we affectionately sympathize with the bereaved family of our deceased sister in this time of their affliction; while we doubt not that their sorrow is mingled with much of gratitude in the recollection of her long and useful life, and with much of joy in the anticipations of a blessed and eternal reunion in the home of the redeemed above.

SARAH J. SEAMAN, *Secretary.*

The following notices of Mrs. Mason appeared in connection with the announcement of her death in the Church periodicals, to which they are respectively credited:

“This ‘elect lady’ has finished her earthly course, and entered upon that rest which remaineth for the people of God. Her death occurred on Thursday morning last at the residence of her son-in-law, Mr. H. B. Curtis, at Scarborough, near Sing Sing, on the Hudson. The funeral services were held on Saturday, and were attended by a large number of relatives and friends, among whom were several distinguished ministers. Bishop Janes, Dr. Crawford, Rev. H. B. Ridgeway, Rev. John Luckey, and Rev. J. P. Her-
man-
ce participated in the services, Bishop Janes making the principal address, which was exceedingly appropriate and beautiful. Dr. Crawford read an interesting and touching letter from the Managers of the Old Ladies’ Home, which had enjoyed so large a share of Mrs. Mason’s later efforts. A large procession followed the body to its last resting-place in Sleepy Hollow Cemetery, near Tarrytown, where it was deposited in the same plot with the remains of Mary and Adolphus North.

“Mrs. Mason bore so large a part in the history of New York Methodism, as well as in non-denominational benevolent associations, that for fifty years her name was a household word in the Christian families of the city. A simple list of the charitable enterprises with which her name was connected affords an index to her character for general usefulness, and shows the ground of her wide-spread reputation for unselfish devotion and singular ability.

“Born in Cork, Ireland, her youth was spent in Philadelphia, where her education was pursued, and

where, much to the opposition of her mother, she joined the Methodists. At the age of eighteen she came to New York, at the solicitation of the Society of Friends, to become principal of the first free school for girls established by them under the name of 'Female Association School,' on the Lancasterian plan. This was in 1810. Soon after she formed the first Methodist Sunday-school in New York city, herself superintendent, drawing around her for teachers young men and women whose names have since become illustrious. She was one of the projectors, and for many years Secretary, of the Female Assistance Society, the object of which was to relieve the sick poor. This Society originated in the sufferings occasioned by the war of 1812. She projected, and was the first and only directress of the Female Missionary Society of our Church, whose origin dates back to within a year of the founding of our General Missionary Society, and was its first auxiliary. She was one of the founders of the Lying-in-Asylum, and for many years one of its directresses. She was also one of the founders of the Methodist Old Ladies' Home and Union Aid Society, and its first directress. During the same period she was first directress of the Colored Orphan Asylum, and one of the projectors and managers of the Woman's Hospital. It is hardly credible that for many years, amid such extraordinary responsibilities, she conducted a select day-school in her own house, chiefly for the purpose of educating her daughters, held a Bible class on Sunday evenings, and was at the same time superintendent of the female

department of the Greene-street Sunday-School. These were her public positions ; but who can enumerate those ceaseless activities which marked her daily walks ? Only one Eye could follow her as, for more than fifty years, she walked among the lowly, stood by the bedside of the dying, helped the poor, and visited the prisoner. For half a century she was a central figure among Methodist women, while her influence spread out beyond denominational bounds.

“There was a harmony in her entire character. Some women who are exalted before the public will not bear private scrutiny. Not so with the subject of this sketch. In the domestic circle she shone with equal luster. She trained with exemplary patience and fidelity a large family, thrown upon her exclusive guidance by the death of her husband in 1843 ; daily entertained guests, and regulated her household with such system that she well deserved the emphatic eulogy pronounced by one of her daughters as life was ebbing away, ‘Best of mothers.’ She pursued her benevolent labors with tireless activity up to seventy years of age. Every morning, even at this period, she might have been seen, satchel in hand, filled with reports, memoranda, cards, and various items so essential to so public a character, sallying forth to visit the numerous ‘institutions’ with which her name was connected, or wending her way to console the sick or help the poor. Who, once seeing her, will forget the dignity and serenity of her countenance, the benevolent glow of her eye, and the vigor of her step ? But three-score years and ten were

assigned as the limit of her active usefulness, though not the limit of her life. The appearance of disease was the signal for retirement; she must needs withdraw from daily rounds of duty and from public assemblies. Henceforth they who would seek her must go to the domestic circles of her children. During the last days and hours of her lingering sojourn, when silent on all other subjects, she could be distinctly heard repeating the name of Jesus. When her end came she fell asleep without a struggle. May her influence be perpetuated, not only by the numerous institutions which her hands helped to build, but by her children and grandchildren, together with scores and hundreds of other Christians whose characters she has formed!"—*Christian Advocate*.

“ This noble woman breathed her last at the cottage of her daughter, Mrs. Curtis, near Sing Sing, N. Y., on the morning of the 23d instant. Mrs. C. C. North, another daughter, was also present, and various members of the two families. She was the relict of Thomas Mason, once one of the Book Agents at New York, and was identified with Methodism in that city during the entire half of its first century. From beginning to end she was the directress of that most efficient auxiliary of our Parent Missionary Society, ‘ The Female Missionary Society of the Methodist Episcopal Church.’ She was the intimate friend and correspondent of Mrs. Wilkins, and other early lady missionaries. She was the superintendent of the first Methodist Sunday-school in the city of New

York, on Tryon Row, and was for a long series of years the superintendent of the Greene-street Sunday-School. She was the foundress of the Ladies' Union Aid Society, who sustain the Old Ladies' Home of New York. Few women have been so long and so actively engaged in Christian labors.

"Her young ladies' school was once among the eminent institutions of the city, and she will be long remembered by hundreds of loving pupils. She was finely educated, of pure and independent spirit, and the luster of her character was never more conspicuous than in the deep afflictions and trying adversities through which she passed. For several years past her mind had been impaired, she failing to recognize even her own children, and in her last days she was perfectly helpless. But, though failing to recall the names of others, she did not forget Jesus. His name and words were often on her lips. Mrs. North spoke truly when, bending over her for the last living kiss, she said, amid her tears, 'Best of mothers.' Rev. F. A. Mason, of Memphis, is her son."—*West. Christ. Adv.*

"This devout and cultivated lady closed her earthly career a few days since at her late residence near Sing Sing. We had time last week only to notice the fact of her death; but we feel that we cannot allow one so eminent for her talents, piety, and usefulness to pass from among us without a becoming tribute to her memory and worth. It is seldom that any one woman fills so wide a sphere of Christian activity, and for so long a time, as did Mrs. Mason.

Her religious earnestness, intellectual culture, and rare executive ability, made her, for about a half century, the attractive center and organizing head of all the benevolent movements of Methodism in New York city. Indeed, the vigor of her talents, and the quenchless zeal of her spirit, commended her to the respect and confidence of all classes of Christians and philanthropists, and she was invariably sought for and thrust forward, either to inaugurate, or to aid by her co-operation whatsoever enterprise was projected for the advancement of religion and morals.

“ At the early age of eighteen she was called from Philadelphia, where her first years were spent and her spiritual character was formed, to take charge, under the Friends, of the first free school established by them in New York, and attached herself to the John-street Methodist Church. Her care for her pupils, most of whom belonged to the humbler walks of life, did not cease when her work-day teaching was through ; but, feeling that they needed instruction on the Lord’s day, she invited them to meet her on Sunday, and thus originated the first Sunday-school among the Methodists of New York. She was its superintendent, and associated with her in this work young men and women who have since stood foremost in our Churches. She was the Secretary of the Female Assistance Society, an organization formed soon after the close of the late war with Great Britain, and designed especially for the benefit of the sick poor, which position she held for twenty years. She was a directress of the Female Missionary Society, aux-

iliary, and, we think, the first auxiliary, to the Parent Missionary Society of the Methodist Episcopal Church. This Society was particularly efficient in founding and sustaining the mission to Liberia. She was one of the founders of the Lying-in-Asylum, and continued one of its managers for over thirty years. She, with a few other choice ladies of Methodism, projected the Ladies' Union Aid Society of the Methodist Episcopal Church, the purpose of which was to erect a suitable Home for the indigent aged of the Church. This object she prosecuted with unremitting zeal, until she saw it consummated in the noble building and happy family now in the possession and under the control of the ladies—one of the most beautiful monuments of Christian charity to be seen in our great city. Her portrait very appropriately graces its walls. She remained first directress for many years. A more heartfelt tribute could not have been expressed than was read at her funeral from the Board of Managers of this truly humane institution. She was one of the directresses of the Colored Orphan Asylum; also a founder and manager of the Woman's Hospital. During most of this period of religious and benevolent activity she conducted a select school for young ladies, chiefly for the education of her own daughters, and was the female superintendent of the Greene-street Methodist Episcopal Sunday-school.

“Until the age of seventy, Mrs. Mason was unabated in her physical force and charitable works. About six years ago her powers of body and mind

suddenly gave way, and she lapsed into comparative helplessness—a wreck only of the once noble-looking and commanding person. Those who knew her in her years of robust health, who were wont on all occasions to feel the inspiration of her faith, the fascination of her love, and the impulse of her unswerving, untiring devotion to God and humanity, will prefer to remember her as she then was. Her image must forever remain stamped upon their hearts; her worth must always abide as one of the jewels of memory's treasury. Through the cloud which enveloped her intellect for the last six years would occasionally dart forth a bright, intelligent ray, which showed the former fires were not wholly extinct. Her sickness, though doubly painful because of the eclipse of the intellect, was yet relieved by a twofold consideration: her innocent talk was an almost constant reference to the scenes and persons of her life's work, which, in her imagination, she was still looking upon and carrying forward; and, amid all her mental aberrations, her thoughts never wandered from the distinct recognition of Jesus, nor lost their power to understand and to engage in prayer. Quite to the last she would call the family around her for devotion, and would converse with them intelligently on this great theme of personal religion. Appropriate funeral services were observed at the house of her son-in law, C. C. North, Esq., on Saturday, January 25, conducted by Bishop Janes, after which her remains were buried in the Sleepy Hollow Cemetery, near Tarrytown. Thus has another, and by no means the least, of the

noble women of Methodism go to her reward."—

• *Was Methodist.*

The following analysis of Mrs. Mason's character is from the pen of one who long knew her intimately:

"Mrs. Mason had a commanding presence. She was of medium height, and, as most remember her, of well-proportioned form. Her apparel was plain, but strikingly tasteful. Her conversation had an intellectual, devotional cast, and her whole demeanor, without affectation of any sort, was that of a superior woman. Without a particle of masculinity, fatherly or otherwise, there was distinctly manifest a strength of mind, and a tenacity of purpose, that everywhere commanded respect. To a stranger she would seem, when in repose, to be distant and reserved; but her interest once aroused, her native gentleness and amiability broke through all this with kindly cheer. Children would not at first adventure much in her presence; but a word, a smile, or a noiseless laugh that shook her whole frame, would soften their reticence with love, and convert distance and reserve into perfect freedom. Her family, her pupils, and the numerous young women at "No. 12," as the noted home was called, never knew what it was to be apprehensive of her presence. It is difficult to convey to a stranger a true conception of this beautiful blending of seemingly very opposite characteristics. Rarely do we see the like.

"Mrs. Mason possessed high intellectuality. From childhood she had devoted herself to mental cultiva-

tion. Science, literature, theology too, had been her study. Not many ministers were better read in Methodist standards than she. Had she aspired to authorship, there would have been a graceful solidity in her productions that could not fail to give them favor with the best order of minds. Her life was too full of activities for these pursuits, and she has written, not with pen and ink, but on tablets of the heart. She was not forward to participate in prayer and speaking on public occasions, but she would often do it. With clear tones and very distinct enunciation, her voice would fill the room, a little tremulous sometimes, but this only served to intensify the effect of her words. All was very calm, but very earnest. Her good sense and varied culture enriched these exercises, and made them above the common order. They chiefly glowed with the devotion of soul for which she was distinguished. Wont to commune often with God, habituated to receive the Divine benedictions, flying to God with all her wants and woes, with an unswerving faith, she came to these public exercises anointed for the duty, and those who heard her felt it.

“Action was her crowning excellence. Her soul was ever crying out, ‘Lord, what wilt thou have me to do?’ and the last words were evidently lingering evermore in her soul, ‘to do, *to do*, *ro vo*.’ In her prime she was almost omnipresent in benevolent operations: Sunday-school and missionary efforts, together with all plans for the relief of the aged, the sick, the unfortunate, the fallen, elicited her heartiest co-operation. She was full of Christian activities.

“A marked independence of character distinguished her. This was seen in her thinking and in her conduct. Through all the repeated visitations of death to her home she never materially changed her apparel. Twice when death had taken away a daughter, and in time the bewidowed son-in-law introduced new wives, she, with rare magnanimity, welcomed them as daughters filling the vacant places. She never hesitated to stand by the right, to rebuke wrongdoing wherever she found it, to be peculiar rather than trespass a single law of God. Free and easy Christians did not always find her criticisms agreeable. She lived in a pure and lofty region, far from the world and near to God.

“That her numerous public and professional duties did not interfere essentially with the well ordering of domestic arrangements, is one of the marvels of her history. A large family, half in heaven, and half filling honorable and useful stations in life, attest how rare a combination of excellences secured the result. She was a mother indeed, and her children and her children’s children will be her crown and rejoicing in the last day.

“Such was this ‘elect lady.’ Her name will long linger in the Churches, and her influence is immortal.”

The following tribute of affection is from R. C. Moffat, M. D., of Brooklyn :

“Certainly, if any body living owes a debt of gratitude to dear Mrs. Mason it is I. Separated from my family, virtually alone in the wide city of New

York at a time of life when its temptations are the most alluring, she opened her home and her heart, allowing and inviting free and protecting access to both, and this without acquaintance with me, except such as came through a friendship to an elder sister. In the heedlessness of my youth I took it very much as a matter of course ; but in the experience of later years I have learned to know the large-hearted kindness that would thus introduce a strange young man into the bosom of her family. As we never can know an alternative, so it is impossible, as well as idle, to say what would have befallen me, and what my course of life might have been, but for her fostering care ; but my appreciation of her kindness is ever the same.

“ Her affectionate interest was further shown by offering me a place as teacher of certain branches in her school, fixing at the same time a liberal salary ; this, too, with practically no experience on my part. I addressed myself to my work with hearty goodwill ; but the prominent feature respecting it was the delicate, and yet efficient, aid she gave me in maintaining the discipline of one of the classes, where one or two heedless ones were profiting by my inexperience.

“ Later, when, by an appointment as subordinate engineer on the Croton Aqueduct, I entered on my then chosen profession, no one gave me more solid and cheering encouragement, no one manifested so maternal an interest in my welfare as did Mrs. Mason ; and she bound me still in close relation to her and her

family by encouraging me to write to her. A portion of these letters were on such scientific branches as would interest my classes, the rest on general and domestic matters. As I read these letters now they are crude, juvenile, and familiar things, that show prominently her tender consideration in tolerating them without reproof. It exalts her in my estimation that she was so indulgent, and so patient with me.

* Of course there are numerous petty incidents in my long and familiar intercourse with Mrs. Mason's family that surround themselves with a train of sweetest memories, which yet seem quite pointless when told to another. I will venture on one, however, at which I laugh to this day. It shows, in a small way, the supervision Mrs. Mason maintained over 'the boys.' On one of my flying visits from Tarrytown I took supper with a tableful of boys and girls at her house. Mrs. Mason said, 'Reuben!' and looked now this way, and now that, as if at something behind me. I was at the opposite end of a long table, and looked around, and then at her inquiringly. 'O,' said she, 'it is of no consequence.' 'What was it?' said I to the boy next me. 'Sit up straight,' said he in a low voice. How straight I did sit up for the rest of that evening.

"And Mary, and Matt, and Lila, and Anna, all loved, and all gone before. Our Sunday evening hymns, our many gatherings at twilight, our visits to the apple barrel, our romps on the roof, our walks to and from Greene-street, and the dear old Bible class: what a tide of memories! Tender, soft, sweet, sad,

joyous, merry—blended, mingled, subdued—all, all sacred, and having their center and stay in dear Mrs. Mason's memory!

“Though reserved, even to seeming coldness, in manner upon ordinary occasions, yet selfishness or indifference could never justly be ascribed to Mrs. Mason as I saw her. She was constantly occupied. Eminently practical in her life, and of surpassing executive ability in carrying out the grand purposes of benevolence and usefulness she set before her, and being usually in advance of her associates, she had to devise and to work out the best form of the desired good, besides molding and adapting others to working into concurrence with her. Wrapped in these thoughts, while carrying out what was already concluded, necessarily withdrew her from the petty complaisances and the minor courtesies of society. But let there arise a special case of heart sorrow, and who so ready, so strong, so tender, and so effective as she? None, none! She stands alone.

* * * * *

“Though I have passed from youth to the ripe experiences of maturer years, and, in the providence of our Good Shepherd, to the influences of ‘another fold,’ yet the memory of Mrs. Mason to me is as a tower of strength, a moral force to restrain, an incentive to industry and perseverance. Even at this distance of time (thirty years) I recognize the impress of her life upon mine.

“I regard her personally as a ‘mother in Israel,’ and all like her as a ‘power in the State,’ for it is

only by means of such that 'righteousness exalteth a nation.'

Another friend, favored with special opportunities for forming a true estimate of Mrs. Mason's character, says:

"I esteem it a great favor to be allowed a space in the Memoir of Mrs. Mason in which to give expression to both my admiration for her great qualities of mind and heart, and gratitude for the blessings conferred on me by coming under her influence in early life. At the period of my introduction to the family it consisted of father, mother, and seven children. The elder of the group became my companions. Mrs. Mason noticed me, a lad just brought into Sunday-school, the son of a widow. She saw at once my need of Christian society and Christian culture, and cordially invited me to the inner life of her excellent family. Mrs. Mason was at this period in her prime, her body vigorous, and her mind clear and bright. The center of many benevolent enterprises, her counsel was daily sought, and her assistance solicited. Her time was so systematically apportioned that the benevolent societies, the Sunday-school, the Church, her own day-school, her family and her guests, severally received a legitimate share of her thoughts and attentions. Brought under the influence of such a Christian matron and such associations, what wonder that a religious character just forming should receive its definite shape, and bear through after years the fruits of her golden teaching!

“The intimacy continued with the family after they occupied their new house in Second-street, till in 1838 I bade adieu to the charmed circle, and became a citizen of a distant state. But what pictures of usefulness, happiness, and hospitality do the scenes of those few years present to my mind!

“‘No. 12 Second-street’ became a center of influence. In the select school over which Mrs. Mason presided with such rare dignity, the daughters of many of the first Christian families received that culture, moral and intellectual, which reproduced in other circles and at distant points the strong features of Mrs. Mason’s character. Aside from this, her house was frequently visited by persons in various conditions, who sought her assistance and counsel.

“Her judgment was so extraordinary, that young candidates for the ministry applied to her for advice as to their course in life. I recollect one occasion when a young man laid his case before her, and closed by saying ‘My way is all dark.’ ‘Well,’ she replied, ‘if it is, then, trusting in God, take one step into the dark.’ The poor and distressed were never turned from her door without a fair and patient investigation of their case, and if worthy they were always assisted. Hers was the painstaking inquiry and continuous aid which not only mitigated suffering for the moment, but gave permanent relief to the sufferer. Beyond these, ‘No. 12’ was a place of peculiar attraction to a large circle of youth, and yet only attractive to those who were seeking a more excellent way. A young person having no aspirations for a higher life,

nor attainment of knowledge, would find nothing congenial at No. 12.

“But Mrs. Mason herself was the central figure, and the principal power of good to the young people who gathered at her house. She drew around her the pious and cultured daughters of other families as associates for her own. Some of the latter lived only long enough to illustrate the precepts and example of their mother in the relations of daughter, sister, wife, and mother, and then in early wifhood passed away to receive their reward. Thus No. 12 became a rendezvous for talented and aspiring young people: propriety of conduct, aspiration for knowledge, an ambition for usefulness, and a religious life being the condition of admission to the charmed circle.

“Strangers might have thought Mrs. Mason distant, but we who saw her inner life knew well that she was remarkably cheerful; nay, more, she abounded in fine humor, to which her Irish nature gave a polished edge. Though rigid on all questions involving moral right, she was tolerant of mere indiscretions and weaknesses which made her bear our youthful follies with so much patience and composure. It is too much the fashion now, as then, for persons of mature age to ignore the fact of their own youthful foibles, and consequently to become coercive and exacting toward young people; but Mrs. Mason never forgot that she was once a girl, and that men were once boys. Her paramount desire in encouraging us to visit her house was, that she might help to mold our characters and cultivate our minds. As one means

to this end, she set apart Sunday evenings in which to give us instruction in the word of God. She had no sympathy with the sentiment that the highest good consists in attending *church* only on Sunday. In those days there was preaching morning, afternoon, and night. She and her family and young friends were steady at Sunday-school at 9 A. M., at church at half past 10, again at Sunday-school at half past 1, then church at 3. Was not this enough for all purposes of devotion ?

“ Were not two sermons as many as any ordinary mind could remember and digest ? Mrs. Mason felt that her family and the young circle around them required an intimacy with the Scriptures, which could be better attained by appropriating Sunday evenings for the purpose. And she was right. Every one of the favored company who sat around her table listening to the voice of instruction, and who have passed through the trials of life where a knowledge of the word of God has proved the highest inspiration to courage in enduring them, will look back on those evenings at No. 12 and join me in the response, She *was* right ! Added to the Scripture lessons, and readings from ‘ Watson’s Conversations,’ were her own wise observations, and those applications of truth which came from her with such weight and clearness. Joyous was that golden period ! As one year succeeded another we grew in knowledge and usefulness. Mrs. Mason warmly approved the thorough training and discipline of the Greene-street Youths’ Class, then under the instruction of Joseph Longking, well known as an ardent worker in the Sunday-school cause.

“ Since that early period I have been familiar with Mrs. Mason’s life, with its trials, burdens, griefs, joys, successes, and final victory, and I am free to declare that I never expect to look upon her like again.

“ In person Mrs. Mason was of moderate height, well rounded without corpulency, and, sitting or standing, always erect. Her head was large, and well shaped, and would have become a statesman of highest rank. Her features were exceedingly regular, and yet prominent; her eyes black, yet not coal black, penetrating without being sharp, and nearly always serene in expression, except when twinkling with humor or tender with grief. Her voice was strong and clear, and without being masculine, it was far removed from the feebleness or shrillness that characterize so many female speakers. She was a fine reader, a terse and impressive speaker, and powerful in prayer. Indeed, her power in prayer was remarkable, not so much for ejaculation and rhapsody, as for propriety and conciseness of language, for deep adoration, and implicit faith. Her manners were dignified, yet courteous, her simplicity and naturalness were in strong contrast with artificial grace and fashionable airs. As a presiding officer her natural dignity was very apparent, and decorum in her presence seemed a necessity. In this relation her love of system and order was quickly manifested; indeed, this element of her character showed itself in all departments of labor, as well as in the management of her household.

“ The knowledge of business of all kinds, was a

principal element of her usefulness. Had it been fashionable in her day for women to conduct banking or mercantile houses, she might have risen to commanding positions in those directions.

“Few Christians have come in contact with so great a variety of characters as did Mrs. Mason without having of necessity collided with erratic persons ; but to those who tried her patience most she bore no malice. Evil speaking was never one of her sins. She threw a broad charity over the infirmities of others.

“Her fine sense led many to seek her counsel on both spiritual and temporal matters. She was quick to perceive the bearings of a case, and when it was fairly measured her advice was prompt and decided ; and if called upon to act as umpire in cases of difficulty between parties, her judgment was as impartial as her discernment was clear, and the ability to give ‘just judgment’ arose from her quick analysis of character as well as of events. She seemed instinctively to comprehend the motives and qualities of those with whom she was brought into contact.

“Her excellent sense was associated with rare wit. She had treasured in her capacious memory many a fine adage, whether in sharp prose or sharper rhyme, which she drew out in case of need, to the discomfiture of her assailant. But her own mind originated many a sally or repartee that gave spice to her fine conversational powers. Her cheerfulness was perhaps her most prominent trait. It was this that drew children in groups around her, and made her coming

among them a blessing. Abounding in stories suited to their capacity, she could gain the attention of the most ignorant, and tranquilize the most fretful.

“To the old and feeble and sorrowful her presence was as sunlight, for she came with material and spiritual comforts flavored with manners of kindness and words of cheer. In the infirmaries, asylums, and hospitals, no step was hailed with greater joy than hers, and no voice carried to wretched hearts more consolation. But those only who knew her best, who were most conversant with her inner life, can appreciate her wonderful cheerfulness in her own hours of adversity and suffering. While some periods of her life glowed with the light to which every source of happiness contributed, there were others when adversity and bereavement threw deepest darkness across her path. When God’s ways were unspeakably mysterious, and all human succor seemed unavailing, then the grandeur of this noble woman’s cheerful faith rose in colossal proportions, the admiration of angels and men.”

The following communication is from Rev. J. M. Howe :

“It is with grateful emotions that I express thankfulness that the foregoing narrative of one of the most excellent, active, and influential members of our Methodist Episcopal Church has been prepared, and that the work has been accomplished in such a manner as to gather up incidents and reminiscences, particularly of her early life, which but for this effort

would soon have been beyond recall. Living, as did Mrs. Mason, during the formative period of the Methodist Episcopal Church in the city of New York, and having been associated with several of our early most distinguished and honorable ministers, all of whom have now passed to their reward ; and acting as she did so conspicuous a part in connection with the educational and benevolent institutions of the Church, as well as other organizations in our city for the relief and elevation of suffering humanity, a narrative of these events becomes at once interesting and useful. Her labors extended from early youth to advanced age, or until her natural powers were abated, and during all these years she exemplified the Christian graces in an eminent degree, particularly exhibited a cheerful resignation amid the vicissitudes and trials through which it was her lot to pass.

“ To those who were best acquainted with Mrs. Mason, and knew the vast amount of labor she accomplished in the various organizations with which she was connected, in several of which she was placed in the most prominent positions, and this for over half a century, and at the same time devoting much of her efforts to the education of young ladies, it was always a source of remark how she could accomplish so much. The secret lay in this : her excellent health, both of body and mind, for the most part, and the systematic order with which she went through the routine of her duties. I hear her now as she was wont to remark, ‘ Let us attend to one thing at a time.’ This she was enabled to exemplify by con-

centrating her powers on that with which, for the time being, she was engaged. In connection with a cheerful temperament, she had an unshaken trust in God and his promises. In her prayers she took hold upon the Almighty's word, and believed that he would send the peaceful answer down. Truly her prayers were heard in the conversion of all the members of her family, and multitudes of others, to whom her memory is very precious, and in the superintending Providence which caused her declining days to be passed in the home of her daughters, where every attention that love and filial promptings could suggest was bestowed. Thus peacefully and serenely did she await her release from the toils of probation to the more blessed rewards of heaven.

“It seems to me a most fitting tribute to her memory, as well as a blessed legacy to the Church, that a record of her valuable life should be preserved, not only for the gratification of her personal friends, but for the edification and encouragement of many who may be thereby stimulated to emulate her noble example. To this sentiment I know many of her Christian friends fully subscribe.

“NEW YORK, *April 25, 1870.*”

It is a fact worthy of notice that nearly all of the charitable societies and institutions which Mrs. Mason, with others, was instrumental in forming are still in existence and in successful operation. The earliest of these, the “Female Assistance Society,” formed in 1813 (see *Journal*, page 59) for the relief of the sick

poor, is still dispensing things temporal and spiritual. For more than fifty years it has numbered among its officers and managers women of devoted piety and of distinguished social position. In its earlier years each Manager visited among the poor of an apportioned district. This plan is followed to the present time.

The wants made manifest in the above Society led to the formation of the "Lying-in-Asylum" for respectable married females. It is now in the forty-seventh year of its existence, still in its quiet, unobtrusive way relieving yearly the sufferings of hundreds of virtuous mothers among the poor, at the same time furnishing nurses for helpless infancy among the rich. Mrs. Mason labored in this commendable charity over forty years; how diligently, the numerous entries in her diary concerning its interests testify.

The Female Missionary Society, formed in 1819, (see page 82,) to whose interests Mrs. Mason was devotedly attached, was in existence till 1861, a period of more than forty years. From the report of that year we make some extracts, which show some of the causes which led to its decline. "Almost all of our founders, with the earliest donors and subscribers, have passed away; several are yet with us, striving to do what they can. *Now* each Church is desirous to report a large missionary collection; every Sunday-school is anxious to excel in their contributions. This accounts for our diminished receipts. Now we can be only gleaners in this work. While we regret our shortcomings, yet, as a Society, we may be stimulated

to renewed diligence by a short review of what has been done. We have reason to believe that our collections from the commencement of this Society, in 1819, have been over \$20,000, which (except for small expenses) has been paid to the parent society. Besides this, there have been made contributions in clothing, bedding, books, etc., for the mission schools. In earlier years we have done much in assisting mission schools under the care of Rev. Wm. Case and Rev. John Clark, (both entered into rest.) In later years we also assisted the school of the late Mrs. Wilkins. Our Board has held correspondence with many of the missionary sisters in our own country and in different lands, from South America, Africa, Germany, China, and India. Sister Pierce, in a recent letter from India, (to Mrs. Mason,) writes of success in their school for women and girls, some of whom have been converted."

Though this time-honored auxiliary was suffered to languish after an honorable record of near fifty years, the utility and usefulness of such an adjunct to the parent Board has been acknowledged by the recent formation of the "Woman's Foreign Missionary Society," whose objects are very similar to its illustrious predecessor.

SUNDAY-SCHOOLS.

In consulting the preceding pages it will be seen that Mrs. Mason was the pioneer of Sunday-schools among the Methodists in New York city, if not in the State. What a glow of historic light gathers

around the four persons who sat in the large square pew in Old John-street in the year 1816? And what momentous ideas were revolving in the brain of the central figure of this group, in whose placid features dignity and benevolence were combined? Content with the daily fruits of toil, she was unaccustomed to draw largely on her imagination for future triumphs, so in that hour of feeble beginnings she could not have anticipated the day when, beholding the mighty host of teachers and scholars marching in vast lines through Washington Square, she exclaimed with tears, "Behold what God hath wrought!" If she had lived to this day she would have rejoiced in the great truths that Methodism alone claims in this city 50 Sunday-schools, 1,445 teachers, and 13,165 scholars; in this State 2,265 schools, 27,366 officers and teachers, and 167,066 scholars; in the whole Church 16,393 schools, 184,596 officers and teachers, and 1,179,984 scholars.

It is an interesting fact, that on the spot where Methodism had its birth fifty years before, the Sunday-school enterprise was born; and it is a fact of still greater interest that at the end of the remaining half century the child had grown to be as large as its mother. That is to say, the Sunday-school, with a growth of fifty years, had reached in numbers as many as the Church had gathered in one hundred years.

Happy thought when Robert Raikes conceived the Sunday-school! Happy event when John Wesley gave the idea his sanction, and sent it speeding through old England! Happier fact to us when Mary Morgan reproduced in New York the golden scheme begun

in England, a scheme which has been the handmaid of the Church, and, more than any other power besides the Church, has raised the two nations to a position of moral power which finds no parallel in history!

THE FIVE POINTS MISSION.

It has been already stated that Mrs. Mason was the first female superintendent of the Sunday-school connected with this mission. The locality twenty years ago was world-renowned for its scenes of iniquity. The Ladies' Home Missionary Society of our Church resolved to enter that den, and carry with them to the inebriated inhabitants the light of the Gospel. A corner room, previously occupied as a dram-shop, was hired, and a Sunday-school commenced. Who that were present will ever forget that first day? Timid women and men approached the Five Points, but were too fearful to enter to the central position where the flag of the enterprise was to be planted, and so they shrunk back; while the boldest required more than ordinary nerve to venture through lines of dissolute men and women who occupied the sidewalks and thronged the stoop and door-ways. The gathering of the children, the first Sunday-school exercises, the first blear-eyed audience, the temperance society, the class-meeting, the organization of the first Church—all have been placed before the public in various forms. Many noble men and women entered the work with martyr zeal; no brighter examples of devotion were ever witnessed by the Church than were manifested by the band of

pioneers, who daily entered those haunts of sin to rescue the fallen. And in those early days, when the sacrifice was heavy, there stood Mrs. Mason at her post, serene and faithful, renewing at nearly sixty years of age the activities and sacrifices of her youth.

Twenty years have now passed away, and behold the results! Where stood the Old Brewery, far-famed as the rendezvous of thieves and the temporary abode of vagrants, there has been erected a commodious edifice, or rather a series of edifices, with accommodations for reformed families, with chapel, school-rooms, superintendent's residence, and various conveniences for a large and prosperous mission. Opposite is the House of Industry, in part the fruit also of the original movement. The houses wear a more respectable exterior; "Paradise Square," and the contiguous sidewalks, have a more cleanly look; while there is an entire absence of the throngs of dissolute persons which gave to the "Five Points" its chief characteristic. Since the organization of the Mission not less than 16,000 children have enjoyed its benefits. Garments, shoes, caps, bedding, coal and food by the cart-load, not to say by the cargo, have been distributed to the needy, while more than 2,000 children and adults have been furnished with homes. What of the vast work of which no count can be kept? How many tears have been dried up, how many blasphemies stayed, how many kind words spoken, and how many gleams of joy scattered through the moral darkness of that region! Some of the early laborers, like Mrs. Mason, have entered into rest, while others continue their

ceaseless toil ; so the work begun in *weakness*, under the Divine blessing, is still going on in *strength*.

The Greene-street Female Benevolent Society, with which Mrs. Mason was connected as directress for twenty-eight years, still pursues its benevolent designs at the return of every cold season, dispensing its charities to the needy, "especially to those of the household of faith."

The "Home for Aged and Infirm Members of the Methodist Episcopal Church," (see page 188,) whose halls and rooms have been so often trod by Mrs. Mason as week after week she visited its inmates, who welcomed her as a friend tried and true, still shelters the feeble, and supports the tottering steps of age. Recently another building has been added, in which aged men are furnished with a comfortable home. Its increasing usefulness, and the zeal of its managers, are tokens for its permanent prosperity. The whole number that have had a home in the "Institution" since its formation is one hundred and ninety-three, of whom eighty-six have died under its care, and twenty-seven left for other homes. Two aged men and their wives are pleasantly situated in the additional building.

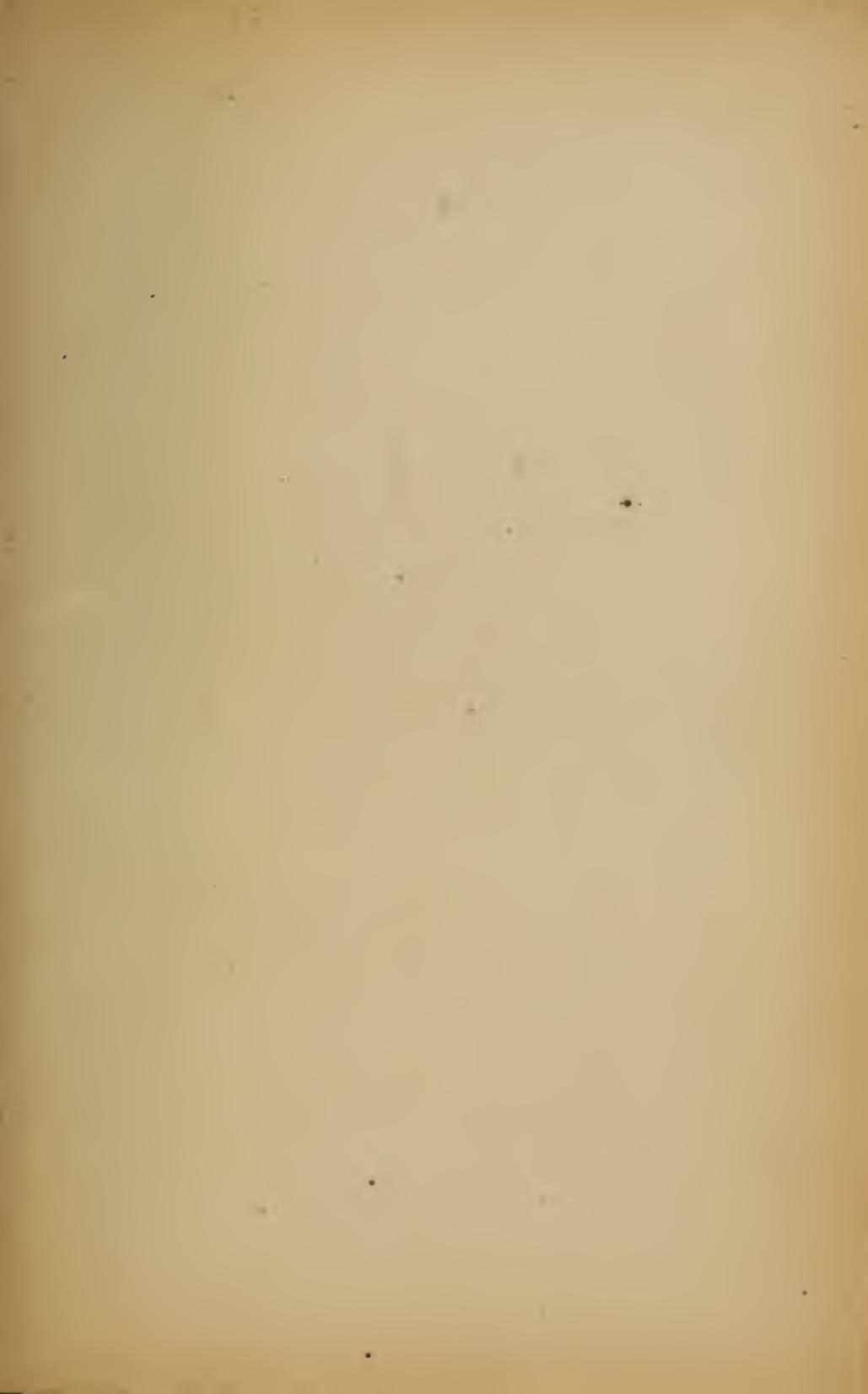
The "Woman's Hospital," whose stately and commodious building occupies a prominent place in the upper part of the city, yearly relieves hundreds of suffering cases which, were it not for its friendly aid, would drag out a miserable existence. Since the opening of the Hospital, between fourteen and fifteen hundred have been discharged as cured or benefited.

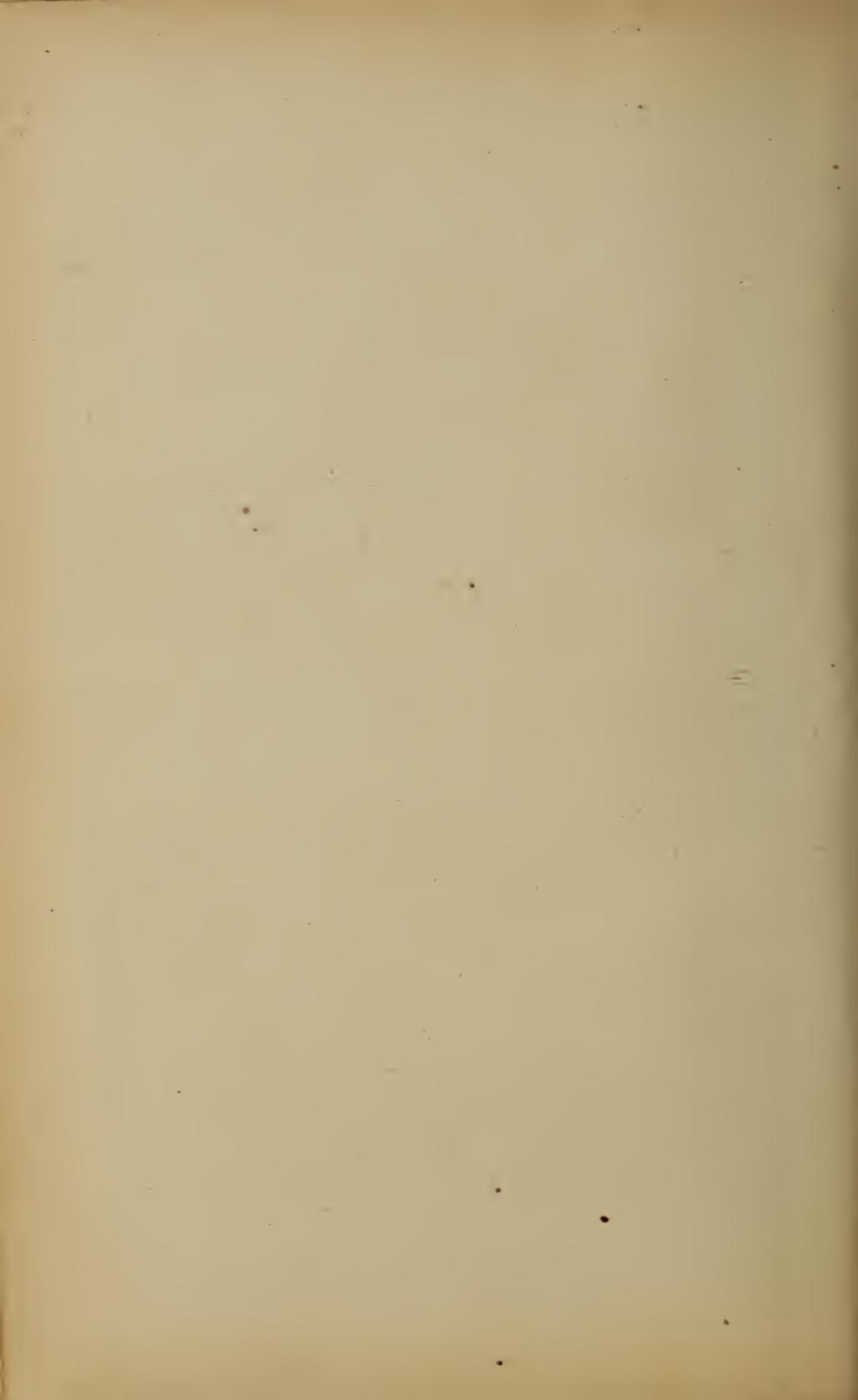
Besides these, about four thousand out-door patients have received medical advice and attendance. Surely gratitude must fill the hearts of these recipients to those whose noble efforts devised this charity, and to the present instrumentalities used for its continuance.

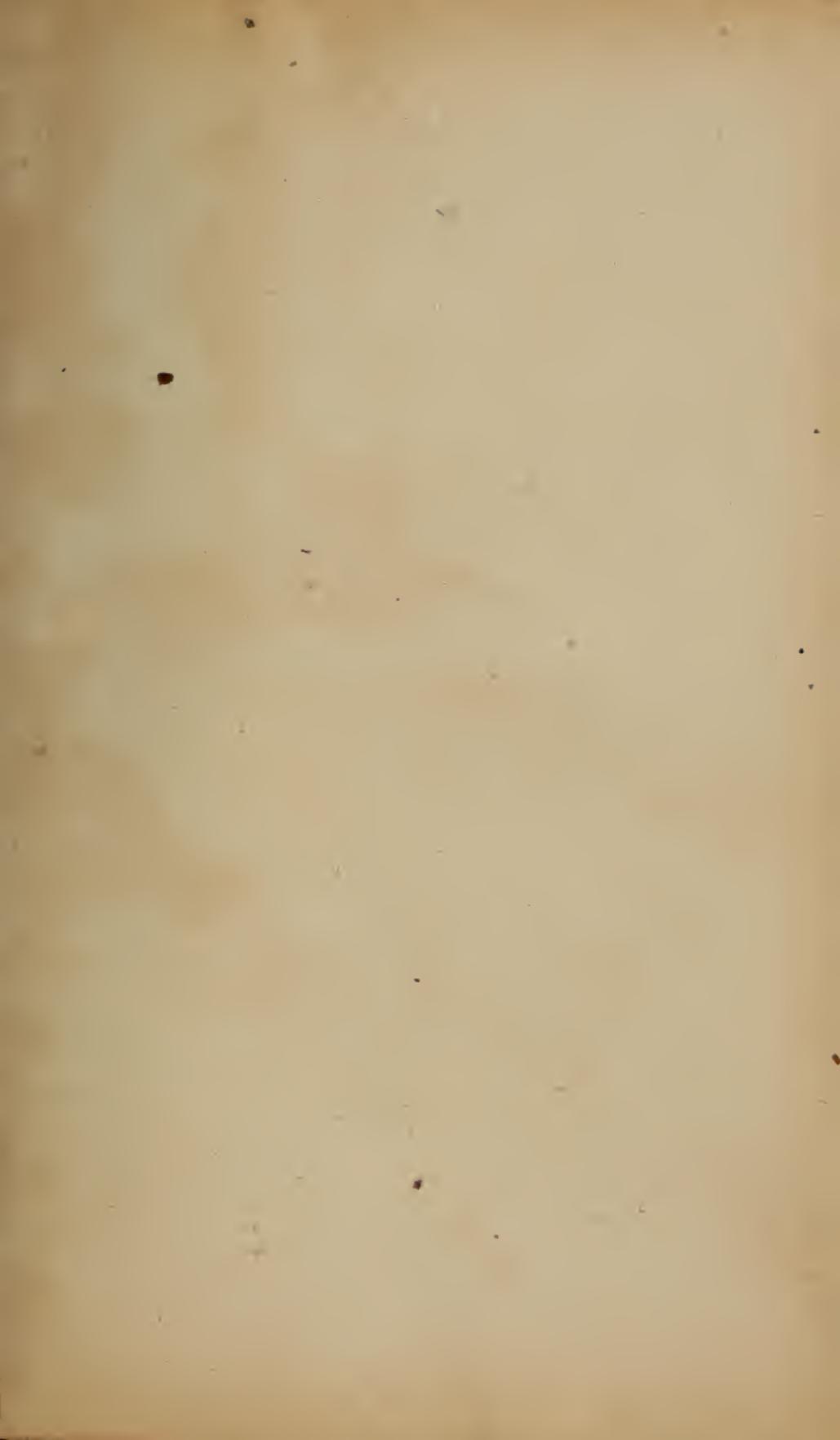
The "Colored Orphan Asylum," with which Mrs. Mason was connected for a few years, and in whose youthful inmates she took great interest, has removed to a large and commodious building at One-hundred-and-forty-third-street. Here a large number of destitute colored children are clothed, fed, and schooled, thus preparing them to be useful citizens.

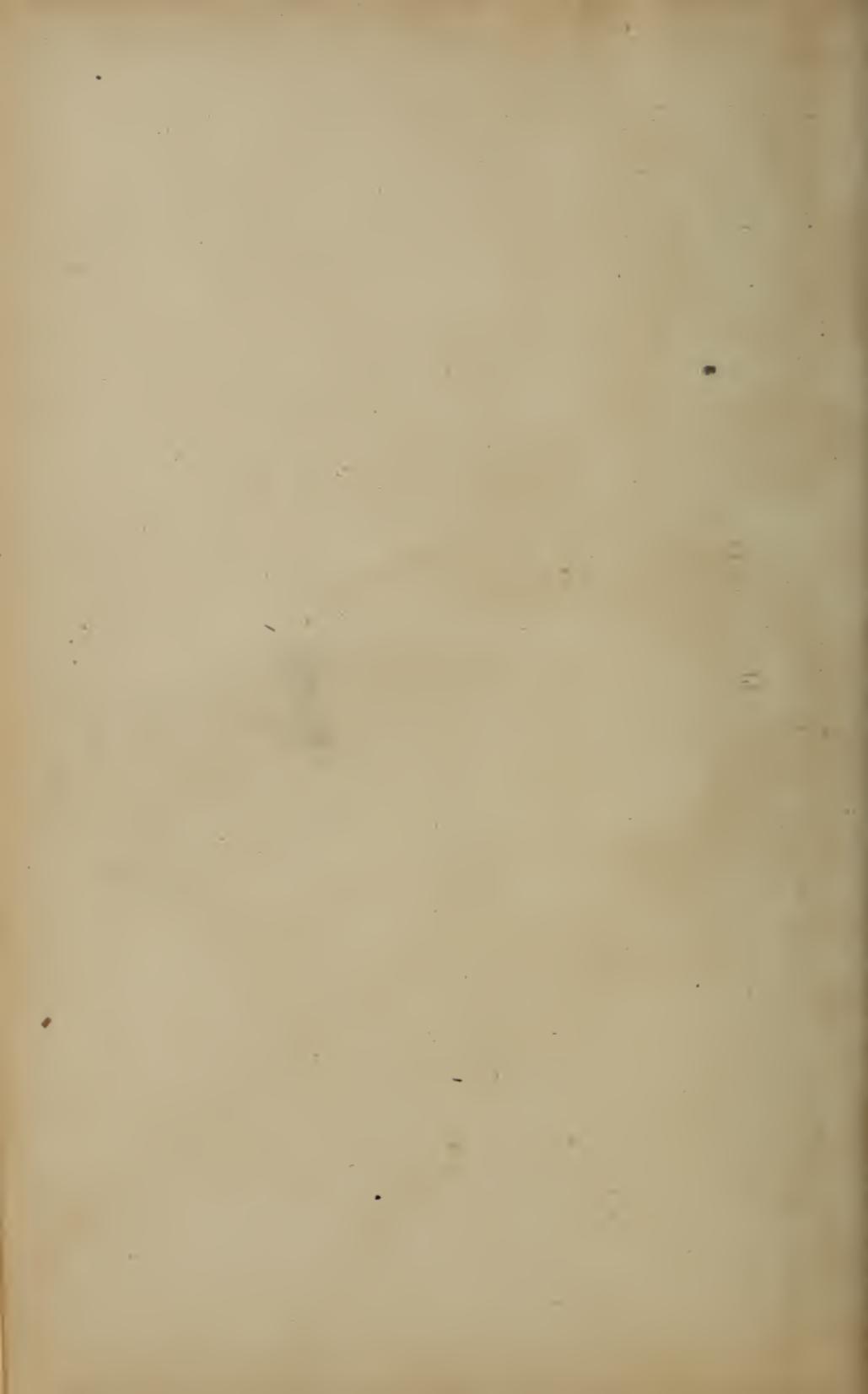
THE END.











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