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PIETY PROMOTED,  
IN  
BRIEF MEMORIALS,  
OF THE  
VIRTUOUS LIVES, SERVICES,  
AND  
DYING SAYINGS,  
OF SOME OF THE  
PEOPLE CALLED QUAKERS,

FORMERLY PUBLISHED IN EIGHT PARTS,

BY JOHN TOMKINS, AND OTHERS,

NOW REVISED

BY JOHN KENDAL,

AND PLACED IN THE ORDER OF TIME.

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A NEW EDITION.

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# PIETY PROMOTED,

IN A

COLLECTION

OF

DYING SAYINGS, &c.

**J**OHAN BEERE, of Weymouth in the county of Dorset, was born of believing parents, in the year 1659, and when he grew up, he embraced the same faith with them, and professed truth in much plainness and sincerity, and was, through the power of it, of a blameless conversation, a good example, and of great service in the church.

In the year 1693, being about thirty-four years of age, he received a gift of the ministry, in which he was a faithful labourer, though he did not travel far, but had good service in his own country. He was well beloved and esteemed by his friends and near neighbours, to whom he administered much tender and wholesome advice; and in his last sickness, two days before he died, he sent for a friend and neighbour, who, when he came, asked him how he did: he replied, 'I have but one pain to encounter with,  
VOL. II. A ' that

‘ that is the pain of my body, for my mind is at ease.’ At another visit of the same friend, he repeated the same. The day that he departed, there were several friends and others to visit him, to whom he gave seasonable advice, desiring them to be faithful, saying, ‘ Although you are few in number, if you continue faithful, the Lord will increase you ;’ and desired them to ‘ make their peace with the Lord in the time of their health, for on a death bed they would have enough to do to struggle with the pain of the body ; for,’ he said, ‘ if he had not made his peace with the Lord before he came on a dying bed, he had been miserable.’ Another time, his eldest daughter asking how he did, he said, ‘ I am waiting for my change,’ and desired his children to be ‘ obedient to their mother, and keep out of all evil company.’ Many were the seasonable and comfortable expressions, which he gave forth in the time of his weakness, that cannot be remembered. He died the 5th of the seventh month, 1703 ; aged 44 years, a minister ten years.

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**E**LIZABETH, wife of William Markes, of North-Crowley in Buckinghamshire, was taken ill with a fever about the 11th of the seventh month, 1703, attended with great pain, which she bore with much patience. In the time of her health she often desired that the Lord would be pleased to give her a little time of retirement before her death.

She took notice of her petition being granted, and gave praises to the Lord for his gentle visitations and fatherly care over her.

One of her servants standing by, who was helpful to her in her weakness, she took her by the hand, and in great zeal said, ‘ Ah, poor lass ! in thy health  
‘ and

‘ and strength remember this day ;’ meaning the day of her death. She also desired her burial should be plain, and no superfluity on her coffin.

She would have her family called into the chamber several times during her illness, and prayed very fervently.

A few days before her departure, being very weak, she desired to be set up in her bed, and the Lord opened her mouth in praises to himself, saying, ‘ God is good to Israel, and to all that are of an upright heart : Oh ! praises, praises, everlasting praises, and hallelujah be given to Israel’s God, for he is worthy of praises. O Lord, I pray, if it be thy blessed will, preserve my tender offspring, that they may be a succeeding generation to serve thee and thy blessed truth. And if it be thy will to raise me from this sick bed, I shall be content ; but not my will, but thy holy will be done : I freely submit unto thee.’

She often lifted up her dying hands with inward hymns of praises, when her strength failed to utter words : so laid down her head in peace with the Lord, the 29th of the seventh month, 1703.

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**S**ARAH SCOTT, daughter of Francis Scott, of Hambridge in the county of Somerset, was educated in the way of truth, professed by the people called Quakers, by her uncle and aunt Whiting, who took her as their own. She was of a loving and affable temper, and sober behaviour ; but of a weakly constitution, not given or addicted to any bad words or actions ; yet when she came upon a sick bed, it seemed hard for her to be reconciled to her sickness : but upon reading several places in the New Testament, concerning afflictions and chastise-

ments, as Heb. xii. &c. she came to be reconciled to both, and afterward received great satisfaction, so that her heart was often enlarged in the love of God, and her soul did magnify the God of her salvation.

Her uncle asked her, if she was willing to die; she said, 'If I had assurance of the love of God, I should.' Then he asked her, if she had any thing upon her mind that troubled her: she answered, 'No, nothing in particular, but that she had lived no better, or more circumspect;' upon his mentioning to her the mercy of God in Christ Jesus, who died for her, she said, 'If it be the will of God to take me to himself, I am content.' She frequently prayed in secret unto the Lord; and once being spoken to when still, she said, 'Let me alone, that I may meditate on my God;' and after said, 'she enjoyed the streams of the love of God, but found the enemy so busy, that it was hard to keep her mind staid on the Lord;' adding, 'she was sorry for all that did live wickedly, and lamented what many would do, when they came upon a death bed;' and desired her aunt to 'advise one of her acquaintance, to take more care of her words and actions, or she would find it hard when she came upon a death bed.' And she said, 'I have had much trouble, the enemy having been busy when I was in meetings, so that I looked out sometimes, and neglected the inward work, for which I have known sorrow.—I have gone through nights of sorrow, and prayer; but now I am made willing to die, I shall go to a glorious place, where there is no temptation nor sorrow, and where all tears shall be wiped from the eyes,'—adding, 'my spirit is comforted in the love of God, and if I had lived more in the fear of God, I should have been more comforted.—The Lord hath been good to me,—I am willing to die; it seemed hard to me sometimes, yet now it is made easy.'—And said, 'All

‘ All must be humbled and brought low, one time or other ; they must bow ; if they will not bow in mercy, they must in judgment. It is well for me that I have been afflicted, else I might not have known the things that belong to my peace ; but now I cannot say I do not know them, for I do now see them, and rejoice in them.’ Next morning, she expressed a concern for a near relation, desiring that she might live in the fear of God, saying, ‘ The fear of the Lord is the beginning of wisdom : ’ then lamented for those that live in pride, and spent much time in adorning the body, and walking wantonly. After, she magnified the Lord’s goodness, saying, ‘ The Lord is a gracious God, and of great mercy and righteousness, and I trust in him.’ She prayed very devoutly, and implored the Lord’s mercy, and gave good advice, particularly to one, saying, ‘ Be careful of thy words and carriage, especially in meetings, to keep in thy mind, for God is to be worshipped in spirit and truth ; and that God had given her a measure of his grace, that she should serve him while she was in health, for when she did come to a sick bed, and be in pain, it would be harder.’ After, she said, ‘ Remember my love to all friends that ask for me ; ’ and then prayed, saying, ‘ Oh ! Lord Jesus, receive my soul, if it be thy heavenly will : Oh ! Lord, I am truly resigned to thy will : Oh ! Lord Jesus, come quickly, if it be thy heavenly will, Oh ! Lord, and make my passage easy. — O Lord ! send thy angel to conduct me to thy heavenly kingdom. — O Lord ! thou art beautiful. Oh Lord ! hear my prayer, and grant me my request, if it be thy heavenly will : give me power over the enemy ; he is a cunning enemy, a subtle serpent : O Lord ! keep me from his temptations, who lays his baits at every corner.’ — Again she said, ‘ There is nothing to be compared to thy love, all the world is but as a

‘fading flower. — Oh! what will it avail a man, to  
 ‘gain the whole world, and lose his own soul. Oh!  
 ‘what need have people to go with their heads so  
 ‘high, when they must all be laid in the dust. O  
 ‘Lord! thou art sweet, thy countenance is comely.  
 ‘O Lord! how hast thou refreshed me many a time,  
 ‘after I have prayed unto thee: Oh! that thou  
 ‘wouldst crown me with glory.’ And said, ‘Oh!  
 ‘that we may all meet again in the kingdom of  
 ‘heaven. O Lord Jesus! there is none like unto  
 ‘thee, (the author and finisher of our faith) to help,  
 ‘and none else can.’

The day before she died, she said, ‘O Lord! thou  
 ‘art the great physician of value, the heavenly phy-  
 ‘sician, who canst do that which none else can:  
 ‘thou canst raise from the dead; speak the word,  
 ‘and it shall be done: thou art a gracious God,  
 ‘and of great mercy, and full of righteousness: thy  
 ‘mercies deserve to be had in everlasting remem-  
 ‘brance, from the beginning of the world to the  
 ‘end thereof.—Oh! Lord Jesus, thou hast tendered  
 ‘my spirit, and humbled my soul: thy works are  
 ‘too wonderful to be [fully] spoken of;’ with  
 many other heavenly expressions; and in the even-  
 ing, her relations thinking she had been departing,  
 after some time she looked up, and said, ‘Pray for  
 ‘me.’ Her uncle Bowles being present, he found  
 a concern upon him to pray to the Lord for her;  
 then she said to her aunt, ‘Do not grieve when I  
 ‘am gone.’ That night she took leave of all that  
 were about her, in a very solemn manner, taking  
 them by the hand, and bidding them farewell; and  
 after said to her aunt, ‘Now I am just a going,’  
 and said, ‘Come Lord Jesus, come quickly; into  
 ‘thy hands I render my soul.’ And soon after passed  
 away without sigh or groan, on the 27th of the eighth  
 month, 1703, aged thirteen years, wanting four  
 days; and was buried the 30th of the same, from



Bull and Mouth meeting-house, in friends burying-ground, near Bunhill-fields, London.

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**S**ARAH SOUNDY, wife of William Soundy, of Reading, and daughter of William Tovey, of Henley upon Thames, was trained up in the fear of God, and when on her death bed, she breathed forth in an extraordinary manner praises to the Lord, and said, ‘ The Lord is a merciful God, I find him  
 ‘ so to my soul; he spreadeth a table for his chil-  
 ‘ dren, and the dainties he sets thereon, and his  
 ‘ children feed thereat. He honoureth me with his  
 ‘ presence, and that is favour enough. And as for  
 ‘ this world, it is but a bubble: I would not change  
 ‘ my condition for any of yours (meaning those  
 ‘ then by her bed-side) although I might have my  
 ‘ health; for I can never be better satisfied to die,  
 ‘ than now I am;’ with more heavenly expressions,  
 one day after another (which were not noted): she  
 farther said, What have I done, that the Lord  
 ‘ should be so good to me? Many have been great  
 ‘ sufferers, but I have done nothing; so that if I  
 ‘ have but the least place in the kingdom, I shall  
 ‘ be satisfied, although it be but a door-keeper.’

She died on the 24th, and was buried in friends burying-ground in Henley upon Thames, the 28th of the twelfth month, 1703.

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**W**ILLIAM FENNELL, aged about twelve years, son of William Fennell, of Youghall in Ireland, whom the Lord had visited about two years before his illness, and often followed him with the re-  
 proofs

proofs and convictions of his Holy Spirit, when he had sometimes been wild, and run to play among other children. And when he was brought on his sick bed, he was under an inward exercise of mind, and desired his mother to read by him; and another time desired to have the ten commandments read to him, which were; and he was asked, how far he found he had kept them? He answered, 'He had not, as he could remember, ever taken the Lord's name in vain, and that he had loved and honoured his father and mother, and had been careful not to tell lies or false stories on any one, nor had he stole any thing, except taking some plumbs without asking leave, and hoped the Lord would pass it by, with what else he had done amiss.' Remaining very weak, he was asked, if he was willing to die. He answered, 'If I thought I was fit.'

The 3d of the first month, two English friends being in town, he desired they might have a meeting in the chamber with him, and he afterwards expressed his satisfaction therein, and then broke forth in much trembling, saying, 'O Lord! forgive all my faults, and have mercy and pity on my poor soul; keep out the enemy that is ready to come in upon me, for none but thee, O Lord! is able to do it,' with much more; and then called for his sisters and brother, and exhorted them to 'love and fear God, and pray to him to fit them to die, and to love truth, and to go to meetings, and think upon God, and the Lord would love them.' And further, 'to do what their father and mother bid them, and and be obedient to them, and look in their bibles, and they would find it was God's command to children, to obey their parents, for it is well pleasing unto the Lord.'

One of his companions being by, viz. Edward Lawndry, he said to him, 'Dost thou think that thou art fit to die? If thou thinkest thou art not, then

‘ then pray to the Lord, and desire him to make  
‘ thee fit, and do not mind play too much ;’ saying,  
‘ he was very sorry he had so long, but he hoped  
‘ the Lord would forgive him.’ Lying still some  
time under a concern of mind, he was asked what  
his concern was ; and after some pause, he answered,  
‘ I am desiring the Lord to bring me in with the  
‘ rest of his lost sheep ;’ with more to that purpose,  
saying, ‘ I have cried unto him many a night since  
‘ I have been ill ; for I have been a wild boy, and  
‘ loved play too well, and when you have sometimes  
‘ corrected me, I took it a little hard ; but now I  
‘ am glad you did, and I cannot express the love I  
‘ now have to you, for taking that care of me ; you  
‘ did well ; had you not done it, I might have been  
‘ wilder ; for, said he, the Lord hath been following  
‘ me, and striving with me, to bring me down these  
‘ two years, and let me see when I have been run-  
‘ ning to play, if I continued running on to be  
‘ wild, then weeping, wailing, and lamentation  
‘ would be my portion ; and sometimes I have  
‘ turned back, and have gone into the garret and  
‘ wept bitterly, and have desired the Lord to help  
‘ me : but after, when enticed by my comrades  
‘ to go, I was not able to resist the temptations,  
‘ which was my great trouble, and I have got  
‘ into a secret place to endeavour to retire, and  
‘ often have prayed to the Lord in the night season  
‘ on my knees, when others have been asleep.  
‘ Oh ! he doth not love laughing and joking ; I  
‘ never read that Christ smiled, but often prayed  
‘ and wept.’ Then he prayed, ‘ O Lord ! hear  
‘ me, and have pity on me ; for thou knowest I  
‘ am very sore afflicted, Lord help me : Oh ! it  
‘ is none but thou that canst do it, Lord. O Lord !  
‘ be near me, and suffer not the enemy to prevail  
‘ over me.’

Speaking

Speaking of the Lord's prayer, this child said, ' I have much lamented to consider how people teach their children the Lord's prayer, without minding the depth that is in it, saying, Our Father which art in heaven : but they that remain in wickedness are not his children, so cannot rightly call him Father. Hallowed be thy name : but too many dishonour it by their wicked words. Thy kingdom come : oh ! but too few let the Lord live and have dominion in them. Thy will be done in earth [that is, said he, in our earthen bodies] as it is done in heaven ; [and alas ! we all know there is nothing but the will of God done there] ; oh ! but how little of the Lord's will is done here. Give us this day our daily bread : O Lord, said he, give me daily bread from thee. Forgive us our trespasses, as we forgive them that trespass against us : but oh ! how unwillingly do many people forgive them that trespass against them ? How can such expect forgiveness of the Lord ? Lead us not into temptation, but deliver us from evil ; (and then he said) oh ! leave me not in temptation, but deliver me from the tempter ; for thine is the kingdom, and all power is with thee, and glory for ever. This prayer, said he, people teach their children by heart, and think it is enough. I have been at play with a boy in the street, and his father hath called to him, saying, Have you said your prayers to-day ? and he hath gone in from me, and stood behind the door, and hath said this prayer, as fast as he could for haste to go to play again ; I hearkened to him all the while.' Such careless ones he lamented ; and he gave good advice to many that came to him, and advised the servant maid against speaking bad words ; and though his breath grew short, he said, ' I desire to please the Lord always ;' and so continued in a wonderful manner : he was very resigned unto the will of the Lord,

Lord, and desired his parents to give him up freely, then took his leave, in great tenderness, of his father, mother, sisters, and brother, and relations; desiring to have his love remembered to his grandmother, and some other relations and friends that were not present; and pausing, he said, 'Oh! what joy I feel!' Then praising the Lord while strength remained, and so sweetly departed, being the 14th of the first month, 1703-4, aged twelve years and a half and two days.

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**W**ILLIAM TURNER, of Hitchin in Hertfordshire, was one who sought after truth and righteousness from his childhood, and when but a youth, complaining to a professor, that he 'much desired an inward acquaintance with the Lord, and to be acquainted with the spirit of God, was what his soul longed for;' the professor advised him to be acquainted with the scriptures, which had been his concern; but he could not be satisfied with the reading of what God did for his people in former ages, without feeling after God, and knowing him for himself. And it pleased the Lord in the riches of his love, to answer the desires of his soul, and to open the way of life, and manifest the truth, as believed by the people called Quakers; he was convinced thereof, when he was about twenty years of age, by the ministry of Thomas Green, and having attained to that which his soul longed for, viz. the true knowledge of God, he presently became obedient to the good Spirit of God, and suffered both spoiling of his goods, and imprisonment for the truth's sake; his love to which he manifested, by bearing faithful testimony to the same. He was a man of blameless life, and godly conversation, having regard

regard to the honour of truth in all things, seeking the advancement thereof above his own temporal interest; he was a hearty lover of the friends of truth, and especially of the faithful publishers of the gospel, whom his heart and house were always open to receive. He was a lover of peace and unity in the church, and steady in his testimony against looseness and undue liberty; he was indeed a pillar in the church, and a careful overseer of the flock, whom sometimes he was concerned to exhort in a brief testimony; which being delivered in much tenderness and brokenness of spirit, was of service and comfort to the faithful people of God.

He was afflicted with pain and weakness of body a considerable time before he died, but bore it with much patience: his wife cannot remember that she ever heard one unadvised word proceed out of his mouth all the time of his illness; he would say, that 'his affliction was not laid upon him in anger; but whom the Lord loved he chastiseth.' When his wife did bewail the loss she should have of him, he said, 'It will be better for me to go hence, for I shall be at rest and peace, where there shall be no more trouble.' About three days before his death, he called for his children, and said, 'What I have to say, I shall speak in a few words, but remember them when I am gone; mind truth above all, and then God will bless you! and be kind to your mother, and do nothing without her advice; and do not marry to any but them that love truth well.' And he charged his children, 'to be none of them that strive to stay at home, but strive who shall go to meeting.' A little before he died, he said, 'I find nothing but that it will be well with me to all eternity.' To his eldest daughter Elizabeth, wife of John Pryor, of Hertford, he said, 'Be an upright hearted woman, and walk uprightly before the Lord.'

He

He departed this life the sixth of the first month, 1704, in the sixty-first year of his age. His body was decently buried in friends burying-ground at Hitchin.

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**F**RANCIS BLAIKLING, of Winder near Sedberg in Yorkshire, was an harmless man from his youth, born of sober parents; he was convinced about the time of George Fox's first coming to publish truth, which was in the year 1652, and he gladly received the truth in the love of it, and faithfully walked in it, and cheerfully suffered for it, not only extreme spoiling his goods, but pretty long imprisonment in York castle; and the Lord not only gave him to believe and suffer, but also gave him a part of the ministry, to testify unto the blessed truth, which he had believed in, and to that word of reconciliation, nigh in the heart, in which work, according to his measure, he was a faithful labourer, though he did not travel far abroad, neither was his testimony long, but it was very easy, and comfortable to the faithful: he in a plain testimony hit the mark, both in reproof to the wicked, and comfort of true mourners in Sion. He was a man well beloved, and esteemed both by friends and others; wherefore in the time of his sickness, many came to visit him, who found him in a comfortable frame of spirit; he patiently enduring those bodily infirmities which he was under, and much resigned in his mind to God's will, whether for life or death, often saying, 'The Lord was, and always had been very good and favourable to him, and he found nothing but peace to his soul from the Lord, and he was ready to leave this world, whenever his Lord pleased to call him out of it.'

In much cheerfulness his spirit was borne up in his sickness, increasing in sweetness of spirit, and expressions, which are not written down, being not perfectly remembered. As he lived in love and unity with his brethren, so he died.

He departed this life the 20th of the first month, 1704, aged seventy-three years; a believer in truth fifty-two years.

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**A**NNE TRUSS was born at Reading, where she received the truth, and suffered imprisonment for her testimony to it. She was well esteemed, being a woman that loved truth, and was zealously given up to promote its honour, and encouraged faithfulness among the professors of it, both by exhortation and example, was often concerned in publick to speak of the goodness of God, in Christ Jesus, to mankind, from a sense and taste thereof, and pressed to diligence in the worship of God, and holiness of life: and life and power attended her testimony. She often desired her last sickness might not be long; and it was but about four days, in which time she counselled her friends, neighbours, and grand-children, that came to see her, and were with her, to prize their precious time, and to keep out of every thing that would offend the Lord, and said, 'My peace is made with the Lord.' She prayed with much sweetness for her grand-children, and that the Lord would destroy all that in his people which was contrary to himself. A few hours before she departed, said, 'I now hope I shall be at rest.'

She died the 17th of the first month, 1704, aged seventy-six years.

PRISCILLA



**P**RISCILLA RICHARDS, daughter of John and Priscilla Richards, of Howsey near Liskard, in the county of Cornwall, was born the 18th of the sixth month, 1680, and though educated in her father's family, of which only her mother frequented the meetings of the people called Quakers; yet did this young maiden begin according to the advice of the wise man, to "remember her Creator in the days of her youth;" and did not only come to the meetings of the said people, but turned with her heart to the Lord, and as she came towards seventeen years of age, she grew in the fear of God, and in plainness and solidity, not regarding the gaiety of this perishing world, but became very modest in her habit, speech, gesture, and in all her deportment, and was greatly in love with the company of the best friends, to whom she also became very acceptable; and though the family in which she lived, might minister occasion to her, to look out at the ways and glory of this world, yet was she at once weaned therefrom, and delighted in retirement of spirit, and in that society, which might be helpful to her in her way to that heavenly habitation, to which she was travelling, and whereunto the Lord brought her in the prime of her blooming years: for she was scarcely twenty years of age, when she was visited with infirmities of body, which still brought her nearer to the Lord; and although she met with some exercises grievous to her tender spirit, yet she was resigned to the will of God. And about the beginning of the year 1704, it was perceived that her distemper tended to a dropsy, in which abundance of care, both of parents and able physicians was used, yet her disease increased, so that it was apparent some months before she died, that there was little or no hopes of

her recovery ; which she foresaw, yet was well satisfied and resigned to the will of God, in which she had peace and great quietness of mind, and would often testify as much to her mother, and those about her, as well as friends, who frequently visited her ; for having her affections drawn out of the world, it became easier to her to leave it.

Her mother sitting by her, she said, ‘ It is well for me that I feared the Lord in my youth, seeing old age is not like to be my lot.’

Those friends who visited her in this time of her weakness, were greatly comforted in the testimony she gave, and sense they had of her living condition of soul, in a dying state of body. To a friend who said to her, I hope, if thou dost recover, thou wilt live to praise the Lord ; she replied, ‘ I do not desire life upon any other terms.’ Her expressions were many, and frequent, as to her peace and acquiescence of mind, but her friends not supposing her end to be so near, they were not duly written down. Her mother at a certain time, hearing her speak of her willingness to be with the Lord, said, ‘ Hast thou no sympathy with my sorrow and grief, at the parting from thee ?’ she replied, ‘ Mother, thou beginnest to grow old, and it will not be long e’er we meet again in a better place, if we are found doing the will of God.’ And in this sweetness of temper, she abode without reluctance or impatience at her state of body, which decayed daily ; she was taken with some fainting fits, which made her attendants stir more than usual, at which she reviving, said, ‘ Why did you not let me alone, I was very easy, and in much quiet ;’ then turning to her mother, she said, ‘ Time will come ; do not grieve, nor make the Lord angry.’ And to some about her, ‘ Do not leave repentance until a dying hour, for the body hath enough to do to bear its pains.’ On the fourteenth of the seventh month, being sensibly

sensibly weakened, and feeling the approaches of death, she said, ‘Come, come, come, why so long?’ and in a very little time after, called out, “Lord, Jesus receive my spirit,” and presently breathed forth her last, according to her prayer to the Lord, that she might not go stupified out of the world; for she died in full understanding, and soundness of mind, and is gone to rest in the Lord, blessed be his name for ever.

On the 18th of the seventh month, 1704, her body was decently buried, from her father’s house, in friends burying-ground in the parish of Liskard.

Thus we have an example, as one of old said, ‘Of youth that is soon perfected, which shall condemn the many years, and old age of the ungodly.’

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**T**HOMAS THOMPSON, of Skipsea, was convinced of the truth of God, by that faithful minister of the gospel of Christ, William Dewsbury, in the year 1652, and shortly after had his mouth opened to declare the name of the Lord, and preach repentance to the people, and was preserved in faithfulness to the truth to the end of his days; not turning his back from sufferings, but patiently endured reproach for Christ’s sake, spoiling of goods, with many years imprisonment; when it pleased the Lord to visit him with the illness whereof he died, which began on the 26th of the sixth month, 1704, his heart was filled with the love of God, and he was enabled (though very weak in body) to go to several meetings, in which the Lord’s heavenly power did attend him. On the sixth of the seventh month, he was at the monthly-meeting, held at Harpham, being the last publick meeting he was at, where he bore a plain and powerful testi-

mony to the truth, labouring to encourage friends to be faithful to God, and diligent in the service of truth, according to their several abilities, gifts, and endowments, that so an increase of the peaceable government of Christ might be witnessed, both in the particular, and also in the general. He was a laborious man in the work of the gospel, having travelled in truth's service several times through Scotland, and in many places in this nation; and (as he said when upon a dying bed) 'for many years had not slipt any opportunity of being serviceable.' His testimony was plain, but powerful, sound and convincing, and severe against wickedness; but to the young and tender-hearted he was very loving and affectionate, even as a nurse that cherisheth her children. Several friends visiting him in his chamber, he declared of 'the lovingkindness of God, and of his tender dealings with his soul, from his youth to that day; and that he felt the Lord, who had been the guide of his youth, to be the staff of his old age, and exhorted friends to faithfulness and confidence in God, that they should depend upon the arm of his power and providence for ever.'

On the 13th day of the month, several friends being with him, he said, that 'He was content to live or die, as the Lord pleased, in whom he had peace; and that he was in no doubt concerning his salvation, but was satisfied for ever, and could say with Job, the Lord had granted him life and favour, and his visitations still preserved his spirit.' The next day being the 14th, and the day of his departure out of this world, he spake little in the forenoon, being under much bodily weakness and pain at times; but about the second or third hour in the afternoon, in a heavenly melting manner he said, 'The Lord is my portion, and the lot of mine inheritance for ever; I am not dismayed, I have  
' peace

‘ peace with God ;’ and after a considerable pause he said, ‘ Since the day that the word of the Lord came unto me, saying, As thou art converted, strengthen thy brethren ; and if thou lovest me, feed my lambs ; I have spared no pains, neither in body nor spirit, neither am I conscious to myself of slipping any opportunity of being serviceable to truth and friends ; but have gone through what was before me with all willingness possible ; now I feel the love of God, and the returns of peace into my bosom ;’ which words were spoken in such a sense of God’s heavenly power, that it wonderfully broke and tendered friends present. Another time he said, ‘ The Lord Jesus Christ has shed his precious blood for us, and laid down his life, and became sin for us, that we might be made the righteous of God in him. O this is love indeed !’ Again he said, ‘ My heart is filled with the love of God. Oh the excellency ! Oh the glory ! Oh how glorious and excellent is the appearance of God ! The rays of his glory fill his tabernacle :’ and so he sung melodiously, saying, ‘ O praises, praises, high praises, and hallelujah to the King of Sion, who reigns gloriously this day.’ All which being spoken in a heavenly sense of the aboundings of the life of the divine and living word, which was with the Father in the beginning, mightily overcame and melted the spirits of friends. To a neighbour that came in to see him, he said, ‘ We must put off these mortal bodies ; but to them that fear the Lord, there is an immortal one prepared.’ He continued cheerful and sensible to the last. About three quarters of an hour before his death, he spake to one that had been under a conviction several years, but had not been faithful, exhorting him to ‘ repent and be faithful to what God had manifested to him, that so he might find mercy ;’ with many more words

words which are not remembered, telling him, that  
 ‘ he would find it a terrible thing to appear before  
 ‘ an angry God ;’ that ‘ he spoke to him in love,  
 ‘ and would have him take it so ;’ and bid him  
 ‘ remember the words of a dying man.’ Another  
 ‘ time he said to friends, ‘ Ye are my witnesses, that  
 ‘ I have not withheld from you the counsel and  
 ‘ mind of God ; I have laboured to provoke you to  
 ‘ faithfulness and diligence in his service, that so a  
 ‘ crown of glory ye might receive at the hand of the  
 ‘ Lord, which is laid up in store for all the righ-  
 ‘ teous, and my conscience is clear in God’s sight.’  
 Being filled with the power and love of God, he  
 often praised his holy and glorious name ; and about  
 the seventh hour he passed away like a lamb, into  
 his Father’s bosom, without so much as either sigh  
 or groan, and is at rest in the Lord for evermore.

He departed this life in the seventy-third year of  
 his age, the 14th of the seventh month, 1704 ; a  
 labourer in the gospel about fifty years.



**J**OHAN BOWRON, born at Cotherstone in  
 Yorkshire, near Barnard-Castle, in the year  
 1627, which was the place of his outward habita-  
 tion to his death. He received the truth by the  
 ministry of George Fox and James Naylor, when  
 they came into those parts, about the year 1653 ;  
 and soon after he went to Startford steeple-house,  
 and preached to the priest and people, and from  
 thence to the cross, and to Barnard-Castle ; then he  
 went to Bowes, and stood up in the steeple-house  
 yard, and spake to the people there ; and one of the  
 men cried out to the people, ‘ Hang him, hang him  
 ‘ in the bell-house ;’ and some time after that man  
 hanged himself. After that he travelled into Alland-  
 dale,

dale, and had a meeting there, and so to Scotland : at Edinburgh he preached to the people as he went through the streets of that city, and at the cross, and there were English soldiers who were kind to him in his journey through that nation ; but the priests were in a rage against him, for he was a dread to them.

About the year 1656 he took another journey to Scotland, and at Kirkwall he took shipping for Barbadoes, and was kindly received in that island ; he had many good meetings there ; and they would have had him tarry with them as long as he lived ; but when his service was over in that island, he took shipping for Surinam, and travelled upon the coasts of Guiana, a country of South America, three or four hundred miles, where the people go mostly naked. He went to their sort of worship, which was performed by beating upon holly trees, and making a great noise with skins, like a sort of drum ; and he declared the word of the Lord among them by an interpreter ; and he travelled to Commawena, and Bottico, and Bantibs, and Truckeribo, and Spacklewood country, and spake to their kings, who were arrayed with fish shells hung about their necks and arms ; and they spake to him in their language, and confessed he was ‘ a good man come from far to preach the ‘ white man’s God.’ After he had declared the day of the Lord in this barbarous country, he returned with his interpreter back to Barbadoes again, and staid a little time there, visiting friends ; and a ship presenting, he embarked for England, which proved a long perilous voyage of thirteen weeks passage ; for after they had been at sea about six weeks, they met with a violent storm, which took away their rigging, and their provisions grew scanty, so that for five weeks they were reduced to a pint of water and a bisket a day each man. There were about sixty persons on board, and some died ; but at length they arrived

arrived at Dover, whence he travelled by land for London, and met with George Fox and Francis Howgill, to whom he gave an account of his voyage; this was about the time that Richard Cromwell was made Protector of England, to whom he went with a message from the Lord, and warned him of the day of the Lord.

After, he returned home into Yorkshire, and resting a little time, he took his journey into Scotland again, and so into Ireland, travelling through all that nation from sea to sea, and returned back again; and so continued visiting that nation of Ireland six times in six years. He was divers times in prison for the testimony of the truth; as at Durham goal, and at Richmond house of correction twenty weeks in a sharp winter; and for being at a meeting at Croft-bridge, they took from him a horse and two steers, and imprisoned him again in Durham goal; afterwards he was released by the Bishop of Durham. He often times travelled to London in company with John Langstaff, and to Bristol, and the West of England, till of latter years, hindered by age and bodily infirmity. After many journeys and sore travel and labour, the Lord gave this blessing, that he lived to be full of days, and died in peace in the same house where he was born. About two weeks before his death, he rode to the meeting as he used to do, and bore his testimony among friends; and two or three days after went to the burial of an ancient friend, and his grandchild waited upon him, where he spake at the grave-yard a pretty while. The first day after, finding his strength decay, he desired his son Henry Bowron, to go to the meeting, and acquaint friends, 'That his days were almost spent, and he knew not that he should come any more amongst them:' his son answered his desire, and many friends came to see him; two days after he arose without help, and came cheerfully forth of his chamber;



chamber. After, he took his grandchildren by the hand, saying, ‘ Stay with me, go not away, for I am taking my journey to a city, New Jerufalem, that needeth not the light of the fun, nor the light of the moon, for the Lord God and the Lamb is the light thereof;’ and added, saying, ‘ Sion is a precious habitation, he that dwelleth within the gates of Sion fhall never want.’ Again, ‘ What can be expected? I have feen many good days, I have feen the wonders of God both by fea and land — “ and the fea faw the wonders of God and fled, and Jordan was driven back.”

And in great fweetnefs of fpirit, and peace of foul, he continued fenfible to the laft.

He died the 5th day of the eighth month, 1704.

Aged	77	} Years.
A Minifter	51	

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**T**HOMAS UPSHER was born in the parifh of Lexden, in the borough of Colchefter, in the fixth month, 1672. He was educated in the Prefbyterian way, and was religiously inclined from his youth, often feeking the Lord for the good of his foul, and delighted in reading the holy fcriptures. About the fourteenth year of his age, he left the Prefbyterians, and joined himfelf with the people called General Baptifts, and became a preacher among them when young, and was well efteemed by them, until it pleafed the Lord more effectually to vifit him by the light of Jefus Chrift, unto which he turned his heart, and came to fee the emptinefs of his former profefions, and talk of religion, without the knowledge of God and Chrift by the revelation of the fpirit.

A few

A few days after he was convinced of truth, he writ a letter, which was sent to the Baptist meeting, to be read on the first day of the week, shewing the cause why he left them; this letter was dated the 13th of the ninth month, 1692, so that he was twenty years of age when he came among the people called Quakers. He was a diligent attender of the meetings of that people for the worship of God, waiting upon him in silence and retirement of mind, for his teaching and counsel, until he was pleased to bestow upon him a gift in the ministry, which he received in great humility, and entered upon his ministry, in speaking a few words amongst friends, in much fear and tenderness, to the comfort and refreshment of many. And God in tender mercy did increase his gift, so that he became an able minister of the gospel, to the turning of many from darkness unto the light of Christ Jesus; and in that service he travelled in most parts of this nation of England, and also in Ireland.

As he often in the time of health remembered and spake of his death, so he did in his sickness, saying, ' I do not expect to live long in this world, I have been preparing for a better; I do not desire to live here on my own account, I long more and more to be at home with my God, yet I would not be of that sort, to desire my reward before my work is done; there is nothing here can invite my stay, but if God hath further service for me in this world, I am resigned and given up to his will.'

In a letter to a particular friend, writ in the time of his sickness, he expressed himself in these words.—

' When I consider those many unaccountable changes, which we, and ours, and all we have in this world, are subject to, it seems a sufficient antidote against the inordinate love of it, and it appears to me, that it is want of due thoughtfulness, which makes many so much engaged in it, as almost

‘ almost wholly to sequester all those religious endeavours which are really necessary to make sure of an eternal interest.

‘ It is now a long time since I have enjoyed one day of perfect health as heretofore ; I consider it as a preparatory summons from this frail state of life ; and to conclude, I thank God, I am not altogether unmindful of my duty, in setting my house in order against the time shall come that I must die and not live ; I hope to live in a far better state, and there to enjoy all the generations of the just that are gone before, and shall hereafter follow.’

About the same time, several friends being with him, he desired they might bear him witness, saying, ‘ My dependance, hope and trust, is only and alone in the Lord Jesus Christ, and that I do not value myself upon any qualification or endowment, but lay all down at the feet of Jesus, and am as nothing before him.’ About two days after, though weak in body, he was carried in a coach to Ipswich, to the burial of a friend ; and when he came there, he seemed very unfit for the service of the day, there being many people at the burial, but the Lord strengthened him to declare the truth and word of life for about an hour and an half, which much affected the people in general ; and friends, who knew his weakness of body, admired the love and goodness of God to him. He prayed also, and spake at the grave some time, and appeared stronger after the meeting than before, and continued better a few days after ; but his sickness returned again, in which he was very patient under great pains, which he said no tongue could express, desiring to be resigned ; and the Lord blessed him with resignation, faith, and patience under all.

To a friend that came to visit him, who made some observation of the prevalency of his distemper,

he said, ' Now in all likelihood I am about to take  
 ' my last leave of you all, and I pray God from my  
 ' heart to bless you.' Many sound expressions were  
 spoken to those who visited him in his sickness; to  
 some, counsel and advice; to others, his own ex-  
 perience of the mercy and goodness of God. Being  
 desired to send for another physician, he answered,  
 ' No, I am satisfied, if God had been pleased to  
 ' have said Amen to means, there has been suffi-  
 ' cient means used for my recovery, and therefore I  
 ' shall have my eye only to the Lord for help.' At  
 another time he said, ' My tongue is not able to  
 ' express what I feel of the love and goodness of  
 ' God now when I have most need of it; a saying  
 ' used by that plain despised people is very true, that  
 ' *Life is better than words.* There is one thing I  
 ' cannot find out, why the Lord should so abound  
 ' in his love and mercy to me, who am unworthy  
 ' of the least of his mercies.' There was great  
 refreshment felt many times in being with him in  
 silence, in time of his sickness. On a first day in  
 the morning, several friends being in his chamber,  
 he desired that they might wait upon the Lord to-  
 gether; and the Lord was pleased to open his mouth  
 to praise his holy name. Some friends desired him  
 to say little to those who came to visit him; his  
 answer was, ' I know not whether I may have ano-  
 ' ther opportunity to do it.' He remembered the  
 faithful, and spake of their blessed estate; at the  
 sight of which, he was even as it were in a rapture  
 of joy, praising the Lord to the comfort of those  
 present, saying, ' Oh! that I might declare of the  
 ' wonders of the Lord that I have seen in the deeps,  
 ' but I am resigned to the will of the Lord.' His  
 pains and exercises were very great, and, as he often  
 said, unknown; yet he also said, ' the Lord is very  
 ' good to me, and bears up my spirits in the midst  
 ' of them all.' Taking leave of several friends who  
 visited

visited him, he said, ‘ Oh ! that you may so live, that we may meet again in the mansions of eternal rest.’ He remembered his dear love to friends every where, saying, ‘ they are near my life, I have true unity with them in spirit.’ At a meeting in his chamber, about fourteen days before he died, the state of the church, and many precious truths were opened unto him, and in a heavenly frame of spirit he spake of the wonderful wisdom, love, and goodness of God, exhorting friends to be more faithful and diligent in the service of the Lord.

About ten days before his death, finding himself, as he thought, somewhat better, he went to the meeting, being the first day of the week, and prayed fervently in the forenoon meeting, praising the name of the Lord, in a sense of his mercy and goodness ; but in a day or two he altered much, his distemper prevailing upon him. He desired to be carried decently to his grave, saying, ‘ I love decency, and desire to die in great humiliation, and commit my spirit into the hands of the Lord Jesus Christ.’ About the time of his death, he was in a heavenly frame of spirit, and spake of a glorious meeting, and said, ‘ The Lord in the riches of his mercy will keep all them that trust in him, under all their trials to the end.’ He departed this life the 10th of the eighth month, 1704, aged 32 years two months.



**G**EORGE FOOKS, late of London, was born at Boston in Lincolnshire in the year 1649, and religiously inclined from his youth. He was convinced of the truth, as professed by the people called Quakers (with whom he joined in society) about the age of one and twenty ; and by believing in Christ the true light, he came to receive power

to walk inoffensively; though he could not then read, he afterwards learned to read the holy scriptures, and greatly delighted therein. And when he came to have a family, was careful to have them frequently read therein; and would direct those of his family to that holy spirit in themselves, which the scripture testifies of, that thereby they might come to have an understanding of them, and find help in themselves to withstand evil, and to be preserved out of it: he cautioned them also against evil, and exhorted them to that which was good.

He was a man of a tender heart, and meek spirit, pitiful to the poor; being faithful to the Lord, who was pleased to give him a part in the ministry of the word of life, about the year 1691, and he travelled some time in the work thereof, and was serviceable for several years, whilst he enjoyed his health.

In the year 1704 it pleased the Lord to visit him with sore affliction of body, which he bore with much patience, and in the time of his weakness had many visits from his friends and neighbours, being well beloved by them; when some came to visit him, and said, the Lord comfort you, he answered, 'The Lord is with me, and is my comfort night and day, and hath made my bed easier than I could think; although the Lord hath been pleased to afflict my body, yet he comforteth my soul; as he hath taken away the strength of my limbs, he hath preserved my senses to praise him.'

Before he died he called his son, and bid him read the 5th, 6th, and 7th chapters of Matthew, and then observed to him the blessings mentioned therein, and said to him, 'Thou hast a privilege beyond many poor children, I would not have thee slight it, but read them often, and desire the Lord to open thy understanding in what thou readest, for it is for our help; and as thou dost so, I do believe the Lord will help thee as he did me.—My con-  
cern

cern is for thy soul's good, which is of greater value than thy body.' Then he added, 'The Lord hath blessed my honest endeavours and labours hitherto, so that thou hast been fed and clothed with the rest of my children and family, and I have something to spare: but the greatest blessing the Lord hath blessed me with, is the knowledge of his truth, which thou hast often heard me say, and my desire is, that whatever the Lord should be pleased to bereave me of, that he would be pleased to keep me in the sense of this blessing; and at this time I have a living sense thereof, with earnest desires to the Lord it may be so with thee. My dear child, I am going out of this world, and must leave thee, and thou wilt lose a tender father; but as thou dost mind the Lord, and think upon him, he will be a father to thee, as he was to me; and be sure thou art kind and loving to thy mother, and be ruled by her when I am gone, and remember what I have said to thee, and keep the commandments of the Lord in thy lifetime, and it will be well with thee hereafter, and thou wilt not be afraid to die. — For thy sake I could have been willing to have staid longer here, but it must not be, I am willing to submit to the will of the Lord; for it is well, it is well; I am not afraid to die.—Once more I bid thee remember thy father's dying words.' He said also to his son, 'I never kept back the wages of any man that did any thing for me, nor ever over-reached any man in dealing, nor ever wronged any man one penny.'

Then desiring to see his daughter, he said unto her, 'My child, thou wast my first-born, but thou hast grieved me to the heart, and grieved the Lord, and many friends that wished thee well. I am now going out of this world, and when my trouble endeth, thine may begin.—I do forgive thee, and desire the Lord to pass by and forgive thee,

‘ and I hope and believe he will ; but thou must be  
 ‘ very diligent in seeking and crying to him : thou  
 ‘ art now a mother of children ; be sure to be a  
 ‘ good example unto them, teach them to read the  
 ‘ scriptures, and do thou so too ; quit thyself to thy  
 ‘ husband as a woman fearing God should : be  
 ‘ loving to thy mother : I have seen thy condition,  
 ‘ and considered it, the Lord bless thee, is my earn-  
 ‘ est desire ; think upon my dying words when I am  
 ‘ gone, they may do thee good. I have been a ten-  
 ‘ der father to thee.’ Then he said, ‘ Oh ! wife,  
 ‘ how hath been, and is my soul ravished with joy.  
 ‘ I cannot express the joy my soul hath felt this  
 ‘ night : oh ! wife, it is well ; do not be troubled  
 ‘ for me, for it is well ; and as we keep close to  
 ‘ the Lord, it will be well.’

This is the account of his sickness ; though he  
 met with exercises, the Lord was with him, and  
 stood by him, for he was an honest man, and so  
 lived and died, and no doubt is at rest in the paradise  
 of God.

He died the 27th of the eighth month, 1704,

Aged about 55	} years.
Convinced about 34	
A minister about 13	

And was decently and honourably buried, being  
 accompanied by his relations, and many friends, to  
 their burying-place near Bunhill-fields.

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**A**NDREW GRAHAM, of Cumberland, near  
 the borders of Scotland, was a man of large  
 understanding, a loving temper, and willing to do  
 good unto all, which increased his esteem with all  
 forts



forts of people. When the Lord was pleased to send his servants called Quakers to preach the gospel in Cumberland, he with many hundreds came to hear their testimony, and did confess unto the truth. But being closely joined in fellowship with a people of good repute in the country, it was hard for him to leave them, which occasioned his halting, as between two, some considerable time, until the Lord was pleased to renew his visitation unto him, and by his righteous judgments awaken him into a true sense of his state ; so that he was deprived of peace, until he gave up to be faithful to what the Lord by his spirit discovered to him to be his duty. He joined with the people called Quakers from that time, and was a good example in conversation among men, in humility, in self-denial, and suffering ; and in about two years the Lord committed to him a part of the ministry, and he faithfully laboured in the work of the gospel in the churches of Christ, both in some parts of England, and in Scotland : his service was also great in the meeting unto which he more peculiarly belonged, and the more for his innocency, true zeal, and being devoted to the service of the truth, labouring to bring people to the life and power of godliness. He was as a nursing father, or cherisher of those in whose hearts he saw God had begun his work, as well that he was terrible against ungodliness.

He lay sick but a short time ; and during his illness he said, ‘ I see they are happy, that when death comes have nothing to do but to die ; for the pains of the body at this time is enough to struggle with.’ As he lived, so he died, ending his days in a travail of spirit, that friends might be faithful ; and friends visiting him, the Lord’s power and presence was plentifully enjoyed, to the tendering of the hearts of many. He finished his course in this life on the 15th of the eleventh month, 1704, aged 62 years.

AMBROSE

**A**MBROSE RIGGE, late of Ryegate in Surry, was born at Banton in Westmoreland, and convinced of the truth about the year 1652; and being called of God to preach the gospel of peace and salvation, he was drawn to visit London, and the south and west parts of England, about the year 1655, enduring great hardships, being often imprisoned in divers gaols, not for evil-doing, but preaching the truth; and for his refusing to swear, in obedience to Christ, who commanded, "Swear not at all," was premunired, and made prisoner at Horsham in Suffex above ten years at one time; he was also whipped, and often evilly entreated and abused, which he bore with much patience, and continued faithful unto death. In the time of his sickness, wherein he died, he had great assurance of the mercy and favour of God, and said, 'I am going where the weary are at rest:' and he bore his sickness with much patience; and a little before his departure declared, 'If friends keep to the root of life in themselves, they would be the happiest people in the world.'

He departed this life the 30th of the eleventh month, 1704, and was buried the 4th of the twelfth month in friends burying-ground at Ryegate in Surry,

Aged above 70	}	years.
A minister about 49		

He wrote many small tracts, which were published in his lifetime; and after his decease divers of them were printed together in one volume, octavo, with some account of his life, 1710.

**M**ARY STUBS, daughter of Thomas Stubs, belonging to Pardshaw meeting in Cumberland, was educated in the way of truth, and reached thereby in her young years, walking circumspectly, as becomes the truth, and received a publick testimony seven years before her death. She visited friends in Northumberland, some part of Bishoprick, Yorkshire, and Lancashire, and friends generally in the nation of Ireland, and was well received. When visited with sickness, she was borne up in her spirit; and her mother seeming to be troubled and sorry to part with her, she desired her to be content, for it was her great joy; and farther said; 'I see nothing that I have to do but die, I am fully clear;' and so departed very sensible, the 11th of the twelfth month, 1704, in the 33d year of her age, and was buried in friends burying-place at Eaglesfield.

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**T**HOMAS WRESLE, of Winteringham in the county of Lincoln, was an early seeker of truth and righteousness, and for some time had his conversation among the Baptists. He received the truth in the year 1655, wherein he much improved, and approved himself a faithful man, loving truth, and the friends thereof, with all his heart, and serving it and them faithfully to the end of his days; exemplary in his conversation, and helpful to his neighbours; having a good understanding, he was able to give counsel and advice, which was esteemed amongst them. In his sickness he said, 'I have seen where the weary are at rest, and where the wicked cease from troubling; and I have received an earnest of that blessed inheritance, which is laid up in store for all the faithful.' A day or two

two before he died, some of his friends visiting him; which greatly comforted him, as he signified, to whom he said, 'I have loved truth with all my heart, and all the friends of it, and feel nothing, but that all is well with me;' and with much fervency said, 'I desire that friends would keep up their meetings in the name and power of the Lord Jesus Christ, and that the Lord may bless and prosper them;' and exhorted friends to 'keep their ancient zeal, love and integrity, which the Lord raised in them in the beginning;' saying, 'that is my great comfort now upon my dying bed.' Taking his leave of friends he said, 'It is life, it is life, that overcomes death; give my dear love to all faithful friends every where:' and life and truth was felt to flow among them at that time.

He died the 21st of the twelfth month, 1704.

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**M**ERCY JOHNSON, wife of Elihu Johnson, of Manchester, and daughter of Samuel Wat-son, of Stanforth in the county of York, was born the 7th day of the fifth month, 1670. She received a gift of the ministry while unmarried; and in the year 1697 travelled with Jennet Stow in the work of the gospel into the western and southern parts of England, and in some part of Wales. She was a tender woman, of a weakly constitution of body, though many times, when in the Lord's service, she seemed very strong, and was concerned in her spirit for the good of all, and for the prosperity of truth, and desired no long life in this world. In the beginning of her illness she often desired of the Lord to 'give her patience to undergo what might be suffered to come upon her.' After, her illness abated, but in some time came again violently upon her;

her; also she was sensible her end drew near, and often desired it in the time of her sickness; the Lord favoured her with his presence, and made her sick bed pleasant to her, insomuch that she sang praises to the Lord, the giver of all good things. Many friends visited her in her sickness, and it was a comfort to them and her relations to feel the Lord's presence with her, and she declared of the goodness of God, and how well content she was to be taken off the stage of this world, saying, 'I am not in love with it.' Many were her excellent sayings, which are not remembered. Near her latter end she was more filled with God's salvation, and some of her words were as followeth, some friends being present; 'Happy are you whose kingdom is not of this world, but of the Father's; the Father's kingdom, your kingdom! Friends, love God better than all; be faithful to the Lord every one, although you are but few; I could have been glad that the whole meeting had been here, surely they will remember what I said the last meeting I opened my mouth among them; that was to prize their precious time, not knowing how long they might have time, neither what exercises they have yet to meet withal; now the time draws near that I shall go to an everlasting kingdom, where all sorrow, tears, and sighing, shall be done away, glory, glory in the highest, to the Lord my God, who hath been with me, and borne up my head in time of great exercises; I have nothing to do but to die; keep near to the Lord, that so when you come to lay down your heads, you may have nothing to do but die;' then speaking to her husband, she said, 'Oh! my dear, I have in the time of my health desired to live with the Lord, and to be faithful to him, and now I see I have nothing to spare; what will become of those who live a careless life, and do not  
' make

‘ make a right use of their precious time?’ She was, in the time of her speaking these words, filled with the love of God, to the comfort of those present; and said, ‘ This outward body grows weaker and weaker, yet blessed and praised be the Lord, my inward man grows stronger and stronger.’ In time of silence she made songs of melody to God in her heart; and after a friend had prayed by her, she said, ‘ I am so filled with God’s love, I shall never be emptied again.’ She much longed to go out of this world, waiting for the coming of the Lord to remove her; and said, ‘ My dear children, I have prayed for them, who are near and dear to me, but now I can leave them freely, and commit them into the hand of my God.’ Speaking to her husband and them, she said, ‘ I must part with all, and I will bid you all farewell; the Lord bless you all, and keep you all, in all your exercises that will come upon you; I believe the Lord will be with you, as you have an eye to him.’ Another time she said, ‘ Have nothing to do with them of ill spirits, but keep to God, and he will give you power over them.’ She was much grieved to see any professing truth, to be light and airy, out of the favour of it, and said, ‘ A day of trial will come upon them.’ Another time, being in a quiet frame of mind, she said, ‘ The sooner a period is put to this life, the sooner I shall go to my everlasting comfort.’ One wishing her a good night, she said, ‘ I shall have a good night, let it be how it will, blessed and praised be the name of the Lord, I am full of his goodness; what a great difference betwixt being thus, and in some of my sick fits? there is a great comfort in one, but not in the other, only that I think that it is doing the work, and hastening me to my everlasting joy.’ A little before she was taken away, having got some rest in sleep, when she was awakened, said, ‘ Now I am

‘ I am very sensible I must go soon to my joy, that  
 ‘ will last for ever ;’ and speaking to her husband,  
 said, ‘ Fare thee well, my dear, now I shall be well  
 ‘ in a little time.’ Then she said to those present,  
 ‘ Oh ! the Lord is the best master you can serve  
 ‘ while you live, for he will reward you in your  
 ‘ afflictions, as he rewards me ; he is a fountain set  
 ‘ open for me in a full manner in my affliction,  
 ‘ glory, glory, praises, praises to his eternal name ;  
 ‘ I will praise him whilst I have breath in my nostrils,  
 ‘ he has been a merciful God to me, and has helped  
 ‘ me over many things, and has blotted out my sins,  
 ‘ and will remember them no more ; oh ! praise,  
 ‘ honour, and glory to him for evermore ; and now  
 ‘ into thy hand I commit my dear husband and  
 ‘ children, whom thou hast bestowed upon me, and  
 ‘ will take me from them, bless and preserve them  
 ‘ to the end.’ Thus she was drawn forth to sup-  
 plicate the Lord for all, saying, ‘ I love all, and  
 ‘ God above all, for what he hath done for me.’  
 After this she asked, what hour it was ; they told  
 her four in the morning ; she said, ‘ I shall surely  
 ‘ be gone in a few hours to my everlasting rest ; de-  
 ‘ siring her dear love might be remembered to all  
 ‘ friends in general.’ Then she lay down, waiting  
 for her change, and desired all might be still, and  
 none come to disturb her in her passing away ; after  
 she awaked, she said, ‘ Let us praise the Lord once  
 ‘ more ; we will love him above all ; all glory,  
 ‘ praise, and eternal renown to his most worthy  
 ‘ name, he hath filled my heart, and is near to  
 ‘ crown my soul ; I would not live if I might choose  
 ‘ to have the whole world, oh ! thou the Lord art  
 ‘ better than all, my soul magnifies thee ; honour,  
 ‘ glory, and eternal high praises be given to thee  
 ‘ for ever, and for evermore ; I will praise thee to  
 ‘ the end ; Lord, be with my dear husband and  
 ‘ children to the end.’ She said, ‘ I hope you will

‘remember me when I am gone, to the comfort of  
 ‘your souls.’ She said to her husband, ‘The Lord  
 ‘united us in his own love together, and in his love  
 ‘he will part us. I was always satisfied before and  
 ‘since, that the Lord’s hand brought us together.’  
 On the first day of the week several friends came to  
 visit her, whom she exhorted to ‘be faithful to  
 ‘what God had made known to them;’ and her  
 words had power with them, to the tendering the  
 hearts of them she spake to. A little before her  
 departure, she had a mind to send for her father to  
 her burial, who was an ancient man about eighty  
 years of age, and dwelt forty miles off; he coming,  
 she was glad, and told him, ‘how good God had  
 ‘been unto her in the time of her sickness;’ and  
 said, ‘if it was not for the hope of glory which is  
 ‘to come, I had fainted. Now, Lord, when thou  
 ‘pleasest remove me, I am content with thy will,  
 ‘when thou seest meet.’ A young woman who  
 used to go to meeting, coming to see her, she gave  
 her good advice; afterwards fell asleep; when she  
 awaked, her husband asked her, if she would drink  
 any thing; she said, ‘I have had a full draught  
 ‘of the goodness of my God, I did not so much as  
 ‘think of cordials;’ and so continued ‘praising the  
 ‘Lord for his goodness, and the enjoyment of his  
 ‘presence.’ She said, ‘My troubles in a little time  
 ‘will be over, and I shall be at rest and peace with  
 ‘my God, where I shall praise him for ever. Me-  
 ‘thinks in a vision I have seen my dear mother,  
 ‘and sisters, in shining garments, where I shall be  
 ‘soon; he is a great and mighty King that I am  
 ‘to go to; oh! love so, that you that stay a little  
 ‘behind may come after.’ A little before she died,  
 her husband asked her how she did; and she said,  
 ‘Come near,’ and kissed him, and bid him farewell;  
 and presently again she said, ‘Let us bid farewell  
 ‘again;’ and so died as if she had fallen asleep,  
 about



about the tenth hour at night, the 14th of the twelfth month, 1704, in the 34th year of her age.

A few Words of tender Counsel and Advice to Friends, given forth by MERCY JOHNSON upon her dying Bed, two Days before she died; which she desired might be communicated to Friends, 1704.

DEAR friends, both old and young, where-  
 ever these may come, my love salutes you  
 dearly, desiring the welfare of your bodies and  
 souls. I have in my measure laboured amongst  
 friends in many places for the prosperity of truth,  
 and good of souls, and now shall be taken away;  
 I find a great concern upon me, to leave as advice  
 and tender caution to all, that you keep near to  
 truth, and love it, seeking the honour of it above  
 all things; and dear friends, love one another,  
 and as you have an eye to truth, and seek the  
 honour of it before your own, then will your love  
 flow one unto another, and whispering, with back-  
 biting, and talebearing, will be removed from  
 you, for I have seen the ill effects of such things  
 many times; and dear friends, in your meetings  
 for business upon truth's account, have your eye  
 to the Lord, and wait to have your minds stayed  
 upon him, respecting one another above yourselves  
 for truth's sake, waiting thus upon the Lord to  
 work in you, and for you, and to open your  
 mouths to speak a word in season; reason not, but  
 give up freely to act and speak for truth, whether  
 you be young or old; not in highmindedness, but  
 in true fear before the Lord; for I must tell you,  
 the humble, and those that abase themselves, the  
 Lord will exalt, but the high-minded, and those  
 of an exalted spirit, the Lord will abase and hum-

' ble them, and make them know he is God, and  
 ' will be bowed to by every high spirit. Therefore,  
 ' dear friends, let the truth have the reign in you,  
 ' to govern your words, though never so few, that  
 ' they may be rightly seasoned with grace, that so  
 ' you may edify one another, and suffer no unruly  
 ' spirit to appear in your meetings, neither in old  
 ' nor young, but stand in the counsel of God, and  
 ' he will give you a word in due season, to stop the  
 ' mouths of all gainfayers of the blessed truth, and  
 ' the work you are called to do in your days ; thus  
 ' the Lord will bless, and more and more prosper  
 ' his work in you, to your comfort, and his eternal  
 ' praise, to whom all is due. I can tell you, it will  
 ' be well for you to be faithful to the Lord, when  
 ' you come to a dying bed, as now I am ; I feel  
 ' peace and true consolation with the Lord, and  
 ' my love herein dearly salutes you, and bids you all  
 ' farewell, who am your dear and tender sister,

' MERCY JOHNSON.'

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**T**ACY DAVIS, wife of Richard Davis, of  
 Welsh Pool in Montgomeryshire, formerly  
 dwelt in London, but after her marriage removed  
 with her husband to Pool, where were few or no  
 friends at that time, which was about the year 1659.  
 She had a publick testimony in meetings, and was  
 instrumental to bring many to the truth, and was an  
 entertainer with her husband of strangers, and a  
 nursing mother to those in prison for the testimony  
 of a good conscience ; and they lived together to old  
 age. She cheerfully went through the various exer-  
 cises and hard sufferings which attended in those  
 days those that professed the blessed truth. She was  
 taken

taken sick the 29th of the second month, 1705, having been at a meeting the same day, which was kept at their house about forty years. After the extremity of her pain was somewhat abated, she said, ‘ People do not think it so hard to die, as I find it;’ and prayed thus : ‘ O Lord, accept of me in thy well-beloved Son Christ Jesus ; I have loved thee with all my soul and spirit, I have kept thy commandments ; oh ! Lord, bless my family with all heavenly blessings ; grant to them that they may live in thy fear.’ She said to the servant maid, who was not a friend, ‘ Remember thy Creator in the days of thy youth ; leave off thy vanity before such a day as this overtakes thee ; I have nothing to do but to strive with this natural distemper ; I loved the Lord in my young days, and he kept me from many evils, and when he was pleased to make known his blessed truth to me, he helped me to work out my salvation with fear and trembling ; that work I have not to do now, the Lord Jesus Christ did it in me, and for me ;’ upon which the maid wept much. At another time, pain coming on her, she said, ‘ I feel that I am of a strong constitution, and that nature would not yield to my distemper ;’ and prayed fervently, saying, ‘ Come Lord Jesus Christ, come quickly, and put an end to my pain ; Lord, I long to be with thee for ever.’ Another time she prayed, ‘ O Lord, I am the workmanship of thy hands, thou hast often helped me in time of need, for thy name’s sake help me now in the time of my distress, thou art my God, my hope ; and my help ; I will trust in thee, O my God ! O God ! hasten thy coming for thy Son Christ Jesus’s sake.’ Another time she said to her husband, ‘ I have done too little for the Lord ;’ her husband put her in mind of her many former services, and particularly visiting his servants when in prison for Christ’s sake, feeding them

them when hungry, entertaining strangers, and when sick, very tender in helping them, &c. She replied, 'All this is too little to do for the Lord Jesus's sake, who hath loved us; we must not depend upon these things, but we must depend and trust in our Lord and Saviour Jesus Christ; and when we have done all, let us account ourselves unprofitable servants, for we have done but that which was our duty.' A little before she died, she desired her husband to 'praise the Lord with her, for all his mercies; at this time I feel his living presence to my great comfort;' and she prayed herself, saying, 'O Lord, thou hast been a father to me, thou hast kept me from evil, and now I trust in thy great name, that thou wilt not forsake me for thy Son Christ Jesus's sake, take me to thyself.' And about the sixth hour in the afternoon, on the 1st day of the third month, 1705, the Lord in his love and mercy took her to himself, in great quietness and peace of spirit, in about the 90th year of her age.



**J**OHAN BLAIKLING, of Draw-well, in the parish of Sedbergh in Yorkshire, was born in the ninth month, 1625. He and his wife, and his father and mother, were people of good repute and esteem amongst all that knew them, being religiously inclined from their youth, and were all convinced of the truth, in the third month, 1652, by the ministry of that truly honourable servant of Christ, George Fox, whom they received into their house with joy, because of the glad tidings of salvation that he brought unto them. Soon after which John Blaikling accompanied George Fox to Firbank Chapel, where many were also convinced of truth. About the latter end  
of

of the year 1654, or beginning of 1655, John Blaikling received a dispensation of the gospel, to publish to the world, and was very serviceable therein to many; and soon after he was called by the Lord into the county of Durham, Northumberland, and the east of Yorkshire, where he had (and many times since, in his frequent visits of those places) good services. A few years after he travelled into Scotland, visiting a great part of that nation; and after it pleased God to raise up others to bear testimony of his truth in the meeting John Blaikling belonged to (and the adjacent meetings) to answer the service in part, which before lay much upon John; he was not only glad thereof, but a great encourager of them, and all others, that came up in a publick testimony for the Lord Jesus Christ, who is the true light.

He also travelled into most counties of this nation, and many times to London; in which service he faithfully continued, till weakness of body and old age prevented. The last time he visited London, was when he came up to the yearly meeting in 1698; that service being over, he visited the most of friends meetings in the county of Kent, and his service was very acceptable amongst them.

He was endued with a great gift of discerning, of solid judgment, and deep understanding in heavenly things (as well as in the things relating to this life;) his ministry was attended with power, and though his utterance was not eloquent, yet full of weighty matter, suitable to the several states in the auditory where he did minister. He was an example in a humble life and conversation, and zealous for good order in the church of Christ, as well as stedfast in opposing and bearing testimony against such as would endeavour to break unity, and so lead into a loose liberty, disorder, and confusion, as well as other evil works. It was at John Blaikling's house, which is called Draw-well, that the memorable meeting was held

held, for endeavouring the recovery of John Story, and John Wilkinſon, and others, who oppoſed the good order and diſcipline now eſtabliſhed in the churches of Chriſt. The ſaid meeting began upon the 3d day of the ſecond month, 1676, and continued four days. But notwithſtanding the labours of many brethren met at that time from divers parts of the nation, and particularly four friends from the city of London, the ſaid John Story and John Wilkinſon, continued in their contention and oppoſition to friends; and not long after William Rogers publiſhed a great book againſt friends, which John Blaikling, &c. answered, intituled, Antichriſtian Treachery diſcovered, and its way blocked up.

He was a great ſupporter of ſuch as were in low circumſtances in the world, often aſſiſting them in difficult caſes, to the expoſing himſelf to great hazards of loſs, and was bleſſed with good ſucceſs therein. He obtained the bleſſing of a peace-maker, and being of a good underſtanding, was qualified with judgment and patience to reconcile differences about temporal affairs, which was a means of bringing him into many concerns of truſt for orphans, &c. that are attended with great care and trouble. The loſs of him in the church, as well as among the neighbourhood, is great. He was not only called to believe in, and preach Chriſt Jeſus, the truth, the way, and the life, but alſo to ſuffer for his name's ſake, not only by loſs of goods to a great value, but alſo by im- priſonments ſeveral times at York, about ſixty miles from his family, both on account of meetings for the worſhip of God, and in a firm teſtimony againſt tithes. Whiſt he had ſtrength, he was diligent in attending meetings; but old age and bodily infirmities growing upon him, ſometimes prevented him. He ſeveral times expreſſed to friends ‘ The comfort  
‘ he had in the Lord's peace and preſence with him,  
‘ to his ſatiſfaction in his old age, and that his day's  
‘ work

‘ work was nigh done, and his reward and rest with  
 ‘ God sure.’ And this testimony agrees with what  
 he expressed in the last letter that I received from him,  
 as followeth :

‘ DEAR JOHN, ,

‘ **I** Love thee in the truest love, that springs from  
 ‘ Jesus Christ the fountain thereof, by and in  
 ‘ whom my life standeth. As to bodily strength and  
 ‘ health, I grow weak and feeble, but my life in God  
 ‘ standeth, whose I am, and I am comfortably con-  
 ‘ tent. I am scarcely able to walk to the door, nor  
 ‘ have I been at a meeting these several weeks, but the  
 ‘ Lord’s will be done ; I am comforted in the re-  
 ‘ membrance of my former services for the Lord,  
 ‘ his truth and people, for which I want not my re-  
 ‘ ward in this my old age.

‘ J. BLAICKLING.’

He often signified his ‘ preparedness to leave this  
 ‘ world, with fervent desires for truth’s prosperity,  
 ‘ and the preservation of unity and concord amongst  
 ‘ brethren, in a faithful and steady testimony for the  
 ‘ same in every part thereof, as led into by God’s  
 ‘ power in the beginning.’ Not long before his  
 death, his ancient and intimate friend and acquaint-  
 ance Thomas Camm being with him, he said to him,  
 ‘ Thou and I have not sought our own interest, but  
 ‘ have devoted ourselves to serve the Lord, his truth  
 ‘ and people ; he is, and will be our great reward in  
 ‘ the end of all our troubles ; I am greatly satisfied  
 ‘ that I have faithfully served the Lord, and done my  
 ‘ day’s work, and enjoy the earnest of that peace and  
 ‘ rest God hath laid up for his people ; and if thou  
 ‘ and I should never have opportunity to meet again  
 ‘ in the outward, yet in eternity our spirits, with the  
 ‘ spirits

‘ spirits of just men made perfect, shall meet never  
 ‘ to part again. I pray God,’ (said he) ‘ with all  
 ‘ my soul, if it be his will, for his truth and people’s  
 ‘ sake, to lengthen thy days, and grant thee that  
 ‘ strength of body and health, that at least thou mayest  
 ‘ be able once more to visit London, Bristol, and the  
 ‘ southern parts of this nation, which will be of great  
 ‘ service, and acceptable unto many.’ This he spake  
 with great tenderness of spirit; to which Thomas  
 Camm replied, ‘ The will of the Lord be done, I  
 ‘ am in his hand.’ So in much brokenness embrac-  
 ing and kissing each other, they parted; this was  
 four or five days before his death. He had a short  
 sickness, and an easy death, falling into a fainting fit,  
 as sometimes before.

He passed quietly away out of this world, without  
 sigh or groan, wanting about four months of 80  
 years, and was honourably buried at friends burying-  
 place, at Sedbergh, the 4th day of the fifth month,  
 1705.

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**W**ILLIAM HARRIS, of Radfordseemly, in  
 the county of Warwick, received truth in  
 the love of it, in his youthful days, and being faithful,  
 a part of the gospel ministry was given to him, in  
 which he laboured with zeal and fervency of spirit,  
 and was very serviceable in doctrine and discipline,  
 serving truth and friends in singleness of heart, seek-  
 ing much the prosperity of truth, and the love and  
 unity of friends in it. He was frequent in admoni-  
 tion and exhortation to all people where his lot was  
 cast; always having a regard to the fear of the Lord,  
 was very honourable for his innocent life and upright  
 conversation, wherein he walked as a true pattern of  
 virtue; ruling well his own house, and keeping his  
 family



family in good order, often calling upon them to love and fear the Lord, and to wait together upon the Lord in his own family. Also, with much diligence and due order, to frequent their publick meetings, wherein his love and faithfulness was manifest to the last.

He was taken ill in a meeting which Joseph Bains had appointed, at Harbury, on the 18th of the seventh month, 1705, but sat the meeting, and after said he was well satisfied in the will of the Lord being done, for he was not afraid to die. Being something better, he went home, and the Lord enabled him to go to the meeting of friends at Harbury, in which he declared the word of truth with much fervency, both to friends and others; after meeting he hastened home, and grew weaker and weaker in body. On the 3d of the eighth month, a friend went to visit him, to whom he said, ‘The night before had been very comfortable to him, for the Lord gave him sweet repose, so that he felt no pain; and the Lord shewed him that the walls of salvation were about him, and that he would give him an entrance into everlasting life.’

On the 6th he was taken so ill, that it was thought he would have scarce lived till morning; but when a friend came to see him next morning, he was a little revived, and spoke comfortably to him and those present. The next day the friend came again to see him, and when he came into the chamber, he took him by the hand, saying, ‘Thou art come to see me this once more, I am now a dying man, I wait to be dissolved; I am weary of this frail body; when the Lord pleaseth, I would be freed from it.’ And several friends coming to see him, he exhorted them ‘to fear the Lord, and be faithful in the truth.’ A friend taking his leave of him, seemed to be troubled, he said, ‘Make no ado, neither be troubled, it is the Lord’s doing.’ He exhorted his elder servant to  
‘fear

‘fear the Lord,’ and charged her to exhort her fellow servant to ‘fear him also,’ saying, ‘Without it the heart will not be kept clean.’ A friend said to him, ‘Thou hast been a comfort to many, I hope the Lord will remember thee in his mercy, and be a comfort to thee in this thy affliction;’ he answered, ‘The Lord is good to my soul, I can say I have fought the good fight of faith, I am now finishing my course, the Lord will give me a crown of life.’ A little before he departed, he signified his great love to all friends in general, and said, ‘My love is to all my friends and old acquaintance.’ A friend observing his exercise, said, ‘Thou hast hard labour:’ he said, ‘The Lord will visit me in his mercy, and give me an easy passage in his own time out of this body.’ And so he had, for entering into stillness, he quietly departed, as a lamb going into his rest, about the twelfth hour at night, the 7th of the eighth month, 1705, aged about 70 years.



**S**ARAH KIRKBRIDE, wife of Joseph Kirkbride, of Pennsylvania, and daughter of Mahlon Stacy, of West Jersey in America. She was virtuous from her childhood, very dutiful to her parents, and an example of piety to her latter end. She was taken sick the 24th day of the ninth month, 1703, having then lain three weeks in child-bed. In the time of her sickness she uttered many living and weighty expressions, desiring to be dissolved, saying, ‘I have not been afraid of death these many years; death is no terror unto me, my God hath taken away its sting.’ Being under great bodily affliction, and seeing her husband in trouble for her, she said, ‘My dear, if it please the Lord to strip thee of thy meet-help again, my God will be thy rock, he hath been thy

‘thy stay hitherto, and he will never leave thee;’ and further said, ‘The Lord will bring me to his holy hill, and I shall praise him upon mount Sion, with his saints and holy angels; I shall praise thee, oh my God, and my Christ, world without end.’ Soon after her husband was concerned to pray by her, ‘That the Lord would be pleased to support and strengthen her in her distress and great affliction, and to bear up her exercised soul, and to make them truly willing to submit to his holy will, whether in life or death,’ at which words she said ‘Amen, amen.’ A little after her husband asked her how she did; she said, ‘I am sweetly comforted in my affliction, the Lord is exceeding good to my soul;’ with many more good expressions she uttered upon several occasions, that cannot be remembered. The evening before she departed this life, some friends being come to see her, she said, ‘I am weak of body, but the Lord is good to my soul, and hath filled me with his love, but my bodily weakness is such, that it renders me incapable of praising him as I ought to do.’ And to her husband she said, ‘The Lord hath heard thy prayers for me this morning, and hath satisfied my soul to the full.’ More she said to the same purpose, taking her husband’s children by the hand, embracing them, and exhorting them to ‘Fear the Lord, and to love and obey their father;’ and said, ‘He hath been a good father to you.’ A little before she died, she said, ‘My God, I come, I come;’ and soon after she departed this life, and is entered into that rest which will never have an end.

She died the 28th of the ninth month, 1705, aged 29 years.

**GILBERT LATEY** was born in the parish of Ifley, in the county of Cornwall, 1626, and came to London in 1648. He was of a sober conversation, and followed those that were esteemed the most religious preachers at that time; and about the year 1654 was by the spirit of Christ, and the powerful preaching of that eminent servant of the Lord, Edward Burrows, convinced of the blessed truth, as it is professed by the people called Quakers, at a meeting held at the house of Sarah Matthews in Whitecross-street, London, in 1654. About five years after, he was concerned to bear a publick testimony for truth, and against superfluity: being by trade a taylor, he would not meddle with, nor suffer his servants to put upon the apparel, to set it off, any superfluities, as lace and ribbons.

He was concerned to solicit, with other friends, the several powers in his time, on behalf of suffering friends, and used to say, ‘ Friends should keep to truth, or the anointing in their solicitations, and then they may expect a blessing, and be made serviceable.’

In the year 1705, the 74th year of his age, being weak, he said, ‘ He had done the work of his day faithfully, and was sat down in the will of God, and there was no cloud in his way.’ And the night before he departed, he gave counsel to them that were in the room, to ‘ fear the Lord, and not to do evil for evil; but to do good for evil; for there is’ (said he) ‘ no overcoming of evil, but in and by that which is good.’ Exhorting much to love and tenderness, saying, ‘ The Lord would bless such that were found therein.’ A few hours before his departure, he said, ‘ There is no condemnation to them that are in Christ Jesus, he is the lifter up of my head, he is my strength and great salvation.’

He

He departed this life the 15th of the ninth month, 1705, and was buried in friends burying-ground at Kingston upon Thames.

Some Memoirs of his Life were published in a small volume, 1707.

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**A**NNE CAMM, late wife of Thomas Camm, of Cammsgill, was daughter of Richard Newby, of Kendal in Westmoreland, a family of good repute, being religiously inclined: her father was convinced of the blessed truth in 1652, and died therein a faithful man. Anne Camm was born in the eighth month, 1627, and well educated in learning proper for her sex. About the 13th year of her age, she was sent up by her parents to an aunt in London, where she became acquainted with a religious people called Puritans. Her stay in London was about seven years, from whence she returned to Kendal, and after some time removed to the city of York, and dwelt in a family of great account in the world. After the decease of her mistress, a pious woman, she returned again to Kendal, her society still being with the most religious where she came. At Kendal there was a seeking people, who met often together, sometimes sitting in silence, other times in religious conferences, and often in prayer. About the year 1650, John Audland and she married, and they were both convinced of truth in the beginning of 1652, by the ministry of that honourable servant of Christ, George Fox; and so powerfully did God, by his sanctifying word and spirit, work upon them, that they were thereby made effectual instruments in his hand, to preach the gospel unto others in the next year, 1653, and so forward, until the Lord put a period to their days. The first place Anne Audland was called of the Lord to

visit, except about home, was the county of Durham: about the beginning of the year 1654, she preached truth to the people in the town of Auckland on a market day, for which she was imprisoned in the town gaol, where she spake to the people through the window, and several were affected with her testimony; towards evening she was discharged, and John Langstaff, who was of great repute among his neighbours, owned her testimony, and went with her into prison, and when released, brought her to his house; but John's wife, being no friend, blamed her husband, which made Anne very uneasy to stay there: so she walked into the fields to seek some covert place to take up her lodging in; but Anthony Pearson, of Rampshaw, a late justice of the peace, having knowledge by George Fox, who was at his house, of Anne's coming to that town, came with a horse and pillion, and took her to his house that night.

After her service in those parts was over, she returned home; and in the winter following, she, with Mabel Camm, wife of John Camm, travelled through Yorkshire, Derbyshire, Leicestershire, into Oxfordshire, to the town of Banbury; where Mabel Camm had a concern to go to the steeple-house, and speak to the priest and people, and Anne accompanied her; but the people rudely hurried them out of the house, and abused them in the yard. The priest passing by, Anne Audland said, 'Man, behold the fruits of thy ministry?' Next day they were sent for before the mayor, who had got two witnesses to swear Anne had spoken blasphemy, for which they committed her to prison: Mabel Camm was dismissed, and travelled to Bristol, where she met with her husband. After some days, two men in Banbury gave bond for her appearance at the next assize, by which she was a kind of prisoner at large, which gave opportunity for her to have several meetings with the people in the town; and her two bondsmen, and several

veral hundreds more, came to be convinced of truth, and turned to the Lord Jesus Christ, being the fruits of that effectual powerful ministry God had called her to bear, so that many were added to the church; and a large meeting of friends there was in that town, and several other meetings in the country adjacent were settled, for which cause their adversaries were angry, and they threatened that she should be burned. When the assizes came, John Audland, John Camm, and Thomas Camm were there, and some friends from London and Bristol; and the substance of the charge or indictment drawn up against her was, that she had said, 'God did not live,' because she had said concerning the priest at Banbury, that 'True words may be a lie in the mouth of some that speak them;' alleging, Jeremiah v. 2. 'And though they say the Lord liveth, surely they swear falsely.' The judge of the court was moderate, observing her sober and wise answers unto his questions, and her innocent boldness and comely personage, and seeing the uncertainty of the evidence against her, and that the matter of fact charged, did not amount to what was designed, gave the matter to the jury thus, viz. 'That she acknowledged the Lord her God and Redeemer to live, and that there were Gods of the Heathen, and of the Philistines, that were dead Gods.' Some upon the bench perceiving their end would not be answered, went off to influence the jury to bring in something against the prisoner, lest they should come off with discredit. One of the bench observing the injustice in that matter, stepped off also, telling them, 'He would sit no longer with them, till more justice was amongst them,' and was convinced of truth. Other officers in the court bore testimony against their arbitrary proceedings; so the jury returning into court, being asked 'if they were agreed,' they answered, 'They were,' and being asked 'what they found,' they made answer, 'Only

‘misdemeanour.’ A friend present told them, ‘It was illegal to indict her for one fact, and bring her in guilty of another; for they ought to have found her either guilty or not guilty, upon the matter of fact charged in the indictment.’ So the judge told Anne, ‘If she would give bond for her good behaviour, she might have her liberty;’ she refusing, they sent her to prison again: but the judge was heard to say, ‘The prisoner should have been discharged, but he had a mind somewhat to please the angry justices.’ Thus her adversaries were confounded, and slipped off the bench one after another disorderly, without dismissing the court, so that truth was that day exalted, and the Lord’s power magnified in frustrating the designs of wicked men. The prison where Anne was sent to, was a close nasty place, several steps below ground, on the side whereof was a sort of common-sewer, that received much of the mud of the town, that at times did stink sorely; besides frogs and toads did crawl in their room, and there was no place for fire, yet she was in great content, because it was God’s cause. Her fellow prisoner was Jane Waugh, a labourer in the gospel, who came to visit her, and was committed to prison with her. But God’s presence and peace being with them, made their nasty stinking gaol as a palace. Here she remained seven or eight months, and from her first commitment, about a year and a half, and was at last discharged by the mayor and aldermen. And the same day was Richard Farnsworth set at liberty, who with other men friends were prisoners in another room: but Jane Waugh still continued a prisoner. Anne had frequent meetings in Banbury before she left it; and also went to the mayor to demand the liberty of her friend Jane Waugh, who was imprisoned for no other fact, than for coming many miles in love to visit her in prison, and she was soon after set at liberty. Being clear of those parts, she travelled



travelled to Bristol, where she met with her husband, and they continued in their service and labour in the ministry in several parts of this nation, until he fell sick, and died in the latter end of the year 1663; and on the 30th of the third month, 1666, she was married to Thomas Camm, and they lived together in true love, serving the Lord about forty years. She was one with her husband in all his services and sufferings, as in one imprisonment three years at Kendal; another time at Appleby near six years; the first part straitly confined; the latter, through favour of the sheriff and gaoler, had much liberty. And they travelled together in the work of the ministry into the southern parts of the nation, as London and Bristol, &c. She had several great illnesses in these cities, and at one time was brought nigh the grave, when she expressed many heavenly sayings, that will not be easily forgot by some, warning all to ‘prize their time, and prepare for their latter end, as God had inclined her to do, so that she enjoyed unspeakable peace here, with full assurance of eternal rest and felicity in the world to come, which,’ (said she) ‘I have desired to enter into as gain, rather than to live, if God so please.’ It was her manner often to retire alone in her closet, or some private place; exercising herself in fervent prayer, and to set apart some time almost daily, for reading the holy scriptures, and other good books, and very diligent in frequenting meetings for the worship of God. She was not forward to appear in preaching or prayer in publick meetings, but when she did, it was fervent, weighty; and with the demonstration of the spirit, and with power, to the refreshment of the church; her doctrine dropping as dew, but with zeal to lay waste the mountain of Esau. She had wisdom to know the time and season of her service, in which she was a good example to her sex, for without extraordinary concern, it was rare for her to preach in large meetings, where she knew there were

were brethren qualified for the service of such meetings; and she was grieved when any, especially of her sex, were too hasty, forward or unseasonable in their appearing in such meetings; and would give advice to such, not without good effect. She behaved herself as an humble servant of her Lord and Master Christ Jesus, washing his disciples feet, and helping and serving, as a nursing mother, the weakest and tenderest of the flock of Christ, and was an encourager of those who came forth in a testimony for God, though but of a stammering tongue.

The last opportunity she had amongst friends, was the 2d of the ninth month, 1705, at a monthly-meeting at Kendal; and notwithstanding her great age and weakness of body, with the coldness of the season, she would not excuse herself from that day's service; and the Lord was with her in good counsel and advice to friends, pressing all to faithfulness and diligence in their service for God, that they might receive their reward with those who had near served out their day. The next day her illness began; and finding her husband under concern because of her sickness, she said as followeth:

‘ My dear, if it be the Lord’s good pleasure, who  
 ‘ joined us together, and has blessed us hitherto, to  
 ‘ separate us outwardly, I entreat thee be content  
 ‘ therewith, and give me freely up to the Lord, for  
 ‘ thou knowest we must part, and if I go first, it is  
 ‘ but what I have desired of the Lord many a time,  
 ‘ and I believe the consideration of the desolate condi-  
 ‘ tion I should be in, if left behind thee, will have that  
 ‘ place with thee, that thou wilt the more freely com-  
 ‘ mit me to the Lord, whose I am, and whom I loved,  
 ‘ feared, and served with an upright heart all my  
 ‘ days: his unspeakable peace I enjoy, and his  
 ‘ saving health is my portion for ever. I pray thee  
 ‘ be content with what the Lord pleaseth to do with  
 ‘ me, whether life or death, his holy will be done.

‘ Let

‘ Let us, my dear, leave all to the Lord, however  
‘ it be, it will be well : I have loved thee with my  
‘ soul, and God has blessed us, and will bless thee,  
‘ and be with thee, and make up all thy losses.  
‘ Death is gain to me, though it be thy loss, and for  
‘ my gain’s sake, I hope thou wilt bear with patience  
‘ thy loss. I bless the Lord I am prepared for my  
‘ change, I am full of assurance of eternal salvation,  
‘ and a crown of glory, through my dear Lord and  
‘ Saviour Jesus Christ, whom God the Father hath  
‘ sent to bless me, with many more, by turning us  
‘ from the evil of our ways into the just man’s path,  
‘ which shines more and more to the perfect day ;  
‘ and if God now please to finish my course, and  
‘ take me out of this earthly tabernacle, I am well  
‘ content : I am clear, and have discharged myself  
‘ in the sight of God to all friends, except some-  
‘ thing of late has been upon my mind to send  
‘ friends in the south a farewell epistle, especially to  
‘ friends about Bristol and Banbury ; but she said,  
‘ the substance thereof was, the remembrance of  
‘ her dear love to them all in the truth, with tender  
‘ advice to the professors of truth to walk in, and  
‘ keep to the simplicity thereof, out of heights and  
‘ exaltedness, under the power of the cross of Christ,  
‘ by which they will be more and more crucified  
‘ to the world, and baptized into Christ, and put  
‘ him on, the new and heavenly Man, in whom  
‘ they will become new creatures, and enabled to  
‘ serve God in spirit, and keep the unity thereof  
‘ in the bond of peace and love, which the God of  
‘ the world is still labouring to break and dissolve :  
‘ I have seen him at work to make a breach and  
‘ separation amongst friends, and if he prevail, it  
‘ will be under pretences of a more angelical ap-  
‘ pearance than at any time before, and this will be  
‘ a bait-taking to all that live above the cross and  
‘ true self-denial ; I would all were warned to stand  
‘ their

‘ their ground in the power of God, which only can  
 ‘ bruise Satan, and preserve out of his subtle baits  
 ‘ and snares.’

Next day several friends came to see her, to whom she gave good advice and counsel, ‘ to prize their  
 ‘ time : and oh ! I bless my God, said she, that I  
 ‘ lie now in great peace and content of mind and  
 ‘ soul, though my body be held with pain : oh !  
 ‘ that it may be so with you all my dear friends.’

When she was very weak, some friends would ask her if she knew them, ‘ Yes, said she, I know  
 ‘ you every one, I have my understanding as clear  
 ‘ as ever, for how should it be otherwise, since my  
 ‘ peace is made with God through the Lord Jesus  
 ‘ Christ ; I have no disturbance in mind, therefore  
 ‘ is my understanding and judgment so good and  
 ‘ clear, for it were sad to lie under affliction of body  
 ‘ and mind, to feel pinching pangs of body, even  
 ‘ to death, and to want peace with God ; oh ! that  
 ‘ would be intolerable to bear. Oh ! let my soul  
 ‘ praise the Lord for his peace and plenteous re-  
 ‘ demption.’

Her son-in-law, John Moor, having skill in physick, administered somewhat to her, after which they thought she was better, and he was gone towards Swarthmore, but she soon grew worse again ; upon which her husband would have sent for him back, and also for her daughter, but she was unwilling, saying, ‘ Be not careful in the matter, the  
 ‘ Lord my God is near me, and I have thy com-  
 ‘ pany, and it is enough, and all will be well if this  
 ‘ lump of clay, in which I dwell, be dissolved, I  
 ‘ have full assurance of an house and dwelling God  
 ‘ is the maker of, that will never wax old, nor be  
 ‘ dissolved : oh ! my soul, bless thou the Lord, and  
 ‘ be glad in his salvation for evermore.’

Her illness increased upon her, and many friends came to visit her, to whom she said, ‘ Oh ! the cross

‘ is the only way to the crown immortal, shun it  
 ‘ not therefore, lest you fall short of the crown ;  
 ‘ stand up nobly for your testimony to the truth in  
 ‘ all things, and particularly against the popish anti-  
 ‘ christian yoke of tithes, for which many have not  
 ‘ only suffered great spoil of goods, but imprison-  
 ‘ ment till death, and have received a crown of life :  
 ‘ oh ! if all that have been called to this testimony  
 ‘ had stood firm and true therein, God would have  
 ‘ wrought wonders for his people more abundantly,  
 ‘ but unbelief makes a long wilderness, it is well if  
 ‘ some die not in it, and never see the promised  
 ‘ land.’

About two days before she died, she gave good  
 advice to her grandchildren and servants, and said  
 to her husband, ‘ My dear, thou hast spent much  
 ‘ time and strength in serving truth and friends, thy  
 ‘ reward with God is sure ; I never grudged thy  
 ‘ absence in that good service ; and if it be the time  
 ‘ of our parting, as I think now it will, I pray  
 ‘ thee quit thyself of the things of this world, as  
 ‘ much as may be, that thou mayest with the more  
 ‘ freedom pursue that honourable service for truth  
 ‘ to the end of thy days : and I hope the Lord will  
 ‘ give thee strength to travel into the southern parts  
 ‘ again, and remember my love to all friends, and  
 ‘ warn all, but especially the rich, to keep low, and  
 ‘ not be high-minded, for humility and holiness is  
 ‘ the badge of our profession ; God Almighty keep  
 ‘ us all low and humble, it is a safe and blessed  
 ‘ state. And, my dear, one thing I beg of thee,  
 ‘ give me up freely to the Lord, the Lord joined us,  
 ‘ and gave us to each other ; let us bless his name,  
 ‘ if he now take us from each other in the outward,  
 ‘ that is all, for our joining in spirit stands and re-  
 ‘ mains for ever : oh ! therefore, let me go easy out  
 ‘ of this world (where I have had a great share of  
 ‘ trouble many ways thou knowest) and get to that  
 ‘ haven

‘ haven of rest, that I have the full assurance of  
 ‘ sealed upon my spirit.’

A little before she died, some fainting fits taking her, she revived again, and said, ‘ I was glad, thinking I was going to my eternal rest without disturbance.’ Again, she said, ‘ I have both a sight and sense of eternal rest with God in the world to come ; and therefore I labour hard to be swallowed up in immortal life, and to be made possessor of that rest that cannot be disturbed, where sorrow will cease, and be no more for ever : oh ! my soul, this is thy glorious portion, therefore bless thou the Lord, and wait patiently his good and appointed season.’ Then she desired to be helped up in her bed, but her pains increased, she grew very weak and faint, and said, ‘ Methinks I grow weak and cold, my hands and feet are grown very cold, yet my heart is very strong before it yields, I must meet with sharper pangs than I have yet felt, my God has hitherto laid a gentle hand upon me ;’ and desired to lie down again, but could not stay ; but being set up in bed again, she said, ‘ This pain is hard to flesh and blood, but must be endured a little time ; ease and eternal rest is at hand, I am glad I see death so near me : oh ! remember me to all my dear babes and grandchildren, I shall with these eyes behold them no more, God Almighty bless them all, and make them all his children, that I may enjoy them for ever in the heavens above : neither shall I see my sons and daughter ; ah ! my prodigal son, what shall I do for him ? I have prayed, and longed for his return ; the time may come, God grant it may, but I shall not see it in my time ; he is my son, the son of a godly father, and therefore I cannot but love him ; tell him it is his immortal soul’s well-being that I am concerned for ; not so much his outward state here, for that, though never so  
 ‘ miserable

' miserable, will quickly end ; but the misery of the  
 ' soul, separated from God, will never end. And,  
 ' my dear, though our counsel has not had the de-  
 ' sired end, yet I do entreat thee, remain a father  
 ' to him in repeated counsel ; leave him not to run  
 ' on in the way of misery, but labour and pray for  
 ' his return : oh ! thou hast been true to me in  
 ' bearing with me many a heavy burthen, and hast  
 ' done abundance for him every way for my sake ;'  
 with more to that purpose : ' My love to his wife,  
 ' I desire she may mind heavenly things, and pray  
 ' God bless their offspring, that they may walk in  
 ' the steps of their grandfather, who is gone to his  
 ' eternal rest ;' with well-wishes for her son and  
 daughter Moor, and blessings upon their children.  
 The day she died, many friends came to see her,  
 being their monthly-meeting day, to whom she gave  
 good advice, and expressed her joy and comfort in  
 the salvation of God, peace and perfect redemp-  
 tion. Seeing friends weep, she said, ' Be not con-  
 ' cerned, for all is well, I have only death to en-  
 ' counter, and the sting of it is wholly taken away ;  
 ' the grave has no victory, and my soul is ascending  
 ' above all sorrow and pain. So let me go freely to  
 ' my heavenly mansion, disturb me not in my pas-  
 ' sage ; and my friends, go to the meeting, let me  
 ' not hinder the Lord's business, but let it be chief,  
 ' and by you all done faithfully, that at the end you  
 ' may receive your reward, for mine is sure ; I have  
 ' not been negligent, my day's work is done.'  
 Friends went to the meeting, and in a little time  
 her pains increased, which she bore with patience,  
 praying the Lord to help her through her agony of  
 death : and after some words, she said, ' Oh my  
 ' God ! Oh my God ! thou hast not forsaken me,  
 ' blessed be thy name for ever ; oh my blessed Lord  
 ' and Saviour ! that suffered for me, and all man-  
 ' kind, great pains in thy holy body upon the cross,  
 ' remember

‘remember me thy poor handmaid in this my great  
 ‘bodily affliction, my trust is in thee, my hope is  
 ‘only in thee, my dear Lord; oh come, come dear  
 ‘Lord Jesus, come quickly, receive my soul, to  
 ‘thee I yield it up, help me now in my bitter  
 ‘pangs;’ which indeed were great. Her husband  
 prayed by her, that the Lord would make her passage  
 easy; and she had no more such pangs, but drew  
 her breath shorter by degrees, and said very little  
 more, but that ‘it was good to leave all to the  
 ‘Lord;’ saying, ‘Oh! pray, pray, pray;’ and so fell  
 asleep in the Lord in a good old age, being in her  
 79th year, as a shock of corn in season. She died  
 the 30th of the ninth month, 1705, and was honour-  
 ably buried, many ancient friends of about thirteen  
 adjacent meetings accompanied her to the grave, the  
 3d of the tenth month, 1705.

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**J**AMES BAINES, son of William and Sarah  
 Baines, of Stangerthwait in the county of West-  
 moreland, was one who began to seek the Lord in his  
 young years; and as he grew in sincerity and zeal for  
 the truth, and increased in his concern for the promo-  
 tion thereof, some time before he died, God opened  
 his mouth in a publick testimony for the Lord Jesus  
 Christ, and his pure religion, in which he was very  
 fervent, having a sight how eminently God would ap-  
 pear for those who were faithful, and he had a word  
 of encouragement to them; but was sharp in judg-  
 ment to the backsliders and unfaithful. Although he  
 was under much affliction, by reason of bodily infir-  
 mities and distempers which grew upon him, yet he  
 was more and more devoted to truth's service (as if  
 he had known that his time was not to be long in this  
 world;) and notwithstanding he was under great  
 pain



pain and exercise of body, yet the power and presence of the Lord was with him, which was his great support and strength, and he often spake of the goodness of God to his soul, and of that inward sweetness, peace, and comfort, that the Lord was pleased to afford unto him in his great afflictions, to the satisfaction of those who were present.

He gave much wholesome advice in the time of his sickness, to friends and others, and spake of the prosperity of truth, and said in particular to his relations, as followeth: ‘As we are children of believing parents, and have had our education amongst friends, so I would not have you to rest contented there, but be solid, and weighty, and humble yourselves under the mighty hand of God; and as you abide here, you will feel the goodness of the Lord to spring in your souls, to your great comfort, and inward peace and satisfaction. I know our natural tempers are inclinable to be light and airy, like other people, therefore we have more occasion to be bowed and weighty in our minds;’ and speaking concerning tithes, ‘He desired friends would keep up their testimony against them,’ for, said he, ‘I could have slipt sufferings, if I would have given way to it, but it was a thing I durst not do; but I accounted it a great mercy that the Lord had blessed me with something to part with for his name and truth’s sake.’ And although he suffered pretty much at times, upon the account of tithes, yet the Lord’s goodness to him did over-balance all, so that he had a word of encouragement to others on that account. Upon occasion, speaking of the uncertainty of riches, he said, ‘At some time I pursued them, and they fled from me;’ but this use he said he made of it, ‘to conclude it was not a city here I was to seek after, but one in the heavens, whose maker and builder is God.’ This he spake as caution to others. And at several times he expressed ‘his great peace with

‘ God here, and full assurance of eternal blessedness  
 ‘ in the world to come, through the atonement made  
 ‘ by the Lord Jesus Christ, and the work of sanctifi-  
 ‘ cation of his spirit.’ The day before he died, hearing  
 that that ancient friend Anne Camm was deceased,  
 he said, ‘ Ah ! that honest honourable woman, is she  
 ‘ gone to her eternal rest before me ? I shall follow  
 ‘ her very shortly, where we shall meet never to part  
 ‘ again.’ Many were the comfortable expressions,  
 and seasonable advice which he gave forth in his sick-  
 ness, that cannot be remembered ; and as in his life-  
 time he honoured the truth, so was his latter end com-  
 fortable, and full of peace ; in which he departed this  
 life, the 1st of the tenth month, 1705, aged 51 years,  
 and was buried in friends burying-ground at Sed-  
 bergh.

The TESTIMONY of ISAAC ALEXANDER, con-  
 cerning JAMES BAINES, in a Letter dated the 8th  
 of the tenth Month, 1705, who also died the 11th  
 of the twelfth Month after him.

‘ **O**UR truly beloved and esteemed friend James  
 ‘ Baines, departed this life the 1st of this instant ;  
 ‘ and though he was afflicted with great pain, yet he  
 ‘ bore it with admirable patience. I went often to  
 ‘ visit him, and I do not remember that since I came  
 ‘ amongst friends, any friend so universally visited by  
 ‘ all sorts of people as he was, especially by faithful  
 ‘ friends ; neither did I ever visit a friend in such a  
 ‘ case, who had that reach upon all sorts of people,  
 ‘ both in what he declared in the time of his sickness,  
 ‘ and also the frame of his spirit, it was reaching and  
 ‘ melting beyond what I can express, and so continued  
 ‘ to the end, as sweet and sensible as ever. He had  
 ‘ great love to friends and truth, and great interest in  
 ‘ the hearts of friends, and died in a most happy and  
 ‘ blessed condition.

‘ ISAAC ALEXANDER.’

**W**ILLIAM STOVEY, late of Helperston-Marsh, near Trowbridge, in the county of Wilts, was born at Aberry in the said county. He received truth (as it is professed by the people called Quakers) upon its first publication in those parts, and was a zealous encourager of faithfulness among friends. He also received a gift of the ministry, and was often much concerned in his travels, that truth's testimony might be kept up in its several branches, particularly against the antichristian oppression of tithes. For bearing which testimony, as well as keeping up of meetings, he was a great sufferer, being cast into several prisons, and had his cattle, and other goods, several times taken from him, even to the bed he lay on, and almost all that was thought worth removing. His last sickness was not very great in appearance, yet he signified he should never go forth of his chamber, and said, 'I can and do forgive all my enemies.' He was very cheerful in the time of his illness, and more than ordinary glad of friends company that came to see him, and said, 'He was satisfied and willing, when the Lord pleased, to leave this world, in expectation of a far greater happiness in that which is to come.'

He departed this life the 7th of the eleventh month, 1705, and was buried at Cumerrell, in the said county.

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**E**LIZABETH DICKINSON, widow, was convinced in her husband's life-time, which was not pleasant to him, and she met with great exercise; yet was made willing to give up, to answer the requirings of truth, and in a little time, through the grace of God bestowed upon her, being faithful unto the Lord, she was made a publisher of

the everlasting gospel of Christ Jesus (well nigh the first) in Abbyholme meeting, and the Lord added to her days, and the number of the church, that she lived not only to see many gathered to the Lord in her time, but many also raised to bear a publick testimony for him, to the gladening of her heart, in the thirty years she lived after she had received the truth. She was of a blameless life and conversation, and loved the unity of good people, and hated that which was the cause of the breach thereof. She was never tedious in her testimony; she was a mother in Israel, and bore a faithful testimony against the workers of iniquity: she ruled well her own house; so that her advice and counsel took place with others. She was endued by the Lord with meekness and wisdom, and was freely given up to serve the truth with what she had, and the Lord blessed her. She visited friends in Northumberland, Bishoprick, Westmoreland, Yorkshire, and Lancashire, where she had good service for the Lord. In the year 1688 she visited friends in Scotland, and had also good service, the Lord accompanying her with his heavenly power and presence.

In the time of her sickness the Lord preserved her in patience; she desired friends to remember her in their near approaches to the Lord, and said, ‘ Lord, I am willing to die; thou that hast made me willing, art able to make me ready: look down upon thy afflicted handmaid, and lay no more upon me than I am able to bear.’ Her last words that can be remembered before she departed, were, ‘ Thou Lord God of Israel be near and fasten my spirit;’ which it is not doubted but he was pleased to do, and received her into rest with the righteous, where no disturbance can come; but praises everlasting are sung to the Lord God and the Lamb for evermore.

She departed this life the 8th of the eleventh month, 1705, in the 66th year of her age, and was buried

buried in friends' burying-place at Allonby, upon the seacoast in Cumberland, being accompanied with many friends and relations.

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**B**ARBARA BEVAN, daughter of John Bevan, of Trevrygg in Wales, was an honest, virtuous young woman, zealous for the holy name and truth of God, and greatly desired the exaltation and spreading thereof, labouring that all might come to live therein, and order their lives and conversations by it, which she came to know and experience in her own heart by the divine power of God: for though she was soberly educated by her parents, and when she was but six years of age diligently kept to friends' meetings, and was dutiful to her parents, loving to her relations and neighbours, and for her orderly behaviour in meetings, well beloved by the faithful that were acquainted with her; yet as she grew up the enemy laboured often to draw her mind to delight in vain objects, and at times prevailed, to her great grief and exercise of mind; but after that it pleased the Lord to visit her with sickness of body, when about sixteen years of age, and to shew her state and condition unto her, and let her see, as she afterwards declared, that 'the form of truth, and the profession of it only, would not satisfy without possession; that she had great need of a Saviour; and that the pleasures and delights here below were but as dross and dung, in comparison of God's salvation and life-giving presence; and that there is but one way to obtain it, and that is, by giving up in obedience to the Lord, that he might work and operate in her heart,' who had many times begat desires and breathings in her soul after him.

She came to receive a dispensation of the gospel about the sixteenth year of her age, and was concerned to visit friends in West Jersey, and some parts of East Jersey, which service she zealously performed, being concerned for the honour of God, and her labour was acceptable, and well received.

She afterwards returned into Wales; and though she was weak in body, in the year 1704 she travelled in North and South Wales, about six hundred miles, and her service and labour of love was well received, and effectual to many.

She was found in doctrine, and the favour of life attended her declaration; she was a good example in her conversation amongst those she conversed with; and at monthly-meetings she exhorted friends to be faithful in their testimony against tithes, and to keep clear of the world's spirit, and fashions.

During her illness she had some meetings in the family where she was, and earnestly exhorted them to 'beware of an easy, lukewarm condition;' and admonished to 'wait often upon the Lord, that they might get something in store against a trying time.'

She was sensible her time here was not to be long, and declared, 'She was not afraid to die.' Seeing some of her relations weep, she said, 'Why weep ye on such an occasion?' The day before she departed, she said to her father, mother, and relations then about her, 'I love you all, and have a love to the family.'

She had an easy passage, and departed this life the seventh day in the evening, being the 26th of the eleventh month, 1705; and on the 28th her body was accompanied by relations, friends, and neighbours, to the meeting-house at Trevrygg, where

where there was a good meeting, to the satisfaction and comfort of many then gathered.

Aged about	23	} years.
A minister about	7	

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**H**ANNAH TURNER, daughter of Thomas Turner, of Coggleshall in the county of Essex, in visiting her acquaintance was taken sick at Gouffingbeckinghamhall in the said county, and quickly after was sensible she should die; her mother being with her, she desired her to ‘bear it with patience, and remember how it was with Abraham, and with many others in our day, in parting with their only child: dear mother, consider, it may be this great trial may prove to our sanctification, bear it with patience;’ for several days she lay in a composed state, praying to the Lord to forgive her offences. She expressed her concern for an acquaintance of her’s, intreating her mother to say this to her as followeth: ‘Consider my death as a precedent, and remember she must come before the bar of the great God as well as I, and can no way shun it; and how doth she think to stand there without great repentance.’ Another time she desired to have her love remembered to friends at London, and ordered the manner of her burial. Her father coming off a journey to see her, she said, ‘Dear father, how often have I been comforted to consider how the Lord hath preserved thee through many jeopardies of thy life both by sea and land.’ She admonished her nurse, ‘not to go into jollity and pastime, nor be ashamed of the cross of Christ; what if people mock thee, be not ashamed;’ remember Solomon’s words, that ‘Know then for all these

‘ these things God will bring thee into judgment ;’ with many other exhortations she gave to this last, saying, ‘ Take notice of what I say ;’ to which she answered, breaking forth into weeping, ‘ I hope I shall.’ At other times she spake several weighty and seasonable exhortations, which are not taken down, and so passed away, inwardly breathing unto the Lord, which was a comfort to those who were with her. She died on the 8th of the twelfth month, 1705, in the 19th year of her age.

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**I**SAAC ALEXANDER, son of Thomas and Alice Alexander, of Bendrig in Killington, in the county of Westmoreland, was born in the year 1680, and convinced of the blessed truth in the year 1694, in the 14th year of his age ; and in the 17th year of his age he received a gift of the ministry, and became an able minister of the gospel of our Lord Jesus Christ.

In 1698 he travelled abroad in the work of the gospel, and went into Yorkshire, and through the east parts of England, till he came to London. After his return home, he travelled in the same service into Scotland, and visited all the meetings of friends in that nation ; and after his return thence, he went into the western and southern parts of this nation ; and three years after, he visited all the meetings of friends in Ireland, and most of the meetings in England and Wales.

In the eighth month, 1705, he began to be much out of health, and yet attended meetings till the middle of the tenth month following ; about which time several friends sitting by him, he being sensible of God’s salvation, said in admiration thereof, ‘ To thee, to thee, be salvation and praise, this is a day  
‘ of



‘ of great salvation ;’ and signified what great mercy it was that the Lord should visit us in our young years, and reveal his blessed truth to us, and how unworthy many were before the Lord did make bare the arm of his salvation ; ‘ how good has the Lord been to me in the time of my sickness, although I have formerly felt much of his power and presence, yet never enjoyed such plenty thereof, as since I have been visited with this sickness. Oh ! what an excellent thing it is to keep in the truth, and visit one another in the life of it.’ He made a great difference between those who visit the sick in the sense of life, and other visitors, who no sooner meet, but begin to talk of their worldly affairs. He said, ‘ Friends, get into an inward acquaintance with the Lord in spirit, for it is a good thing to retire to the rock, there is safety, there is good standing, an excellent bottom, and room enough. If any go out of the bounds of truth, thinking thereby to bring others in, they will find themselves to be in slippery places ; and said, beware of joining with false unsettled spirits.’ Another time, two friends sitting by him, he felt the power and presence of the Lord, and sang praises unto him after an heavenly manner, saying, ‘ My heart is full, though I can truly say, I have no desire to speak, but as I feel it spring from the life.’

On the 28th of the tenth month he said, ‘ As I lay on my bed very weak of body, I thought I could never die better, for I felt my salvation sealed unto me. Oh !’ (said he to them present) ‘ Love God, love God, for he is worthy ; you may love any thing else too much, but you can never love God too much ; oh ! what hath he done for my soul, he hath given to me everlasting comfort, it is enough, it is enough indeed.’ He said moreover, ‘ There are two things which afford me great satisfaction.

1st, ‘ That

1st, 'That ever since the Lord manifested himself to me, I have freely given up myself to his requirings, and delivered his word faithfully, and have not sought to please men, neither did I look for great things; what I desired was, that I might have a place amongst the sanctified.'

2dly, 'I have always been against libertine spirits, and have had no familiarity with them; these things are now my comfort.'

He also said, 'Oh! I have seen glorious things, yea, such things as I never saw before; I beheld a friend lately deceased in a glorious place, and that I was to be with him; and I said, it is enough to be there; oh! such salvation! I am glad I can say, O death, where is thy sting; and grave, where is thy victory?' Another time some friends visiting him, he related to them, 'how the Lord had raised him from nothing to bear a testimony for him, and wheresoever the Lord drew me, I have followed him, both in this nation and other nations, and sought not favour and interest among men.' He warned and cautioned the negligent to 'be diligent and faithful, and come up in the service of truth; and said, the Lord will cause a dreadful day to overtake the disobedient and the negligent; it is sealed to my soul, that it hastens on apace.'

He often said in great weakness of body, 'I desire to be dissolved and to be with Christ, but the Lord's will be done;' adding, 'the Lord's presence is here;' giving thanks for his divine help, he said, 'I have never wanted comfort from him in this time of sickness: friends, it is an excellent thing to have a conscience void of offence towards God; keep your hearts clean, I have discharged my duty to all people, so that I find nothing but that I am fully clear, I am fully clear.' After a little time he brake forth in a sweet harmony, and lifted up his voice in prayer to the Lord, which had been very low several weeks, saying, 'O Lord God! though my exercises and  
 ' pain

‘ pain of body abound, thy power and life doth  
 ‘ much more abound, and carries me over all ;’ fer-  
 vently begging of the Lord to be with all his faithful  
 labourers the world over, saying, ‘ Worthy, worthy,  
 ‘ worthy art thou, O Lord, of all honour, thank-  
 ‘ giving, and praise.’ He prayed for an easy passage  
 out of this world, which the Lord granted him ; for  
 about the second hour the same day in the afternoon  
 he fell asleep, and twelve hours after he said to a  
 friend present, ‘ Lay my head better ;’ which done,  
 he said, ‘ Now I will fall upon my sleep ;’ and im-  
 mediately went away as if he had fallen into a natu-  
 ral sleep.

He died the 12th of the twelfth month, 1705, at  
 the house of James Wilson, near Kendal ; and the  
 15th of the same month was buried at Brigflats  
 near Sedberg.

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**S**ARAH BLACKHOUSE, of Yaeland-Redman,  
 in the county of Lancaster, was convinced of the  
 truth, by receiving the testimony of that eminent  
 minister of the gospel of Christ, George Fox, in the  
 year 1653, being in and about the 27th year of her  
 age. And within a few years after, it pleased the  
 Lord to concern her in a publick testimony, to the  
 refreshing and edifying of his churches and people, in  
 which she faithfully laboured and travelled in the  
 meetings whereunto she belonged, and some other  
 adjacent meetings. She was exemplary in her life  
 and conversation, and preached truth therein to her  
 neighbours, and those she was concerned with. And  
 a few days before she died, her friends and relations  
 being by her bed side, she said, ‘ See that in all your  
 ‘ meetings you wait upon the Lord, and be not sleepy ;  
 ‘ be faithful unto what he hath made known, and re-  
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' vealed unto you: for it need not be said unto you,  
 ' Know the Lord; you know enough, be faithful  
 ' to what the Lord hath revealed, for that is the sum  
 ' of all religion.' A little after she said, ' I am weak,  
 ' and in much pain, I desire to be eased, when the  
 ' Lord's pleasure is; through mercy he hath given  
 ' me peace and rest to my soul:' and then said,  
 ' Farewell, fare you all well in the Lord, I desire  
 ' your growth and prosperity in the truth, every one  
 ' for yourselves.' And so in much peace and quiet-  
 ness of mind and spirit, departed this life, the 30th  
 of the fifth month, 1706, being near 80 years of age:  
 she had a testimony for truth about fifty years.

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**C**HRISTOPHER RICHARDSON, late of Bur-  
 ton in Yorkshire, was born at Carperby in the  
 same county, of honest parents, and was religiously  
 educated.

In the time of his weakness of body, which increas-  
 ed so much upon him, that his recovery was some-  
 what questioned; his wife asked him how it was  
 ' with him; he answered, ' It is no light matter to  
 ' be concerned about our soul's salvation; but I feel  
 ' hopes to spring.' Then taking his wife by the  
 hand, he said, ' My dear, thou hast been a loving and  
 ' obedient wife to me; I desire thee to keep in pa-  
 ' tience, the Lord will be a husband to thee, and he  
 ' will provide for thee, he did take care for thee be-  
 ' fore thou hadst a husband; so he that did thus help  
 ' thee through many troubles and deep exercises, he  
 ' is the same that ever he was; he will be strength  
 ' to thee in time of weakness. It was the Lord's  
 ' providence that brought us together, and he hath  
 ' many times honoured us with his presence; but  
 ' whether we be separated now or not, the Lord's  
 ' will

‘ will be done, for we have had a comfortable time together, and I desire we may have a comfortable parting, and things may be made easy to thee.’

Then he spoke to his father, and said, ‘ This I have to say to thee, thou hast been tender over me, and much concerned about me, and thy care hath been to bring me up in truth’s way ; the Lord will reward thee for it in another world.’

His father replied, ‘ Child, and this I have to say for thee, thou hast been a dutiful child to me.’ Then his son said to him again, ‘ Remember my dear love (or duty) to my tender mother, and desire her to keep in patience.’

To his brother John, he said, ‘ Keep in the fear of the Lord, let it be always before thee, and it will learn thee true wisdom ; love the teachings of the Lord Jesus Christ, and that which inwardly doth check and reprove for evil ; hearken to that inward voice, that tells thee when thou art turning to the right hand, or to the left ; as for them that disobey the teachings of it, and will have none of its reproofs, a day of desolation will overtake them, before they be aware, and such will be ruined for ever.’

Then taking a brother of his by the hand, he said, ‘ Farewell, I do wish thy eternal welfare, and desire thee to be faithful to what God hath made known to thee ; for I believe thou knowest enough, give up to the manifestation of the spirit of truth, and bring thy children up in the nurture of it.’ His brother answered, ‘ We can do nothing of ourselves, without God Almighty’s assistance ;’ his reply was, ‘ God hath extended a measure of his grace unto every one to profit withal ; so there will be no pleading of excuse : I desire thee to have a care of giving way to that which will draw thy mind away from the Lord, for if thou dost, thou wilt be undone for ever, as sure as I hold thee by the hand.’

He also declared, 'He was willing to leave the world, and all that might be enjoyed in it, if it should please the Lord to take him away at that time, that he might leave a good favour behind him;' mentioning the troubles that are here, and the peace that is with the Lord, and the satisfaction he had in his own particular. One that was by, said, 'It is well it is so with thee, I am glad to hear such expressions from thee.' He then said to them about him, 'There are many when they are brought low in sickness, begin to consider how they have spent their time, and see their lamps untrimmed, and want oil, like the foolish virgins, who are ready to say, Oh! that it would please the Lord to lengthen their days, so as to raise them up again; then they would be better prepared for their final change.'

Then he said, 'I see a portion in the kingdom of heaven; a place among the sanctified is better than a thousand worlds; so let not the things of this world hinder you, for the cares of this life, and cumbering things, do but gender to bondage.'

Then he said, 'My dear love is to all my brothers and sisters; I desire they may be careful to bring up their children in the nurture of truth; tell my sister Jane from me, that she be not unmindful of her first love; but that she bow to truth, and stand in the dominion of it, and learn humility, and prize truth above all.'

He also desired his love to some particular friends, and added, 'My love is to all faithful friends;' after which his wife asked him how it was with him; he said, 'I am very easy, the Lord's will be done.' He ceased to speak any more till about three or four hours before he departed, and then he said, 'Seek, seek Christ Jesus our Saviour;' these were the last words those present could remember. He was patient in his sickness, and freely resigned to the will of the

the Lord, and concerned in love to give advice, and declare his sense and experience of the Lord's goodness and salvation to him; and no doubt is entered into that holy kingdom of eternal life and glory, where his soul will rest in peace for ever.

He departed this life the 7th of the sixth month, 1706, and was buried the 9th at Caperby, in friends burying-ground, being accompanied thither with many friends and neighbours.

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**J**OHAN TOMKINS, who collected the three volumes of Dying Sayings, was born about the year 1663; his parents were in society with the people called Quakers.

His father died when he was very young, after which his mother took care to have him religiously educated, and the Lord blessed her care, and was graciously pleased in his tender years, to incline him to love and fear him: he was an obedient son, and assisting to her in her business; and as he grew in years continued so.

When his mother married again, she had several more children by her second husband. And after she died, and her husband was reduced to a very low condition, this his son-in-law was both tender and charitable, and had a great care and regard to his children. And as his love began to be early manifested to his relations, so it did greatly appear to those that preached the gospel of Christ, and to the poor and afflicted in body and mind, whom he relieved, visited, and comforted. He also greatly loved and delighted in the holy Scriptures, and diligently read and searched them. As he grew in years, he grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and being faithful unto the Lord, he was pleased to

put him into the ministry, and committed to him the word of reconciliation, and made him a skilful minister in the word of life, so that he could divide it aright. He was filled with such a zeal for the name and truth of God, as was accompanied with knowledge; was well acquainted with our Christian discipline, and careful that it might be maintained; desiring, where any professing truth walked not according to it, that they might be admonished and reprov'd; and that the works and ways of those that would not receive either, but continued loose and unfaithful, should be testified against, that friends might be clear, and the church of God might shine; for he greatly delighted in her prosperity, and travelled for her welfare, and prayed that the Lord would favour her dust, and satisfy her poor with bread, and comfort all her mourners. One asking him how he did, he replied, 'Very weak, but I am willing to die, and leave this troublesome world, if the Lord sees it meet to remove me at this time.' Lying on his bed very weak, he spoke to friends then present, very fervently for some time, concerning the work of the Lord, and the prosperity of his truth in the earth; and in particular, that 'The Lord would have a glorious church and people, when all the dross and chaff, that did yet cleave to them, should be purged out, and blown away; and that the Lord would remove that which had been the occasion of any disunion among his people, and bring them more and more into unity, and to be of one heart and mind, and that the work of the Lord should go forward in the earth, and his truth prosper over all the kingdoms of it, and many nations should be gathered to it.' He also said, 'I believe the Lord will bless his people, and carry on the work he hath begun in the earth; and it is my faith, that the time will come that the wicked shall be as few as the righteous are now: but there is much to be purged out of the church; there is much



‘ much pride and superfluity to be done away.’ Again he said, ‘ I have seen great things since my sickness ; things which I think not lawful to be spoken.’ Much good counsel and advice dropped from him at sundry times, that was not taken down in writing, which he gave to his friends and relations, and often said to his wife, ‘ My dear, grieve not, thou must not grieve ; I want to be where the weary are at rest, and where the wicked cease from troubling. I want to be dissolved, that I may be with the Lord Jesus Christ ; the Lord will provide for thee and thy children : he hath said, “ Let their widows trust in me, and I will take care of their fatherless children.”’

When he was asked, if he desired to see his youngest child, (he being some miles distant) he answered, ‘ He is young, and hath little knowledge of me, I commit him to the great God, he will take care of him.’ He spake this with more than ordinary sedateness, adding, ‘ I am not afraid of death, I have fought the honour of God in my day, and my reward is with him. The Lord hath been very good to me in this sickness ; I can say with the Psalmist, “ He hath made my bed in my sickness.” I have many sweet seasons from the Lord in the night when I cannot sleep : oh ! I enjoy sweet peace from him. Oh ! the love of the Lord Jesus Christ is great to mankind.

‘ The Lord visited me in my tender years, and I have feared him from my childhood. I have delighted to wipe the shoes of those that preach the gospel, when I was a boy ; and since I have been a man, I have taken more delight in serving the Lord, his church and people, than in getting of worldly riches. I love the poor, and have loved to serve them, and to visit them in their afflictions. Remember my love to the poor in the quarter where I dwell.

‘ I love

‘ I love the ministry, I have a valuable esteem for  
 ‘ the ministers, and pray God purge and sanctify  
 ‘ them, that they may go before the flock. And I  
 ‘ pray God bless the young generation of ministers  
 ‘ that are coming up, and make them skilful in the  
 ‘ work, that they may divide the word aright, that  
 ‘ like the Benjamites of old, they may shoot an arrow  
 ‘ (or sling a stone) to an hair’s breadth.’

He died the 12th of the seventh month, 1706, aged about forty-three years, and was decently buried from the meetinghouse near Devonshire-square, accompanied by a great number of friends to Bunhill fields burying-ground, and many living testimonies were borne to the truth, in which he lived and died.

He published the several books following :

The Harmony of the Old and New Testament.

A Concordance.

A Trumpet Sounded.

The Great Duty of Prayer.

Piety Promoted, 1st, 2d, and 3d parts.

Which are proofs of his zeal for truth, his love to all people, and that he was well acquainted with the holy Scriptures.

**R**OBERT HUBERSTIE, late of Yelhud-Compers, in the county of Lancaster, was vinted with the Dayspring from on high, and brought to the knowledge of God’s eternal truth, as professed by the people called Quakers, about the year 1653, which he received, loved, and obeyed ; and was often a great sufferer by imprisonment and spoiling of his goods, for peaceably meeting to worship Almighty God, in the spirit of his Son, and according as he requires, and bearing his testimony faithfully against that antichristian oppression of  
 tithes.

tithes. After his release out of prison he travelled in the work of the ministry, the Lord having bestowed a gift upon him, and committed to him the word of reconciliation; he travelled in the power of it for the good of souls, and visited the churches of Christ through most parts of this nation, exhorting and advising friends in the love of God, to feel the life-giving presence and power of the Lord in all their meetings, that therein they might be refreshed, and strengthened to wait upon God, and to worship him in spirit and truth. Being returned, he was taken sick, and in the time thereof he had many comfortable expressions, saying, ‘ I have peace with God, through Jesus Christ, and am content in his heavenly will to live or die, having sought God’s glory before my own interest in this world.’—He often advised those present, to be faithful to what God had manifested to them, and to bear a faithful testimony to the truth. After a sore fit of pain, he said, ‘ It is good to have the Lord near at such a pinching time as this, and to have nothing to do but to die.’ A few days before he died, he called his son, and the rest of his family, and said, ‘ He must take his leave of them; and desired them to live in love and peace one with another, and to love the truth above all, and to bear a faithful testimony for God and his truth whilst on earth, and the Lord would bless them.’ He desired his love might be remembered unto faithful friends, some of whom he mentioned by name.

He bore his sickness and pain with much patience, and uttered many sweet expressions. He was preserved sensible to the last, having been a believer in the truth about

the truth about	53	} Years.
A prisoner near	5	
Aged about	71	

He died the 12th, and was buried the 14th of the eighth month, 1706.

Here followeth a Testimony of an ancient Friend and Acquaintance of R. Huberftic's.

‘ SINCE I have had the opportunity of reading  
 ‘ the above-written lines, relating to my dear de-  
 ‘ ceased friend and brother in the nearest and dear-  
 ‘ est relation of God's blessed truth, who was con-  
 ‘ vinced thereof in the next year after I was, when  
 ‘ we were both young in years ; and remembering  
 ‘ the glory of that day of visitation of our souls,  
 ‘ and the comfortable fellowship of the spirit we  
 ‘ have since enjoyed together ; and also Providence  
 ‘ so ordering, that my lot fell to see him in his  
 ‘ bodily weakness, and to be comforted in the be-  
 ‘ holding that sweet contented frame of spirit he lay  
 ‘ in ; together with the affecting words that then  
 ‘ dropped from him, I felt some concern upon my  
 ‘ mind to add in short, as followeth :

‘ That he was a man truly fearing God, faithful  
 ‘ to the manifestation of truth, firm and noble  
 ‘ in his testimony and sufferings, an able, zealous,  
 ‘ and laborious minister of Christ Jesus, con-  
 ‘ cerned for good order in the church, serving the  
 ‘ Lord faithfully in his day, and died the death  
 ‘ of the righteous, his latter end was like theirs, viz.  
 ‘ full of joy in righteousness and assurance of eternal  
 ‘ life and glory, as he intimated to me in a sense  
 ‘ thereof, a few days before his departure, say-  
 ‘ ing, that he was well in mind, freely given up to  
 ‘ the will of God, and possessed perfect peace, pa-  
 ‘ tiently waiting for his being delivered out of that  
 ‘ pain and trouble of body in God's time, desiring  
 ‘ to be remembered to all faithful friends, and de-  
 ‘ siring me, and one other friend, to be at his burial.  
 ‘ And the Lord made way, that I therein answered  
 ‘ his

his desire, it being the day above-said, in friends burying place at Yeland, where a great appearance of friends were, and a great many of the chief and sober neighbours, yea several that were not invited ; which did demonstrate the good respect he had amongst all sorts of people. And the Lord was pleased upon that solemn occasion, to bless us with his glorious presence, and to open the mouths of several of his servants in a living testimony to his truth ; also to magnify his holy and powerful name for his marvellous salvation, revealed in and through the Lord Jesus Christ our Saviour, to whom, with the Father, belongs dominion, glory, and eternal praise, world without end. Amen.

Oldworth, the 26th of  
the 1st Month, 1707.

THOMAS CAM.

**W**ILLIAM KIRTON, son of Richard and Sarah Kirton, of Kenfington, near London, aged about twenty-two years, had been carefully educated by his parents. He was from a child dutiful to his parents, and tenderly affectionate to them, and to his brothers and sisters. And when he went to school, gave his brothers and schoolfellows good advice, and was exemplary in his solid and wise deportment, which also was tempered with much sweetness, that he was beloved, both at school and in the family at home ; and as he grew in years, he grew in grace.

He was afflicted with much pain, which he bore with abundance of patience ; and in his sickness he would often say, ‘ It is a hard rough way that I tread, the Lord support me, and keep me, that I may not tread, nor step aside, but be preserved to the end ;  
Oh !

‘ Oh ! when shall I go to rest, on the other side, or  
 ‘ beyond all pains and troubles ? But, Lord, let it  
 ‘ be thy time, and be pleased to give me patience.’

Afterwards he said, ‘ I am bound for heaven, I  
 ‘ am for eternity.’

Again, his brothers and sisters standing by, he said  
 to them, ‘ I beg of you, be dutiful to your dear  
 ‘ parents, you cannot do too much for them ; if I  
 ‘ were to live, I should think it my duty to serve  
 ‘ them. And to thee, brother Benjamin, thy stand-  
 ‘ ing is on slippery places ; have a care and live  
 ‘ well, that thou mayest die well and come to me.’  
 He said often to his brother and sister, ‘ Live every  
 ‘ day as if it were your last day.’

On the day he died, he said to his mother, and  
 aunt Damaris Kirton, ‘ Sit close to me, and I will  
 ‘ keep close to the Lord. Methinks I see the Lord  
 ‘ coming to call me this day, or to send the angel of  
 ‘ his presence, and I am ready to meet him.’

Afterwards he said, ‘ How gloriously the outward  
 ‘ sun doth shine ; so doth the Son of Righteousness  
 ‘ shine upon my soul this day.’

A while after being told it rained, he said, ‘ It is  
 ‘ a mollifying day, the Lord mollify and tender all  
 ‘ our hearts and spirits.’ Then, after a time of still-  
 ness, he said to his aunt, ‘ I have something to say,  
 ‘ but my breath is very short ;’ he desired of the  
 Lord to give him breath that he might speak, which  
 in a little time was answered, and the Lord opened  
 his mouth in a wonderful manner to those that were  
 about him ; he particularly directed himself to the  
 youth, and expressed a great concern that the ‘ young  
 ‘ generation that were coming up, might remember  
 ‘ their Creator in the days of their youth,’ which,  
 (with the living presence of the Lord, that was then  
 felt) so tendered the hearts of all present, that there  
 was scarce a dry eye.

He

He concluded with a fervent prayer, and fell asleep in the Lord the 3d of the ninth month, 1706, and his corpse was buried in friends burying-ground in Hammersmith on the 7th: and as he was well beloved and esteemed, it was accompanied by many friends and neighbours, he having said, 'I do not care how much company is at my burial, for I believe the Lord will meet with them:' and the Lord was pleased to appear in that solemnity, blessed be his holy name for ever.

'Precious in the sight of the Lord is the death of his saints, Psal. cxvi. 15.'



**J**OHAN CARLISLE, of the city of Carlisle, was, through the gracious visitation of God, convinced of the blessed truth about the year 1673, and by the ministry of John Graves, much reached and confirmed therein. He grew and increased in faithfulness, according to his measure, and was drawn forth sometimes in a publick testimony, and preached the gospel, not in the eloquence of speech, but very powerful and reaching, and in simplicity and sincerity; although illiterate as to outward learning, yet in his doctrine and testimony he considerably opened the scriptures of truth, by the assistance of that spirit which gave them forth, to the edification of the hearers, and confirmation of those gospel truths by him preached. He laboured in the work of the ministry in divers counties, as Cumberland, Westmoreland, Bishoprick, and part of Lancashire; as also in Northumberland, and in Scotland; and several were convinced by his labours of love in the gospel of Christ in many places, and remain as seals of his ministry. He was zealous for the testimony of truth, and in much love received the friends of it,

that travelled in the same work, into his house. And as he delighted to draw near to the Wellspring of life, for divine succour and consolation, he was not unmindful often to wait upon the Lord in his family, unto whom the Lord was pleased to reach, in order to their convincement; and he was sometimes opened to speak a few words to them of information or exhortation, and sometimes to supplicate the Lord; at other times he had to wait upon the Lord in his family in silence, to feel an increase and growth in the virtue of truth among them. And many are witnesses of the benefit and comfort they received in those his family meetings, that have been at them, so that although at his first convincement, and when he came to bear testimony to the truth, he was as a speckled bird, there being none that bore the same profession in the city, and was warred against by the bitter magistrates, and severe informers, and cruel prosecutors: yet such was the Lord's goodness to him, that he was preserved faithful in his testimony for the Lord through all; though some of his persecutors fell into great distress, and died miserably, and others of them fell into great poverty, so that a prison became their dwellings, and therein they died. He was always ready to help forward and encourage every good work on truth's account, and was much given to hospitality, and open-hearted to the poor of any society. He was of a blameless conversation, just in his dealings, and of a good report among all people, and valiant for truth and its testimony unto the end. In his sickness he often exhorted friends to 'be faithful to the Lord and his truth, according to their measure;' saying, 'then the Lord would stand by them, and bring them through all the exercises they might meet with for the same, and they should have the reward of "well done."'

Having



Having some sight of the glory and joys of heaven, that those that are faithful and upright-hearted shall enjoy, and an evidence in himself, of his soul's everlasting peace, he signified his desire of a change, and that his wife and children might give him freely up, saying, 'It would be well.' Being sensible the time of his departure drew near, he said to his friends and neighbours present, that 'a little time ' would finish and make all things easy;' and in about half an hour passed away, being the 25th of the twelfth month, 1706. He died in the faith of Jesus, and in full unity with friends, having borne an innocent testimony for truth in his generation, and left a good favour behind him; aged about 74 years.

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**J**OHAN ELLIS, was one upon whom the Lord bestowed a gift in the ministry, who laboured in the gospel of the grace of God for the good of souls, and freely preached it in the authority of divine life, to the reaching of God's witness in many hearts.

He was zealous for God, and tender of the good in all; but terrible against the workers of iniquity: grave and reverend in the exercise of his gift, his testimony full of reproof and caution, but in that meekness which made the same to be edifying; his doctrine sound, flowing from the living fountain and divine spring of life and heavenly wisdom.

He was a man of great kindness, meek and humble; a visitor of the widows and fatherless in their distress, he fed the hungry, and clothed the naked, according to his ability. He laboured greatly in Dorsetshire, Hampshire, Wiltshire, and Devonshire, and in other places, often saying, 'His father's business ' must not be neglected, or done negligently.' As

he was travelling in the service of truth, he was taken sick ten miles from his habitation. He exhorted that every one should keep close to the truth that the Lord had made known to them, and said on his death bed to his wife, 'It is hid from me,' speaking of his death, 'but if this is my time, I am ready; there is nothing to be laid to my charge; there is a fountain of life that we must all come to, that runs sweetly.' His daughter standing by, he gave her a charge, that 'she should not mix with any in the world, and that she should not be troubled; for,' said he, 'I have a sure foundation.' He spoke many other words that could not be well understood, but concluded, saying, 'I salute you all;' and departed the 31st of the first month, 1707, and was decently interred in friends burying-ground at Pool the 4th of the second month following, and several testimonies were borne unto the truth on that occasion.

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**M**ARY STOUT, relict of Henry Stout, of Hertford, an honest ancient friend, who was early convinced of the blessed truth, and retained her love unto it, and the friends of it unto death; being weak and near her end, said on her death bed the 31st of the first month, 1707, 'I have nothing to do but to die, if it should be this night before morning.—I have received the earnest of that inheritance that shall never fade away.' R. T. next day coming to see her, asked how she did; she said, 'I am very weak, but well satisfied to die, if my time be come, for the Lord is with me, and that is a precious jewel;' R. T. said, 'So it is, which the world cannot give;' she said, 'No, nor take away.' R. T. asked her, if she had settled her affairs;

affairs; she replied, 'She had nothing to do but to die.'

The 6th of the second month several friends being come to visit her, she said, 'I take your visit very kindly, that I might see you before I die; I never was thus weak before in my life, yet I have nothing laid to my charge.—The Lord hath been with me in my exercise.'

On the 7th, about the 8th hour in the morning, G. W. went to see her, (she then appearing near death) saying to her, 'The Lord make thy passage easy, and give thee rest:' and near the 9th hour the same morning, she quietly departed without sigh or groan, aged about 80 years; she had for some years, at times, used to speak a few weighty and seasonable words in friends meetings.

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**F**RANCES RUTT, of Hertford, an ancient and serviceable woman, unto whom the Lord had given a publick testimony to bear for the truth, which she had known and professed for many years, and lived therein, who was exemplary in her conversation, and a lover of her friends and all people. When near her end, and friends stood about her, she said to them, 'You must not depend upon words, but upon the pure spring of life in your own hearts, and upon the word of the Lord that endureth for ever.'

Thus this faithful woman, who had preached the word, counselled friends to depend upon it, as that which is able to quicken and reconcile to God, sanctify and save the souls of all that are obedient thereto unto death, as no doubt she experienced.

She departed this life the 7th of the third month, 1707.

**J**OHAN SAGER, of Marsden, in the county of Lancaster, was born the 3d of the eighth month, 1627, and convinced of the truth about the beginning of the year 1653, at a meeting at Brighouse in Yorkshire, by George Fox, of whom he always after retained an honourable esteem.

He was constant and zealous in bearing a testimony for truth, and against tithes, often exhorting friends to faithfulness in their testimony against the same. And he often suffered the spoiling of his goods, and also suffered five times imprisonment, and often under close confinement, by reason whereof his tender wife and family did go through great hardships. When with his family, he was a constant attender of week-day meetings, and meetings for discipline, and very zealously concerned for the promotion thereof, being a man given up to do and suffer for the truth, of which he had received a measure (or talent) to improve, and was thereby enabled to bear all his great sufferings, and other trials, with much patience; often saying, ‘ he was made  
 ‘ willing by the power of God, to give up his life  
 ‘ as a farther seal to the testimony he had borne, if  
 ‘ the Lord did require it;’ and blessed the Lord, that he had accounted him worthy to suffer for his name’s sake; desiring the Lord might forgive his adversaries what they had done against him. In his latter days, the nearer he drew to his change, he was the more raised up in a living testimony in meetings, in exhortation to diligence and faithfulness in the gift received, and in praising the Lord for his mercies bestowed upon him and his people. And in his last sickness, under the great weakness and distempers, which did then attend his aged body, he was always cheerful and content, praising the Lord for his merciful dealings with him. He was visited by many, both friends and others, and was  
 often

often raised beyond expectation to declare the truth, exhorting all to 'mind the light of Christ Jesus, wherewith they were enlightened;' often saying, 'all was well with him, he had nothing to do but to die.'

The night before his departure, several friends coming to visit him, he said, 'I believe the time of my departure is at hand, and I enjoy great peace and comfort, and desire the Lord may preserve you, when you come to lie in the condition I do, and that you may enjoy the same comfort I do now enjoy;' continuing fervent in prayer. And next morning he departed in great peace and quietness, being the 24th of the fifth month, 1707, aged 85 years and nine months.

In the year 1660 he was imprisoned for not swearing, and remained a prisoner in Lancaster six weeks.

In the year 1668 again for not swearing, he was a prisoner at Preston seven weeks.

In the year 1669 he was imprisoned for non-payment of tithes at Lancaster four years and six weeks.

In the year 1687 he was prisoner on the same account at Lancaster one year.

In the year 1691 he was prisoner again, about tithes at Lancaster, four years and two months.

So that in all he was prisoner near ten years.

**H**UMPHREY WOOLBRIDGE was convinced of truth early, and received a publick testimony for it; he travelled pretty much about England in the service of truth, and wrote several books. About the year 1705, being at London, he was taken ill, and continued so some time at friends workhouse near Clerkenwell, being troubled with  
a great

a great swelling in his face and mouth, which much deprived him of his speech; but he writ several times to friends, that the Lord was good to him, and desired friends to pray for him, saying, 'I see a farther weight of glory, into which I am not entered.' Another time, 'My love in the Lord is to you; to die is my gain, without doubt, because of the love and mercy of God, that casteth out fear, which is shed in my heart, to whom I bow my knee, and bless his holy name, his gracious name.'

A little before his death, he writ to some friends in London thus: 'The Lord is my rock, and my salvation, and tower, in the time of my distress and anguish; I cried to the Lord when the billows went over my head, and the proud waves did afflict my soul; then was my faith in God, and underneath was the everlasting arm, my salvation. So that with David I could say, "The Lord sitteth upon the floods, he reigneth as king for ever and ever!"'

He died the 31st of the fifth month, 1707, aged about 74 years.

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**M**ARY MOORE, wife of John Moore, of Eldworth in the county of York, daughter of Thomas Camm, was seized with sickness, which continued upon her about three months, which she bore with much patience, often saying, 'She was well content with the will of God.' Her father being then from home in the service of truth, her husband divers times asked her, 'If he might not write to her father, to acquaint him with her weakness, and to desire his return home?' She answered, 'She should be right glad to see him, but she

‘ she would not have his service hindered upon her account, hoping when that was over, he might return in due time to see her.’ And accordingly upon the 30th of the sixth month, 1707, he got to Eldworth, and found his daughter very weak; but the surprise of joy to see him had so overwhelmed her spirits, that for a time she could not speak to him; but she soon got over it, and expressed her great joy and satisfaction to see him, saying, ‘ Now the Lord hath answered my desire; and now I leave all to his wife disposing, whether life or death.’ So she continued still and resigned, and about a week after grew worse; but said to her father, ‘ I am resigned to the will of God, and gathered out of care touching visible things; only some fear is upon my mind touching my eldest son, that it would prove to his harm, to be schooled where he then was; therefore desired he might be removed to some other good place and school;’ which was promised her should be done as speedily as well could be; at which she seemed content. She often signified her resignedness to the will of God, praying to be endued with patience to the end of her race: and the Lord was pleased to hear and answer. On the 12th of the seventh month she was strengthened to speak what follows, which was written down, viz.

‘ Oh! what a blessing have I enjoyed in this my quarter of a year’s weakness, it has been the best and most pleasant, and profitable time of all my life: I have seen the end of all worldly enjoyments: and although I have a kind father, a loving husband, and dear babes; yet I can freely, yea, heartily, with all my heart, leave all, to be with Christ my Redeemer, my Saviour, and the beloved of my soul: oh! he hath been near me, yea, with me day and night; he has so drawn me, and won upon me, with the cords of his love, taking me by the hand, and opening his arms

‘ arms to receive me into his bosom, that I am  
 ‘ overcome with his love ; he hath blessed me with  
 ‘ great content and patience : I am freely resigned  
 ‘ up unto the will of my God : and as for my poor  
 ‘ babes, I commit them to the Lord that gave me  
 ‘ them ; they have also two good fathers that will  
 ‘ take care for them, where I can leave them freely ;  
 ‘ only I desire thee, father, to take care of John’s  
 ‘ schooling and education, and get him apprenticed  
 ‘ to some good friend at Bristol, or elsewhere, as  
 ‘ thou see’st fit. All my care I have cast upon God,  
 ‘ and upon thee, my father and my husband ; so  
 ‘ that I am easy, blessed be the Lord for this good  
 ‘ and precious time, wherein I am freely devoted  
 ‘ to his will, and right glad to leave this trouble-  
 ‘ some world, having the earnest of that eternal glo-  
 ‘ rious redemption, through my blessed Lord and  
 ‘ Saviour Jesus Christ.’

Then calling her children one by one, she charged  
 them, saying, ‘ Fear God, dwell in love one with  
 ‘ another, and be sure obey your father ;’ then bles-  
 sing them in the name of the Lord, committing  
 them all unto him. When she parted with her young-  
 est babe, she kissed her, and said, ‘ They tell me,  
 ‘ that thou, poor lamb, wilt have the greatest loss of  
 ‘ me ; yet as I have cast all my care for you upon  
 ‘ the Lord, I am easy, and leave you to his pro-  
 ‘ tection and divine providence, who gave you all  
 ‘ to me, who never fails those that trust in him,  
 ‘ being a tender father, both to the fatherless and  
 ‘ motherless children.’

To her eldest son John, she farther added, ‘ I  
 ‘ have been a tender mother to you, and now must  
 ‘ leave you ; and therefore, dear child, observe the  
 ‘ counsel and advice of thy dying mother, write  
 ‘ them down, and imprint them in thy mind ; First,  
 ‘ I charge thee to fear and remember God thy Cre-  
 ‘ ator in the days of thy youth ; refrain all evil  
 ‘ com-



‘ company ; be sober and attentive to all good coun-  
 ‘ sel ; let not thy mind go a roving after foolish  
 ‘ toys, do nothing but what is good and commend-  
 ‘ able, and then thou wilt not need to make any  
 ‘ excuse, or lie ; for a lying tongue is an abomi-  
 ‘ nation to the Lord : read, and remember what  
 ‘ wise Solomon saith will be the portion of such as  
 ‘ despise or neglect the good counsel of father or  
 ‘ mother, and thereby do evil in breaking God’s  
 ‘ command, to obey father and mother : oh ! dear  
 ‘ child, consider of these things, and be wise : God  
 ‘ Almighty bless thee, and you all, and preserve you  
 ‘ out of all evil ; this is the one great thing that I  
 ‘ desire for you ; not to be great in the world, which  
 ‘ hurts many ; but to be great in virtue and god-  
 ‘ liness, which has the promise both of this world,  
 ‘ and that which is to come.’

‘ Then she lay still some time, desiring all might  
 leave the room, except Anna (her husband’s eldest  
 daughter) betwixt whom there had been a great  
 endearedness, and strong bond of love ; after some  
 time her father coming into the room again, and  
 hearing her and her daughter Anna in discourse, sat  
 down, and heard her say to Anna, ‘ that she left  
 ‘ her as a mother to her motherless children, de-  
 ‘ siring her to call to mind how she, and her two  
 ‘ younger sisters, by providence fell under her care  
 ‘ when very young, and how she had faithfully dis-  
 ‘ charged her trust in tender care over them, and  
 ‘ she desired no better for her’s, than she had done  
 ‘ for them, when they could not do for themselves.’  
 Anna then tenderly telling her mother, ‘ She hoped  
 ‘ that they would want nothing that was in her  
 ‘ power to do for them, she being sensible of the  
 ‘ strong obligation of duty she was under.’ After  
 some time she said, ‘ What a comfort and joy it is  
 ‘ to be so near the end of this troublesome world.’

She

She was always glad of friends company in visits, and little meetings, which at several times were kept in her chamber, which, she said, 'were to her great refreshment;' the last of which was the evening before she died; after which, she said, 'This is like to be the last.' And next morning said, 'This night, and a little part of next day, will finish here.' That night she had very sharp pangs, hard for her dear father and others to hear, and an exercise (or concern) came upon his spirit, to pray to the Lord for her; and the Lord was pleased to hear the supplication that was put up; so that she had no more such sharp pangs, and finished her course here on the 15th of the seventh month, 1707; and it is not doubted but she is at rest with the Lord.

She was decently interred in her husband's burying-place at Eldworth, on the 17th, being her birthday, and also her marriage-day, which, had she lived to, her age would have been 38 years.

The loss of her was greatly lamented, not only by her relations and friends, but neighbours, both poor and rich; her loving, innocent, and wise conduct and deportment having gained her great respect amongst persons of all sorts that knew her. Oh! that many in observing and following her pious example, may be stirred up more and more to seek after virtue and godliness, and thereby purchase to themselves a good name, as she has done, through love and obedience to the Lord Jesus Christ, is the chief design in publishing these lines.

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**S**AMUEL HUNT, of Nottingham, a minister of Christ, and a faithful servant in his church, who laboured and travelled for the good of souls, was taken ill at London about the eighth month, 1707, at

at the house of Thomas Huttson in George-Yard, Lombard-street, and being apprehensive of his death, he said, ‘ I have laboured faithfully in the service of  
 ‘ the Lord : I am not afraid to die, for all will be  
 ‘ well with me.’ And further said, ‘ Dear Lord,  
 ‘ thou knowest I love thee and thy truth, and have  
 ‘ never thought much to spend, and be spent for  
 ‘ thee ; and if my time be come to leave this trou-  
 ‘ blefome world, I am willing.’

He said to Thomas Huttson and his wife, ‘ Our  
 ‘ first acquaintance together was in the love of God,  
 ‘ and in that let us live and abide, and in that shall  
 ‘ we part one from another.’

About twelve hours before his departure, several friends visiting him, although he was very weak in body, and his distemper sharp and strong upon him, yet he was raised in spirit, and filled with the love of Christ, insomuch that he uttered many sweet expressions, and precious sayings, and such a stream of love and life attended him, that the hearts of all friends there present were melted. He was heard to say something of the man-made ministers, but spoke so low it could not be understood, until he was somewhat more strengthened, and his voice raised, then he spoke audibly, and said, ‘ Away with this chaffy  
 ‘ nature, it is fit for nothing, but to be driven before  
 ‘ the wind ; the sound of the instrument is but empty,  
 ‘ except the matter proceed from the pure spring of  
 ‘ immortal life.’ Then being silent, and retired in mind for some time, he broke forth, saying, O sweet  
 ‘ composure of mind ! Who is here ? who is here ?  
 ‘ The beloved of my soul, the chiefest of ten thou-  
 ‘ sands ! Dear Lord, I will not let thee go ! O thy  
 ‘ love is sweet and precious ! O that we may live  
 ‘ in thee, and dwell in thee, thou pure ocean and  
 ‘ divine fountain of eternal sweetness ! who can  
 ‘ with-hold praising thee, thou living God ! Oh !  
 ‘ we will bless thy name, praises, honour, and glory,

‘ be given to thee, through Jesus Christ, for ever  
 ‘ and for evermore.’

When friends were taking leave of him, he said,  
 ‘ Dear friends, farewell ; all is well, all is well ; and  
 ‘ if we love one another, and love the Lord, and  
 ‘ love his truth, all will be well. He departed on  
 the 3d of the ninth month, 1707, aged 41 years.

But before his departure, he dictated the following  
 letter to his son.

‘ Son SAMUEL,

‘ FIRST, learn to live in the love and fear of  
 ‘ God ; and if thou meetest with any disappoint-  
 ‘ ment, thou mayest apply thyself to him the more  
 ‘ freely for assistance, it being thy father’s daily prac-  
 ‘ tice, in what exercises he has met with in this  
 ‘ world ; and be truly honest, both towards God and  
 ‘ man ; always labouring in thy own mind to con-  
 ‘ tradict any thing that may be otherwise. I re-  
 ‘ commend this practice, privately to go into thy  
 ‘ chamber twice a day, to wait upon the Lord for  
 ‘ counsel and instruction in all things.

‘ And it is thy father’s desire that thou mayest be  
 ‘ loving and dutiful unto thy mother, and loving  
 ‘ and kind to thy wife.’

**N**ICHOLAS GATES, late of Alton in Hamp-  
 shire, son of William Gates ; from the time  
 he understood there was a God that made the world,  
 and all things therein, was desirous to have the true  
 knowledge of him ; and in his childhood took great  
 delight in reading the holy Scriptures, and in hearing  
 the best reformed ministers ; he gave himself also to  
 private

private praying to the Lord, until on a time in his chamber kneeling down by his bed side, in order to utter words, he was stopped, and it was said to him in his heart, as he declared and believed, by the Lord, ‘Thou needest not utter words, for I know thy heart and soul’s desire.’ So he remained kneeling a while, but uttered no words.

About the age of 21 years, he came to join with the people in scorn called Quakers, and was rejected by his father, and became an alien to his father’s house; though he loved his father dearly, the Lord was more to him than his father; the Lord fitted him for his service, and gave him a gift of the ministry, and sent him forth freely to preach the gospel of the grace of God, making him an experimental witness of the sufficiency thereof, and therein he laboured in divers parts of England, to invite all to receive and come under its teachings. And by the power and grace of God he was supported under all the trials and exercises, stonings, reproachings, imprisonments, and spoiling of goods he met with for the truth’s sake, and his testimony thereto. He was exemplary in his family, and among all where he travelled preached sound doctrine, lived a holy life, was just in his dealing, diligent in his calling, a tender husband, a loving father, a kind friend, a good neighbour, delighted in hospitality, sought unity, and laboured to preserve it in the bond of peace; was diligent in attending meetings, both first-days and other days, and in the service of quarterly and monthly-meetings, and in taking care of the poor, and was greatly blessed of God. This servant of Christ being taken ill the 10th of the tenth month, 1707, the first thing he expressed his care for was the church, and to have friends preserved in unity, saying, ‘He was well satisfied with the Lord’s dealing with him: he hath been a good God unto me all along, and hath let me live to a good old age, and  
I 2 ‘been

' been my support from time to time, and so in this  
 ' present exercise.' Another time he said, ' My  
 ' days are expiring apace ; but I have lived to see  
 ' the goodness of the Lord in the land of the living.'  
 Then expressed his love to his wife in a very affectionate manner, and prayed to the Lord that ' He  
 ' would bless and preserve her and his children to  
 ' the end, desiring they might live together in love,  
 ' and watch over one another therein ;' and said,  
 ' he did not know, that if he had his time to live  
 ' over again, that he could die better, having the evi-  
 ' dence in himself of " well done ;" yet, if the Lord  
 ' did see fit to restore him, and he could be an in-  
 ' strument to gain more souls to God, he could  
 ' be glad ;' for that was his great joy, when he  
 considered how he had spent his time in the Lord's  
 service. This honest, zealous old man, gave good  
 advice to many that came to see him, laying a charge  
 upon such friends who had children, to ' keep their  
 ' children to the plain language, and to bring them  
 ' up in the fear and admonition of the Lord ;' admonishing his own children to do so by their children, and to ' ask them questions for opening their  
 ' understanding, that they might know what God  
 ' is, and where he is to be found, and do thus while  
 ' they are young and tender ;' and said, ' Oh ! that  
 ' men, especially young men, did know the comfort  
 ' of living a sober life.' A neighbour coming to  
 visit him, asked him how he did ; He replied,  
 ' Weak, and am going apace out of this trouble-  
 ' some world, to a place where there is neither sor-  
 ' row nor trouble ;' after this, he said, ' Friends  
 ' were formerly known by their fewness of words,  
 ' and keeping to their words in their dealings.' He  
 often desired friends to ' keep to plainness both in  
 ' habit and speech,' warning his daughter Deborah  
 present, and his wife, to ' watch over her children,  
 ' to keep them out of pride,' saying, ' there is scarce-  
 ' a worse

‘ a worfe weed than pride :’ and a while before he died, faid, ‘ The door of entrance is open into the ‘ kingdom ;’ into which it is not doubted but he is entered. He departed the 21<sup>st</sup> of the tenth month, 1707.

Aged about	74	} years.
Convinced about	52	

And was buried on the 24<sup>th</sup> in friends burying-ground at Alton, after a folemn meeting of many friends and others.

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**T**HOMAS CAMM, of Camfgill, in the county of Westmoreland, was born in the year 1641, of religious parents, and well educated from his childhood. He was inclined to be religious, and fought after the best things, delighted in the company of the most ferious sort of people ; and in his tender years the Lord was pleased to vifit him with the light of the Dayspring from on high, and thereby convinced him of his blessed and unchangeable truth ; and after fome time called him forth into the work of the miniftry. Being thus vifited and called of God, he counted nothing too near or dear to part with for truth’s fake ; but left all to follow the Lord, and with his whole ftrength and fubftance was given up to ferve him. And the Lord, who had called him to fuch a great and glorious work, as to preach the everlafting gospel, did fitly qualify him for the fame, pouring forth upon him of his holy Spirit, and enduing him with divine wifdom, whereby he was made an able preacher of the word of life to many, and could divide it aright, according to the ftates of the people.

He was diligent and laborious in the work of the Lord in many parts of this nation, and was made instrumental to convince and establish many in the way of truth; his doctrine was sound, and his delivery powerful; and though his testimony was not with the enticing words of mens wisdom, yet it was in the demonstration of that divine power, which reached the witness of God in the hearts of the hearers.

Great and many were the sufferings he met with, and went through, of many kinds, as imprisonments, spoiling of goods, mockings and scoffings from those without, and suffering among false brethren: in all which he stood firm and faithful in his testimony for truth, approving himself a true follower of Jesus Christ, suffering joyfully for his name's sake, who had counted him worthy, not only to believe, but to suffer for him. And as he was a man wonderfully endued with divine wisdom, so he was a man of great humility, very much labouring for love and unity amongst brethren; and where any thing appeared, tending to a breach of it, he always used his utmost endeavours to put a stop thereto, approving himself to be a man of peace, and always laboured for it, both in the church, and amongst all sorts of people. He was a nursing-father to many, encouraging every thing that was good in the least child, but very zealous against every appearance of evil; especially against that which in any wise tended to the laying waste of that testimony which the Lord required his people to bear, being zealously concerned to keep his testimony clear in every branch of it: and as he was a man well qualified for discipline, so he laboured much to promote it, for the encouragement of them that were weak, and to bring to judgment those that were loose, and would let their testimony fall. He was zealous against that antichristian yoke of tithes; and though he



he suffered much on that account, yet he stood faithful to the last, and rejoiced in his sufferings upon that, and all other accounts for truth's sake.

In the latter part of his time he was attended with much bodily weakness, which through many hard labours, travels, and sufferings, was come upon him; yet such was his zeal for truth, and love for the friends of it, that he was willing to spend his time and strength for and in the service of truth.

On the 17th of the eleventh month, 1707, having been, in the love of God, to visit several meetings in the northern parts of Lancashire, Westmoreland, and the west of Yorkshire, he returned to his son John Moor's at Eldworth, and that very day it pleased the Lord, by a gentle hand (as he called it) to bring his old distemper of stone and gravel upon him; but after some few days it grew more violent and hard upon him. He bore it with much patience, and continued in a weakly distempered state of body for five or six weeks, taking but very little natural food, nor getting much sleep or rest at nights; yet could walk up and down his chamber, and was always pretty cheerful, and freely resigned unto the will of God, often saying, 'I neither desire to live nor to die, but am well content, however it shall please the Lord to order it;' farther saying, 'If the Lord see meet, or have yet any farther service for me to do, it is easy with him to raise me up again; but his will be done, I am very well content, I bless the Lord.'

Near the conclusion of his days, he said, 'I have great peace and satisfaction, in that I have done the will of God; I do not know I have much more to do, the time of my departure seems to draw nigh; but I am well satisfied, I bless the Lord, I can say with the apostle, "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

“ a crown of righteousness, which the Lord the  
 “ righteous judge shall give me at that day, and  
 “ not to me only, but to them also that love his  
 “ appearing.”

One day, he being sitting alone in his chamber, his son came and sat down by him, and asked him how he did; He answered, ‘ I am but weakly of body, but strong in the inner man, blessed be the Lord, who hath been my support and strength hitherto. I have been pondering in my mind, and meditating of the wonderful and unspeakable mercies and lovingkindnesses of God, to me extended all my life long, even to this very day; that I, such a poor weak creature, should be enabled to hold out, and go through those many trials, travels, sufferings and exercises, both inward and outward, of various kinds, that have fallen to my lot, it has indeed been the Lord’s doings, who is and has been all along my buckler and my shield, he shall have the praise and the glory of all, for he alone is worthy of it, for ever and for evermore.’

His distemper continuing, so that there was little likelihood of his recovery, he gave plain and distinct directions concerning his burial, as one not much concerned at his approaching departure.

And being grown so weak he could not well go alone, without some support, one evening as he was walking over his chamber floor, leaning upon his son J. Moore’s arm, his legs trembled under him, which he observing, said, ‘ Dear John, when the pillars of the house begin to tremble, there is feeble work; but then blessed are they, who when this earthly tabernacle is ready to be dissolved, do assuredly know that they have a habitation eternal in the heavens, whose builder and maker the Lord is; of which, for my part, I bless the Lord I am well satisfied.’

About a week before he died, several of John Moore's children being in the room with him, he said to them, ' Now I think I must leave you : if the Lord had seen meet to have spared me a little longer, I might have been of service to you in counsel and advice ; but the Lord, the great and wise Counsellor, as you have your eye unto him above all things, will not be wanting to you in counsel ; I love you entirely, and the blessing of the Almighty rest upon you, if it be his will.'

He several times spoke concerning Esau ; one time he said, ' Esau's mount was in part consumed, and consuming, yet there were branches still remained ; the Lord lay it waste more and more.'

Another time he said, ' Faith and patience, hope and charity, are excellent virtues ; the Lord, if it be his will, endue his children and people more and more therewith.'

When he was grown so weak, that the getting his clothes on and off was somewhat difficult, he one time said to them about him, ' Dear children, you have a great deal of trouble and exercise about me, the Lord be your reward ; but you shall see a little time will put an end to all these troubles, and a happy end it will be for me, I doubt it not at all.'

John Moore's eldest daughter standing by him, he took her by the hand, and said, ' Dear Anna, the Lord will reward thee for thy care and pains about me ;' and seeing her affected with sorrow, he added, ' Death will not be said nay ; but it will be well with me, the enemy cannot touch me ; the Lord that hath been with me, and hath borne up my spirit through and over all the various exercises and trials of my time, he will be with me to the end, there is no doubt of it.'

One time being lying upon his bed, in a sweet and heavenly frame of mind and spirit, he said, ' I have served the Lord in sincerity, with all my heart,

‘ heart, and with all my soul, and with all my  
‘ strength, hallelujah, hallelujah, hallelujah.’

And so went on praising and magnifying the Lord,  
to the tendering the hearts of all present. After-  
wards he said to his son, and some others being with  
him, ‘ Bear me record, I die in perfect unity with  
‘ the brethren; my love is as firm and true as ever  
‘ in our Lord Jesus Christ, the author of our sal-  
‘ vation.’

When grown very weak, being asked how he  
did; he would say, ‘ Weak of body, but strong  
‘ in the Lord:’ saying also, ‘ in Abraham’s bosom  
‘ there is sweet repose.’ Seeming to be faint, John  
Moore gave him a little wine to sup, thinking  
it might refresh him, but his stomach could not  
bear it; then looking at him, he said, ‘ Dear John,  
‘ thou see’st these things will not do; but one cup  
‘ of new wine in the heavenly kingdom with my  
‘ dear and blessed Lord and Saviour Jesus Christ,  
‘ will make up all.’

His strength decaying very fast, he for the most  
part lay still and quiet, as one waiting for his disso-  
lution, not saying much, unless when spoken to,  
and then would answer very sensibly to what he was  
asked.

On the day he died, he was desirous to be helped  
up out of his bed; and when it was effected with  
some difficulty, they set him on the bed side, and  
after a while looking about him, he saw J. Moore’s  
youngest child, being betwixt two and three years  
old, standing before him a little way off, and he  
beckened with his hand that she might come to him,  
and with a little help he set her upon his knees, and  
affectionately kissing her, he said, ‘ God Almighty  
‘ bless thee; the God of Abraham, of Isaac, and of  
‘ Jacob, bless thee and make thee happy, if it be  
‘ his will.’ After a time desiring to lie down upon  
his bed, he was perceived to weaken very fast; he  
lay

lay still and quiet, and in about six hours departed this life without sigh or groan, as one falling into a deep sleep, on the 13th day of the first month, 1707-8, aged near 67 years.

Thus having fought the good fight, and finished his course well, he laid down his head in peace with the Lord, and is freed from all his sufferings, sorrows and afflictions here, and entered no doubt into the kingdom of eternal glory, for ever to live and magnify and praise the great God, world without end. On the 15th of the same month, his body was removed from Eldworth to his own late dwelling-house at Camsgill in Westmoreland, and on the 16th was carried in a solemn manner to friends burying-place at Park-end in Preston-Patrick (about a mile) accompanied by several hundreds of people. The corpse being interred, all, or most that were present, drew into the meetinghouse, and had a precious edifying season together, the powerful presence of the Lord, in an eminent manner, overshadowing the assembly, to the tendering and affecting many hearts. And divers living testimonies were then borne, to the sufficiency of that universal principle of divine light and grace, which is given to be a teacher and a leader unto all mankind, and is become the teacher and leader of all those that are willing to be taught and led by it: but it is, and will be, the condemnation of all those that are disobedient to, and rebel against it, whilst they continue in that state. Also divers testimonies were borne concerning this our dear friend, as to his faithfulness, care, and labour of love in serving of God's heritage; as also with respect to the many trials, travels, and deep exercises that he had gone through in his day and time upon truth's account; all which he was enabled to perform by the power and assistance of the divine grace, and holy Spirit of God, by and through which he was what he was,  
and

and to which alone, and not to him (as man) the praise and glory of all was attributed. So friends having cleared themselves of what was upon their minds, the meeting broke up, and friends parted with hearts deeply affected, and filled with the love and goodness of God, which had been plentifully shed abroad amongst them that day, praises, honour, and glory over all, be given unto God, and to the Lamb, who sits with him upon the throne, who is worthy for ever, and for evermore. Amen.

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**R**ICHARD DAVIS, of Cloddiecochion in Montgomeryshire, was convinced of the blessed truth about the year 1657, and being faithful unto the Lord, through the power of it, was made a minister of the word of life, and concerned freely to preach the gospel of salvation. He was endued with spiritual gifts, and serviceable in the exercise thereof in the churches of Christ, both with respect to his sound doctrine, and exemplary conversation, and diligence to serve the widow and fatherless. His last sickness was but short, for he was taken ill on the sixth day of the week, and died on the first day of the next following. Some friends of Dolobran meeting coming to see him, they had a meeting with him in his bed chamber, and he desired them to pray to the Lord that he might have an easy passage, saying, 'The fervent prayer of the righteous the Lord would have a regard unto.' His pain continuing upon him, the next day, being the 22d of the first month, 1708, about the ninth hour in the morning, he departed this life, and had an easy passage, as it were in a sleep, having often said, 'he must sleep his long sleep.' On the 25th his body was accompanied by a considerable number of friends,

friends, and other people, to the burying-place near his own house, and there decently interred, and no doubt but his soul is at rest with the Lord.

Aged 73  
 A minister about 45 } years.

Some account of his life, written by himself, is published in 12mo. and a third edition of it in 1771, which contains a relation of the spreading of truth in Wales.

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**S**ARAH GODFRY, wife of Benjamin Godfry, of Chipin, near Buntingford, in the county of Hertford, daughter of George and Sarah Robins, of Sandon in the said county, was one that loved truth in her young years, and with a tender heart did seek the Lord often, both in and out of meetings, and was very watchful over her words, lest she should offend the Lord, or be an evil example to others. She was obedient to her parents, and tender to her brothers and sisters, and would give them good advice. After she was married and had children, she was also concerned for them; she desired a meeting at her house for the good of her neighbours, at the conclusion of which she spake with a loud voice, and said, 'Ever blessed and praised be the name of the Lord for this opportunity,' which much affected the people, knowing her great weakness: she also expressed her willingness to die, and leave husband and children, to go to the Lord; and then she said, 'Blessed, praised, honoured, magnified, and glorified be thy name, thou art worthy of all blessing, praise, glory and honour, for thou art a merciful God;' and after this manner she lay praising the Lord for some time.

VOL. II. K A neighbour

## NO PIETY PROMOTED.

A neighbour coming in, that was not called a Quaker, seeing her in such a heavenly frame, spoke with tears, 'She will not leave her fellow behind her, she will reap the fruit of her doings, joy unspeakable, and full of glory; what a mercy,' adds the neighbour, 'it is, the Lord lays no more upon her, than he gives her patience to bear:' she answered, 'The Lord is very good to me, what a great mercy it is, that I am so willing to die, what a comfort it is, to what it would be, if I was in great distress.—I feel no condemnation.' She said to her mother as she sat in her chair, 'I think I am going, and that I feel great peace;' and her mother seeing her in a quiet comfortable condition, sat a while very still, and afterwards she said, 'Lord, Lord, receive my soul,' and so departed like a lamb, in about a quarter of an hour.

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**M**ARIABELLA FARMBOROUGH, wife of Thomas Farmborough, was convinced of the blessed truth about the year 1670, at a meeting of friends, when they met in the streets, being kept out of their meetinghouses; though for many years before she was inclined to hear such as she believed preached and declared, through their own experience, what the Lord had done for them, and in them.

After her conviction she received a testimony, for the sake whereof she suffered divers imprisonments in Newgate, the Counter, and Bridewell in London, and also in Newgate and Bridewell in the city of Bristol.

She was a serviceable woman, and was instrumental in the hand of the Lord, by the testimony he gave her to bear for his name and truth, to turn people from darkness to light.

She



She was remarkable for going early to meetings, and used to say, 'She loved to be one of the two or three early at meetings;' and though in her old age she was afflicted with lameness and weakness of body, yet she was loth to miss meetings, though she could not go without help; and when she came from thence would say, 'She found herself much better than when she went.'

She lived an innocent life, and was very serviceable with our dear friend Mary Elson, and other ancient friends, in visiting friends, and encouraging them to their duty, in going to meetings for worship, and also to those appointed for taking care of the poor and distressed.

A little time before her departure she said, 'Her day's work was done,' and that she could say, 'she had not overdone, neither left undone, what God required of her, according to the best of her knowledge.' She quietly departed this life the 3d of the first month, 1708, in the eighty-third year of her age.

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**J**OHN TAYLOR was born at Sillath in Abbeyholme, in the county of Cumberland, in the year 1654, of honest parents.

In the year 1674, the 20th year of his age, he was convinced of the blessed truth, by the testimony of John Graves and gladly received the same in the love of it, and continued waiting upon the Lord in silence, the space of three years, and then it pleased the Lord to open his mouth, to bear a testimony to the truth, in which he was very serviceable, both among friends and others at home, and also in Scotland, where he travelled three or four times, and had good service. He bore a faithful testimony for the Lord; was sound in doctrine, and of a good understanding in discipline,

whereby he became very serviceable in monthly and quarterly-meetings. He was a sincere hearted man, and his behaviour such, that he had an influence upon all sorts of people, for his good deportment, and meek and quiet spirit. He met with many trials of divers sorts, and yet was preserved in a meek and even temper; he suffered much upon the account of tithes, which he bore with great patience, and was never known to murmur.

In the year 1708, in the fourth month, he was visited with sickness, in which time he gave good advice to many that came to see him, both friends and others; and being restored to a measure of health, he visited friends in Yorkshire, where he had good service for the Lord, and returned in great peace. About a month after, he was taken sick again, of which he died; and in the time of his sickness, he was preserved in a sweet frame of spirit, and had the evidence, that he should have a mansion in the Lord's house, saying, 'I feel the spirit of the Lord coming down upon me, to change me from mortality to immortality;' he desired the Lord 'would make his passage easy,' which was granted him.

Aged about	54	} years.
Convinced	34	
A minister about	31	

He died the 8th of the first month, 1708-9, and was buried at Abbeyholme, his corpse being accompanied by many friends and others.

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**J**OHN PETERS, of the parish of Minver, in the county of Cornwall, about the 26th year of his age, received the knowledge of the truth, and joined  
in

in profession with the people called Quakers, and being faithful unto the Lord, he called him into the ministry of the word of life, in which he was diligently exercised for many years, and laboured in the work of the gospel of Christ faithfully to the end of his days; being also a good example in his life and conversation, and careful so to walk, that the ministry might not be blamed in any thing by him. He travelled much, not only in the county where he lived, but frequently in the south and western counties of England, and some parts of Wales; and as he was well known, he was well received by the faithful.

When he thought he was near expiring, he got himself raised in his bed, and said, 'It is the Lord's great mercy, who in the midst of the pains and anguish that attend our bodies, gives us resignation of mind to his divine will. This may be soon spoken of, but it is sweet to come to the living experience of it, and God hath mercifully given me this resignation and quietness of mind, in which I have peace, notwithstanding the weakness and pains I lie under.'

Then observing some young people about his bed, he counselled them to 'keep low in the fear of the Lord, not to seek to themselves great things, nor to post after the riches of this world; though a moderate care, within the bounds of truth was allowable;' but he spoke against extending our desires that way, to the forgetting the work of religion, and the preparation for our latter end; for, said he, 'A little with God's blessing will suffice,' and sweetly enlarged on the benefit of his blessing, adding, 'In my young years I had a belief raised in me, that if I lived in the fear of God, I nor mine should never want: and it hath been all along confirmed to me.' And farther said, 'My heart is full of the love of God, and the sting of death is taken away; it would indeed be sad, at such a season of a languishing body, to have a load of sin on the soul.'

Many other seasonable counsels he then gave, that are not noted. Another day, he said to friends present, 'We have cause to be thankful unto God for making known to us his truth; I am satisfied, that the way the Lord hath brought us into, is the way of truth.' He spoke of the necessity of living in obedience to it, that it might be 'a cross to our wills, and bridle to our tongues, and a stay to our minds.' He also said, 'Wait for wisdom and direction from the Lord, to enable to services he may require,' saying, 'that the strength of man's parts was not sufficient to do the Lord's work, and counselled, that love might be the principal motive in all publick concerns, and therein to rebuke, to exhort, and to counsel; and if in those labours, we meet with cross and peevish spirited people, that care might be, not to suffer the same spirit to sway us, but to overcome the evil with good,' saying, 'I have nothing in appearance but death before me, but am well satisfied, however the Lord deals with me, for,' said he, 'I am sound in mind, through the Lord's mercy, and have abundance of ease; I am not afraid to die, the sting of death is taken away;' for which he praised the Lord. Some of his relations being desirous he should try another doctor, he said, 'Be quiet, be still, if the Lord see meet to lengthen my days, he can soon heal my malady; if otherwise, I am content; it is no small comfort to me, that I did not hearken to the persuasions of some that would have me go from one doctor to another; my confidence is in him, who is the alone physician of value. If the Lord hath any farther work or service for me to do, he can heal me, if not, I have done with this world.'

When near his end, he said to his wife, (as he had often) 'Mourn not for me when I am gone; I am waiting for my change, desiring to be dissolved; death is not fearful, the sting is taken away.' He often cried to the Lord for a blessing on his son, whom  
 God

God had left him of ten children, and said, ‘ I desired  
 ‘ before ever God gave me children, they might ra-  
 ‘ ther be taken off in the innocency of their days,  
 ‘ than live to dishonour him.’ So in the fear and  
 favour of God, he departed this life the 11th of the  
 seventh month, 1708.

Aged about 63	} years.
Convinced about 37	
A minister about 25	

A Narrative of his Life is published in small 12mo.

He was also prisoner several years for his testimony  
 against tithes, and for refusing to swear, in obedience  
 to Christ’s command.

His body was interred the 13th of the said seventh  
 month, in friends burying-ground at Minver, being  
 attended thither by a numerous company of friends,  
 relations, and neighbours; and sundry testimonies were  
 borne after, to the light, life, and virtue, wherewith  
 God had beautified our friend, while he abode amongst  
 us; as also to the necessity of holiness and obedience,  
 that those that succeed him might come to die the  
 death of the righteous, and that their latter end might  
 be like unto his.



**G**EORGE NEWLAND, son of George and  
 Susannah Newland, of the city of Dublin, was  
 an orderly and dutiful child, and fought the Lord in  
 his young and tender years, and when he was drawn  
 or persuaded by his schoolfellows to be wild, he af-  
 terwards was under such trouble in himself, that he  
 would weep and mourn in the night season. When  
 about ten years of age, he desired he might be sent  
 into

into the country, to be retired from his companions in the city. In a while his parents sent him into England, and boarded him at Eleanor Haydock's, widow, and he went to school to Gilbert Thompson, at Sankey in Lancashire.

About the age of 11 or 12 years, the Lord concerned him to give testimony unto the truth, calling him into the ministry, in which he was faithful, and travelled in the exercise of that gift the Lord had bestowed upon him, in the provinces of Leinster, Ulster, and Munster, in Ireland; and being endued with a good understanding, he was not rash to utter words, without the help or motion of God's spirit, so that his testimony and ministry was not only instructing, but edifying; and being an innocent youth, he was beloved of faithful friends, because of his exemplary conversation, which was according to the holy doctrine of our Lord Jesus Christ.

Between the age of 18 and 19 years, he was visited with a lingering sickness; his mother asked him after some time, whether he thought he should recover; to which he then answered, 'He did not know, but if it was the Lord's will, he had rather die than live;' but said, 'he durst not desire it,' adding, 'although his time had been short in the world, he had gone through a great deal of exercise and trouble, that none knew but the Lord alone.' Another time he said to his mother, 'I have felt more of the Lord's love to me since I was sick, in a wonderful manner, than ever before. I strove to serve the Lord in my health, and now I reap the benefit of it, I can look forward, and that is a mercy.' Being frequently comforted in spirit, and filled with the love of God, he would say, 'Oh! if the earnest be so precious, what will the fullness be?' And when weak in body, he was strengthened in spirit, and enlarged to praise and magnify the Lord; he was likewise opened to give good counsel and advice to his brother

brother Isaac, taking him by the hand and kissing him, he said, 'I love thee dearly! be sure thou fear and serve the Lord, and be obedient to thy parents; for though thou be young and strong now, yet thou knowest not how few thy days may be: I speak to thee in love, remember my dying words when I am gone; and that it will be enough in a dying condition, to bear the pain and affliction of body, without having a troubled conscience;' therefore encouraged him to well-doing. Much more was spoken by him to his sister Elizabeth, whom he called also, and kissed her, and tenderly recommended her to 'love and fear the Lord, and be dutiful to her parents.' To his sister Lydia he said, 'He hoped she would be an honest woman,' and added, 'In my health, when I went to bed, I did meditate and think upon the Lord, and now in my sickness I find the benefit thereof.' Then acknowledging the love and care of his parents towards him, said, 'If I live, I can never make you amends for your trouble and care over me.' A few days before his death, he said unto his mother, 'I love thee dearly; I hope the Lord will reward thee for all thy trouble and care over me, and I hope we shall meet shortly, where we shall never part again.' And some hours before his departure, being overcome with the goodness of God, he was enabled to praise and celebrate his name, saying, 'How good, Lord, art thou to me! and I am not worthy of the least of thy mercies and favours.' He continued to praise the Lord in such a manner, that all that were in the room were reached and affected, by the power of God that attended him; and his uncle John, who was come to take leave of him, seeing him in this condition, yet near dying, said, 'He would not leave him till he saw him in his grave;' for he was tendered to see him in such a frame of mind; and though not a frequenter of the meetings of the people called Quakers, said, 'He was satisfied  
this

‘ this youth was going to his heavenly rest.’ That night he was earnest with his mother, to ‘ lie down and get some rest;’ but after a little while called for her again, and said, ‘ My dear mother, take it patiently, for thou mayest rejoice that I am going.’ He desired all to be quiet and still, being sensible his change was near, and soon departed this life like an innocent lamb, on the 24<sup>th</sup> of the eighth month, 1708, and was buried the 26<sup>th</sup>, in friends burying-place near Dolphin’s Barn, being accompanied to the grave by many friends and neighbours.

Aged near 19 }  
A minister about 6 } years.

This testimony was given by his friends in Dublin concerning him, which I thought meet here to insert.

‘ IT pleased the Lord to favour this youth with a gracious visitation, even in his childhood, and so to prepare him for his service, whereunto he appointed him, that there appeared deep impresson of a concerned mind, for the good and eternal well-being of his soul; and as he grew in years, he grew in grace, and in the knowledge of God, and his Son the Lord Jesus Christ; so that the Lord was pleased to put him into the ministry, although young, he being sensible of the appearance of the Son of God in his heart, did deliver his testimony with a good understanding, not being forward or rash to utter words, but waited for that which is the fountain of all true ministry, viz. the help of the spirit of God, that enables God’s ministers to speak to the instructing, and building up of one another in the love of God; and this being the concern of this innocent youth, made him to be beloved of faithful friends  
‘ that



that knew him ; and the more, because his conver-  
 sation agreed with his doctrine. He went abroad  
 sometimes to visit friends in the province of Leinster,  
 and was also in Ulster and Munster provinces, and  
 friends had generally a love and respect for him ;  
 and there would commonly be great meetings where  
 he was, both friends and others admiring the Lord's  
 dealings with him, in his tender years, being but  
 about 12 years old, when his mouth was first open-  
 ed in meetings, in a testimony for God. We have  
 a great loss of him, he being such a good example  
 to our youth, both in that, and also in his conversa-  
 tion ; too few being willing to follow him in that  
 true nearness of walking with God, as he did ; but  
 love liberty to the flesh and will, that works not the  
 righteousness of God, but brings trouble and grief  
 on those that are concerned for the well-being of  
 their immortal souls. His behaviour was more like  
 a man of gray hairs, than one not attained to 19  
 years. He was not desirous of long life in this  
 world, as he used to express sometimes ; but rather  
 that he might do his day's work, being ready and  
 prepared, when the Lord was pleased to call him  
 hence, to have a portion in God's kingdom, of that  
 life and peace that is everlasting. And when he  
 was visited with the sickness of which he died, which  
 continued on him about a quarter of a year, he bore  
 it with much patience and resignation to the will  
 of God, and very cheerfully, which was comfort-  
 able both to his parents and friends that visited  
 him in the time of his illness.

Before his departure, he was concerned to ad-  
 vise his brother and sister to fear and love God, and  
 be dutiful to their parents, &c. Though it is our loss  
 to have such a one taken from us, we believe it is  
 his gain, to be removed from where trouble and  
 temptations

‘ temptations attend, to where the wicked cease from  
 ‘ troubling, and the weary are at rest.

‘ From our meeting in Dublin, the 19th of the  
 ‘ second month, 1709.

‘ Signed in behalf of the said meeting, by

‘ AMOS STRATTELL,  
 ‘ RICHARD SEALEY,  
 ‘ GEORGE ROOK.’

**S**AMUEL WATSON, of Night Stanford, in Yorkshire, was early convinced of the blessed truth, as professed by the people called Quakers, and being faithful unto the Lord, was fitted for the ministry of the word of life, and called to preach the gospel of peace, and labour in the service of God, for the good of souls, for many years, and the Lord was with him, and he was kept in a sweet sense and feeling of the life and power of the truth to the end: though in his latter time he had a long season of bodily weakness, yet he would often express, not only the goodness of God to him since the time of his first conviction, but also was frequent in giving advice to those that visited him, saying, ‘ Keep in the pure fear of  
 ‘ God, it is as a fountain of life, from whence all our  
 ‘ comforts come, and it is that which makes people  
 ‘ honourable, both in their youth and old age.’

He died at Chester, and was buried there the 24th of the ninth month, 1708, aged about 88 years.

MARGARET

**M**MARGARET DIAMON, wife of Richard Diamon, of London, merchant, and daughter of captain John Groves, of the parish of Bermondsey in Surry, was educated among the people called Quakers, in which she continued to her end. In the latter part of her time she was visited with sickness and great pain, yet retained her love to the Lord, his truth, and people, and her faith and hope in God, as appeared by what she said to her husband one morning, viz. ‘Oh my dear! I have had a very wearisome night, and no rest, but the Lord I believe will satisfy my poor soul, it is that I now wait for.’ And after this she desired her husband to call all her children, unto whom, when come, she said, ‘Be careful to keep near the Lord, and in plainness, that it may not be said to you, If your mother was alive, she would not suffer you to take this liberty.’ And when she had given them this charge, and tender advice on her dying bed, worthy to be remembered and observed, she desired her husband to send to her relations, and when they came, she in much love spake to them, which, it is hoped will be remembered by them, and her dying counsel taken. She took her leave of them in much sweetness, and afterwards said to her husband, ‘The Lord hath been very good to us, I desire we may walk worthy, a little time will finish here, and I am contented in the Lord’s will, and hope we shall meet together in heaven, my dear and tender husband.’ Another time she said, ‘The Lord hath often comforted me, and made my bed a bed of ease unto me; I have been wrapped up too much in outward enjoyments, now I am out of them, I have desired the Lord to search me thoroughly, that nothing may remain in me that is displeasing to him; my great care and desire unto the Lord hath been, that I

‘ may hold out unto the end ;’ her husband answered, ‘ The Lord hears thy unfeigned prayers ;’ she replied, ‘ If Daniel and Moses stood by me, and said it would be well with me, it would avail nothing, unless I have the witness in myself ;’ adding, ‘ he that hath been my support to this day, I do hope and believe will be with me unto the end ;’ she then lay still, but after said, ‘ Lord, I beseech thee, shorten this great work for thy mercies sake, for thy dear Son my Mediator’s sake, if it be thy blessed will, and support me through the valley of the shadow of death, that my faith fail not, but that an eye of faith may be kept open to look to thee. Lord, thou that commandest the winds and the raging waves of the sea to be still, and they obey thee, art able to make this sick bed a bed of ease. Lord, be with me, I beseech thee, and then no matter what becomes of this body, nor what I go through, for there will be an end to that. Lord, be with me this night, I beseech thee, for I am a poor weak creature ; therefore, O Lord, I beseech thee, support me, receive me into thy merciful arms, and lead me into the bride chamber, where I may for ever rest with thee.’

Then she took her husband by the hand, and earnestly intreated his heart might be to the Lord, and said, ‘ Leave off the cares of this life, and seek the Lord above all :’ so desiring all might be still, she lay down in a sweet state, desiring to be kept humble at Christ’s feet.

The day before she was taken speechless, she told her husband, ‘ her speech would be taken away,’ saying, ‘ for it is the twelfth hour, and the midnight cry, that the bridegroom was come ; I am satisfied, my lamp is ready trimmed ;’ and farther said, ‘ On ! Jacob’s God, and Israel’s king, thou art able to do all things, nothing is too hard for thee ; Lord grant that my passage may be quick  
, and

‘ and short, and rather that my tongue may cleave  
 ‘ to the roof of my mouth, than I should speak one  
 ‘ word to dishonour thee, Lord. Lord thou know-  
 ‘ est what a night of sorrow and exercise this hath  
 ‘ been to me ; but thou art able to do all things,  
 ‘ for if thou speak the word, it is done.’ Then  
 she said to her husband, ‘ Oh ! have thy heart to the  
 ‘ Lord for me, and speak to them thou knowest to  
 ‘ be honest good friends, to have their hearts to the  
 ‘ Lord for me ;’ then added, ‘ Lord, Lord, Lord,  
 ‘ thou art Jacob’s God, and Israel’s king, thou art  
 ‘ a shadow of a mighty rock in a weary land ; oh !  
 ‘ Sion, Sion, the city of saints solemnity, beauty,  
 ‘ the beauty of Holiness.’ She spoke no more, and  
 died some time after, in peace with God, it is not  
 doubted, and is in his paradise, for she was a vir-  
 tuous woman, a good wife, and tender mother, and  
 charitable.

She was born the 16th of the twelfth month, 1658,  
 and died the 1st of the tenth month, 1708, aged  
 about 50 years. Her corpse was carried to the  
 meetinghouse at Horshlydown, and from thence ac-  
 companied to the burying-ground belonging to the  
 same, by her relations and friends that loved her,  
 and lamented the loss of her.

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**JOSHUA HOLME**, son of Thomas Holme and  
 Jennet his wife, of Flookburgh in Cartmely,  
 Lancashire, was born in the year 1684, and edu-  
 cated in the way of truth professed by the people  
 called Quakers. In his childhood and tender years  
 he came to have some experience of the work of the  
 Lord in his soul ; and as he humbly waited upon  
 God in his holy fear, and was exercised in frequent  
 prayer unto him in his spirit, he increased in Chris-

tian experience, and being faithful to the discoveries of the holy Spirit, he was made more and more a partaker of his great love and goodness.

In the third month, 1709, he was taken with a fever, which for two weeks was pretty moderate, but afterwards grew more sharp; and as his bodily affliction increased, such was the assistance of the Spirit of God, that he grew more and more a partaker of its comforts, and influenced by this heavenly life, he uttered many favourable expressions, to the satisfaction and greatly tendering of the hearts of those present, though several of them were not of the same profession. ‘I have had many hard nights,’ said he, ‘but I have been comforted, for God hath appeared unto me above whatever I could think;’ with more words to this effect, for which he returned praises to the Lord.

The evening following he supplicated the Lord, saying, ‘O Saviour of souls! O Saviour of souls! have pity of my soul, for terrible, terrible, O Lord God, art thou to the wicked:’ — and continued supplicating the Lord for some time.

When his doctor told him, there was hope of life, but he might prepare for death, he replied, ‘I have done that long since.’ Some of his friends coming to visit him, he said to them, ‘When I was working with the apprentices and workmen in the shop, I was often under great exercise of mind, which occasioned me many times to walk into the garden and fields in the evening, and there to pour forth my supplications unto the Lord; and at such times I had a sense of the goodness of the Lord, which did strengthen me, and help me over the temptations of the enemy. I have kept also to my exercise in meetings, which is now my comfort; but what will become of those who do not keep to their exercise in meetings?’ And when he had given this relation, he said to them,

‘If

‘ If this be the last opportunity I should have with you, I am well satisfied;’ and so concluded in thankful acknowledgments to the Lord.

His mother said to him, ‘ I am afraid thou wilt die, and we are sorry to part with thee.’ He replied, ‘ Very like; so am I with you: but if it please God it must be so, do not murmur, for we must all be separated.’ Another time he said, ‘ What will become of those who go to meetings, and neglect their duty in waiting upon God in the meeting time, for many of our young people do not walk according to truth. Ah! it is heart-work that God accepts of; praises to God for ever.’ Adding, ‘ I think I may not live long; but I have taken heed to my ways, which is my own now.—I am sealed to the day of redemption; I am satisfied of it.’ After some time returning praises to God, he said, ‘ O Lord God, thou hast been bountiful to my soul; I have been low, tender and humble, and that is my comfort now; for I have that in my heart which doth burn against sin and wickedness.’

The day before he died, he spoke many excellent things for about an hour, which were not noted, except this saying, ‘ Be prepared, be prepared for your latter end;’ which had a sensible effect upon the persons present, as being serious advice from the mouth of a dying man, who had witnessed the greatest satisfaction of a sick bed, of being ready for his change, and assured of an eternal state of glory; without which assurance all must needs be in a dreadful apprehension of everlasting misery in their last moments here.

He died the 27th of the third month, 1709, and was buried the 29th, at the Height in Cartmel, aged 25 years.

**T**HOMAS WILSON, of Kendal, son of John and Elizabeth Wilson, of Coldbeck in Cumberland, was born in the year 1670, and educated by his parents in the way of truth. About the year 1701, the Lord raised him up in a publick testimony, which he faithfully bore by the ability given him of God, being truly concerned for Sion's welfare, that all who were convinced of the blessed truth, might grow in the enjoyment of it; that by the power thereof they might be enabled to stand in a trying day.

He travelled much in the service of truth, visiting friends in many parts. In the year 1702 he went in the work of the ministry into Northumberland and Scotland. In 1703, he laboured in the same work in Westmoreland, Yorkshire, Lancashire, and Cheshire. In 1704, he removed out of Cumberland to Kendal. In 1705, he went into Ireland to preach the gospel of peace, and in the south and west parts of England, travelling about eleven months. In 1706, he visited friends in Cumberland, Scotland, Northumberland, Durham, and some parts of Yorkshire. In 1707, he laboured in that service amongst friends in Lancashire, Cheshire, Worcestershire, Gloucestershire, Bristol, London, and several other parts of this nation. In 1708, he travelled again into Lancashire, Cheshire, Wales, Herefordshire, Gloucestershire, Bristol, Somersetshire, Devonshire and Cornwall, returning through Dorsetshire and Hampshire to London, and then homewards. In a few weeks after he got home, he began to be out of health, being about the 1st of the fourth month, 1709.

He bore his sickness with much patience, and desired to be quiet and inwardly retired, being wholly resigned unto the Lord, either to live or die. He was also very thankful to God for his heavenly visitation



tation in the time of bodily weakness, expressing himself thus: ‘ O Lord, in thy great love and mercy, ‘ thou hast given me victory over the enemy’s power, ‘ and by thy powerful hand bearest up my spirit, and ‘ makest my soul triumph over hell, death, and the ‘ grave.’ Several friends coming to visit him, he said, ‘ Peace with the Lord in a dying hour, is ‘ better than all this world; it is gladness to me to ‘ think I must die, being fully satisfied it will be ‘ abundantly more gain to me to die than to live.’ But he lamented the condition of those who spend their time negligently, and in forgetfulness of God, saying, ‘ A woful portion they will meet with one ‘ day:’ therefore he fervently exhorted to more diligence; warning them to prize time, and be more careful for time to come; and his expressions being seasoned with the grace of God, they overcame and melted several friends into tenderness, who were greatly comforted, and refreshed by his words.

The day before his departure he said, ‘ I desire ‘ that friends may grow in the truth: oh! the heavenly life in the truth, it is glorious to feel it spring ‘ amongst God’s people. I now remember Scotland, Ireland and England; oh! the precious ‘ times I have had in these three nations! How the ‘ life and power of God’s word hath filled me in ‘ the assemblies of the people of God!’ Then he prayed to the Lord, that he would ‘ preserve all his ‘ servants in the spring of life;’ and said to those present, ‘ Keep down to the root of life in yourselves, for I feel at this time consolation in the ‘ power of God.’

Being sensible his time here was short, he desired to see several friends who lived near, before he died, and at his request they were sent for; to whom he declared how desirous he was to see them, and told them, ‘ he sent for them to take his last leave of them before he died. He spoke severally to many of  
their

their states and conditions, and often advised friends to keep their minds out of the world, saying, ‘ This world, this world hinders the growth of the seed of God in the hearts of many.’ He desired to have his dear love remembered to friends, saying, ‘ his dear love in Jesus Christ was to all the faithful.’

He was much filled with the sense of the Lord’s goodness, and his spirit was raised above his bodily weakness : and in this heavenly frame of mind, he fervently prayed for the preservation and prosperity of the church of Christ in general, and particularly for the meeting he then belonged to. After some time spent in prayer and praises to the Lord, he said, ‘ what he had to say he had said, save one thing,’ which was as followeth, ‘ I believe a trying day will come, that will try the foundations of people ; and I exhort you’ (i. e. those present) ‘ to get down to truth in yourselves, where you may be able to stand ; for in the day of trial none will be able to stand, save those that have their rooting in the truth ;’ for that it would be short and sharp. He then prayed that friends might be able to stand in that day, saying, ‘ God will be with all them that fear him. As for me, I am ready, and wait to be dissolved, that I may be with Christ for ever.’ He closed his weighty expressions with this serious admonition, ‘ Friends, I desire you to remember what I have said, and mind them, as they are the words of a dying man.’ Then turning himself from them, he said, ‘ Now, Lord, I will wait for my change, be it longer or shorter ;’ and lay still and quiet the remainder of that night and the next day, till about two or three hours before his departure, which was the 15th of the fourth month, and finished his course with joy, being sensible of the love of God to his soul, and having assurance of that eternal inheritance which will never fade away.

He was buried the 17th of the fourth month, 1709, in friends burial-ground in Kendal.

Aged about 39 } years.  
 A minister about 8 }

**W**ILLIAM ELLIS, of Airton in Yorkshire, was born the 5th of the eighth month, 1658, and convinced of the truth in the third month, 1676, and being called and qualified by the Lord to be a minister of the gospel of peace and salvation, he was faithful to his call, and laboured and travelled in the work of the ministry in this nation, and Ireland; also in Maryland, Virginia, Carolina, Pennsylvania, New-England, and other parts in America. \* A few days before his departure, speaking of his conviction, he said, 'It was a glorious day to him; and he had large tokens, that the day of his death would be so likewise.' And many sweet and edifying expressions dropped from him, in cheerfulness of mind, which shewed how ready he was to embrace death.

He died on the 4th of the fourth month, 1709, aged near 51 years, convinced of truth about 33 years, and was buried in friends burying-ground at Airton, and a large meeting there was, which was eminently attended with the presence of the Lord, and several living testimonies were there borne, to the comfort and satisfaction of many.

**W**ILLIAM BARCRAFT, of Bally-Briton, in King's County in Ireland, aged 28 years; before his departure was taken speechless, but

\* See a brief account of him.

but his speech returning again, he expressed himself to his wife and mother-in-law, and friends present, (being in a heavenly frame of mind, and his pain seeming to be taken away) thus, ‘ I am exceeding  
 ‘ glad to see you ; the Lord’s love and mercy is  
 ‘ exceeding great, and this is beyond my expectation,  
 ‘ that I have mercy of the Lord to speak to you ;  
 ‘ the presence of the Lord at such a time as this,  
 ‘ makes afflictions easy to his people ; and it is an  
 ‘ advantage friends have in feeling and enjoying  
 ‘ the presence of the Lord. I am easy to leave this  
 ‘ world, in hopes of a glorious time to come, in the  
 ‘ kingdom of eternal peace.’ He then desired his  
 mother-in-law to ‘ remember his dear love to his  
 ‘ father, brother, sister, relations and friends, and  
 ‘ that as they had bestowed their daughter on him,  
 ‘ now he would commend her and his children to  
 ‘ the Lord, and her tender parents ; and to my  
 ‘ uncle, said he, who I am sure hath been tender of  
 ‘ me.’ Then desiring his wife to ‘ give him up  
 ‘ freely to the Lord, that he might be easy ;’ and  
 said, ‘ who knoweth but there may be a service in  
 ‘ my going now. I desire thee to bring up my chil-  
 ‘ dren in the fear of the Lord, and in plainness of  
 ‘ habit and speech, and in lowliness, and whether they  
 ‘ have little or much, it will be well enough ; trust  
 ‘ thou in the Lord, and keep near to friends, and it  
 ‘ will be well with thee.’

His wife being in a tender frame of heart, said,  
 ‘ I do trust in the Lord, and give thee up to him ;’  
 which seemed to give him much satisfaction. Then  
 he called his brother-in-law James to him, and  
 warned him to ‘ be of a favoury life, and to love  
 ‘ the fear of the Lord ; to be careful to keep out of  
 ‘ pride and height, and out of bad company ;’ and  
 added, ‘ be sure walk low and humble, and be obe-  
 ‘ dient to thy parents ; for I never knew any who  
 ‘ were disobedient to their parents do well ; and be  
 ‘ sure

' sure to tell thy brother Joseph to walk low and  
 ' humble ; and if ever he expects joy and comfort, to  
 ' be obedient to his mother ; for when I at any time  
 ' did grieve my mother, I was troubled and sorry for  
 ' it ; and advise thy sister Martha to have a care of  
 ' that high city, (i. e. Dublin) and to keep low and  
 ' humble ; there is great danger in that city of  
 ' youth being led away from the Lord ; but if they  
 ' serve the Lord carefully, it will be well with them.'

He desired a friend that was present to tell his brother  
 Thomas, to ' be of a sober life and conversation  
 ' amongst people, and a good example in the place  
 ' where he lived, and in whatever he did, he should  
 ' have an eye to the Lord, and not be high-minded,  
 ' but low and humble ;' and said, ' from a child, I  
 ' loved the company of good honest friends, for  
 ' which I was always the better, though I have had  
 ' weary nights and days ; yet through all I had an  
 ' eye to the Lord ;' adding, ' it is a brave thing to  
 ' have nothing to do but to die.' To his wife he  
 said, ' My dear, comfort thyself, in that it will be  
 ' well with me.' And he farther said to his friends  
 that stood by, ' How many precious heavenly meet-  
 ' ings have we had ; but it hath been a great trouble  
 ' to me, to see how dull and sleepy some have been,  
 ' and others unconcerned, both old and young, in  
 ' such a glorious day as this is, where the Lord hath  
 ' appeared so eminently amongst us ; and many times  
 ' of late, I thought I saw a more glorious day ap-  
 ' proaching than ever ;' then said, ' Oh ! is it not'  
 (speaking of the opportunity he had with his friends)  
 ' a precious comfortable thing to have this sweet  
 ' opportunity, this is what my heart desired ? I care  
 ' not how many young people were here, I should  
 ' be glad if all the meeting, and several others were  
 ' here ; I wish all the high and lofty ones would  
 ' look back, and see what they were.' All which  
 being spoken in a good sense of the Lord's heavenly  
 presence,

presence, did mightily tender friends hearts that stood by, and ended in prayer and thanksgiving to him that lives for ever and ever, Amen. And gives good ground of hope, that the Lord shewed him mercy, and called him to glory and peace for ever. When he took his leave of friends, he said, 'I am very easy;' and departed the 5th of the sixth month, 1709.

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**E**DWARD WILSON, belonging to Grayrigg meeting, near Kendal in Westmoreland, was convinced of the blessed truth about the year 1655, and some few years after did appear in a publick testimony among friends; though not in many words, yet in much innocency and brokenness of heart. He was a man of a meek and quiet spirit, and of good esteem amongst friends, as also among his neighbours. He was very serviceable in entertaining friends with a free and open heart.

In the sixth month, 1709, it pleased the Lord to visit him with sickness of body, by which he was taken off. On his death bed he often expressed the peace and satisfaction he met with from the Lord, as also his willingness to leave this world. He died in peace with the Lord, and in assurance of eternal life, the 5th of the seventh month, 1709, and was buried in friends burying-ground in Lambrig on the 7th, being about 68 years of age.

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**M**ARGARET, the wife of John Lancaster, of Thorncroft, near Great Strickland, in Westmoreland, was born in the year 1658, and convinced of the truth about 1697. In the year 1701 she appeared in a publick testimony amongst friends.

In

In the eighth month, 1708, it pleased the Lord to visit her with sickness, of which she did not recover: and although her pain of body was for a long time very great, yet she was enabled to bear it with much patience, and was preserved sensible unto the last. She often desired of the Lord, ‘that he would enable her to bear with patience what he was pleased to lay upon her.’ And towards the end of her illness, she often expressed how glad she was, that the conclusion of her time in this world was so near, because she had a full assurance of peace and rest in the kingdom of glory with the Lord her Saviour and Redeemer, when time to her in this world should be no more.

She called her husband and family to take her leave of them; and being filled with life, she gave good advice to them all, in a sweet and tender frame of spirit, and expressed to those present, ‘the great gain it would be to love and fear God above all.’ Then she said, ‘Now I expect to be dissolved, and see you no more.’ So did this handmaid of the Lord sweetly finish her days, the 14th of the seventh month, 1709, and was buried on the 16th in friends burying-ground at Newby-head.

Aged about	51	} years.
A minister	8	

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**G**EORGE KNIPE, of the parish of Hawkhead, in the county of Lancaster, was brought up by his parents in the religion of the church of England. In his youth he was much inclined to vanity; but about the year 1675, being the 22d year of his age, the Lord was pleased by the true light, which lighteth every man that cometh into the world, to

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shew him the vanity of his ways, and his then deplorable state and condition, which brought him not only to a godly sorrow for his sins, for which he had often felt reproof, but unto an unfeigned repentance. And now he gave up in obedience to the requirings of God's holy Spirit in his heart, and became a diligent frequenter of the meetings of the Lord's people called Quakers, and was made partaker of the like precious faith that was delivered to the saints. The Lord having revealed to him the way of life, he made publick profession thereof, and walked therein; so that the great change that was wrought in him, was very conspicuous to all that knew him: for, as before he was in the use of singing idle songs, and his discourses were vain, now he was sober, serious and religious, and very circumspect and godly in his conversation. So efficacious was the power of the truth which he received, believed in, and obeyed. And continuing faithful unto the Lord, he was pleased, in the year 1685 (about ten years after he was convinced) to call him into the ministry; unto which call he was obedient, and became a diligent and faithful labourer in the gospel of peace, and travelled much, to preach the same for the good of souls, and was made very serviceable in many parts of England, Scotland, and Ireland. He devoted himself to serve the Lord, whom he truly loved and feared. He had unfeigned love to his brethren, and goodwill to all men, whose salvation he earnestly desired. He was of a sympathising spirit with those under exercise and affliction, and laboured for love and unity. A man of peace, yet zealous for the truth, and preservation of the testimony thereof in its simplicity. And although very little of a scholar, yet he well understood the holy Scriptures, both in the letter and mystery. His ministry was plain, and doctrine sound; his preaching edifying, lively, and reaching: the Lord being with him, and his presence and power attending him, made his doctrine



trine very effectual, tending much to promote piety and virtue; he living a godly and virtuous life, agreeable to what he taught.

In his travels, being at the house of — Robinson, the 27th of the seventh month, 1709, and sorely afflicted with sickness, he could not proceed on his journey, but was preserved in a living sense of the love of God, and often praised the Lord, and gave good exhortations to the family; and those that came to visit him were greatly comforted. He often expressed, ‘He was freely resigned and content in the will of God, and that he was well satisfied he had spent so much of his time in the Lord’s service.’ And in a sweet frame and temper of spirit, he continued till the 4th of the eighth month, 1709, being the 56th year of his age, and then departed in peace with God, after he had laboured in the ministry twenty-four years.

Many being met to perform the last office of love, to see his body interred, the Lord was pleased eminently to appear, and crown that assembly with his divine presence: and though he be removed from us, which is the churches great loss, yet we are satisfied his gain is much greater, being entered into the kingdom that never shall have end.



**J**OHAN BOULTON, late of Gaunts-Ircot, in the county of Gloucester, was a faithful labourer, and true minister of the gospel, who travelled freely to preach the same, and had eminent service therein, as many can witness; for a divine power attended his ministry, and many hearts were tendered, and brought into true contrition, and were greatly comforted and edified. He was also very serviceable in monthly and quarterly-meetings, and zealous against the antichristian yoke of tithes, esteeming it an ho-

nourable testimony; and his faith was, 'That none would ever prosper in the truth, that were unfaithful therein.' He was of an innocent life, and exemplary conversation; of a peaceable spirit, and made it his concern to keep love, unity, and concord, and frequently exhorted thereunto. He was an elder that deserved double honour, and as a nursing-father in the church of Christ, and his memory is sweet and blessed.

In his last illness he often advised friends to 'be faithful to what the Lord had made known unto them, while they had their health;' and said, 'The Lord is good to me, it is well with me: the Lord is wonderfully good to me: if the Lord's will is to take me out of this troublesome world, I am very well content: I am in love and peace with all men; all is well; I shall go but a little before you: I have made my peace with the Lord, his will be done, I am contented, it is well with me.'

These words he spoke a little before his death, and growing weak, he desired the Lord to make his passage out of this life easy. A friend then taking leave of him, that was going to the quarterly-meeting, he said, 'The salutation of my dear love, in the Lord Jesus Christ, is to all friends.' About an hour after, he said, 'The Lord hath been wonderfully kind to me, in making my passage easy;' and so in a little time after departed in much quietness, the 29th of the ninth month, 1709, and was buried at Hossell, being accompanied with many friends and neighbours.

Aged 61 years.

THOMAS

**T**HOMAS BARCRAFT, brother to William Barcraft, was taken ill of his brother's distemper upon the 15th of the eleventh month following; his uncle and aunt were sitting by him, and perceiving him to be under exercise of mind, for peace with the Lord, his uncle inquired of him as to his condition, and he answered as followeth; ' Sometimes I think I shall recover, and other times I think I shall not; but my desire is, if I recover, to improve my time. I find most ease in submitting myself unto the will of God. I never wronged any body knowingly, nor acted any gross thing; but that which is my great trouble, is, that I did not live so favourable a life and conversation as I should have done; but gave way to lightness, that was hurtful to me, which if I live, I hope to warn others of. Whenever you reproved me for such things, I was always glad of it, but did not take that notice of it, that I now see I ought to have done: that which seemed but little to me then, now seems a great deal; but if I should live, and not improve my time, it is best for me to go now, for I am in hopes there is mercy for me.'

He departed this life the 18th of the eleventh month, 1709, so that he lay sick but three days. Therefore it is needful for all to improve the present time, and live soberly therein, and to have their conversations coupled with the fear of God, and to take heed to reproof; not give way to lightness, nor esteem that a little thing; for it behoves young men and women, and all, to be sober, and gird up the loins of their minds, and hope to the end.

**M**ATTHEW DICKENSON, of Cumberland, was born in the year 1627, and convinced of truth, and received it in the love thereof, in 1653. One of the first that received truth in that county, was this worthy and ancient friend, who was faithful to the requirings of the Lord; and the Lord fitted him to bear testimony to his holy name and truth soon after his convincement, and concerned him to call to, and warn both priests and people to turn to the light of the Lord Jesus that shined in their hearts, to repent of their wickedness, and to believe in Christ, and to obey him.

He was much concerned to go to the publick places of worship, to preach the gospel of Christ in love to people's souls, being greatly desirous that they might receive it, as he had done: but met with deep sufferings by beatings, abusing, and imprisonment; yet he persevered in true faith, sincere love, great zeal, and godly courage: so that there were but few publick places in all the county, but what he visited. He travelled but little abroad, but frequently attended meetings at home, and was instrumental in settling of a meeting called Westside, though he belonged to Pardsey meeting in Cumberland. He was an innocent man, and of a blameless conversation among all sorts of people, and stedfastly walked so in the churches of Christ. He retained his integrity to the end, and a little before his death, he said, 'I feel the Lord's love and power over all, and am satisfied all will be well.' He died the 23d of the ninth month, 1709.

Aged about 82 }  
A minister near 56 } years.

**O**LIVER SANSOM, of Abington, formerly of Farrington in Berkshire, was convinced of the blessed truth of God in the year 1657, received it in the love thereof, and was faithful to it, and the Lord was pleased (having fitted him for his service, and endued him with wisdom, understanding, and sound judgment) to call him into the ministry, to labour in the gospel of Christ, and love of God for the good of souls, which he did freely in this nation, and Ireland, and was a valiant sufferer for the truth, and the testimony thereof, against all swearing and tithes, and what the Lord raised him up in his power to testify against. [See the printed account thereof, called Remarkable Passages of his Life.] When on his deathbed, a friend who came to see him, said, ‘ We  
 ‘ that are young in years shall greatly miss thy com-  
 ‘ pany amongst us ;’ to which he replied, ‘ By rea-  
 ‘ son of my age, it is not likely I should continue long  
 ‘ with you ; but be you faithful, as I have been, and  
 ‘ you will have the same reward as I am like to have ;  
 ‘ and be you followers of Christ, as you have had me  
 ‘ for an example, for I have been true to what the  
 ‘ Lord hath committed to my charge.’

He was released, and taken from all his troubles and exercises here below, and received by the Lord into his paradise, the 23d of the second month, 1710, and his body was honourably buried at Abington.

Aged about 74 years.

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**J**EREMIAH WARING, son of Jeremiah and Mary Waring, of Witney, in the county of Oxon, born the 21st of the first month, 1688, was a youth endued with divine and natural capacity ; both which excellencies

excellencies in him (through divine goodness and parental education) seemed to exceed his tender years; for about the fourth or fifth year of his age, a friend being at his father's house, who was concerned in supplication unto the Lord, did then perceive him reached with an immediate touch of divine love; which thing the friend observed to his parents. And as he grew in years, he grew more obedient thereto, and became in a good degree leavened into the nature of it; so that he seemed worthy to be called 'a wise son, by whom is made a glad father.' He did not only prosper in things divine, but was also of great service to his parents in their business, which he managed with care and dexterity: and though but a youth, he admitted those things in his mind no farther than their proper limits; but always had such a veneration and regard for truth, that he was ready to defend and maintain the same, whensoever it might be required of him; for which service the Lord was pleased to administer to him suitable qualifications, and for a proof of this may be mentioned his conduct in the meeting to which he belonged, which being gathered one first-day for the worship of God, and there being none concerned verbally, friends were attacked by an old adversary of truth, who came in and made disturbance by way of inquiry, which this young man so suitably answered, that he went off, but returned again in the afternoon, and brought with him many people, and endeavoured to insinuate that we denied the death of Christ; to corroborate which, he read part of a sentence out of a book written by a friend: but this youth opposed him, and made it obvious that his assertion was false, and that he had perverted the author's words, which gained so much upon the auditory, that they went off with satisfaction, and this disturber with shame. And as he was zealously concerned for defending truth's principles against open and professed enemies, so he was for putting in  
practice

practice the wholesome discipline of our church, that truth might be preserved from all intestine foes; and in meetings appointed for that purpose, he was very serviceable.

He was given much to reading and retirement, and having read many authors, both ancient and modern, and traced almost every custom and ceremony, made use of among Christians, to the source from whence they were taken, and how long they had been in the performance of them, these he collected into a book, and placed each particular in its proper class, and added many wise and notable sayings of judicious men, concerning the spirituality of the true Christian religion; between which he had left proper spaces, designing (as we suppose) to fill it up with the product of his own fruitful genius; and had he lived to have completed the work, he would doubtless have given the world a sufficient proof of his excellent qualifications. A very worthy friend, Thomas Ellwood, desired to view his writings, which when he had perused, he returned them, with this character, that ‘the composer did resemble the industrious bee, which gathered honey from every herb; and like the wise master builder, had brought materials for the building, though he did not live to finish the work.’

To be short, he was of a blameless conversation, a zealous attender of meetings, and an example to the youth where he lived. He was very industrious in the spreading friends books, and it may be said of him, he lived beloved, and died lamented, both by friends and neighbours; a dutiful child, a tender brother, a faithful friend, and a good neighbour.

He went to London on his father’s business, and was there taken ill on the fourth day of the week, and died the second day following, at a relation’s house. He uttered many precious sayings and heavenly expressions; but his relations, and those that came to visit him, were not so careful as to pen them down.

He

He expressed his resignation to the will of the Lord, whether life or death. He often called on his mother, being in hopes he should have seen her before he died; but his distemper increasing so fast, that before she came, he had put off this mortal clothing, and ascended, we doubt not, into those celestial mansions of everlasting bliss, of which fruition he had an earnest whilst on earth; and as the wise man says, "Though  
 " the righteous be prevented with death, yet shall he  
 " be in rest. For honourable age is not that which  
 " standeth in length of time, nor that which is mea-  
 " sured by number of years; but wisdom is grey hairs  
 " unto men, and an unspotted life is old age."

He departed this life the 24th day of the second month, 1710, and was interred in friends burying-place, near Bunhill-fields, London.

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**S**AMUEL RIGHT, of Wellingborough in Northamptonshire, a faithful and honest man, whom the Lord called, qualified, and sent freely to preach the gospel of life and salvation by Jesus Christ; he was greatly beloved and very serviceable in the country where he lived, and adorned the doctrine of God our Saviour by a conversation becoming the gospel, and was of a good repute amongst his neighbours. Being visited by the Lord with bodily weakness, and after a while going up stairs, his wife asked him if he was not spent, he said, 'I  
 ' feel so much comfort, and so much of the goodness  
 ' of the Lord, I am come up that thou mayest par-  
 ' take of the same with me;' and she said, 'she in  
 ' some measure did, though under exercise, because  
 ' of his weakness.' He said to her often, 'Do not  
 ' grieve for me, for the Lord may raise me up still,  
 ' if he sees it best; if not, be contented and put thy  
 ' trust



‘ trust in the Lord, he can make hard things easy ;’ adding, ‘ Is it not better to part from thy husband in this condition, wherein thou art satisfied it will be well with him, than if not?’ His wife replied, ‘ It will be well with thee I am well satisfied, and that is the greatest comfort I have in parting from thee ; but still my loss is the greater, to part with such a good husband, with whom (if the Lord saw good) it might be as well another time, or some years hence :’ he answered, ‘ It must not be another time, the Lord’s time is the best time. — I should be glad to see thee in a mind to submit to the will of the Lord in all things, for it troubles me to see thee so sorrowful ; it will not be thy case alone, although I know it will be hard for thee to bear. I would not have thee cast thyself down, for then thou wilt not be able to look after me, and I shall like no body so well.’

Another time, some neighbours came to see him, one of whom was a great professor ; they asked him how he was ; he answered, ‘ He was troubled with pain of body, and sick besides ;’ they replied, he had been sick a long time ; he said, ‘ He never thought the time long, nor tedious, he had so much of the enjoyment of the presence of the Lord, and felt so much comfort, that he never thought the time long, nor his afflictions tedious,’ saying, ‘ he was as sensible as in a time of health, and his faith the same as it had been, his mind was stayed upon the Lord, and his life was in his hand.’ He farther said, ‘ He had not his work to do ;’ declaring largely, his great assurance, ‘ how happy he should be in the world to come, and that he had a taste and earnest of it.’ Another time, a friend, with several others visiting him, he was concerned to exhort friends to love one another, and strengthen one another, saying, ‘ It is well known what labour of love, and travail of spirit,  
‘ I have

‘ I have had amongst you in the service of truth. I  
 ‘ am fully satisfied eternal life will be my portion,  
 ‘ and the comfort that I feel, out-balances my  
 ‘ pain.’ And so returned praises to the Lord, being  
 freely resigned up unto his will, saying, ‘ There was  
 ‘ but two things for which he could desire to live,  
 ‘ which were for the sake of his family, and the  
 ‘ service of truth.’ He then desired his dear wife,  
 ‘ not to be too much grieved, but to be freely re-  
 ‘ signed to the will of God, if she had her eye to  
 ‘ the Lord, he would bless her.’ And said farther,  
 ‘ the Lord that hath been, and is my comfort, will  
 ‘ be thy comfort, and that is my consolation, and  
 ‘ will be thy consolation, for thou hadst not thy eye  
 ‘ to beauty, thou hadst not thy eye to riches, but  
 ‘ thy choice was for one that feared the Lord :  
 ‘ therefore I do believe the Lord hath a blessing for  
 ‘ thee ; seeing the Lord provided a husband for thee,  
 ‘ according to thy desire, canst not thou say with  
 ‘ Job, “ The Lord gives, and the Lord takes away,  
 “ blessed be the name of the Lord.” Remember  
 what Job said to his wife, “ Shall we receive good  
 “ at the hand of God, and shall we not receive  
 “ evil ;” for although the Lord gave thee a husband  
 ‘ according to thy desire, thou art not willing to  
 ‘ give him up into his hands ; it would be better for  
 ‘ thee, and easier for me :’ she answered, ‘ It is too  
 ‘ hard for me to do at present, but the Lord could  
 ‘ make hard things easy, if I could put my trust in  
 ‘ him.’

Another time to some who came to see him, he  
 declared he was well contented to die, saying, ‘ I  
 ‘ feel the Lord to be with me, and what would the  
 ‘ great men of the earth give, to feel the same peace  
 ‘ with God, when they come to lie upon a dying  
 ‘ bed.’ He uttered many more sweet exhortations,  
 to the tendering and affecting of the hearts of those  
 present ; saying, ‘ If I find myself weaker in body  
 ‘ I should

‘ I should be glad to have friends in general to come and see me, to wait upon God together.’

Another time he said, ‘ In all the afflictions I have met with, my mind was never so staid as in this, my mind being so much out of the incumbering things of this world, that I do believe this affliction will be for my good.’

Another time he said, ‘ He did not know but death might come on a sudden, but it would be no surprize to him, for he was both ready and willing to die; or if it should please the Lord to restore him, he could be willing to live for the sake of his family, or that he might be serviceable in the gospel for the promotion of truth;’ but said, ‘ I have such satisfaction, and full assurance of my future being, that my heart is often overcome with joy.’

At another time he further said, ‘ Lord thou visited me in my youth, when I was but young in years, and I was given up to serve thee, as was the stripling David, when he went to fight against the uncircumcised Philistine; for he went in the name of the Lord.’

He said to several friends, ‘ I see the wonders of the Lord in the deep, and what I now enjoy of the goodness of God, is beyond what I can express, the Lord hath been always with me in my afflictions, and is still with me.’

One asking him how he did, he said, ‘ I am poorly, but I think I shall not die at present, or suddenly, but I have not my work to do.’

About an hour before his departure, being restless as he lay in bed, his mother said, ‘ My poor dear child;’ to which he answered, ‘ I am rich.’ He departed this life the 29th day of the third month, 1710, and was buried in friends burying-ground, many friends and others attending on the occasion,

and divers good testimonies were then borne unto the truth.

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**T**HOMAS EVERDEN, formerly an inhabitant of Canterbury in England, removed into America, and lived at Fishing-Creek, in Eastern-Shore. He was one whom the Lord fitted for the work of the ministry, and also gifted him to be helpful in government in the church, to maintain the order of the gospel. And in the meekness of wisdom and power of God he was made to testify against those that stood not faithful in their testimonies for the truth, which the Lord required at their hands. And such as would not be restored by the spirit of meekness in the labour of love, nor be prevailed upon to be orderly in their conversation, he was zealous that they should be testified against; careful he was to maintain the testimony of truth in the simplicity thereof. He faithfully laboured in the Lord's vineyard, to the convincing, building up, and confirming many in the faith of God's elect, in many parts of America. And the Lord's power and presence attended him in all the services he concerned him in, and greatly blessed him and his labour in the gospel. He retained his love to the Lord, his zeal for his name, and concern for his glory unto the end, as may partly appear by the following account of his dying sayings, and the epistle he wrote a few days before his death.

He was taken ill about the 10th of the third month, 1710, and continued weak three or four weeks; in which time he often expressed his great satisfaction as to his future state, for he declared, 'He did expect the Lord had sent the messenger of death to summons him to his long home;' and said, 'death is made easy to me, because I know  
' the

‘ the sting is taken away, and my Lord is near me.’  
 He also often said, ‘ I have but little pain, for my  
 ‘ Lord, whom I have served, is with me, and fills  
 ‘ my treasury.’

He exhorted his children, friends and neighbours,  
 ‘ to keep to truth, and in love one with another ;’  
 adding, ‘ How good a thing it is to have the favour  
 ‘ and smiles of Jesus upon a dying bed, which can-  
 ‘ not be had out of the truth :’ therefore he ex-  
 hortcd all ‘ to serve the Lord in their day faithfully,  
 ‘ and to stand up for the testimony of truth, not  
 ‘ fearing the frowns of men ; for,’ said he, ‘ what  
 ‘ should I have done now, if I had gained the whole  
 ‘ world, and had now been destitute of the favour  
 ‘ of my Lord, which is more to me than all the  
 ‘ world.’

Many such expressions, good admonitions and  
 advices were continued until his departure, which  
 was on the 4th of the fourth month, 1710.

A Copy of the Letter sent about ten Days before his  
 Death, to the Meeting of Ministering Friends at  
 West-River.

From Fishing-Creek, the 24th  
 of the third month, 1710.

‘ Friends,

‘ IN the love of the Lord Jesus Christ I salute  
 ‘ you all. I am at this time weak in body, in ex-  
 ‘ pectation of my dissolution to be near at hand.

‘ Blessed be the Lord God who hath called us,  
 ‘ and chosen us to be witnesses, not only in word  
 ‘ and doctrine, but in a holy life and godly conver-  
 ‘ sation. His living and powerful presence is with  
 ‘ me, and in this I greatly rejoice.

‘ My brethren, my love abounds greatly to you ;  
 ‘ and I embrace you and salute you in the same love  
 ‘ and life with which the Lord hath loved me.

' Receive this friendly exhortation from your dying  
 ' brother, that as God has given us a gift, and open-  
 ' ed our mouths in his name, we may abide and live  
 ' in his name; for herein are we made instrumental  
 ' to the gathering of others, and to glorify his  
 ' name.—What! hath God chosen us, and counted  
 ' us worthy to speak to his church and people, and  
 ' to turn many to righteousness? Surely, brethren,  
 ' it greatly concerns us to walk even as our Lord  
 ' walked when he was upon the earth, according to  
 ' the measure of the gift of grace that we have re-  
 ' ceived from him, in patience, in meekness, and  
 ' wisdom, and heavenly gravity in few words, such  
 ' as minister grace to the hearers, and those who  
 ' converse with us.

' Since I last saw you, my service has been chiefly  
 ' at Cecil and Chester, and Great Choptank.

' Farewell, farewell in the Lord.

' THOMAS EVERDEN.'

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**E**LIZABETH HAYDOCK, daughter of  
 Henry and Martha Haydock, was born at  
 Warrington in Lancashire, the 17th of the sixth  
 month, 1686; her father died when she was very  
 young: she was educated amongst the people of  
 God called Quakers, by her mother, to whom she  
 was loving and obedient, and lived in love and peace  
 with her brother and sister, and was never known to  
 jar or contend with them. She was of a kind and  
 courteous behaviour to all, by which she gained abun-  
 dance of love, both with great and small. Some  
 time before her death, she went to live with her  
 uncle Robert Haydock; but in a short time, being  
 taken ill, returned to her mother, and soon after she  
 came

came home, said, 'I fully believe I must not recover, and I am content in the will of God.' Her sickness continuing, her mother, brother and sister were desirous a doctor might be had, which was proposed to her, and she said, 'To make you easy, I am willing, but I believe he will do me no good, for I must not recover, I believe.' Then her mother seeing she grew very weak, asked her how things were with her, as to her future state in the world to come; after some deliberation she said, 'My dear mother, I am no ways afraid to die, for things are now well, I have a very easy mind upon all accounts, and towards every body; I find nothing stands in my way but thee, my tender mother, I fear it will be hard for thee; but be thou easy, for I am well; and if I live to old age I can but be well: I am given up to die, or to live, as the Lord pleaseth, since I came to thee; but before I came, I had a hard time, the enemy would needs have persuaded me, that there was little hope for me, and that I should not find peace, under which I wept and laboured, none knowing the sorrow I was in, neither did I make it known to any till now; but I bless God I am now satisfied, and free from any fear, and believe all will be well, and I shall go to rest; for, dear mother, I see nothing but trouble in the world, and I do not desire to live in it; we must leave it.' Though her weakness continued, and her pain was sharp, she was preserved still and quiet, in abundance of patience, and was not heard to murmur in the least, but said, 'Lord afflict me how thou pleasest, so thou wilt but be pleased to give me patience, and an easy passage at last:' then she lay still some time, and after said to her mother, (being then under a deep travail of spirit, because of her sore affliction) 'Let us pray to the Lord:' soon after her mother kneeled down, and prayed unto the Lord for her,

and freely resigned her up to him, that his will might be done in and with her; after which she was pretty easy in herself, and said, ‘Oh! dear mother, I once thought I never should have come to the experience I now have; for I now know a stay to my mind, and silence to my own thoughts; I am at times quit of all thoughts of the things of this world.’ Her mother weeping, she said, ‘Weep not, my tender mother, it is better for me to die than to live;’ her mother said, ‘If it be the will of the Lord, I desire none of mine might die of such a lingering distemper, as now thou art under:’ she replied, ‘Do not desire so, for it is sad for youth to be quickly snatched away, and not have time to remember their latter end, it hath been good for me.’

About two weeks before she died, she took to her bed, in which time she uttered many sweet and sensible expressions. One time her mother withdrew from her into another room, yet heard her say unto the Lord, ‘All might, power and glory is with thee; Lord I am ready; oh! tarry not sweet Lord: oh! deliverance, deliverance, I cry to thee for: oh! God, deliver my soul, I feel nothing to hinder; but, oh! Lord, if any thing be in my way, remove it, oh! my God.’ After said to her mother, ‘I fear thou holds me, oh! do not so; neither weep for me, for my tears are dried up; I feel no cause for any; neither mourn for me, for I shall go to rest: I had rather be with Almighty God, than enjoy all this world, it is nothing to me.’

When her mother and relations thought her near going, recovering a little strength, she kissed them, and said, “Lord Jesus, receive my spirit:” ‘I am ready, tarry not, but deliver me out of my pain;’ her mother said, ‘The Lord is supplicated for thee, and thy deliverance draws near, I do believe, thy  
time



‘ time will not be long ; my spirit is earnest with  
‘ thine, that he may ease thee ; but it is the Lord,  
‘ he must do what he pleaseth ; breathe thou to him,  
‘ my dear child, for patience.’ She replied, ‘ Poor  
‘ Job had it, and the Lord hath given it me all  
‘ along, and I hope he will give it me still.’ Then  
she desired her dear friend Benjamin Bangs might  
be sent for ; and after he had been some time with  
her, she fixed her eyes upon him stedfastly, and said,  
‘ My pain is very great, pray thou to the Lord for  
‘ me ;’ then was very still a while, in which time the  
spirit of prayer from God came upon him, and he  
prayed with much fervency of spirit to the Almighty  
for her, that it might please him to ease her of her  
pain : and the Lord was intreated for her, so that in  
a little time her pain was wholly taken away ; and  
she said, ‘ I bless the Lord, I am easy, both in body  
‘ and mind : I have nothing to do, but wait the  
‘ Lord’s time ;’ and that night had some rest, and  
lay very still, and free from pain ; in the night she  
said to her mother, ‘ My dear love is with thee, I  
‘ love thee above all the world ; and my love is to  
‘ all my dear relations, I shall see them no more,  
‘ and to my weak aunt at Penketh, who was kind  
‘ to me when I was there.’ Next day she said to  
her mother, with a cheerful countenance, ‘ Dear  
‘ mother, I have now done ; be thou easy and con-  
‘ tent, or else thy time will be but short ; there is  
‘ nothing in all this world hath been so dear to me  
‘ as thee ; but I hope thou canst not desire my  
‘ stay.’ Her mother asked her, if she was sensible  
of her coldness ; she replied, ‘ Yea, and of my  
‘ sweating too, and if it is death’s sweat it is wel-  
‘ come to me ; let it be so to thee, dear mother ; the  
‘ Lord Jesus is my Saviour, I can embrace death  
‘ with open arms, it is welcome ; the Lord be  
‘ with our spirits, and bless you all.’ She went  
away like a lamb innocently, the 8th of the sixth  
month,

month, 1710, and was buried on the 13th, being attended to her grave with many friends and others, aged near 24 years.

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**W**ILLIAM HORNOLD lived near Radcliff-highway in the county of Middlesex, when the Lord was pleased to call him into the work of the ministry. He travelled in that service in England, Scotland, Ireland and Holland, and laboured zealously therein, and was very industrious to get meetings in places where none had been.

In 1710 he was taken ill in his travels, and being desirous to get homeward, came on his way as far as Baldock in Hertfordshire, and there continued ill until he died, at the house of John Izard, who was kind and loving to him.

In the time of his bodily weakness he gave many good exhortations, and spoke also at several times as follows :

‘ Friends, I would have you take notice of what  
 ‘ I say; the hand of the Lord God will be upon  
 ‘ this nation and other nations, and the day of the  
 ‘ Lord will be terrible to the wicked and ungodly;  
 ‘ for he will assuredly shake their foundations; and  
 ‘ will sever between the sheep and goats, and he  
 ‘ will winnow the chaff from the wheat: but he  
 ‘ will plead the cause of the righteous, and it shall  
 ‘ be well with them; yea, and his glorious truth  
 ‘ shall prosper. He will make Zion the beauty of  
 ‘ nations, and Zion’s king shall reign in glory over  
 ‘ all. The Lord will also try his own people, they  
 ‘ shall suffer troubles; but he will save and succour  
 ‘ the righteous, that truly fear, serve and love him.  
 ‘ And the Lord will divide between the righteous  
 ‘ who have served him in truth, and those that live  
 ‘ only

only in a bare profession, and have not been faithful  
 to the Lord in their day. But as for the righteous,  
 that keep their places, and serve the Lord in truth;  
 and have washed their garments white in the blood  
 of the Lamb, they shall shine forth in glory, and  
 shall stand upon mount Zion, praising their God  
 and their King with harps in their hands; and  
 they shall reign and live with him, who is their  
 God and their King, for ever and ever.'

Another time he said, 'It is a brave thing for  
 young people, in the days of their youth, to serve  
 the Lord: oh! how glad should I be, if our youth  
 would mind to serve the Lord! the day is coming  
 that will try them; yea, it will purify them that  
 abide faithful to the Lord their God;' or to this  
 effect.

He also exhorted friends to follow the Lord fully,  
 saying, 'Let not the glory of this world steal away  
 your hearts from the Lord your God; mind that  
 you follow the Lord fully, for his love is to all  
 such, beyond what testimonies can declare or set  
 forth to the full.'

Again, 'I thank the Lord my God, who hath  
 kept and preserved me ever since he made me sen-  
 sible of his everlasting truth; and through the help  
 of the Lord my God, I have laboured faithfully,  
 according to the ability he hath given; yea, I can  
 say, I have laboured freely in the service of the  
 Lord, that he called me to for the promotion of  
 his everlasting truth upon earth, and for the ga-  
 thering of the people to the holy way of the Lord.  
 I have not sought myself, but served my God in  
 truth and faithfulness, according to that ability the  
 Lord gave me, praised be his holy name for ever,  
 for all honour and glory, thanksgiving and ever-  
 lasting praises shall be given, and ascribed to the  
 Lord my God; for it is his due, and he is ever-  
 lastingly worthy of it.

' And

‘ And now I rest in the will of the Lord, and in  
 ‘ peace with him ; for I know that everlasting peace  
 ‘ with my God is the portion of my soul : praises,  
 ‘ praises, everlasting praises be to the holy name of  
 ‘ the Lord my God for ever and ever.’

He spoke a few words further to the youth to this effect :

‘ Oh ! remember Moses, that true servant of God  
 ‘ in his day, who saw beyond all the glory of Egypt ;  
 ‘ he as it were trampled upon it, and rather chose to  
 ‘ suffer affliction with the people of God, than to  
 ‘ enjoy the pleasures of sin for a season. He loved  
 ‘ the Lord, and followed him fully, and served him  
 ‘ faithfully ; and the Lord was with him, and blessed  
 ‘ him in his way ; and so will he still bless all those  
 ‘ who labour to follow the example of Moses, that  
 ‘ faithful servant of the Lord, and walk in the path  
 ‘ of the righteous, who have truly loved God, and  
 ‘ served him in faithfulness in their day and genera-  
 ‘ tion ; praised and magnified be the holy and pow-  
 ‘ erful name of the Lord our God for ever and  
 ‘ ever.’

Again he said, ‘ Oh ! good is the Lord, and wor-  
 ‘ thy to be served by all the children of men, and  
 ‘ more especially those that are concerned for the  
 ‘ glory of his name ; oh ! thanks, honour and glory  
 ‘ be given to the holy and glorious name of the  
 ‘ Lord, for he is good to my soul.’

At another time, he said to some friends who  
 came to visit him, ‘ Oh ! persevere and go on in  
 ‘ the way of the Lord, and the Lord will be with  
 ‘ you, and will ever bless you ; for no tongue can  
 ‘ declare, nor pen set forth, what the Lord hath in  
 ‘ store for them that love him.

‘ I have been a concerned man, a traveller for  
 ‘ Zion’s feed, and a faithful labourer in the gospel  
 ‘ of our blessed Lord Jesus Christ, according to the  
 ‘ ability the Lord gave unto me ; and now I am  
 ‘ going.

‘ going to the Lord my God, where I shall have  
 ‘ everlasting rest with him, and the glorious immaculate  
 ‘ Lamb, who lives and reigns with the Father  
 ‘ for ever and ever.

‘ So, my dearly beloved friends and brethren, now  
 ‘ we must part, and I leave you to the Lord, desiring  
 ‘ the Lord may ever be with you, and bless you in  
 ‘ the way of truth and righteousness; if you live and  
 ‘ die in the truth, we shall meet again hereafter,  
 ‘ and enjoy everlasting peace in the mansions of  
 ‘ glory. But now we see in part, and know in  
 ‘ part; but then I shall see, as I am seen; and then  
 ‘ shall I know, as also I am known.

‘ I would have you remember these words of  
 ‘ counsel, and that it was given you by one who is  
 ‘ your friend and brother, who loveth the truth  
 ‘ above all. So, my dear friends, now I leave you,  
 ‘ and commit you to him who is worthy, worthy of  
 ‘ everlasting praises, worship, honour, renown and  
 ‘ adoration; unto whom all hallelujahs and high  
 ‘ praises are sung, world without end, saith my  
 ‘ soul.’

Some of his last words, which could be perfectly understood when his spirits were weak, and his voice low, were as follow:

‘ O holy God! thou art pure, powerful, and  
 ‘ very good unto my poor soul; blessed and praised  
 ‘ be the holy name of the Lord, for all his mercies  
 ‘ every day and every way. O Lord, thou art won-  
 ‘ derful in all thy works: thou art good to all thy  
 ‘ little ones, that fear and reverence thy glorious  
 ‘ and powerful name.’

Thus he lay praising God, and speaking of his goodness, until his speech failed, which was about one day before his departure. He died on the 26th of the seventh month, 1710; and was buried in friends burying-place at Baldock on the 29th.

**J**OHNS BANKS was born in the year 1637, in the parish of Ifsell, in the county of Cumberland, of honest parents, his father a feltmonger and glove-maker. At sixteen years of age (by the great power of God, and revelation thereof, in and through the Lord Jesus Christ) in his heart, he was brought to the knowledge of God, and the way of his blessed truth, before ever he heard any one called a Quaker preach; and in himself was directed to go to the meeting of the said people, it being shewn him they were the Lord's people: so he went the next first day to a meeting of the aforefaid people at Pardshaw, where very few words were spoken; but a paper was therein read, which was suitable to his condition; and through waiting diligently in the light of Christ, and keeping to the power of God, he came to experience the work thereof, and freedom from bondage.

In the year 1663, being qualified by the Lord, he was drawn in his spirit to visit some neighbouring counties, and laboured in the work of the ministry.

And in 1668, being farther grown in the truth, he was made willing to forsake all, to answer the Lord's requirings, and travelled into the south and west of England in the Lord's service, and after that, from year to year, he laboured zealously to preach the gospel of peace, not only in England, but in Scotland and Ireland. He crossed the sea twelve times, and often with great difficulty and danger of life, in tempests and storms; also from robbers on land. He was made instrumental to turn many to righteousness, who remain witnesses of the same, and seals of his ministry. He had much suffering by loss of goods, imprisonment, and hardships therein, which he was enabled to go through; for the Lord was with him, and supported him, and blessed his labours; so that many, both men and women, were convinced

convinced and confirmed in the truth by him, and became faithful and able ministers, and so continued until death.

In 1696 he married his second wife at Glastonbury in Somersetshire, and settled at Mear, from whence about two years before his death he removed to Street in the said county.

He was concerned, in the love of God, a month or two before his death, notwithstanding his age and weakness, to visit friends at divers of their meetings, and had comfortable seasons with them, both at their meetings of publick worship, and their monthly-meetings, held for the care of the poor and fatherless children and widows; he was also zealous for good order and Christian discipline in the church, and that those things that were honest, just, pure, and of good report, and that had any praise in them, should be followed. Indeed it was admirable to those that knew him, and the weak condition he was in, how (in his last journey at Somerton) he was enabled to preach near an hour and half, and bore a sound testimony to truth, and against outside shews, that wanted substance, with much presence of mind, and with good distinction in his doctrine; the which gave demonstration, not only of the strength of his memory, quick understanding, but sound judgment in things spiritual. And his preaching was comfortable, refreshing, and edifying to the meeting, which was very large; and he earnestly pressed friends to be faithful to the little and small appearance of truth, encouraging such as were weak to a holy zeal.

After meeting, it was a sufficient task for two men to lead him to his quarters; though he was very cheerful, and signified his great satisfaction in that his service and travel, and next went to friends meeting at Puddymore, and after to a meeting at Yeovil, where many friends were, and in his publick

service there, he was lively and quick in discerning the states of several. After this he returned home, where in the seventh month, 1710, he was taken with great pain in his back; yet he often said, ‘ Though my pain is great, my soul doth magnify the Lord for his goodness towards me;’ adding, ‘ he hath provided a good place for me in heaven.’

On the 22d of the seventh month, 1710, several friends being present, after some time of waiting in silence upon the Lord, he spoke to this effect:

‘ Dear friends, I counsel you in the love and fear of God, to keep to your meetings for the worship and service of God, both first days and week days, (mind that) and also monthly and quarterly meetings, which were set up by the power of God, to keep things in good order amongst us. My love hath been so great to friends at Glastonbury and Street, that I have ventured my life in riding through deep waters to visit them, when I have had a concern upon my mind: so that you can say, I have been a good example to you in keeping to meetings, as well as in other things.’

Then he said, ‘ Although I am weak in body, and do not know whether I may live much longer or not, (yet I do not see death at present) however, I am strong in the Lord, and in the power of his might, and have nothing to do but to die, for I am rich in faith, and good works towards God, and my cup is full of the love of God; whether I live or die, it will be well with my soul; for, blessed be the Lord, I can say with the holy apostle Paul, “ that I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness,” (and did the apostle say for himself only? No, he was wiser than so,) “ but to all them that love his appearing.”’

Some



Some friends of Somerton taking leave of him, he said to them, ' Give my dear love to friends at Somerton, and tell them, that my soul is alive unto God.' And to a young man of that place, lately convinced, he said, ' Art thou the young man that lives at Somerton, lately convinced of the blessed truth?' He answered, yes. ' The Lord' (said John Banks) ' be with thee, and I desire thee, in his love, to give up in obedience to the working of the spirit of God in thy heart, and then he will do great and glorious things for thee, and do not thou stumble at the cross; for the more thou looks at it, and puts it off, the harder it will be for thee to take it up.'

To another friend, when he took him by the hand at parting, he said, ' My dear love to thee, and all that are faithful unto God.'

To another that bid him farewell, he answered, ' I do fare well in the Lord, my love is to thee, and all the faithful in Christ;' adding, ' Joseph is yet alive, and that is enough.' Then he earnestly desired friends to ' keep in the unity of the spirit, which is the bond of peace.'

A great deal more good advice, in the power of God that attended him, he gave, which is not noted; but at the delivery thereof, the hearts of many were tendered, and tears ran down from their eyes.

On the 24th of the seventh month, a friend visiting him, asked him, how it was with him; he answered, ' Very sick, and full of pain; but the Lord helps me, else I should cry out aloud; truth helps me, and ever hath since I believed in it.'

On the day he died, being the 6th of the eighth month, 1710, and sixth day of the week, he said to a friend, ' It is well with me, and I have nothing to do but to die; I shall end in truth as I began.' He had an easy passage hence, after all his labours, sufferings, and travels, and is entered into rest in

the everlasting kingdom of glory, for ever to sound forth praises and hallelujahs unto the Lord God, and the Lamb that sits upon the throne, who is worthy.

He was buried in friends burying-ground at Street in Somersetshire, the 12th of the eighth month, 1710.

Age	73	}      years.
Convinced	57	
A minister	47	

A journal of his life, with a collection of his epistles and papers, were published in an octavo volume, 1712.

**W**ILLIAM CROUCH was born 1628, in a small village called Penton, near Andover in Hampshire. His father was a substantial yeoman, of good repute in the country, and well beloved of his neighbours. His mother was a religious woman, and had conversation amongst the people called Puritans. She was very watchful over her children, to preserve them from committing any evil, either in word or action, and would often get them together, and be with them on their knees in prayer to God; wherein she hath left a good example to others of her sex.

When he was a child, the Lord did often visit him in mercy; and as he grew up, preserved and delivered him from many great temptations and evils incident to youth, inclining his heart to shun the rude and extravagant company of the times, and to associate himself with those that were soberly and religiously disposed. He diligently attended the ministry of such publick preachers as were esteemed,  
and

and followed by the most religious, as he apprehended; and often wrote their sermons, and was sometimes much affected, returning home, and retiring himself, offered his supplications to God: but not knowing that the Lord was so near unto him, he witnessed little growth or increase of grace in his heart, or power over his affections and lusts; but was sometimes overcome by sinful temptations, and prevailed upon by vain objects, which afterwards proved a burthen and load upon his soul; yet the Lord in his great mercy did not cast him off, but with much long suffering and patience followed him with the reproofs of instruction, which he found by experience to be the way of life. In the year 1656, he came to be in some measure convinced of the everlasting truth of God, revealed to the people called Quakers. And having been at some of their meetings in London, where he heard the testimony of truth declared, he was further reached, and by degrees fully convinced, that ‘salvation is only in  
 ‘and through Christ Jesus the gift of God, and  
 ‘light of the world, spiritually revealed in the heart  
 ‘and conscience, and sincerely believed in and  
 ‘obeyed.’

A further account of his conviction, and the various sufferings and exercises he met with, together with many consolations, supports, and deliverances which the Lord afforded him, the reader may see in the account of his life.

And as he was convinced of the truth, so by the grace of God he was enabled to walk in it, and to keep up a faithful testimony to it in life and conversation, according to the measure of the divine gift bestowed upon him. He rested not in the beginnings of regeneration, where too many content themselves, but sought to experience (through the assistances and influences of the holy Spirit) the gradual and progressive work of sanctification, having

a state of perfection in his view, and believing it attainable on this side the grave, by the grace of God, through perseverance in faith, humility, watchfulness and prayer, looking unto Jesus, that he, who had begun the good work, would confirm it unto the end. He had a sincere love towards God, his church and people; yea, towards all the children of men.

When differences arose among friends, or others, he endeavoured to reconcile them, being kindly affectionated towards all, but especially those in whom the love of God appeared.

As to the things of this world, he placed not his affections upon them, but as a friend that well knew him testifies, his treasure was in heaven; and for the treasures of this world, he put no value upon them any further, than to be his servants for necessary uses, and to do charitable acts therewith towards others. His charity was large, and many ways, being ready to assist such as were in trouble, or under affliction of any sort, where either his advice or purse was wanting; for he spared neither purse nor pains, when he was called to serve others that needed them. He practised the pure religion, and undefiled, before God and the Father, that is, he frequently visited the fatherless and widows in their affliction, and kept himself unspotted from the world. He was in particular a great support to the poor of the neighbourhood where he lived in the country, oft distributing by others hands largely of his charity to them: nor did the stranger in distress go empty-handed away from his gates.

Nor was he less remarkable for doing justice, than exemplary in shewing mercy to the poor, and in helping and supporting the weak and afflicted. He felt a necessity upon him to keep his word, perform his lawful contracts, pay his just debts, and to do to all men, as he would have others do to him.

What

What he was in his family, whether considered as a husband, father, or master, his children and servants, who were immediately under his care, give an ample testimony of him, as a pattern of piety and virtue, in the discharge of all those relations.

The Lord enriched him with a large stock of spiritual and experimental knowledge, which he had been gathering and treasuring up for many years. And though he lived not upon his former experiences, but upon Christ, the living bread, and only nourishment of the immortal soul; yet those experiences of the lovingkindness of God, were comfortable to him in the openings of life to remember, and helpful to him in giving advice and counsel to others.

In his illness, which was severe upon him, being sorely afflicted with fits of the stone about the space of two years before his death, the Lord enabled him to manifest much patience, and meekly to submit himself to the divine will.

About nine months before his departure, and at a time when his distemper was sharp upon him, his second wife, whose name was Ruth (daughter of John Brown, and Ruth his wife, of London) a woman that was an help-meet indeed, of a loving and tender spirit, and of the same mind with him in the things of God, with whom he had lived fifty years and upwards, in the fear of the Lord, and intire affection, was by death removed from him. The parting with so near a relation, of whom he left this testimony, ‘ that she would deny herself ‘ to a very great degree to serve him, beyond what ‘ he could ask or expect from her,’ could not but make a deep impression upon him: but such was his resignation to the will of his heavenly Father, that he possessed his soul in patience, acknowledging with holy Job, that “ the Lord gave, and the Lord hath  
“ taken

“ taken away ; blessed be the name of the Lord,”  
Job i. 21.

And now drew on the time of his own dissolution, which the Lord had graciously prepared him for, and which he patiently expected the accomplishment of. He often admired the goodness of God to him, in inclining his mind to seek after good from his youth, and in preserving him through the whole course of his life to old age. He also often retired in prayer, and waited upon the Lord for support under his daily exercise.

He had attained, through divine grace, to that peace and satisfaction of mind, that he declared, ‘ he had nothing to do but to die.’ When he saw his children concerned for him, he often exhorted them, ‘ not to desire his life, for he was through ‘ age and weakness incapable of being serviceable ‘ according to his desire ; and that he had done his ‘ day’s work in his day.’

The day before he died, a friend, who had made him several visits in his illness, went to see him ; and sitting some time with him waiting upon the Lord, he was moved to supplicate the Lord on his behalf, who was pleased to answer the cry of his servant, and they were greatly comforted together in a sense of the Lord’s presence and goodness. After prayer, he expressed his great satisfaction in that visit, and said, as before, ‘ he had now nothing to ‘ do but to die,’ and waited for the time, ‘ when ‘ it should please God to call him out of this miser- ‘ able world, and take him to his eternal rest.’

The night following he took his solemn leave of his children that were then present, telling them, ‘ He now thought he had but a little time, and the ‘ time which he so greatly desired and waited for ‘ was near at hand ;’ which was matter of joy to his soul, ‘ desiring the Lord to make his change  
‘ easy,

‘easy, that so his patience might hold out to the end.’ And the Lord granted his request.

He departed this life the 13th of the eleventh month, 1710, aged about eighty-two years, at the house of his son-in-law, Michael Lovell, in London; and was on the 19th following buried in friends burying-ground at Winchmorehill, in the parish of Edmonton, his corpse being attended by his children, relations and friends.

His writings are, A Discourse on the Sin of Covetousness, published in 1708.

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**R**OBERT HILL, was born at Droitwich in the county of Worcester, about the year 1630, and convinced of the blessed truth in the town of Bromsgrove, in the said county. The great Lord of the harvest called him to work in his vineyard, and sent him forth to preach the everlasting gospel. And the Lord's power and presence was with him, and his blessing so upon his labours, that he was instrumental to convince many in those parts: and though he met with many oppositions in his travels, and several imprisonments, (as he often said) ‘The Lord was never wanting to carry him on to do his work, with strength and holy boldness, to stand and make answer for his God, and for the truth before all opposers.’ And when he was brought before magistrates, and threatened by them, he feared not their threatenings. Some years before his end he was troubled with much bodily weakness, which he bore with patience, and though his outward sight decayed, yet his spiritual sight remained; so that in a good measure, he beheld the invisible things of God, and in the sense thereof he was often in raptures of life, and said, ‘I am overcome, overcome with the love of my beloved.

‘ beloved. So now, come, Lord Jesus, for I am  
 ‘ ready; receive my soul into thy everlasting glory.  
 ‘ I have a full assurance of my father’s love, and I  
 ‘ long to be with the innumerable company of an-  
 ‘ gels and spirits. I have an earnest desire, and long  
 ‘ to be in the fulness of enjoyment, where I may ever  
 ‘ be singing praises to God and the Lamb for ever-  
 ‘ more.’

He frequently gave counsel to those that came to visit him, for the good of their souls, with much tenderness and tears, that they might not walk in the broad way of the world; and declared of the Lord’s mercy towards the sons of men, if they would hearken to the call of the Lord, and be obedient thereunto; testifying that was the way to everlasting life. It pleased the Lord to make him instrumental to bring many to a sight of their inward condition for the good of their souls.

And as by Providence his dwelling in the latter time was near to the meeting-place, he would often give thanks to God for that privilege: and when he was weak in body, he would say, ‘ I must go to meet-  
 ‘ ing as long as it pleaseth God to enable me, and see  
 ‘ if he hath any service for me to do.’ And many times, notwithstanding his weakness, the Lord was pleased to make use of him; and he returned thanks unto God for affording him his presence, and enabling him by his power, to publish and declare what the Lord had done for his soul.

He was a great lover of the poor, very charitable to them, and often prayed for them, and intreated the Lord, he would be pleased to order for their relief, as it seemed good to him. His wife knowing the work of charity was well pleasing to him, did sometimes tell him what she had done in that work; he would say to her, ‘ I pray God bless thee for it, and be  
 ‘ sure thou wilt have thy reward for relieving the  
 ‘ poor; for the Lord delights in a cheerful giver.’

Having



Having a regard to the poor, he manifested the same by his frequently administering to his necessitous neighbours, and also by the gifts and legacies he left them.

He departed this life in peace with the Lord, the 7th of the twelfth month, 1710, and was buried the 10th of the same. Aged about 80 years.

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**A**NNE HUMPHREYS, late of Saffronwalden, in Essex, widow, was a young woman whom the Lord was pleased to visit and bless with the knowledge of himself, and his unchangeable truth, which she received in the love thereof; and by waiting upon the Lord therein, came to know the work of it in her soul, and to experience the sanctifying virtue thereof through her obedience thereto. And the Lord (who by his grace made her what she was) was pleased to confer upon her a gift of the ministry, in which she laboured faithfully.

In the fourth month, 1711, she was concerned to go into Ireland to visit friends, and landed at Dublin in the same month, accompanied with Anne Chapman, of America. They visited several meetings in and about the city of Dublin, and so passed towards the north of that nation; being taken ill with a strong fever, she was forced to keep her bed; but after the fit was somewhat abated, a meeting being appointed for them, she was very desirous to go to it: and the Lord was pleased eminently to appear with her, to friends mutual joy and comfort; but she went no more abroad, the small-pox soon coming out upon her. She thus expressed herself in her illness, ‘ Lord  
 ‘ Jesus, my spirit waits thy coming; my soul waits  
 ‘ for thee, my Redeemer. O Lord God Almighty,  
 ‘ thou surely hast prepared for me a habitation in the  
 ‘ heavens

' heavens with thee. Thou it is that makest me fen-  
 ' sible, that I am not to stay much longer here. O  
 ' Lord, I feel at this time thy great love and heavenly  
 ' spring of life to refresh and comfort my soul. Lord,  
 ' thou hast given me to know that my soul is ready to  
 ' enter into thy everlasting kingdom. And, O Lord,  
 ' for this thy great mercy, in affording thy servant  
 ' this opportunity, I do at this time, in all reverent  
 ' thankfulness, bless and praise thy most holy name,  
 ' who art surely worthy for evermore.'

She departed this life at Colerain, on the 20th of the fifth month, 1711.

Aged about	30	} years.
A minister	3	

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**J**OSEPH STONE, jun. of Witney, in Oxfordshire, born in the sixth month, 1683, and descended of honest parents. He was educated by them in the way of friends, and by the early visitations of the grace of God upon his heart, he embraced the yoke of Christ in his youth, as he was taught of his Saviour himself, to eschew the evil, and to do good, he was the more fit to be a messenger to carry the glad tidings of salvation to others, and to make known to them what the Lord had done for his soul; yet he could not undertake this work, until it pleased the great Lord of the harvest to fit him for it. He laboured according to the ability received, and by his ministry the seed and heritage of God was often refreshed; for the springing of love from the spirit of God in one, will certainly answer to the same divine principle in others, and fix it as an evidence upon their hearts, that it is the truth. He was also exemplary in conversation, and of an innocent deportment; loved solitariness,

solitariness, choosing to be much alone, and approved himself a faithful servant and minister of Christ. He was zealous for promoting the honour of God, labouring in word and doctrine for that end, not only in the neighbouring meetings, but also in several counties in this nation. He had a great concern upon him, that he might be instrumental in the Lord's hand, for the turning the hearts of the children of men from darkness to light, and from the power of Satan unto God. In prayer fervent for the offspring of friends, that they might come to witness the grace of God to save them from a vain conversation; for he knew, that though he had his education amongst friends, yet it was not that alone that did make him what he was, but the grace of God, as he gave up to be guided thereby; and because of his experience, which he gained in yielding to the guidance of the spirit of truth, he was the more frequent in exhorting the youth of our day, to seek the Lord in their early days; agreeable to the voice of wisdom, who advised the same of old.

He wrote a short Account of his Call to the Ministry, with some of his Labours and Travels therein; as also the Comfort and Satisfaction he reaped in his Service for truth, as follows:

‘ AFTER it pleased God, in the riches of his love,  
 ‘ to bestow on me a gift of the ministry, and by his  
 ‘ grace to call me to, and qualify me for the same,  
 ‘ which was in the ninth month, 1703. I was obe-  
 ‘ dient to the heavenly call, and gave up freely (but not  
 ‘ forwardly) to it. And after some time, I visited some  
 ‘ neighbouring meetings in Worcestershire, War-  
 ‘ wickshire, Gloucestershire, and Oxfordshire. And  
 ‘ in the year 1707, I went down to the yearly-meet-  
 ‘ ing at Bristol, and then returned home again, where  
 ‘ I remained three years, visiting some neighbouring  
 VOL. II. P meetings,

meetings, and one journey to London. But having a concern to visit friends in the west, which rested upon me till the year 1710, and then I gave up and went, though not likely to have a companion but part of the journey. Some account of it is as followeth :

On the 4th of the fifth month, 1710, he left his habitation, and went to Abington quarterly-meeting, where he met with his friends, John and Thomas Wagstaffe, who accompanied him part of his journey; when they left him, he pursued his journey to the Land's-end; from whence he returned, visiting friends through the counties till he got home, which was on the 30th of the sixth month.

He says of it, ' I had a very satisfactory journey, for the Lord was with me, and was to me mouth and wisdom, language and utterance; blessed be his glorious name for ever: and his divine presence was prevailing in our meetings, for I had many glorious and heavenly meetings in this journey, to my great satisfaction and comfort, and to the comfort and edification of the Lord's people.

' It is the desire of my soul, that the consideration of the Lord's love and goodness, may be a binding obligation to us, for ever to walk in true humility and self-denial before him. The people who were not acquainted with the work of truth, were free and willing to come to our meetings in those parts, and were very attentive to the testimony of truth, and seemed to be well affected with it, many of them appearing very tender in meetings, so that I believe the Lord will add to his church such as shall be saved, and will more and more bring people off from the idle shepherds of this world (who feed themselves and not the flock) and will bring them under the guidance and conduct of his Son, the Lord Jesus Christ, the everlasting shepherd, who watches over his flock both night and day, and feeds them in  
green

‘ green pastures of life, and leads them by the still  
 ‘ waters of Shiloh’s brooks, and will at last bring  
 ‘ them to the everlasting fold of rest.

‘ Oh ! that all that profess the blessed truth, might  
 ‘ be faithful to him, that so they might preach for  
 ‘ God in their lives and conversations, and so become  
 ‘ instrumental in the hand of God, to the carrying on  
 ‘ that great work, which he hath begun in the earth,  
 ‘ which must be completed by the spirit of judgment,  
 ‘ and the spirit of burning.

The 7th of the fourth  
 month, 1711.

‘ J. STONE, jun.’

In the sixth month following he had a concern to  
 visit friends westward again, and went as far as Ciren-  
 ceſter in Gloucestershire ; but being taken ill, he re-  
 turned back again to his father’s house at Witney,  
 and his illness increasing upon him, proved him great-  
 ly, yet he continued in much resignation to the will  
 of God, and signified, ‘ that people had need not to  
 ‘ have their day’s work to do then, for there was work  
 ‘ enough to bear up under the pain of body.’ He de-  
 sired Samuel Waring, ‘ to remember his love to all  
 ‘ friends ;’ and in the evening, as he sat by him, he  
 signified, ‘ That he did not know how the Lord would  
 ‘ be pleased to deal with him ; but for the sake of his  
 ‘ dear parents, and others, to whom he might be of  
 ‘ service, he should be glad if the Lord should see  
 ‘ meet to spare him ; but he freely resigned his will to  
 ‘ the will of God.’ But before they departed he  
 ‘ told him, ‘ he was going,’ and that ‘ all was well,’  
 ‘ all was well,’ and desiring all others to go out of  
 the room, he said to him, ‘ I have seen the glory of  
 ‘ heaven, and it is a brave place.’ His appeal to the  
 Lord was, ‘ O Lord, thou knowest how I have walk-  
 ‘ ed before thee, and served thee ;’ having this assu-

rance in his own bosom, he could call death 'sweet,' because by that he 'passed out of this house of clay, 'into the mansions of glory.'

When he had been ill a few days, he said to those about him, 'This is ordered for my end, and it will 'be well with me, my soul shall go to rest.' One that was with him, said, 'How did he know but the 'Lord might raise him up again?' he answered, 'A 'man that lived a righteous life, he believed, often 'knew a little before-hand, how it would be with 'him.' His nurse wishing those present were as fit to die as he; he answered, 'I thank God I have no- 'thing to do but to die; all the world is nothing to 'me; I have done with it;' but added, 'his care 'was a little for his dear father and mother, and sister, 'and her children;' saying, 'How would they do 'without him?' for indeed he was very assistant to them. Another time he said, 'When I am gone 'hence, I shall receive a new name.' His sister asking him how he did; he answered, 'It will be 'well with me,' and that he was not afraid to die; he did not fear death. He departed this life the 30th of the sixth month, 1711, and left a good savour behind him, as a dutiful son, a kind brother, a faithful friend, and a good neighbour. He left a small treatise behind him, in manuscript, intitled, 'A Call to 'the Disobedient,' and some other papers.

He was buried in friends burying-ground at Witney, many friends and others attending.

Aged	28	} years.
A minister about	8	

**M**ARY TURNER, the wife of John Turner, of Tottenham-High-Cross, was the daughter of that remarkable sufferer for the testimony of a good conscience, Richard Vickris, of Chewmagna, in Somersetshire, and Elizabeth his wife, who was the daughter of that ancient worthy, George Bishop, of Bristol. In her tender years, by the grace of God, through the care of her religious parents, she was instructed in, and seasoned with, the principles of the truth, as professed by the people called Quakers; in which she continued faithful, and was an example of piety and virtue, through the course of her life.

When a little child, our esteemed friend William Penn coming in at her father's (where he was very conversant) and affected with her pretty innocent deportment, brake forth, extempore, in this rapture:

- ' Sweet soul! what makes thee stray
- ' From the angelick way?
- ' Was it to teach us how to love
- ' The happy regions above?
- ' If so, O! let thy wand'ring prove our gain,
- ' And take us with thee back again.'

She was naturally of a lively and cheerful temper, which remained when she came to years of discretion; yet she took pleasure in frequent retirement, and divine meditation, in meetings for worship, and in religious conversation, and received friends of the ministry with great comfort and satisfaction. When at home alone, she entertained herself chiefly in reading the holy Scriptures, friends writings, and the three first books of Thomas à Kempis, of the Imitation of Christ; at other times with her pen or needle; for it was rare to find her unemployed in something useful or necessary, when her health permitted. In her dress and apparel she was neat and plain. The tenderness of her love

and affection to her husband, mother, brothers and sisters, was very remarkable, and likewise so generally extended to her acquaintance, especially where truth had a prevalency, that it may be said, love predominated in her.

A few years before her death, she was sensible of a gradual decay of bodily strength, and when weakness and faintness prevailed, she bore it with much patience and resignation to God's holy will. In a sense of the uncertainty of the comforts here below, she wrote thus to a near friend :

‘ The enjoyments of this life appear very changeable, and we are apt to seek them more than is good for us, which hinders our inward comfort : so we have something to war against every day.— I desire thou mayest be directed by that divine hand which orders all things for our good every way, as we have an eye to it.’

And in another to a relation : ‘ I am very sensible of my happiness,—and desire to walk worthy of the mercies I enjoy ; yet the want of my health has been an affliction to me ; but I do not repine at that, since it is an advantage to us to have some allay to the comforts of this life, which are mostly attended with disappointments of one kind or other.’

On her bed of sickness she said to her brother, ‘ She admired people should so much place their affections on the things of this world, which are but as dross, and like travelling in misery ;’ and earnestly desired, ‘ their family might, with Jacob, obtain a blessing, that as they had such worthy parents, who had educated them in the ways of truth, and had enjoyed so many favours beyond many others, there ought to be a double thankfulness to the giver.’ She further desired her brother, ‘ might be a comfort to their tender mother, and keep up their honourable father's name, as one  
‘ of



‘ of the branches of the family, and then there would  
 ‘ be a blessing laid up for him.’

Speaking to her sisters, she said, ‘ We should be  
 ‘ good examples in the plainness of our habits, as  
 ‘ we make profession of the principle of truth, and  
 ‘ should take up the cross daily; for we were not  
 ‘ born to serve ourselves, but to honour the Lord :  
 ‘ pain and weakness is hard to bear; and when  
 ‘ we are going out of the world, we had need to  
 ‘ have nothing then to do;’ that ‘ she waited for the  
 ‘ presence of the Lord, in which was more plea-  
 ‘ sure than in all the joys of this world.’ Then  
 turning to one of them, she said, ‘ The Lord hath  
 ‘ done great things for thee, and may have a work  
 ‘ for thee to do; there is good seed sown in thy  
 ‘ heart, and I desire the Lord will bless thee.’

Having been tendered in her spirit, some friends  
 came to visit her, and prayed with her; whereupon  
 she said, ‘ She saw the Lord had not forsaken her,  
 ‘ but sent his servants to visit her, which was a  
 ‘ great comfort to her.’

Another time one of her sisters coming into the  
 room, ‘ O sister,’ said she, ‘ the old accuser of the  
 ‘ brethren lies very near, but the Lord’s hand is  
 ‘ underneath, and sweetly supports.’

Some days after, the same sister being by her bed-  
 side, she had an extraordinary concern for her own  
 welfare and her near relations, saying, ‘ Dear sister,  
 ‘ I have a stedfast hope, but not yet a full assurance :  
 ‘ I desire thee, pray earnestly for me, lest there should  
 ‘ be any thing committed by me, that may be slip-  
 ‘ ped out of my remembrance, and I not earnest  
 ‘ enough with the Lord for forgiveness : and I also  
 ‘ pray earnestly for you all, that you may come  
 ‘ where I hope to be; and for my dear husband  
 ‘ likewise :’ and expressed her great care that ‘ not  
 ‘ one of the family might be lost.’

Another

Another of her sisters, leaving her a little time, desired the Lord would support her under her weakness, she answered, 'He hath, and I believe will;' and seemed comfortably resigned in her spirit.

A few hours before her departure she desired to be raised in her bed, on which she seemed as if she should have passed away, and bid all farewell; but reviving, said, 'I thought I had been going, but the Lord hath given me life from the pangs of death, praised be his name: oh! praises be to the Lord, he hath given me a little ease.'

Some time after, being moved again, she seemed refreshed, and lay in a sweet frame of mind, praising the Lord, saying, 'Lord, thou art merciful, compassionate and true: thou hast given me ease: oh! I will praise thy name at all times, from time to time; every hour, every minute while I live I will praise thee.' Being in great pain, she said to some that were with her, 'He will give me ease by and by;' and earnestly prayed to the Lord for it after this manner: 'Dear Lord, give me ease: sweet Lord Jesus, give me ease;' and then said to her sister, 'He would.' Her sister said, she did not doubt but the Lord would answer her desire, and give her a full assurance; to which she answered, 'I believe he will.' Then she desired those by her to pray for her.

Having slumbered a little, she awoke refreshed, and looking on one of her sisters, she said to her, 'Dear sister, I shall do well, I shall do well.' After which she was heard very sweetly in prayer to the Lord to receive her, and was sensible to the last.

Toward the conclusion of her days, she was attended with such faintness and pain, that made her apprehensive it would be very hard to bear the struggles of her final dissolution, which she frequently begged of the Lord to make easy; and he was pleased to answer her desires accordingly, for she  
passed

passed hence almost without sigh, groan, or any visible alteration of countenance.

She departed this life at Tottenham, on the 31st of the sixth month, 1711, and was decently interred in friends burying-ground in Bunhill-fields at London, on the 5th day of the seventh month, about the 33d year of her age.

AN ACROSTICK and MEDITATIONS,  
by R. CLARIDGE.

M Y gracious God was in his love most free,  
A nd it renewed plenteously to me ;  
R efreshing oft with his life-giving streams,  
Y ea, daily darting in celestial beams,

T HAT yielded saving light and quick'ning heat  
U nto my soul : his love was wond'rous great !  
R espect I had unto his righteous ways,  
N umb'ring the minutes of my fleeting days ;  
E ternity being still before mine eyes,  
R an I, through Christ, the race, and won the  
glorious PRIZE.

M E D I T A T I O N S

On the Christian Life and Death of MARY  
TURNER.

SHE's gone from hence ! who can but shed a tear,  
That knew her Christian conversation here,  
And's truly sensible what 'tis to be  
Deprived of such heavenly company ?  
But since no tears can her to us restore,  
In stillness let's the will divine adore,

Within

Within due bounds our flowing passions keep,  
 And not like noisy hopeless mourners weep;  
 Having good grounds to hope she's gone to rest  
 With righteous souls, in Christ for ever blest.  
 Let's then her holy, Christian life review,  
 And pay what tribute's to such virtue due.  
 She early bow'd to the great teacher, Truth,  
 Christ's yoke embracing in her tender youth.  
 Self she deny'd, took up her daily cross,  
 Made that her gain, which many counted loss.  
 The rod she heard, whilst in her house of clay,  
 And lov'd it, 'cause it scourg'd her dross away,  
 Its strokes receiving with submissive mind,  
 And with a will in all to God's resign'd.  
 Her faith, hope, love, patience, humility,  
 Her meekness, goodness, silence, modesty,  
 Shone bright i' th' orb, where Providence her  
     plac'd;  
 And the whole sex her good example grac'd:  
 For she in truth and years together grew,  
 Leaving some equals, but superiors few.  
 May learners match the pattern, and be all  
 True copies of so fair original!  
 Which from above descending, thither is  
 Return'd, triumphing in eternal bliss.

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**T**HOMAS DOCKERY was born in Cum-  
 berland near Portinscall, brought up a schol-  
 ar, and was a reader at Withburne chapel; being  
 a sober young man, and having inclinations in his  
 heart after the true worship of God, which is spiri-  
 tual, it pleased the Almighty to open his understand-  
 ing, and to shew him the mysteries of the kingdom  
 of life and salvation, and the emptiness of the ways,  
 forms and traditions of the world, wherein he had  
     been

been amongst many others. And he was concerned in love to go to their publick places of worship, and bear a testimony against them: what wages he formerly had received for reading, as aforesaid, he carried back and left it with the people, and told them, they were the wages of unrighteousness, which he could not keep.

Now being joined in society with friends, he grew in the truth, and became very instrumental in the service of the gospel, for the confirming of friends in the faith, and information of such as opposed truth and friends.

After some time he was drawn forth, in the love of God, to visit friends meetings in England, Scotland and Ireland: five times he visited friends in Scotland, and three times in Ireland: and at his returns had great peace and satisfaction.

Once at Aberdeen in Scotland, the priests incensed the magistrates against friends, and he was put in prison, and remained there about three months; but the Lord's love and presence he enjoyed therein, and great was his peace; for he experienced the Lord's power to preserve him, and the truth came over his persecutors, and they set him at liberty.

Then he returned into Cumberland, and abode there a considerable time; from thence went to Swarthmore in Lancashire, and continued several years; also several times accompanied G. Fox to London, and elsewhere, in the service of the gospel.

In the year 1683, he settled in Silverdale in Lancashire, and belonged to Yelland meeting, and continued a member of it above 27 years, being a diligent attender thereof; and notwithstanding he was weak and infirm in body for several years before he died, yet was frequent in testimony, to the edification of friends, and the opening the understandings of others.

He

He was exemplary in humility and lowliness of mind, lived in peace, and was well esteemed amongst his neighbours. When his outward strength did decay, he was always content, and after he took to his bed, being asked how he did, replied, ‘ Very weakly, but well content to die, and be removed to eternal rest with the Lord, whom I have served; which is now to me great satisfaction and content.

He continued quiet in his mind, and sensible to the last, and as he had lived in peace and unity with friends, he died in the same the 6th of the tenth month, 1711, and was buried in friends burying-place at Yelland on the 8th, about the 80th year of his age, and a minister of the gospel 50 years.

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**M**ARY POST, daughter of Benjamin Post, and Elizabeth his wife, of London, was of a tender spirit, sober behaviour, religiously inclined, and a lover of plainness in habit and speech, and kept to it; but a disliker of pride and finery in apparel. When she was but about eight years of age, being at a neighbour’s house who desired her company (being solid and grave) and had a daughter about fifteen years of age, who loved her, to whom this child said, ‘ Anna, what signify these fine things thou hast on, they will not carry thee to heaven?’ To which Anna answered, ‘ Pride is not in the things, it is in the heart.’ To which she replied, ‘ But if your minds were not proud, you would not wear them.’ She also said to her mother, that she much wondered at the great pride she observed in some young ones who professed the truth, adding, ‘ I hope I shall be never like them.’ Her mother thereupon said to her, ‘ I hope thou wilt never be like them; but be an orderly child, that  
‘ thou

‘thou mayst be in favour with God.’ At which she wept, and said, ‘If I should love fine things, I must alter much: what signify fine things when folks come to die?’

Hearing some boys in the street taking God’s name in vain, she said, ‘They take God’s name in vain enough to frighten one.’ On a certain occasion she said, ‘she should delight to go to meetings.’

The day before she was taken ill, her mother sending her out on an errand, and her brother being newly come out of the country, she desired him to go with her, which he refused; at which she stood by him a while, and then with a solid countenance said, ‘Wilt thou not go with me? It may be, the next time thou comest up, thou mayst not have a sister to go with;’ as if she had a sense of her death.

And in her sickness she often said, ‘O dear Lord, if thou seest fit, give me a little ease:’ and lifting up her hands repeated such like expressions, and said, ‘I had rather die than live; through mercy I am not afraid to die; I shall go to rest, where I shall feel no more pain.’

Her mother standing mourning by her, the child looking upon her said, ‘Mother, do not cry, let us be contented; the Lord can lay me low, and he can raise me again; if I were dead, he can raise me again.’ Then she repeated, as before, ‘O dear Lord, if thou seest fit, or convenient, give me a little ease;’ and seemed earnest to die and go to rest. Her mother said to her, ‘My dear, why art thou so earnest to die? the Lord can ease thee of thy pain, and give thee life.’ She answered, ‘One must once die, and if I recover, I must (or may) be sick again; and I had rather die while I am young; if I should live till I am older, the devil may tempt me to be naught, and I might offend the Lord. I am not afraid to die, through  
VOL. II. Q ‘mercy

‘ mercy I shall go to my rest: if I live I am satisfied, and if I die I am satisfied. I am willing to die; I had rather die than live.’ Her mother said, ‘ I shall dearly miss thee.’ She replied, ‘ I am willing to see my little sister, and her brother.’ Her mother said, she would send for them: ‘ but,’ said her mother, ‘ if any alteration should be before thy brother come, what wouldst thou say to him?’ She replied, ‘ If I can speak, I will bid him be a good boy, and fear God, that he may go to God Almighty.’ She left him the little money she had, and some other things to her father, mother, and two sisters.

Her mother desiring her to take something that was prepared for her, she seemed to refuse, and said, ‘ What signify doctors and apothecaries, if the Lord please to take one’s life.’

A little before her end, she lamented folks taking pleasure, and not considering the love of God. The last words she was heard to speak were, ‘ Dear Lord God Almighty open the door:’ and so sweetly departed this life, the 12th of the eleventh month, 1711, aged above eight years.

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**R**ICHARD PRIESTMAN, of Coldbeck in the county of Cumberland, was descended of honest parents; his father received truth early, and finished in the same, and his son Richard was educated in the way of it; yet was at a loss, till he found truth in himself, and came to know the work of it in his heart, and to be faithful thereto: and in due time the Lord was pleased to give him a gift of the ministry, whereby he became a minister of the gospel, and declared to others what great things God had done for him,

Though



Though he was not large in testimony, yet his ministry was edifying, and comfortable to the weak travellers, who were on their way towards Zion, often supplicating the Lord for the preservation of his people, and that he would be pleased to continue his love and kindness towards them.

He laboured to keep things in order, where his lot was cast, and was against that which tended to division and scattering: he walked in the fear of the Lord, with fervent desires in his heart to Almighty God, that ‘ he would be pleased to give him strength, ‘ that he might be preserved in well-doing, and kept ‘ stedfast in the faith, which overcomes the world, ‘ unto the end of his days.’

In the time of his sickness, his spirit was borne up to his great comfort; many came to visit him, to whom he expressed the comfort he felt in his heart.

Thus as his afflictions increased, his strength was renewed in his inward man, and he would be saying to his family, ‘ Know the Lord for yourselves, and ‘ mind the teaching of his grace in your hearts; ‘ you need not go far to seek for a teacher:’ and said to his neighbours, ‘ I advise you to make your ‘ peace with God, whilst you are in health and ‘ strength; for when you are cast upon a sick bed, ‘ you will have enough to do to bear your sickness; ‘ do not delay, and have your peace to make with ‘ the Lord at last:’ with many more expressions he exhorted them, and was much refreshed in spirit in having such opportunities.

The night before he departed this life, he called his family to him, and took his last farewell of them, and said, ‘ Keep to truth, and do justly, and do to ‘ every one as you would they should do to you; ‘ and the Lord will bless you, and keep you from ‘ evil.’

He finished his course in unity with the brethren, the 23d of the eleventh month, 1711.

JOHN DICKINSON, of Berkhouse in Grayrig in the county of Westmoreland, said a few hours before his departure, some friends being present, ' I have taken an inspection into the course of my life, since the time of my conviction, and have no ill thing to accuse myself with ; for the fear of the Lord was before mine eyes, by which I was preserved : only, when I was set at liberty from my imprisonment, I thought myself too eager for getting of this world together ; yet I have not to charge myself with oppressing any man ; but what I have, I obtained it honestly.' Then he said, ' I have great peace in that I have been faithful in bearing my testimony against the payment of tithes ; for I could never neither pay, nor suffer any to pay for me, hating in my heart such hypocrisy.' And to friends by him, said, ' Give up freely to come to week-day meetings, to wait upon God, to feel him to renew your strength : for when I had work and business, I could not be easy to stay from a week-day meeting ; I felt the movings of truth to draw me, and set me at liberty from my outward employ ; not only for my own growth, but that I might be exemplary to others.'

The quarterly-meeting at Kendal gave the following testimony concerning John Dickinson.

' HE was one whom the Lord was pleased to visit in his young and tender years : in the time of his apprenticeship he was convinced of the blessed truth, and suffered great cruelty from his master for using the single language : and though his master beat him often, to the loss of much blood, yet he bore it patiently, and did not shrink in his testimony which God had given him to bear ; upon which occasion he expressed to several the great peace and comfort he had from God to his soul.

' Some

‘ Some time after his apprenticeship it pleased the Lord to open his mouth in a powerful and living testimony, to the great comfort of friends, and edification of the churches of Christ in several of the northern counties, and in Scotland, and divers were convinced by him.

‘ He was valiant for the truth upon earth, and did not turn his back in the day of battle; but suffered joyfully the spoiling of his goods, imprisonments, and other hardships, counting the reproaches of Christ great riches; it being given him not only to believe, but to suffer for his name.

‘ He was a man well beloved of his brethren, and always had a tender regard to the preservation of unity in the spirit of truth, very careful in answering his word and promise to men; just in his dealing, often advising friends to be true to God, and then they would be just in their dealings with men: so that we have good ground to believe, that his latter end was happy, and that he finished his course in peace with the Lord.

‘ Thus far we find ourselves obliged in duty to revive the memory of our deceased friend, that those of succeeding generations may know how our ancients came to receive the truth in this latter age of the world, after a long night of apostacy; that those who succeed may walk worthy of the privileges they now enjoy, who are entered into the labours of the ancients, and reap the fruits thereof.’

Signed at our quarterly-meeting at Kendal, the 17th of the second month, 1712, by

Samuel Parrat,  
William Williamson,  
Nicholas Booke,  
John Skyring,  
John Jopson,

Joseph Peason,  
John Towanson,  
Richard Skyring,  
Robert Thompson,  
Joseph Atkinson.

**J**OHAN GRATTON was one whose Christianity shewed itself in the spirit of meekness and humility, in many troubles and exercises which he met with. He was also an able minister of the everlasting gospel, being made instrumental for the conviction of many. He had great openings, was sound in doctrine, and skilful in hitting the mark. His ministry was lively and powerful, plentifully opening the Scriptures. He travelled much in the service of truth, both in this nation and in other countries adjacent. His residence was at Monyash, in the county of Derby, above forty years, where friends were often comforted in his company, and do believe that he lived and died a servant of the Lord.

The winter before his decease he sensibly decayed, so that he would often say, ‘He could not continue long.’ His desires were great to go hence, if the Lord saw it good; and as his weakness increased, his desires grew stronger, and more earnest with the Lord, ‘to remove him out of this troublesome world, being well satisfied his day’s work was over,’ yet desired ‘to wait the Lord’s time.’ A grand-daughter of his being then very ill, he often gave good advice and counsel to her, ‘to fear the Lord, and be obedient to her parents.’

About a month before his decease, his daughter was called on so suddenly, that it was thought he could not live till she came to him; she found her children and the maid weeping, thinking he would not have spoke again, but when he saw her, he broke out into tears, saying, ‘He thought he should never have seen her more;’ but soon got a little strength, so as to sit up in his chair; and called all the children to him, one by one, and kissed them, giving them good advice, saying, ‘It was a great comfort to him, to see that they should part in so much love and unity one with another;’ and calling for the maid he spoke very tenderly to her; and being attended with sore sickness  
and

and pain, he said, ‘ Lord, I pray thee give me ease, ‘ if it be thy holy will, and remove me soon out of ‘ this body: thou knowest it is through thy great ‘ mercy that we have hope in thee. Lord, I pray ‘ thee, be with my children that I leave behind, and ‘ with all my friends and neighbours, of what profes- ‘ sion soever. It is through Christ Jesus our advo- ‘ cate, who is gone before us, that we are enabled to ‘ come to thee.’ Another time some friends being come to visit him, looking on them as they sat by him, he said, ‘ The Lord bless his people, and prosper his ‘ truth amongst them, and enable them to live in love ‘ one with another.’ Not long after he said, ‘ Lord, ‘ I freely commit my soul and spirit unto thee:’ being very sensible to the last. He departed this life at Farnsfield in Nottinghamshire, on the 9th of the first month, 1712, and is at rest with the Lord, “ where the wicked cease from troubling, and where “ the weary are at rest.” He was buried on the 11th, in the 69th year of his age, having been convinced of the truth about forty years.

A Journal of his Life, written by himself, with a collection of his books and manuscripts, were published in an octavo volume, 1720.

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**W**ILLIAM RIGG, of Colthouse, in the county of Lancaster, received truth in the year 1672, being the 36th year of his age; and soon after he received a gift of the ministry. He was endowed with a good understanding in the mysteries of the kingdom of God, and had a clear and sound testimony, and travelled much in the work of the ministry, both in this nation and in Scotland, although he was a very tender bodied man, and troubled with a sore cough for many years; it was his delight to be speak-  
ing

ing of the things of God, and the mysteries of his kingdom, to the refreshing of many.

Towards his latter end he was attended with great weakness of body, so that he could not get to the meeting, or scarce out of doors for many weeks, which he did bear with great patience, to the comfort and refreshment of many that came to see him.

He was of a clean life and conversation, which answered his testimony.

In the time of his weakness he often said, ‘ I have done my day’s work in the day time, to my great peace and satisfaction, and have nothing to do but to die, and put off this earthly tabernacle; being well assured of my eternal rest with the Lord:’ into which, no doubt, he is entered.

He died the 29th day of the second month, 1712.

Aged	76	} years.
A minister about	40	

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**S**AMUEL GEORGE, of the parish of Landewy-brevy, in Cardiganshire; lived there with his parents till he was about 21 years of age. In this place the excellent truth being despised by many, had not that place in the hearts of the people, which it ought to have; and he was careless, like others, going on in the broad way, playing and sporting therein, and unconcerned for the everlasting welfare of his soul. But the Lord met with him in his prime of youth, opened his ears, and sealed instruction to him in a dream, or vision of the night, as he lay slumbering upon his bed; in which he thought he saw a man winnowing corn, which seemed to him to be good and sound, but when raised to the wind, it was blown and scattered away, like chaff toward the north: and as he looked behind him,

him, he saw a man who asked him, whether he knew what that meant; he answered, 'No.' Then said the man, 'The chaff represents ungodly men, who are as the chaff which the wind driveth away.' By this, and other dreams or visions which he had, he came under a concern of mind, and cried out, "What shall I do to be saved?" Then it pleased the Lord, in his infinite love and mercy, so to visit the heart of this young man, that he came to know the Lord, and was made willing to bear his indignation, because he had sinned against him. And the Lord by his invisible power wrought his deliverance, notwithstanding he suffered him to be tried many ways, and when under great exercises, both inwardly and outwardly, the Lord was pleased to help him in the time of need, of which he was sensible, and experienced the truth of what the holy prophet declared, "That Zion shall be redeemed with judgment, and her converts with righteousness;" although he had been ready to think no one was exercised like him.

He often used retirement, and in the night season, as well as at other times, he waited upon the Lord, pouring out his soul in supplication, and fervently prayed unto him in secret; and the Lord rewarded him openly, and many times gave him the oil of joy for mourning.

On the 26th of the sixth month, 1711, his mouth was opened, to bear his testimony against unfaithfulness and disobedience to the Lord. And the Lord made him also sensible his time was but short to work in his vineyard: so (although his service was hard) he laboured diligently.

About six months after, he visited friends at their meetings in Radnorshire; and about two months after, he did the like in several counties, as Merionethshire, and Montgomeryshire. And when he had finished his service for the Lord in those parts, he returned home.

In a little time after, he went to the yearly-meeting of Wales, at Kanidos in Montgomeryshire, and after his return had but three meetings; the last was on the 4th of the third month, 1712, where many people came in, and he in great tenderness to those who had true desires in their hearts after the Lord, preached unto them in much love and fervency, and his words and doctrine were as the dew falling on the tender grass; afterwards, in great concern of spirit, and in trembling, he thundered against the light, airy, and hard-hearted ones, who slighted and reproached the truth and its followers, and speak evil of that they knew not, telling them, ‘The Lord would plead with such in his righteous judgments;’ and he exhorted them ‘to repent speedily, lest the Lord should cut them off in his fierce anger.’

On the 6th following, it pleased the Lord to visit this zealous young man with an indisposition of body, and a voice run through him, ‘Put thy house in order, for thou must die.’ He declared he was willing to give up all to the Lord, to dispose of him as seemed good in his sight. And feeling the Lord’s power over all, his heart was refreshed, and he declared, “Blessed are the dead that die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labour, and their works follow them.” And charged his brother John, ‘That these things should not be forgotten and fall to the ground;’ and bid him ‘give him up freely;’ adding, ‘if he and friends continued faithful, the Lord would be their helper and sufficient support.’

Afterwards he called for his parents, and spoke to them, saying, ‘I do not expect to recover from this sickness, but be not over much concerned, for I have peace with God, and had rather, if it is the Lord’s will, die, than live any longer.’ He desired them ‘to prize their time, and seriously consider, how precious a thing it was to know peace with God their

‘ maker



‘ maker on a dying bed.’ He also bore his testimony for the truth in their presence, and shewed the barrenness of men-made ministers, who plead for sin and imperfection: advising his parents ‘ to beware of hindering any of their children (his brothers or sisters) from coming into the way of truth, but rather to encourage them therein.’ He further exhorted his parents, saying, ‘ Give up all, that you may have an inheritance in that kingdom, wherein there is no trouble nor sorrow, but eternal joy and peace.’ He advised his brothers and sisters, ‘ to be faithful to that which the Lord had made known to them of his will,’ and often prayed for them unto Almighty God, ‘ that none of them who had turned their faces Zionward, might look back into the world again, but might all press forward.’

Some days before his departure, he said, ‘ Remember my love in Christ Jesus, unto all my faithful friends and brethren in the incorruptible seed; to which seed the promise is, and wherein peace and acceptance with God are livingly known.’

He finished his course here the 18th of the third month, 1712.

Aged 25 years.

A minister about 9 months.

**J**OHAN AYRRY, belonging to Sedberg meeting in the county of York, was convinced of the truth, as professed by the people called Quakers, about the 29th year of his age: he was of an innocent life, and faithful in every branch of his testimony relating to truth.

It pleased the Lord to commit unto him a dispensation of the gospel, and part in the ministry. And although

though he was not large in testimony, yet he had the movings of Life upon him, which made his offering acceptable to friends.

And as he lived an harmless and innocent life, so when he came to be tried with much bodily weakness, which attended him for several months before he died, he bore it with much patience, and was very sweet in his spirit, and often said unto friends, 'It is a precious thing to wait upon God to feel his life, power and presence to quicken and raise us up to praise his powerful name, who is worthy for ever.'

He departed this life the 15th of the fourth month, 1712, in the sixty-ninth year of his age. He was one that held out unto the end, and partook of the salvation of God through the Lord Jesus Christ.

**P**EREGRINE MUSGRAVE was born in the parish of Lanynarth, and county of Cardigan, the 4th of the first month, 1643. He was by trade a clothier, of good repute amongst men; and the Lord endued him with wisdom and understanding, whereby he was serviceable in the church, especially in meetings of business and the care of the poor. A great concern was upon him, that friends might be preserved in love and unity; and where he saw any thing that tended to the breach thereof, he earnestly laboured to put a stop to it, both at home and in the adjacent counties. His heart and house were open to friends, and he had great delight in the conversation of faithful brethren; and it is not doubted but he laid down his head in peace with the Lord, as he himself signified in the time of his sickness. His wife and daughters sitting in the room by him, and seeing him so weak, his daughter wept; upon which

which he said, ‘ Sufanna, Sufanna, make no noise for me : what would you children have ? Your father hath lived to a good old age, and I die in peace with my God, and in credit with men : I leave no stink behind me, which is a mercy to you beyond many children. I desire you to be satisfied, and give me freely up, and let your concern be inward :’ adding, ‘ I want to see thy brother and his wife, and thy husband, that I may ease my mind to them.’ When he came, he said, ‘ Lewis, I find this distemper comes so hard, that I am not like to continue long.’ He gave him good advice in many words, and desired him, ‘ to keep close to meetings, and not forget week-day meetings ; and to mind truth, which would adorn them above all ;’ and said, ‘ be serviceable to friends, and stand a man in my place. My dear Lewis, remember what I say, live in love : you are a pretty many relations here, if you keep your places and live in love, you may be a comfort one to another.’ Then called for his daughter-in-law, and took leave of them, saying, ‘ I pray God bless you and your poor babes : I desire you be tender of them in bringing them up.’ Then he kissed them and said, ‘ I have not much more to say.’ So continued very sensible all the day, and often said, ‘ Dear God, I pray thee make my passage easy : the love of God is more to me now than all the world.’ He took leave also of his neighbours and friends, and seemed to be cheerful and willing to die. He departed as if he had been going to sleep, on the 14th of the fifth month, 1712, and was decently interred at East-hookit the 16th of the fifth month, 1712, aged 69 years.

**JOSHUA ARNOLD**, of Whittington in the county of Derby, was educated among the people called Quakers: he was by occupation a carpenter, and much employed by the great men, being just and honest in his dealing, temperate in his life, and in his conversation christian and exemplary; so that therein he preached to professors and prophane, being faithful to the witness of God in his own heart, he answered it in others.

And the Lord, who made him what he was, at times was pleased to open his mouth in the assemblies of his people, that he, in a sense of the goodness of God, did bear witness thereto; and in true love he exhorted friends to ‘watchfulness, and to keep their conversation clean, and void of offence towards God and man, and to dwell in that which would keep them humble, and ever to avoid pride and covetousness: and to wait patiently for the appearing of the Lord, and to hear his still small voice in their own hearts, and for the arising of life, that they might be taught, kept and preserved thereby, so that they might bring no reproach upon the holy truth they professed.’

This was the earnest desire of this godly man, who was indeed a good example, both to the great men, with whom he was concerned, and to his family, friends, and all he conversed with: in moderation, plainness, and the fear of God he lived, and thereby gained a good report, and the love of many.

He took opportunities to wait upon the Lord in silence in his family; and many times the Lord was pleased to take such notice of them in those retirements, as to break in upon his children, and manifested his powerful presence to the edifying and encouraging them and the whole family, to take up the cross of Christ and follow him.

In

In a sense of the vanities of this world, he said, some years before he died, 'He was willing to leave it;' and often advised his family, 'to be humble and lowly in their minds, and to love the truth:' this he recommended as the best portion to his children.

About two years before his departure he was much afflicted with lameness and weakness, by reason of the palsy, so that he was confined to his room, and seemed not likely to recover: he then advised his family both in spirituals and temporals; but he so far recovered, that he could go to meetings, till it pleased the Lord to visit him with a return of his distemper so suddenly, that his dying words were but few; but whilst his speech remained, he said, 'He was well, and in a little time all would be well.' One of his children coming to his bedside, he held her by the hand, and seemed overcome with the presence of the Lord; but had neither strength nor utterance to speak, and presently falling into a deep sleep, departed this life without any sensible pain, the 16th of the sixth month, 1712; and as his friends and neighbours believe and are satisfied, he is at peace with the Lord.

Aged about 64 years and four months.

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**G**EORGE BENSON, of Stongend, in the parish of Hawkshead in Lancashire, was convinced of the truth in his young years, and was a faithful man to his conclusion, being often exposed to suffering, both by reason of keeping meetings at his house, and in other respects relating to the several branches of the ancient testimony of truth, which faithful friends

in that time were liable unto: all which he bore with much patience and courage.

Toward the latter part of his time, his mouth was opened in a publick testimony, and he travelled into some neighbouring counties in the service of truth.

He was a faithful minister, according to his measure, his life and conversation being also answerable to his ministry.

In the time of his sickness, he gave much good advice to his family, warning them ‘to keep to truth, and out of the love of this world.’ He also dropped several comfortable expressions to such as came to see him, saying, ‘He had done his day’s work, whilst the day lasted, and had nothing to do but to die.’

He departed this life in great peace with the Lord, the 19th day of the eighth month, 1712, being in the 76th year of his age.

**R**ODERICK FORBES, son of Arthur and Elizabeth Forbes, of Brux, in Scotland, who was a man of great reputation in the world. In his young days he had some knowledge of the principles of the Christian religion, as held by the people called Quakers, and walked soberly for a time; but his elder brother dying, and he becoming heir to the estate, he left the narrow way, and threw off the cross, and continued without a due sense of his loss, till about the year 1702, after the death of his worthy mother, who in her lifetime was greatly concerned for him, and desirous the Lord might visit him, and bring him into the knowledge and obedience of the truth; and accordingly it pleased the Lord in mercy to awaken him by his righteous judgments, humbled him, and caused him to sigh and cry unto the Lord, who was graciously pleased to answer those desires and earnest cries

cries that he begat, and brought him not only to behold the dawning of his gospel day, but in a spring of love to his soul, enabled him clearly and boldly to own the truth.

This caused the priest to visit him, who pretended a concern, that one of so honourable a family should be deluded, as he apprehended; to whom Roderick said, ‘ If the Lord were pleased to awaken and touch thy conscience, as he hath done mine, he would make thee quake every joint of thee,’ which stopped the priest so that he said no more.

By the principle of truth, he was taught and strengthened to leave his loose and debauched companions, and to live a sober and godly life, to the astonishment of his former associates, who admired to see such a change wrought upon him; for he now adorned the doctrine of God his Saviour in his life and conversation, walking according to the convictions of the grace of God, in solidity and weightiness of spirit.

In the year 1712, in his return from London, he was taken sick at Edinburgh, but retained a perfect memory, and made some alteration in his will, being greatly concerned for the good education of his children in the way of truth; and gave directions concerning his burial; that his body should be interred in his own burying-place, by his father and mother, and two children of his own, after the plain and decent way of friends.

He was afterwards much exercised in prayer to God, and thankfulness unto him for his visitation, and assisting him to bear a faithful testimony to the truth, which he had brought him to the knowledge of, saying, “ As the hart panteth after the water brooks, so hath my soul panted after thee, O Lord.” “ I can bear witness that truth is truth;” and turning to his wife, he said, “ My dear, thou knowest it to be so, I

‘ know thou art convinced of it ; therefore be faithful  
‘ to it.’

About two hours after he desired to be set up in his bed, saying, ‘ I am now in readiness to go,’ and immediately the pains of death seized on him, which though they were violent, he endured with patience, and was bore up in a Christian courage, triumphing over the powers of death, saying, ‘ The truth is precious, cleave unto it ; yea, more precious than the gold of Ophir ; it hath delivered me from many infirmities.’ One standing by, said, ‘ Trust in God and he will deliver thee.’ He answered, ‘ I have good cause to trust in him, he never failed me : and now I feel his presence supporting me in the very agonies of death ; yea, I can and do rejoice through Jesus Christ my Saviour and Redeemer. I feel his hand above me and below me, supporting me ; and I defy all the powers of hell : I have seen their strength and their malice, they have not prevailed : praises, praises, oh ! everlasting praises to his ever blessed name.’

Seeing some about him weep, he said with much concern, ‘ Why should ye be troubled, since I undergo the agonies ; you may look on : a small time will put an end to it, and I have a view of my journey’s end ; I am entering the joys thereof already, where I shall enjoy everlasting happiness.’

In this condition he continued some hours, and at intervals speaking always very sensibly, and recommended his dear wife to the tender regard of friends as a widow. He then desired R. Barclay to hold up his head in the time of his greatest agonies, till his speech began to fail, so that he could utter but broken sentences, the last of which that was distinctly known, was, “ Unless your righteousness exceeds the righteousness of the Scribes and Pharises, ye shall in no wise enter into the kingdom of heaven.”



So having given before good advice to all about him, to 'leave nothing to a dying bed,' and to 'prefer the truth above all,' with much more not noted, about the eighth hour in the morning his speech left him, and he lay only breathing till towards evening, and then quietly resigned up his breath without any struggling.

He died in the eighth month, 1712, and was buried according as he desired.

Aged	42	} years.
Convinced about	10	

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**R**OBERT FISHER, late of Prestonpatrick, in Westmoreland, was convinced of the blessed truth by the ministry of John Banks, (that ancient servant of Christ) at a meeting at Dalehead in Cumberland, his native country: with gladness of heart he received the truth in the love of it, and faithfully walked therein. And the Lord not only gave him to believe, but gave him also a part in the ministry of the gospel. In which work, according to his measure, he was a faithful labourer, though he did not travel much abroad, neither was his testimony often known to be long, but comfortable and refreshing to the faithful.

He also was a faithful sufferer for that testimony, which the Lord raised in his heart to bear against the antichristian yoke of tithes, for which he many times suffered the spoiling of his goods, although his outward substance was but small; yet he stood firm in his testimony to the end of his days.

On the 26th of the first month, 1713, he began to be ill, and his sickness increased and was very sharp upon him; yet he was preserved in a comfortable frame

frame of spirit, patiently enduring the bodily infirmities he was under, and was resigned in his mind to God's will, founding forth praises to his great and excellent name, and often expressing the great satisfaction and comfort he felt from the Lord, under his exercise.

Some few hours before his death, his wife sitting by him, he said, ' I feel the power and presence of the Lord to be with me.'

He took leave of his wife, and bid her farewell; and soon after passed away, as if he had fallen into a sleep, without either sigh or groan, the 30th of the first month, 1713, and was buried the first of the second month following, in friends burying-ground at Park-End in Prestonpatrick, aged about 73 years.

**A** BRAHAM ANTHONY, of Rhode-Island in America, companion to William Wilkin-son of New-England, in a visit to friends in this nation, was visited with sickness at the house of Roger Dickenson, of Whitby in Yorkshire. His patience and quietness, in the time of his greatest affliction of body, was admirable, with a free resignation to the will of God; saying, ' If I may live, I am willing; but if I must die, the will of the Lord be done;' often praising God, and many times expressed his great satisfaction that it had pleased the Lord to cast his lot among friends in that place. The day before he died, several friends standing about him, he said, ' Friends, stand fast in the Lord, and bear a faithful testimony for God in your day, stand fast in the truth: what signifies this world, or the riches of it, they are not to be valued, for the love of the Lord is above all; be weighty in your spirits, and watchful and fervent in that great duty

' duty of prayer when you approach before the  
 ' Almighty Jehovah; for it is a dreadful thing to  
 ' appear before the Lord unprepared, for the Lord  
 ' will be terrible to the wicked. Israel is to dwell  
 ' alone, and not to be numbered among the na-  
 ' tions. And you elders, be ye faithful; I am  
 ' raised up beyond my expectation to exhort you  
 ' elders to faithfulness, though but young to many  
 ' of you, and the least in mine own eyes, yet strong  
 ' in the Lord my God. Friends, I did not leave  
 ' my own country in my own will, or in my own  
 ' strength, or in my own time.' Then lifting up  
 his hands, he said, ' O! the joys of heaven, glory  
 ' to the Father, and the Son, as it was in the begin-  
 ' ning, so be it world without end. Amen, amen,  
 ' amen.' With several other good expressions which  
 he uttered during the time of his sickness, which  
 are not here inserted, much to the comfort and satis-  
 faction of those who were with him, and was a  
 sealed evidence on their spirits, that he is gone to  
 rest with the righteous in that kingdom of peace  
 which God has prepared for all them that love our  
 Lord Jesus Christ, where the spirits of the just  
 made perfect do sing praises, hallelujahs and hosan-  
 nahs to him that lives on high, who is God over all,  
 worthy of all glory, honour, and praise for ever.  
 Amen.

He was taken ill the second day of the first month,  
 1713, and departed this life in peace with the Lord  
 on the 13th, about four in the morning, and was  
 buried in friends burying-ground at Whitby on the  
 14th, aged about 31 years.

**R**UTH PADLEY, wife of John Padley, of Shad Thames in Southwark, timber merchant, and daughter of Richard Parkes, of Hook-Norton, in the county of Oxon, was a woman that truly feared the Lord, and loved his truth and people, sincere and upright in her conversation among all, very affectionate and loving to her husband, kind to his children he had by a former wife, dutiful and tender to her aged parents, and loving to her brothers, sisters, and other relations, compassionate to those who were under affliction, and ready to sympathize with them, charitable to the poor, and in an especial manner to those of the household of faith, and was in her conversation so adorned with a meek and quiet spirit, as made her lovely, and therein was very exemplary; as also in plainness of apparel, becoming her profession, and in using the plain language to all, and in calling the days according to Scripture, which by some may be looked over lightly, yet is what many have witnessed the “ Spirit of truth, “ which leads into all truth,” to lead them into.

Thus she passed the time of her sojourning here in fear, as one that had an eye to another country, namely, an heavenly. It may be truly said, she was of the number of the wise virgins, whose lamps were burning, and so ready to enter with the bridegroom into the marriage chamber.

She was visited with a distemper several months before she died, and although much means were used for her recovery, yet it increased fast upon her, which she bore very patiently, and was resigned.

Some little time after she was taken ill, she had a prospect of her departure hence, which was pleasant to her, but she avoided speaking thereof to her husband till a little before her end, lest he should be over earnest in desiring her life, and said, ‘ Her

‘ Maker

‘ Maker laid nothing to her charge, and that she was sensible he had regard unto her.’

At another time to her sister E. Vokins she expressed her assurance, saying, ‘ She did not question having a place in the kingdom.’

She also signified to her sister, the dear love she had to her husband, and that ‘ she never could be displeas’d with him for any thing ; and although his company was so desirable to her, she was willing to give him up ;’ and said, ‘ she would have him mind his Master’s business.’

She advis’d a niece, whom she had a tender and motherly care of, ‘ that she would take up the cross while young ;’ saying, ‘ it would be harder if deferred, and that she had been well rewarded since she took it up.’

About two or three hours before she departed, being in prayer to the Lord, but her voice low, her niece asked her what she said ; her answer was, ‘ she was speaking to her Maker.’

She further said to her niece, ‘ thou mayest think my affliction hard, but it is not ; my Maker has dealt very graciously with me, more than I can express.’ Being asked if she thought it would be harder ; she answered, ‘ she did not think it would ;’ adding, ‘ but if it should, she doubted not but her Maker would support her under it.’ When her niece asked her, where she would have her dwell ; her answer was, ‘ Where it may be best for thy soul.’

About one hour before she died, she said, ‘ Remember my dear love to my brother John, before, and to all friends.’

Afterwards she said to her husband, ‘ O my dear !’ which were the last words that were heard ; but lifted up her hands and eyes as a sign of her breathing to the Lord in spirit, and so departed this life, and is entered into everlasting rest with the Lord.

She

She died the 26th of the second month, 1713, and was buried from Horflydown meeting the 30th of the same, and divers living testimonies were borne on the occasion, aged about 34 years.

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**B**LESSING FENN, daughter of Joseph and Patience Fenn, of Cork, was born the 8th day of the fourth month, 1700. She was a child of a weakly constitution, but of a ripe and ingenious wit: for the most part, whilst she had health and strength, she delighted to be employed about some business that was innocent and profitable, not loving idleness; also was much delighted in reading the holy Scriptures, and other good books, and would often make her remarks on several passages as she read, and speak of them to her mother, asking several weighty questions. She was very dutiful to her parents, and tender of her mother, who was sickly. She loved honest friends, but would be troubled when she beheld any professing truth behave themselves unseemly.

Some weeks before she died, her mother went with her a mile or two out of the town to a neighbour's house, for the benefit of the fresh air, where she continued till she ended her days.

In the time of her sickness she would often keep her pain much to herself, lest her mother should be troubled. The sharpness of her pain, together with her great weakness, would cause her at times to fret, and speak a little angry to the nurse that tended her, but would soon be sorry for it, and say to the nurse, 'Do not take notice of what I say, for I love thee very well;' and would discourse sweetly with her, and give her good advice.

She

She did not seem to take notice of her end being so near, till the morning before her departure, at which time her mother, perceiving an alteration in her, asked her, if she was willing to leave her; she answered, 'What the Lord will.' Her mother replied, 'It is hard for me to part with thee.' After a little pause, she said, 'It is true I am very weak, but the Lord is able to restore me to thee again. Her mother asked her, 'If she was willing to see a friend that was expected to town soon:' she answered, 'Yes, or any honest friend.'

In the afternoon two friends came to visit her; she looked solidly at them, and said, 'Pray to the Lord that I may have a short and easy passage:' one of them said, 'Thou hast had a long time of consideration.' She answered, 'I was never wanton in the time of my health.' She again desiring them, 'To pray for a short and easy passage;' a friend answering, said, 'We must wait God's time, and I believe it will not be long.' Her mother asked, if she had a desire to see her father; she said, 'Yes, if he will come quickly.' Her father being sent for, soon came with some other of her relations, and asked her, how she did; she looked at him, but did not speak; at which her mother asked, if she would not speak to her father; she said, 'I cannot yet;' (being in pain). After some time, she looking earnestly at him, said, 'Father, pray for me, that I may have a short and easy passage.' Her father, being nearly concerned for her, after a little while kneeled down by her bedside to pray, and desired, 'That as the Lord had been pleased to give her to him, he would be pleased to take her to himself, and that he might make her passage easy, and all of us subject to his will;' concluding with thankfulness for all the mercies we receive: at which time she was very quiet and attentive. After a little while her father asked her,

if she was freely given up in her mind ; she said, ‘ Yes, I am freely.’ Being asked, if she was willing to leave her father and mother ; she said, ‘ Yes, I am.’ After that, she said, ‘ Lord, take me to thyself.’ She continued in a sweet frame of mind ; desiring those about her to be quiet, when she heard any speaking, or noise in the room. She remained sensible to the last, and died about the ninth hour in the evening, the 12th of the third month, 1713, being about thirteen years old.

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**E**LEANOR PERKIN was born in the parish of Hemsterly in the county of Durham, and at the age of seventeen years was convinced of the truth. She was of a sweet and innocent conversation, and of a meek and humble spirit, desirous to be conversant with such as feared God.

She was taken ill the latter end of the sixth month, 1713.

In the time of her illness she was much resigned unto the will of the Lord, whether to live or die. A friend asking her, whether she desired to die rather than to live ; she answered, ‘ I desired that long since.’ Again she was asked, if she had any trouble upon her mind about any thing ; she replied, ‘ Nay.’ Being asked, whether she thought she should be accepted of the Lord ; she answered, ‘ She hoped she should ;’ and supplicated the Lord in a heavenly frame of mind, to the reaching of the standers by, and the Lord’s goodness and presence was felt. She desired those present, ‘ to be ready when the Lord called for them ;’ saying, ‘ you know not whether he may call at midnight, or at cock-crow, or at dawning of the day.’

One



One time, being under great affliction, she said, ' Lord, give me ease, and grant me patience ;' which in a little time she received, and made her acknowledgment unto the Lord for the same, saying, ' O Lord, when I get any ease, it comes from thee.' A relation of her's being by, desired a book to pray by her, to whom she answered (with respect to prayer) ' it is beyond books.' She spake of the goodness of God, and what he had done for her, saying, ' I desire I may praise him while I live.' And to her sister she said, ' I desire thou mayst be a good child, and the Lord will love thee ; for the Lord loves all that draw near to him.'

One evening several of her friends came to visit her, and sat down in silence, waiting upon the Lord ; in which time his presence was wonderfully felt and witnessed among them, insomuch that she, with several others, were broken into tears and sweet harmony : some words she uttered, which were not noted.

A friend then present, kneeling down to prayer, supplicated the Lord for her. To one taking leave of her, Eleanor said, ' My dear friend, the Lord be with thee and with me. Oh ! that I may praise him whilst I have a day ; for he is worthy, worthy, for his great mercy and kindness. Truth is precious : oh ! that every one would come to it, and that many would come and taste of it. Oh ! that I may make strait steps whilst I am here ; for good is the Lord : he hath been very good to me all along. Oh ! that many were partakers of his goodness ; oh ! what this truth is, that many may know and be partakers of it, and that we may honour the Lord, for he is worthy, he is worthy of all honour. The Lord was never so good to me as now ; oh ! this was a good opportunity :' with many other words, which, by reason of weakness, and her voice being low, could

not be well understood; but she remained sensible to the last, and on the 8th of the eighth month, 1713, departed this life, and was buried the 11th at Rayby in the county of Durham.

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**R**ICHARD KINMAN, who was truly owned and in unity with his friends, of an upright and blameless life and conversation, and loved the truth, and sometimes bore testimony to it in meetings.

A little time before he departed this life, he said, 'I know that my Redeemer liveth, and that he hath done that for me, none else can do; and I believe it will be well with me;' with which testimony friends declared their unity.

This account is published to shew how this honest ancient man retained his integrity, died in the faith, and obtained a good report. He died the 23d of the tenth month, 1713, at Bishampton in Worcestershire, aged 72 years.

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**I**SABEL GILL, wife of Joseph Gill, was born near Carlisle in Cumberland, in the year 1670, of honest parents, who were convinced of the truth, with most of the family, in her young years: about the age of twenty, she went to London, where she lived seven years; and after her return into Cumberland, was married, and soon after went with her husband into Ireland, and settled at Dublin.

She was a loving and faithful wife, a true helpmeet both in spiritual and temporal concerns; a  
tender

tender mother to children ; a good example to her servants in plainness ; a woman of an excellent temper and good understanding, cheerful, and loving in her family, having attained to a good degree of growth in the truth, more in substance than in shew ; a fervent lover of honest friends, and open-hearted to them.

Towards the latter end of her time, she was much attended with infirmities and weakness of body, yet cheerful in her spirit, truly sympathizing with her husband under exercises ; encouraging and helping him forward, in what she was sensible was his duty, often advising him, ‘ To be careful to do his day’s work in his day ;’ cheerfully giving him up, and putting him forward to go abroad upon truth’s account, even when she had need of his company at home, by reason of her weakness ; often expressing her desire, ‘ Never to hinder him, although his company was dear to her ;’ and when he was abroad concealed her illness, lest she should draw him home too soon.

Some time before her decease, when confined to her chamber, by reason of bodily weakness, many friends came to visit her, and often had sweet seasons with her, the Lord’s power and presence breaking forth, to the tendering them together. She often expressed a concern for the good of others, testifying, ‘ That the Lord was angry, because of pride, drunkenness, and other wickedness ;’ and faithfully admonished several that came to visit her, giving advice suitable to their states and conditions, which she had often a clear sense of, and would desire them to prepare for such a time, meaning a dying-bed ; expressing her satisfaction with the Lord’s dealings with her, and the comfort and peace that she enjoyed in him, often praising him for his preservation and goodness to her from a child to that time.

She said to her husband, ‘ My dear, dost thou  
 ‘ give me up? Pray give me up freely to the Lord  
 ‘ that gave me to thee; he is worthy to be sub-  
 ‘ mitted unto; his secret hand was with us, in  
 ‘ bringing us together, and we felt his love and  
 ‘ living presence at our marriage, and it is with us  
 ‘ at this time, and I hope will be at our parting :  
 ‘ be not troubled to stay behind me, the Lord that  
 ‘ hath been with us together, will be with thee, and  
 ‘ help thee, and bear thee up in all exercises and  
 ‘ difficulties, and provide for thee, if thou still keep  
 ‘ near him, and serve him, according to his requir-  
 ‘ ings:’ with more expressions to the same effect.

Observing her eldest daughter, and another friend  
 crying by her, she said, ‘ Cry not for me, but for  
 ‘ yourselves;’ and pressed them several times, ‘ To  
 ‘ take care and lay up something against a time of  
 ‘ need, and seek to be married to the Lord, and that  
 ‘ will be a good marriage. I see no cause to cry,  
 ‘ or be sorrowful for me, for I am happy;’ as she  
 had often sensibly expressed, ‘ That her peace was  
 ‘ made with the Lord, and she was not afraid, or  
 ‘ dismayed at death, but was freely resigned to the  
 ‘ Lord’s will, who had been her strength and sup-  
 ‘ port from her childhood, and now found him near  
 ‘ to help her over exercises, and make her willing  
 ‘ to leave her tender babes, and all that was dear  
 ‘ to her, to his providence.’

A publick friend being in town, who had visited  
 her in the evening, she sent for him next morning,  
 and having a concern upon her, charged him, ‘ To  
 ‘ cry against the crown of pride, and drunkenness,’  
 saying, ‘ The Lord hath put an arrow in thy hand,  
 ‘ let it fly, and spare not.’

When some young women came to visit her, she  
 charged them, ‘ Not to be high-minded, or give  
 ‘ way to pride and nicety, by reason of the riches  
 ‘ their parents might have to give them, which  
 ‘ would

‘ would be of no value without the blessing of the Lord ;’ which she advised them to seek after above all things.’

At another time, when some young married women visited her, she advised and warned them, ‘ Not to be nice, or high-minded, neither deck or adorn their children too nicely, dressing them up like pictures, and then admiring them ;’ for if they did so, the Lord would take them away from them ; but to keep them clean and sweet, and the Lord would bless them.’

Some that had been of loose and ungodly conversation, she advised, ‘ To keep under judgment,’ and plainly told one person, ‘ That he was too high, and had abundance yet to go through for his transgression ; and that if he did not come down lower, he would fall again.’

Her distemper increasing, and being often in great pain, she was concerned to pray to the Lord for some ease, ‘ That she might know what it was before her departure, and that he would give her an easy passage.’ Both which requests the Lord was graciously pleased to grant her ; for about two weeks before her death she obtained great ease, and lay pretty quiet, without any discernible alteration. She departed as one falling asleep in a quiet manner, in the city of Dublin, the 8th of the twelfth month, 1713.

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**S**SUSANNA GARTON, widow of William Garton, late of Ifield in the county of Suffex, was one that in her young years received the blessed truth in the love of it, and walked faithfully therein to the end of her days. It may be truly said, ‘ She was a mother in God’s Israel ;’ a preacher of righteousness in her day, not so much in words, as in life  
and

and conversation; though it pleased the Lord, towards her latter days, to bestow on her a gift of the ministry, which, though small, was very found and acceptable.

She was of a meek and lowly mind, not esteeming herself because of any service she was found in; but was humbled in thankfulness to the Lord, for that he had in any measure accounted her worthy, and enabled her to be serviceable in the church, thinking no service therein too mean for her to be employed in. She was given to hospitality, and an entertainer of strangers, willing to wash the disciples feet, took care of the widows and fatherless, and visited the afflicted: to do good and communicate, as the Lord had blessed her, she was not unmindful; for with such sacrifice she knew the Lord was well pleased.

She was also a cheerful sufferer with her dear husband for the testimony of truth, being often left to manage his affairs in the world, while he lay in prison for his testimony against tithes, and sometimes for meeting to worship the Lord: all which she bore and went through with great cheerfulness and zeal for the Lord, rather counting it all joy or rejoicing, that they were counted worthy not only to believe, but also to suffer for the Lord Jesus Christ's sake, whose love and favour was more to them than all the world, or the enjoyments that were therein: and therefore they did not reason with flesh and blood, but were faithfully given up to serve the Lord with all that he had blessed them with, believing the righteous should never be forsaken, nor their seed be found begging their bread, if they likewise followed their steps. Words are indeed too short to set forth the worth and value of such elders, who through faith and patient suffering have obtained a good report, and left a sweet favour behind them; of whom it may be said, though their bodies be dead,  
their

their spirits live, and their memorial is sweet to the living and sincere in heart, who had acquaintance with them, who will in their hearts set their seals to this testimony.

This worthy woman was also a pattern of great plainness, and was often grieved to see and hear of the superfluity that abounded among some of the professors of truth, and the undue liberty they took, saying, ‘ It was not so in the beginning, for then ‘ there was nothing too near and dear to part with ‘ for truth’s sake.’ She was likewise much troubled to hear the needless vain talking, and foolish jesting, and to see the light and airy carriage among such, which is unbecoming our holy profession, saying, ‘ Time ought not to be so spent; for an account ‘ must be given unto God for all these things.’ It pleased the Lord to preserve her out of such things to the end of her days; and it is not doubted but the Lord hath given her a portion among his redeemed ones.

What can be written cannot add to her happiness, but is written in fear and true love, with desire that those into whose hands it may come, may be encouraged to hold on their way, and that drooping souls may look to the Rock that followed the ancients, and was with them in all their tribulations. Unto which Rock they now sing praises, and render honour, glory and thanksgiving for ever. Amen.

It was the care of this worthy matron to walk circumspectly in the time of her health; and when it pleased the Lord to visit her with weakness, which continued and increased on her for about half a year, she was preserved in great patience, quietness and resignation to the will of God, often saying, ‘ It is ‘ preparation for my end, and I am well content; ‘ for the Lord hath given me many days; and if ‘ this had not come upon me, I could not expect to ‘ live long in this world.’

Although

Although she was one of few words in her health, yet in her illness she wanted not for a word of advice to those that came to visit her. She was much concerned for her grandchildren, and when any of them came to see her, she advised them to prize their precious time, saying, ‘ I was once young as well as you, or others, and delighted in the pleasures and vanities of this world ; but the Lord in his love and mercy met with me, yea, he laid the axe to the very root of the tree, and made me willing to part with all my lovers, my pride and vanities, and become a fool and a gazing-stock to the world : but all was as nothing to me in that day, in comparison to the love and favour of God to my poor soul, that had long wanted peace with the Lord. And in that day it was my care to accompany myself with those that I thought walked most circumspectly, and dwelt nearest the Lord in their spirits ; and not to look out at, or take example by those that were most for liberty, as too many now do.’

Then in much thankfulness she said, ‘ Oh ! it was a good day, a blessed day, a day never to be forgotten, my soul hath it in grateful remembrance before the Lord, praised be his holy name for his goodness.’ And with tears of joy she exhorted all ‘ to be faithful unto death, that they might obtain a crown of life.’

Again, upon some coming to visit her, and asking her how she did ; she answered, ‘ I am going a little before, and you must follow after : all had need to be faithful to the gift they have received. I never found that going to meeting barely would do for me ; we must all be faithful according to what we have received, and there is no more required.’

Another time, a friend of London being with her, she tenderly inquired after the affairs of truth, saying,



saying, ‘How do friends in that great city come up in good order and discipline in the church? Are they truly concerned to seek out the lost sheep, that they be brought home again?’ And when she took leave of the friend, she said, ‘Farewell, I shall never see thee again in this world, but hope to have a part in that which is to come.’

She was preserved in great tenderness and brokenness of spirit all the time of her illness, and often said to her friends that came to visit her, ‘I do not weep because I see death approaching; for I cried to the Lord, that if any thing did lie in my way, he would be pleased to shew it me; but I do not find any thing laid to my charge. Another time, when some friends came to visit her, pouring out tears in a sweet frame of spirit, she said, ‘I believe that saying will be fulfilled on me, “That those that sow in tears shall reap in joy.”’

She often expressed her great thankfulness, that the Lord should open the hearts of many to visit her in her weakness; and acknowledged the goodness and mercy of the Lord, saying, ‘How wonderfully good is the Lord to me, a poor creature! What a gentle hand doth he lay upon me! — How comfortably have I rested this night! What a mercy do I receive at the Lord’s hand, in this my weak condition, that I can sleep so sweetly!’ And with tears of joy she gave thanks to God for his great favour and goodness to her, saying, ‘I spend many hours in thinking upon the Lord and his goodness. I admire how people can lay them down and fall asleep, and not think upon the Lord, and see or consider how things are with them.’ — Sometimes she would express her desire to be dissolved and go to the Lord; but it was in a resigned frame of spirit, saying, ‘O Lord, grant I may patiently wait thy appointed time, knowing thy time is the best time.’

And

And afterwards said, 'I must go to my God.' She lifted up her eyes, folded her hands, and gave up her soul in sweetness to the Lord, without either sigh or groan, the 10th of the first month, 1714, and was buried at Charlewood in Surry, her corpse being accompanied by many friends, neighbours, and relations; aged 79 years.

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**P**HEBE DOUGHTY, wife of William Doughty, of Flushing in New-England. She was dutiful to her parents, and a great comfort to them; when a child, was mindful of eternity, and had God in her thoughts, and would inquire the meaning of some Scriptures. She was never given to speak that which was not true. Many prayers she put up unto God, that hears the contrite in heart, and he answered her petitions to her great comfort; for she declared the Lord had given her assurance of her salvation, and death was no terror to her, and that 'she had rather die than live longer ' in this troublesome world; though,' said she, 'I ' have not wanted that which is convenient for me: ' I have as dear a husband as a woman need to have, ' a tender mother, and a sweet child, yet it is better ' for me to go and leave you all; this is the best ' time, for I am going to meet my Lord Jesus.'— She said to her husband, some time before she died, ' My dear, we must part, it is made known to me: ' give me up freely.' She desired all about her, ' to ' be faithful to improve the talents which they had ' all received from the Lord, and put it not off to a ' dying hour, for that is poor work. Oh how hard ' a thing will it be to die and want peace with God; ' but it is joy and comfort to me to depart this life; ' for it was said to me, after my great exercise, Thy  
 ' peace

‘ peace is made ; and I have nothing to charge myself with since.’

She desired her mother to tell her sister from her, ‘ The Lord had bestowed a great deal on her, and where much is given, much is required ;’ and advised, she might ‘ improve her talent, and not put it off till a dying hour,’ saying, ‘ if she could see her poor sister, she would give her good counsel.’

She spake to others to the same effect, and uttered many weighty expressions in prayer, which were not noted down. On the day she died, she said to her mother, ‘ Mother, I leave thee my little son, take him as thy own, I give him to thee, and bring him up in the way of truth, to be sure in the way of truth.’ — She spake of the goodness of God and his mercies to her, and declared her full satisfaction of her future well-being, often saying, ‘ Sweet Jesus,’ and that ‘ she was ready.’ After she had been fervent in prayer, and therein desired the Lord ‘ to open the door for her,’ she said, ‘ Sweet Jesus, my trust is in thee.’

She departed the 10th of the first month, 1714, and her remains accompanied with many friends and others to the meeting-house in Flushing, and after meeting to the burying-ground near the market-house, were decently interred on the 12th.

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**T**ANER COSTARD, son of John and Ruth Costard, of Amersham in the county of Bucks, was of an innocent conversation, dutiful and affectionate to his parents, religiously inclined from his infancy, and took great delight in reading the holy Scriptures, especially the New-Testament.

He lived with his grandfather, and was brought up by him in his practice, being a physician ; and

though not in profession with the people called Quakers, yet this young man came to receive that holy truth professed by them, and to experience the work of it in his heart, as may appear by what he wrote in the time of his weakness, and by what he expressed to his mother near his end, as herein after is related.

He writ the following thankful acknowledgment of the many mercies he received, and of the gracious dealings of the Lord with him.

THE dead, O Lord, cannot thee praise ;  
 But 'tis the living, they ———  
 Whom thou hast quicken'd, and dost raise  
 To walk thy holy way.  
 Thy name they praise and magnify,  
 As doth my soul with joy ;  
 Joy which is fix'd on thee on high,  
 In which there is no cloy.  
 I'll bless thy name, O God of love ;  
 Nor will I cease to own,  
 How on my heart thou first did move,  
 And made thy mercies known.  
 Whilst yet a stranger to thy ways,  
 Thou often didst appear,  
 And in my early tender days  
 Reveal'd thy presence near.  
 And when I knew thee not, yet felt  
 Thy secret touches nigh,  
 How hast thou made my heart to melt,  
 And rais'd a secret cry,  
 That thou wouldst unto me make known  
 Thy saving truth and way,  
 And that when thou thy ways hadst shewn  
 I might not go astray :  
 But that my infant feet might tread  
 Thy way of life and light,

Taught

Taught by thy grace, and thereby led  
 In it to take delight.  
 Thou heard'st my secret breathings, Lord,  
 And by degrees didst shew  
 What I should shun, with what accord,  
 And what thou'dst have me do.  
 And when aside I have been drawn,  
 And swerv'd from thy command,  
 Thou thy paternal love hast shewn  
 By a chastizing hand :  
 For every son that thou dost love,  
 Thou also dost chastize,  
 That so thou mayst obedience move,  
 And teach to be more wise.  
 When I returned have to thee  
 With all my heart and might,  
 Thou hast not gracious fail'd to be,  
 Or hid thy precious light.  
 And when on every side beset,  
 In raging tempests tost ;  
 Though try'd, thou didst not me forget,  
 Or suffer to be lost.  
 Thou hast rebuk'd the winds, and they  
 At thy command were still ;  
 Satan himself did thee obey,  
 As subject to thy will.  
 And though (that thou mightst make it known  
 How sin displeaseth thee,)  
 Thou hast thy just displeasure shewn,  
 And hid thy face from me.  
 Thou hast appear'd to give relief  
 When most disconsolate,  
 I droop'd beneath my pain and grief,  
 And mourn'd my wretched state ;  
 Even unto this very day  
 Thy mercies have been shewn,  
 And thy assistance in that way  
 Thou hast to me made known.

When pain and sickness have assail'd,  
 Thou hast not me forfook ;  
 The enemy has not prevail'd,  
 Who would my faith have shook.  
 Therefore with praise my heart is full,  
 My mouth is open'd too,  
 What thou for me hast done, to tell,  
 What thou for thine canst do.  
 Thou that didst underneath sustain  
 In time of greatest need,  
 Who dost and wilt thy own maintain  
 And bless thy precious seed.  
 Thou art the God whom I adore,  
 O ever gracious Lord !  
 Me to preserve I thee implore,  
 Oh ! keep me by thy word.

T. C.

Another time before he died, being something recovered, he wrote what follows :

Now in my sickness I could see  
 It was the effect of love to me.  
 That it was love, and love most true,  
 That was my great physician too.  
 I saw and felt a hand to move  
 Of great compassion, greatest love ;  
 Love, which can never be express'd,  
 Nor never be enough confess'd.  
 And now if death should take away,  
 Life from this painful lump of clay,  
 'T would be the effect of love to me,  
 From farther pain and danger free.  
 If still existence here I know,  
 I trust this love will with me go.

He

He also wrote the following verses.

## I.

On wings of love and contemplation soar  
 My soul to the angelick shore,  
 By sacred silence mount on high,  
 Exalt thyself by true humility.  
 Let not earth's interposing clog thy way,  
 But through its veil behold eternal day.  
 And let the beams of holy light,  
 Which only can afford delight,  
 Thy path enlighten, and direct thy fight.

## II.

Thou know'st, my soul, the place to wait,  
 Where to attend at wisdom's gate;  
 Grovel no longer here below,  
 With patience there attend to know  
 Th' instructions that from wisdom flow,  
 Who teaches that humility,  
 (Preceding to arising high)  
 Which gives thee wings, and bids thee fly.  
 Let nothing then invite thy stay,  
 With such a heavenly guide take wing away,  
 There's always danger in too long delay.

## III.

As nearer this poor earthly tenement,  
 By sickness hasten'd to a swift descent,  
 Is to its first original of clay,  
 And to the silent grave is on its way,  
 Oh! mayst thou nearer to a blest estate,  
 For that great change with patience wait;  
 Mayst thou, my soul, unshock'd remain,  
 No slavish fear e'er entertain;  
 But as the body does decay,  
 Mayst thou arise and traverse on thy way.

## IV.

Arise, arise, mount up, my soul, and sing,  
 Worship and praise thy high and heavenly king,  
 Who hath so gracious been to thee,  
 His way and truth to let thee see ;  
 The way to true felicity,  
 Who by his spirit did appear,  
 And thy redemption offer'd near,  
 Affording help, O wond'rous love !  
 Mayst thou ne'er disobedient prove ;  
 But be obsequious to his will,  
 Obey his voice, and his commands fulfil.

T. C.

He likewise spoke several excellent things which were not noted ; for he was much devoted to the service of God in the time of his health, and very diligent to wait upon the Lord ; and when very young he learned to read, and often wept when he read of the sufferings of Christ.

A little before he died, his mother going to see him, she said to him, ' I am made easy and willing to part with thee, because I have satisfaction it will be well with thee.' To which he replied, looking on her very gravely, and with a pleasing countenance, ' I know it will be well, I know it will be well, I know it will be well.'

When he departed, it was observed to be in great stillness and sweetness, and those present felt the life and power of God in a large measure, to their comfort at that time, which was as an assurance to them, that it was well with him, and that the Lord took him to himself.

He died the 23<sup>d</sup> of the first month, 1714, and his corpse was accompanied from the meeting-house at Amerham, by many friends and others who loved and esteemed him, and interred in friends burying-ground there ; aged about 22 years.

JOSEPH



**J**OSEPH BAYNES, of Stangerthwaite, in the county of Westmoreland, was born of honest parents. In his young years he was desirous to attain to the true knowledge of God, which God graciously answered to his soul, he being convinced of the blessed truth, by that faithful servant of Christ, George Fox, at his first coming into these parts, in the year 1652, by whose ministry he was turned to the light of Christ Jesus, and came to see the emptiness of those outward forms and ceremonies in which he had been educated.

He was a man that truly loved and feared the Lord, making it his daily care, to keep his conscience void of offence towards God and man.

Some time after his conviction, it pleased the Lord to open his mouth in a publick testimony for the truth he was convinced of.

His doctrine was sound, expressing himself with clear distinction, and a grave countenance. His deportment was such as very much adorned his ministry, which rendered his service the more acceptable both to friends, and others not professing with us, amongst whom he gained a good esteem.

He suffered joyfully the spoiling of his goods, for his testimony against the antichristian yoke of tithes, and on divers other accounts for truth's sake. He endured many imprisonments with steadfastness and great patience, being truly thankful that the Lord had counted him worthy to suffer for his name.

In the latter part of his time he travelled much in this nation for many years. He had a great esteem for the yearly-meeting in London, which was manifested by his diligent attending of it, even from his youth, until by old age he was unable to travel so far. He very much laboured to promote love and unity amongst friends; expressing, 'How hard a thing it is to reconcile an offended brother.'

He was a nursing-father to the youth, lending a hand of help to the weak and young convinced, in order for their settlement and growth in the truth; and was careful to visit the sick, imparting suitable advice and counsel.

A little before he was attended with bodily weakness, a concern fell upon him, 'To advise young men and women to wait for the power of God, which would work a change in their hearts, and make them new creatures; otherwise (said he) they will but have a form of godliness, without the power; and such live in an unregenerate state, who produce the fruits of nature, but not of grace: for grace teaches to deny ungodliness, and the world's lusts; to live soberly, &c. But alas! too many of our youth, for want of taking the grace for their teacher, go into a false and undue liberty in their words and apparel, making no conscience of that which the power of truth made conscience to us; for by that power we were made willing to put off all superfluity in eating, drinking, and wearing of apparel: our words few and savory, for the Lord's dread was before our eyes, and our peace with him was precious to us, which we, through obedience to the grace of God in our hearts, enjoyed.' This, with much more wholesome counsel, he imparted to the youth.

He told friends who came to visit him, 'That the Lord was good to him, and that he had many precious openings upon the holy Scriptures, brought very clear before him, beyond what he had ever seen in his life before:' several of which he spoke of with much tenderness and brokenness of heart, to the refreshment of those present; in particular concerning the death and sufferings of Christ, and the hard-heartedness of that unbelieving generation, making a parallel between them and those hard-hearted and unbelieving in his spiritual appearance in this age of the world,

world, 'which,' said he, 'makes a sorrowful impression upon my spirit.'

'I have a sense, that I must not continue here long, but must die and not live; but I covet not long life, hoping to be gathered to my dear brethren that are gone to their rest before me;' signifying his assurance of peace to his soul, when his days in this world should be at an end.

The day before he died, he sent for a friend whom he desired to see, and said to her, 'I much longed to see thee once more; am under great affliction of body, but hope the Lord will cut the thread of my life ere long.' She replied, 'It hath been a long time of illness to thee;' 'Yes,' said he, 'but I have had great ease at times, for the Lord has been very good and gracious to me all along, though I am not worthy of the least of his mercies; but for his Son's sake I hope he will remember me in a little time, and ease me of all my pain.' He spoke of several matters relating to truth, being engaged in his mind for the honour of it. After which he had a sweet time in supplication to the Lord; then lifting up his dying hands (which trembled through weakness) he took leave of the friend, saying, 'Farewell, the Lord be with thee.' After which, he said little more, but lay still, as if he felt not much pain, and so departed this life in much peace, upon the 26th day of the first month, 1714, and was buried on the 28th, in friends burying-ground, at Briggflatts, near Sedburgh; aged eighty-one years.

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**W**ILLIAM KING, late of Oakcliff in Yorkshire, was a man fearing God, of a peaceable conversation, not only in the church, of which he was a faithful member, but likewise to such as were without;

without; and he obtained a good report amongst both, and hath left a sweet favour behind him.

It pleased the Lord to commit unto him a dispensation of the gospel, and therein he approved himself a faithful labourer (according to the measure of the grace bestowed) to promote truth and righteousness in his day, and was a good example, and manifested to all, that it was his chiefest care to live a life answerable to what he made profession of; often advising friends, ‘To keep to the root of life, the spring of divine wisdom, from whence all good comes.’

He was also a diligent attender of meetings, and advised friends to faithfulness therein. When his departure was near at hand, he gave good advice to his children, ‘To keep to the truth, and to set their hearts and doors open to the friends of it,’ saying, ‘He had as much love to friends and truth as ever.’ And to a friend that came to visit him, he said, ‘I am fitted to die.’ At another time he said, ‘I can with the apostle say measurably,’ “I have fought the good fight, and kept the faith, and well nigh finished my course, and there is a crown laid up for me.” And often declared his full satisfaction concerning his future well-being. He also uttered many more weighty expressions, not noted.

He departed this life the 17th of the third month, aged sixty-five years.

**R**EBECA TOOVEY, daughter of Joseph and Rebecca Toovey, of London, aged about nine years, was a dutiful and pious child; a great reader and lover of the holy Scriptures and friends books; of an innocent and wise behaviour and carriage, and her conversation pleasing and acceptable; though she was but a young plant, it pleased the Lord  
to

to endue her with a large understanding in things both natural and divine. She was comely of person, virtuous in her practices, quick of apprehension, just and equal in all she undertook, and never known to tell a lie, or speak an ill word. She loved to go to meetings, and said, ‘It was sweet to her.’

Some few weeks before her sickness, she had been at a meeting, wherein she was very diligent and attentive to a friend, who exhorted the children of friends, ‘to make choice of the blessed truth for their portion, whilst they were in the enjoyment of their health, that they might be prepared for a dying hour.’ Whereupon she was much reached and melted into tears, and after meeting got apart to read, which was her usual practice.

After she was taken ill, she was in great pain; but her heart was filled with the incomes of the Lord’s love and mercy, which caused her to utter many sweet and heavenly expressions.

She bore her pain with much patience, and was observed to be deep in supplication to the Lord, in a tender, humble and submissive manner. And when her pain was sharp, she often cried out, ‘Sweet Jesus, give me ease. Sweet Jesus look down with an eye of pity upon thy poor, poor servant.’

At one time being in great pain, she said,

- ‘ Sweet Jesus give me ease ;
- ‘ For mercy I do crave :
- ‘ And if thou wilt but give me ease,
- ‘ Then mercy I shall have.’

Many other pathetic expressions, not noted, she uttered in deep supplication and humiliation, and then said, “O Lord, thou desirest not the death of a sinner; but rather that he would repent, return, and live;” adding, ‘I know it to be so.’

Another

Another time she said, ' Lord, if thou pleasest thou canst give me ease.' And again, ' Lord, thou wilt help them that love and fear thee. O Lord, remember thy poor servant, and give me a little ease.' Seeing the maid cry, she asked her what she cried ' for;' the maid said, ' To see thee so full of pain;' to which the child replied, ' Do not cry, I shall be well in a while.'

And perceiving her schoolmistress, R. Trafford, to be troubled for her, she said, ' Dear mistress, do not be troubled; there is a rest prepared for the righteous. There is no ease here, but there is ease in heaven.'

She also said, ' It is a sad thing to speak bad words, and to tell lies, which I never did.'

Near her end, she said to her maid, ' I wish thee well, and I shall be well.' Then mentioning her relations and particular acquaintance, she bid them farewell, and departed this life in a sweet frame of spirit, at Croydon in Surry, on the 8th of the fourth month, 1714, and was buried in friends burying-ground near Bunhill-fields.

**H**ANNAH HILL, daughter of Richard Hill and Hannah his wife, of Philadelphia in Pennsylvania, was a child of a very sober and courteous behaviour; a pattern of piety, plainness, and obedience to parents, and of an obliging temper unto all: religiously inclined when very young, and diligent in reading the holy Scriptures, as appears by the following testimonies given concerning her. On the 23d of the fifth month, 1714, being the sixth day of the week, she was seized with a violent fever and flux, which so increased upon her, that the third day following, both herself and others present, expected she would

would then have departed, but the Lord was pleased to continue her a little longer, to testify of his goodness for the encouragement of the living, for at this time she was in a deep travail of spirit about her future state, and divers times would say, ‘Am I prepared? Am I prepared? Oh! that I might die the death of the righteous, and be numbered with them at the right hand. Oh Almighty God! prepare me for thy kingdom of glory.’ And she earnestly intreated those about her, to help with their prayers, that her passage might be made easy: a friend present being moved thereto, kneeled down and prayed; during which time, notwithstanding her extreme pain, she lay still with great attention, lifting up her hands and eyes: a little after she said, ‘Father, I shall die, and am now very willing.’ After some time she said, ‘O most glorious God, now give me patience I beseech thee, with humility to bear what it shall please thee to lay upon thy poor afflicted handmaid.’ After this she entirely made death her choice, and would often say, ‘She had rather die and go to God, than continue in this world of trouble;’ adding, ‘When will the messenger come? oh! hasten thy messenger.’ Then turning to her father, she said, ‘Oh! that I could launch away like a boat that sails, so I would go to my dear brother, who is gone to heaven before me.’ Desiring those present not to grieve; saying, ‘I am but going to a better place.’ Doctor Owen coming to visit her, she desired him to sit down by her, and said, ‘All the town knows thou art a good doctor, but I knew from the beginning that I should die, and that all your endeavours would signify nothing; the Lord hath hitherto given me patience, and I still pray to him for more, that I may be enabled to hold out to the end, for my extremity of pain is very great.’ She earnestly requested of her parents to give her up freely to the will of God, saying, ‘It would be better both for them and her so to do.’

And when she thought she had prevailed, she said, 'Now I am easy in my mind.' When some seemed to encourage her with hopes of recovery, she said, 'Why is there so much to do about me, who am but poor dust and ashes? we are all but as clay, and must die; I am going now, another next day, and so one after another, the whole world passes away.' One taking leave of her said, 'I intend to see you again to-morrow;' she replied, 'Thou mayst see me, but I shall scarcely see thee any more, though I will not be positive; God's will be done.' She would say to her dear mother, 'Art thou sorry I am going?' and to others about her, 'Why are ye troubled and weep, seeing I am but going to a better place?' adding, 'Oh! that the messenger would come, that my glass was run.' At another time she said, 'O my dear mother, I fear the Lord is displeased with me;' one answered, 'Dear child, why shouldst thou entertain such thoughts?' 'Because,' said she, 'I am continued thus long to endure this extremity of body, which none knows but myself, nor can any think how great my pains are.' But it pleased the Lord to remove her doubt, for afterwards she said to her father, 'I think the Lord has shewed me, I do not bear all this for myself only, glory be to his infinite name, there is nothing can be compared to him.' And when the first-day of the week came, she asked 'If her mother intended to go to the meeting;' who answered, no, she could not leave her dear child in that condition; then said she, 'Let my cousins go, for it may be the Lord will be displeased, if all the family stay at home;' adding, 'not to look upon one another, but to wait upon God.' She would repeatedly say, 'She was freely resigned, and willing to submit to the will of God, whether in life or death;' and was frequent in prayer to the Almighty, humbly beseeching the Lord to grant her patience, and divers times put up her supplications to  
him



him for 'living water, and that it might spring up 'in her unto eternal life.' Not long before her departure, she said, 'Father, the Lord hath assured me 'I shall be 'happy;' it was answered, that is comfortable indeed; 'Ay,' replied she, 'this is matter of 'joy and rejoicing, can my soul say by living experience.' When she took her leave of her sister, and her cousin Lloyd Zachary, whom she dearly loved, she expressed herself thus: 'Dear sister, my desires 'are that thou mayst fear God, be dutiful to thy 'parents, love truth, keep to meetings, and be an 'example of plainness. Dear cousin, be a good boy, 'observe thy uncle and aunt's advice, and the Lord 'will bless thee, and they will regard thee as their 'own, and do for thee.' During the time of her illness, she spoke often of her funeral, and desired that friends and others might be invited, mentioning divers by name; and some strangers who were lately come into the country. So she recommended her spirit to God, saying, 'Glory, glory, glory;' and as with the sound of an hymn, this innocent maid closed her eyes, and expired as one falling into a sweet sleep, without sigh or groan. She departed this life the 2d of the sixth month, 1714, aged eleven years and about three months.

An Abridgment of Thomas Chalkley's Testimony concerning Hannah Hill, junior.

THERE is something on my mind to write in memory of that dear innocent soul Hannah Hill, junior, who departed this life in the twelfth year of her age in peace with God, and in great love and unity with his people, and in much assurance of her own eternal happiness.

I was well acquainted with this tender young maiden for several years before she died, and took good

notice of her conversation, which was bright and shining in that which is commendable in youth. Oh! faith my soul, that the youth of our age, and this city, might follow her example; she was a pattern of piety, plainness, and obedience to parents, and of a womanly and obliging temper unto all:

It was my lot to be for some months a cohabiter in the family, and I observed that she was always very dutiful to her parents, loving to her friends and neighbours, and kind to the servants both white and black. I also observed, that many times when other children were at play in the streets, she would be either at her book or needle, at both which she was dexterous, and it rather seemed a delight to her than a burden. She had an extraordinary talent in reading the holy Scriptures, and other good books, in which she took much delight: may the minds of young people be stirred up by her example to put the same in practice, is my hearty desire.

This testimony I have to give concerning her, that she lived and died beloved, and the loss of her is lamented by those who knew her: one great virtue I may not omit mentioning, which would be very becoming in Christians of riper years, viz. she would often sympathize with those who were in affliction, or under exercise, of which I was a witness, which greatly affected my heart to consider, that her years were so green, and her soul so ripe. May all who cast their eyes on these lines, say with the man of God of old, "Oh! that I had wings like a dove, for then would I fly away and be at rest." Psalm lv. 6.

An Abridgment of Griffith Owen's Testimony concerning Hannah Hill.

THE Lord hath been pleased in his great love, to give a gift of manifestation of his holy Spirit, to  
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the sons and daughters of men, to shew unto them the way to eternal happiness, and to help them to walk in it. And although it is universally extended, yet those who give up their hearts to obey and follow the manifestations and requirings thereof, do only find favour with God, and are good examples to mankind in their generation; patterns of righteousness, meekness, humility, self-denial, patience, temperance, godliness, brotherly-kindness, and charity; these are fruits of the holy Spirit, which have evidently appeared in some of our times when young in years, amongst whom may be recorded Hannah Hill; considering how she spent that short time the Lord was pleased to give her in this world; her meek and godly behaviour from a child, her dutifulness to her parents, her love and good-will to all, but especially to those who walked in obedience to the truth. I knew her from a child, and I never beheld any airy, light, indecent behaviour or expressions from her, but her conversation was adorned with much gravity, modesty, meekness and plainness. I was several times with her when on her death bed, and was much tendered and comforted in a sense of the love and power of God that attended her, in which time she uttered many wise and heavenly expressions, beyond what could be expected from one of her age. I was made to say it is the Lord's doings, and it is marvellous in my eyes; but what can be written, can add nothing to the condition of the deceased, whom the Lord, I believe, hath taken to himself to rest in the mansions of glory for ever and ever. It is for the sake of the living I write this, and especially with a regard towards our young people, for whom my secret prayers are often put up to the Lord, that he would be pleased to work upon their hearts, as he did upon the heart of this maiden, a willingness to forsake the vanities, follies, pride, high-mindedness, and the many evils which are in the world, and that they might be brought to live godly lives, and by an

innocent and righteous conversation, the work of regeneration might clearly appear in all their actions and behaviour, that those who conversed with them, and beheld their good works, coupled with the fear of God, might have cause to acknowledge they are the seed whom the Lord hath blessed.



**J**OSEPH GROVE, of Rotherhithe parish in Surry, merchant, was the son of John Grove, mariner, and master of a ship, who for many years used the Barbadoes trade; and this Joseph Grove did reside in the island of Barbadoes for many years, where, as well as since his returning to his native country, he was of a sober conversation, and good reputation, and a lover of truth, and the friends of it, who kept their places therein.

In the latter part of his time he was often indisposed in body, and much afflicted with pains, notwithstanding which, he was not unmindful of making his peace with the Lord. A little before his departure, he said, ‘ I hope I have fought a good fight, and am waiting for the crown, which I doubt not at all but is laid up in heaven for me. Oh! how I long to be dissolved: to live indeed is Christ; but to die is gain.’ Then speaking to his wife, said, ‘ My dear love, weep not for me; for I seek death with more pleasure than all the riches the Indies can afford. Thou hast been my love, but I have another lover, Christ Jesus our Lord, to him I go, and to him I recommend thee and my dear children: he will be a husband, a friend, a counsellor and helper, yea, all in all, if thou wilt cleave unto him; seek, and thou shalt find; knock, and he will open the treasures of divine wisdom to thee, and by his mighty power thou wilt be pre-  
served

‘ served out of all such things that would spot and  
 ‘ defile.’ His concern was great for his children,  
 infomuch that he would often say, ‘ Oh ! that they  
 ‘ may choose the fear of the Lord, I desire that for  
 ‘ them, more than all things here below, that is  
 ‘ the best riches, and the greatest honour.’ And  
 though his love was great to his wife and children,  
 it was not bounded there ; but said, ‘ What strong  
 ‘ love have I, in my heart, for the servants of the  
 ‘ Lord, although I cannot be present with them at  
 ‘ meetings, I often meet with the Lord in my soli-  
 ‘ tary chamber ; for ever blessed be his holy name.  
 ‘ Oh ! that they may love him, and then they must  
 ‘ and will love one another.’ And frequently spoke  
 to this effect.

He departed this life the 9th of the eighth month,  
 1714, in the 62d year of his age; and his corpse,  
 being attended by many friends and others, was  
 decently buried in friends burying-ground near Bar-  
 nab-y-street, Southwark.

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**E**STHER CHAMPION, wife of Richard  
 Champion, of Bristol, and daughter of Joseph  
 Palmer, of Flushing in Long-Island, in America,  
 was religiously inclined from her young and tender  
 years. The Lord gave her a large measure of his  
 holy Spirit, and caused her, as she grew in years,  
 to increase more and more in the knowledge of his  
 truth, and fitted and prepared her for his work and  
 service : and after some time he sent her to visit his  
 people and churches, and to preach the gospel of  
 peace and salvation by Christ, who is come by his  
 divine light and spirit in the hearts of all men, in-  
 wardly to teach them. Her concern was to gather  
 people to him, in order to their coming to know  
 salvation

salvation by him, and in this work she laboured in divers parts of America, viz. Rhode-Island, Long-Island, New-England, the Jerseys East and West, Pennsylvania, Maryland, Virginia, Carolina, &c. And had meetings in several places, where there had been none before, and the Lord was pleased to bless her labour, so that many were gathered to the knowledge of his truth, and therein to worship him in the spirit of his Son our blessed Saviour, the Lord Jesus Christ.

After she had travelled many thousand miles, in the Lord's service, in the work of the ministry, in those American parts, she found for some years a concern to visit some parts of Great Britain; but more particularly the inhabitants of London, where she arrived the 20th of the eighth month, 1710, and had good service there, which many that were witnesses and sharers can testify.

She was of a weighty spirit, much abounding in love and true zeal for the Lord and his truth; and would express her great grief when there was any disorder or want of true love in any church, meeting, or family where she travelled.

She was taken ill on the 23d of the eighth month, 1714, which proved to be the small pox. In the time of her illness she retained a sound understanding, and oftentimes spoke of the goodness of God to her soul, and by the aboundings of his love her cup was made to overflow, to the comfort of those that were present.

She was freely resigned to the will of God either to die or live, though she had inexpressible love to her husband and children, and desired, if she lived, to be farther serviceable to the church of Christ, yet said, 'The Lord's will and not mine be done.'

She often desired those that were present, 'to love, seek and serve the eternal God with all their hearts.' And speaking to Doctor Logan, said, 'Many

‘ Many good and precious opportunities thou hast  
 ‘ in thy way of practice, in seeing the advantage,  
 ‘ joy and comfort the Lord is pleased oftentimes (on  
 ‘ a dying bed) to give and afford those that live in  
 ‘ his fear; and on the contrary, cries and bitter  
 ‘ bewailings of others, that had not improved and  
 ‘ spent their time well in this world:’ all which she  
 ‘ desired him to improve; and farther added, ‘ It is  
 ‘ not a profession of religion only that will render  
 ‘ men acceptable to God; but serving him in and  
 ‘ by the assistance of Jesus, the Son of God, the  
 ‘ the only intercessor for man’s salvation.’

Being reminded of her great weakness of body,  
 she replied, ‘ The spirit of Christ in me, raises my  
 ‘ spirit and strength to speak of his goodness, and  
 ‘ praise his great name;’ and added, ‘ all that man  
 ‘ can do is but his duty: therefore the Lord, through  
 ‘ his Son, our Saviour, the immaculate Lamb, ought  
 ‘ to have the honour.’ She desired the Lord would  
 be ‘ a shepherd to his people, as he had been and  
 ‘ still was to her soul, who had given her to enjoy  
 ‘ sweet pastures, and made her heart to overflow;  
 ‘ and that his staff and rod was her inexpressible  
 ‘ comfort.’

She frequently, in a sweet and heavenly frame,  
 supplicated the Lord, praising him for his ‘ good-  
 ‘ ness to her soul, and that she knew her Redeemer  
 ‘ to live, and to be with her,’ saying, It is an easy  
 ‘ thing to talk of death; but it is an inexpressible  
 ‘ comfort to be prepared for a dying hour, and to  
 ‘ meet death, when it appears, cheerfully, as I now  
 ‘ do, by the help of the same Jesus, my Saviour,  
 ‘ that suffered without the gates of Jerusalem.’ Then  
 she prayed fervently, ‘ for the return and repentance  
 ‘ of those that had run into a loose and libertine  
 ‘ spirit; and that the glory of God might appear in  
 ‘ a particular manner to the inhabitants of this great  
 ‘ city; and that God’s church might be preserved  
 ‘ in

‘ in perfect peace, as a light to the beholders.’ Also she prayed for the young generation, that ‘ the Lord would incline their hearts in their visitation, in the days of their youth, to seek and serve him, before it was too late, as he had done to her soul in her early days ; for which, said she, I have cause for ever to admire his love.’

She bore the extremity of her distemper with more cheerfulness and discretion than was common, with a continual resignation to the will of God.

A few hours before her departure, she said, ‘ Her time in this world was near spent,’ and cheerfully desired her husband ‘ to resign her up into the bosom of her blessed Saviour ;’ and requested him ‘ to live in God’s fear, and serve him faithfully all his days.’

She expressed her satisfaction in their coming together in marriage, and declared, ‘ the same power that engaged and united their spirits, now called her home to God.’

Then she spent some time in supplication unto God, and earnestly besought her heavenly Father, ‘ that the brightness of his day might appear abundantly in his people and churches all the world over.’

She sent for her husband’s two children, which he had by a former wife, whom she tenderly advised, being of years of understanding, ‘ to seek, serve and love the eternal God in the days of their youth,’ and declared to them the advantage they would receive thereby : she commended them into the hands of God, desiring he might preserve them out of the evil of the world, and prayed, they might be the Lord’s servants all their days ; she desired them to be dutiful to their father, observe his advice, and love their little brother and sister.

Then she sent for some of her servants, to whom she gave good counsel and advice, exhorting them to

‘ love



love, serve and fear the great and good God in the days  
 ‘ of their youth, whilst they have strength,’ signi-  
 fying the advantage they would receive thereby.  
 Also gave them in charge, ‘ to take care and dis-  
 ‘ charge their trust to her children whilst they were  
 ‘ with them.’

She also signified her heart was filled with the love  
 of God, in which she again desired the prosperity  
 of his church and people.

Her speech beginning to fail, she said, ‘ I desire  
 ‘ my dear love in the Lord Jesus Christ may be  
 ‘ remembered to all my relations and friends that  
 ‘ ask after me, even in the same love, said she, that  
 ‘ now makes my heart to overflow.’ She then de-  
 clared her assurance of going to her eternal rest, and  
 embracing her husband in the bowels of her Father’s  
 love, sweetly took leave, and bid him finally fare-  
 well, and soon departed this life, (as quiet as one  
 that sleeps,) in Bristol, the 3d of the ninth month,  
 1714, after eleven days sickness, and her remains  
 were interred in friends burial-ground of that city,  
 where her love and labour in the work of the word  
 of life had been large : in which she was blessed of  
 God, and made successful to the good and comfort  
 of many.

She was a virtuous woman, of a sound judgment,  
 and quick understanding ; solid and grave, yet of a  
 cheerful disposition, greatly desiring the good of all  
 people, and that they might come to the knowledge  
 of the truth, live therein, and enjoy peace and ac-  
 ceptance with the Lord.

She was a faithful minister of the gospel of peace,  
 an affectionate wife, a tender mother, a loving mis-  
 tress, a true friend, of an exemplary conversation  
 in holiness and true piety.

**E**BENEZER SLOCOMB, who departed this life at his house in James-town, on Conanicut-island, the 14th of the second month, 1715, in the sixty-fourth year of his age, was born in Portsmouth on Rhode-island, the 25th day of the first month, 1652, and had his education among the people called Baptists.

Being a man of great stature, and strong and nimble of body, he was given to those recreations that were accounted civil in those days. About the twentieth year of his age, it pleased God to send his faithful servant, George Fox, into those parts, and he was willing to go to hear him preach; but being in that nature which understood not the things of the spirit of God, he came to this conclusion in his mind, 'Never to go to hear any of the Quakers again, boasting in himself, that the Baptists were nearer the rule of the Scripture than they.'

And thus he went on for some time, until God, "who brings down the high from their seats, and scatters the proud in the imaginations of their own hearts," was thus pleased to manifest himself to him: as he with two more of his company were passing by a barn, where there was a meeting, at which was that eminent minister John Burnyeat, of Cumberland; who being preaching, they all went to the outside, to hear two or three words, to talk of as they went on their way: it so pleased God that at that instant, John Burnyeat was treating of the expressions of John the Baptist, where speaking of Christ, he said, "He shall baptize you with the Holy Ghost and with fire;" which he did not remember he had ever read, although he thought he knew more scripture than any of the Quakers: he was willing to hear farther, although his companions jogged him to be gone, yet he staid until through the powerful preaching of the gospel he was reached to  
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the heart, and made in his own soul to confess, ' That all his scripture knowledge, and high notions of water baptism, had left him short of the new birth, and the baptism of Christ by one spirit into the church, which is his body.' Yet he did not give up in obedience for some time, until the fire of God began to kindle in his soul against the root of the corrupt tree, and every branch thereof: he found that saying of the prophet fulfilled, " That there is no peace to the wicked."

About which time, being at a merrymaking, where they were pitching the bar, they endeavoured to persuade him to pitch with them; but he refused, being sensible the Lord had appeared unto him, to redeem him out of such vain delights: but they at last set his wife on work, and she through much entreaty prevailed with him to pitch once; and although he outdid all the company to their rejoicing which set him on work, yet the Lord, (who requires obedience, according to the understanding given) set his folly, and shunning the cross, so powerfully before him, that for a time he thought the day of his visitation was over; yet he, that in judgment remembers mercy, after some time was graciously pleased to shew him, " That he might come out of condemnation, by obeying the law of the spirit of life, which now through Christ was made manifest in his mortal body, to reprove sin in the flesh:" to which he gave up in faithfulness.

And the Lord was near, both to comfort him in his exercises, and also to give him wisdom, and a divine understanding in the mysteries of his kingdom; and after a few years called him into the work of the ministry, in which he approved himself a labourer which needed not to be ashamed; for he rightly divided the word of truth, being sound in doctrine, and his speech often ministred grace to the hearers, and was sealed by the spirit of God to many

of his auditors, to the turning them home to Christ, the great Minister and Mediator of the new covenant, which God hath made with his people in this latter age of the world.

He was also made an overseer of the church in these parts, by the great Bishop of souls, and Shepherd of the sheep; in which he quitted himself like a true servant of Christ, being a pattern in his conversation and christian humility; as also in his apparel and furniture, unto the flock.

He travelled much in the work of the ministry for the space of thirty-six years, both in the several colonies of New-England, and also several times to Long-Island, East and West Jersey, and Pennsylvania, and in his latter years to Maryland, about 500 miles from his habitation; in which travels several were convinced of the truth through his ministry; so also the convinced were built up in the most holy faith, which gives victory over all the works of the flesh.

He was also very serviceable in meetings of business where he came, being concerned that the professors of truth might, in all their conversations, be brought to walk in the same.

In the year 1714 he travelled to Boston, Lynn, Salem, Hampton, and Dover, taking his leave of friends, saying, 'He never expected to see them again;' for he had a sense that his time in this world was near to a period. In this journey he was very serviceable in preaching the gospel of Christ with power, and with an audible voice, and in giving good counsel to friends. When he was at home, he always delighted in the company of friends, who stood zealous for a godly discipline and good order in the church of Christ, which the Lord hath measurably established among friends, that so the honest, though weak, might be preserved, and all disorderly walkers that would not be reclaimed, might be testified

fied against, as professors which are gone from our holy communion; in which good work, this friend was one of the first rank in these parts of America.

And as on one hand the disorderly walkers under the profession of truth, often found from him a stroke of sound judgment, so on the other hand, he was a tender nursing-father to the honest hearted, and young scholars in Christ's school, and ruled not with severity over any, but always delighted to see young men come up in a part of the good order established amongst his people: and if at any time they were too zealous to be borne by the old and loose professors of truth, he would commend their zeal, but gently instruct them to use wisdom in their proceeding; in which good work the Lord greatly blessed his labour to his people.

He would also give way to those newly called into the work of the ministry, if they kept to sound words and doctrines, according to godliness, ministering from the ability which God giveth.

Thus with much sweetness he continued a faithful elder until the sixty-third year of his age, when he was taken ill with the yellow jaundice, and other distempers. He continued very weak all the winter, often expressing his willingness to submit to the will of God, either in life or death, being concerned in the time of his sickness for his children, that they might walk in the way that is straight and narrow, and leads to eternal bliss, telling them, 'He had done his duty in teaching and instructing them, as much as in him lay, that they should keep in the unity of friends, and that it would prove their own utter ruin, if they went from it.'

He would in his sickness very often be expressing his desire that friends might be kept in love and unity; and so continued at times in a divine sense of God's goodness and sweet peace. And at one time,

time, several friends being present, he gave to each of them suitable counsel; and soon after said to his near friends, and kinsman, Jacob Mott, then present, with whom he had often travelled to preach the gospel, 'I desire thee to remember my dear love to all friends in New-England:' further adding, 'He had done his day's work, having peace with God, and unity with his people.' And then like a Christian, who had fought the good fight of faith, he took leave of his family one by one, and departed quietly, and doubtless is entered into that rest which is prepared for the people of God.

He was buried from the meeting-house at Jamestown, after several testimonies had been borne to the truth made manifest in this latter age of the world, by the Spirit of God, in the hearts of the sons of men, in which this dear friend had lived and died.

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**D**ANIEL TAYLOR, of Bridport, was convinced of the truth in his young days, about the nineteenth or twentieth year of his age, and received it in the love thereof; and through its work and power in him, he became a solid, grave, religious man, greatly serviceable in the church of Christ, and exemplary in his life and conversation, adorning the doctrine of God our Saviour, by walking as became his holy profession, of which Jesus Christ is the apostle and high priest, until the Lord was pleased to take him unto himself.

In the time of persecution he was a cheerful sufferer for the testimony of truth, both by imprisonment and spoil of goods, which he took joyfully, whereby he became a strength to his brethren, who were fellow-sufferers with him; for he could pray for his enemies, and had love unto all mankind, and desired

desired their salvation, knowing it was the will of God.

God blessed him with outward substance, with which he honoured the Lord, and with cheerfulness gave great part thereof to charitable uses, as by his several gifts and legacies appear.

He was a great friend to the poor of all sorts, and had a tender regard to them, amongst whom he will be greatly missed, as well as in the church.

His sickness was but short, he kept his bed but a few days before his departure; in which time he was sweet in his spirit, and had near access to the Lord, and in much humility said, 'O thou great Jehovah, in whom is everlasting strength, my soul praises thee, and all that is within me blesses thy holy name.' He added, 'My love, in the Lord Jesus Christ, is to all friends; I am,' said he, 'in love and amity with them.' Being apprehensive his departure drew near, he took his solemn leave of his relations and friends that came to see him, praying for them, and gave wholesome counsel and advice to several; particularly the young generation related to him, and likely to survive him in this world.

And being content in the will of God, he died the 7th of the ninth month, 1714, in the 73d year of his age, and was honourably buried on the 12th, in friends burying-ground at Bridport, his corpse being accompanied to the grave by many of his friends and neighbours, and testimony given to truth both at the meeting, and grave, on that solemn occasion.

**J**OHNS THOMPSON, of Crook, in the county of Westmoreland, was convinced of the blessed truth in the year 1652, by that eminent minister of the gospel, George Fox.

He had been seeking the way of the Lord for several years, and when his understanding came to be opened by the light of Christ, unto which he was turned, he was convinced of the truth and way of the Lord, and his soul greatly rejoiced that the day was broken forth, which let him see the dry and empty forms, and lifeless religion he had been in. Although he had been strict in profession, he then saw there were abundance of things which were not agreeable to the mind of the Lord. And the righteous judgments of God he found to work in him, in order to redeem him out of those things. Also he saw the way was strait, and the sufferings many, which he was like to meet with, yet through the power of God, he was made willing to bear and go through all, even cruel mocking, buffetings, imprisonment, and spoiling of goods, and rejoiced that the Lord made him willing to suffer for his name's sake.

He was zealous for the truth against that libertine spirit, which opposed the discipline and good order of the church, standing as a watchman upon Sion's walls, having a clear discerning of many things that might creep in to eclipse her glory, under whatsoever pretence they might appear. And as the light made them manifest, it placed judgment in the wisdom of truth upon the transgressor.

After some time the Lord was pleased to open his mouth by way of testimony for his truth, in which he faithfully laboured; and though he never travelled much abroad, yet his ministry was reaching and refreshing to them that heard, and edifying to the churches where his lot was cast.

He



He was very tender towards that which was good in the least appearance of it; but sharp against that which was evil, especially in those that professed the truth, and were not faithful in the testimony truth had called them to bear, but gave way to a libertine spirit, not being willing to bear the cross. Oh! his spirit was often grieved with such, and he was made often sharply to reprove them, being much concerned for their good, and also for the honour of truth; often saying, 'That those who professed the truth, and walked contrary to it, were the greatest enemies truth had, being a stumbling-block in the way of others.'

He suffered long imprisonment upon account of his testimony against that antichristian yoke of tithes, and also great spoiling of goods by fines imposed on him for his testimony to the truth; all which he bore patiently, and underwent with abundance of pleasure, having a regard to the recompense of reward which would follow.

He stood valiantly through all the days of tribulations and sufferings, after which he lived to a good old age.

He was visited with sickness the 11th of the third month, 1715, and though his pains were great, yet he bore them patiently, often saying, 'That in a little time all would be well.' One asked him how he was; he replied, 'I am very weak of body and full of pain, and it seems to me, as if my stay here must not be long: but I have had a long time here, and the Lord hath been very kind to me beyond what I have desired or deserved; but all is well: the Lord's power is over all, and there is no guilt, no condemnation, or bar between the Lord and my soul's peace; but the pure holy seed reigns over all, and I feel life spring up into dominion, and my heart is comforted among you, my dear friends.'

Thus

Thus he sweetly finished his course the 26th of the third month, 1715, at the house of James Wilson, and was buried on the 29th in friends burying-ground at Kendal : and though his earthly house be dissolved, yet we are satisfied he hath a house with God, eternal in the heavens. Aged 87 years.

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**SAMUEL WALDENFIELD**, late of Bushhill in the county of Middlesex, was born about the year 1652 at Edmundsbury in Suffolk, and after lived at Sudbury.

He was religiously inclined in his youth, and sometimes a hearer of the Independents.

About the year 1670 or 71, he was convinced of the blessed truth by that eminent minister of the gospel of our Lord Jesus Christ, Giles Barnardiston, and being obedient thereunto, he came to know the work of it upon his heart, and by keeping to the teachings of the grace of God, was enabled to live a sober and godly life.

About the year 1672, the Lord called and sent him forth to publish the glad tidings of peace, and proclaim liberty to the captives by Christ ; and for Zion's sake he could not hold his peace, for Jerusalem's sake he could not rest, being desirous that all might come to Christ the light, and that the abundance of the sea might be converted, and the forces of the Gentiles might come unto him : and he did freely spend, and was spent, in true love and zeal for the Lord's name and truth, and the good of souls ; travelling in England, Scotland, Ireland, Holland and Germany ; and by his powerful preaching the word of life, and the Lord's blessing on his labours,

labours, many were convinced of the truth, and turned from darkness to light, and from the power of Satan unto God, and were as the seals of his ministry.

He was loving and tender to those that truly loved and served the Lord, especially such, (whether male or female) whom the Lord called into his work and service, to speak a word in season to Zion's travellers, and to comfort those that mourned.

In the year 1684 he married and settled in London, and continued faithful and diligent in the work he was called unto; and suffered for his testimony by imprisonment, &c. But when at liberty, was frequent in travels, and visited the churches of Christ in most of the counties of this nation, and much in the east parts thereof; and his labour of love was well received abroad and at home: by his solid and exemplary conversation, he adorned the doctrine of God our Saviour, and walked as became a minister of the gospel, and that holy profession he made, of which the Lord Jesus Christ is the high priest and apostle.

He was humble and merciful, very considerate of the poor, ready to every good work: and to communicate he did not forget.

He was in the church of Christ an elder worthy of double honour.

About the year 1706 he left the city, and dwelt at Bushhill, being often not well in health; but when he was, and not engaged in travels, or other services on truth's account, he constantly attended the meetings about where he lived, and his testimony was living and effectual, and reached the witness of God both in friends and others.

He was also very tender to the new convinced, and administered suitable advice to their several states, as a nursing-father, and encouraged all under a right sense.

He

He had a more than ordinary concern in testimony, to press and exhort to ‘such a good life and conversation as becomes our Christian profession; often signifying, that coming to meetings, or presence to religion, and professing Christianity, was of little value, without the life and conversation were agreeable.’

He often expressed himself to this effect, ‘that the pride, liberty and ill conversation of too many under the profession of truth and the Christian religion, was a great grief and exercise to him, and the sins and miscarriages of such administered unto him much sorrow and affliction. Being under great exercise of spirit for the prosperity of truth, and that the testimony thereof, in all the branches of it, might be duly kept up; and that all looseness, pride and haughtiness, and that libertine spirit that would lay waste the heritage of God, might be discouraged and suppressed; and that none might take upon them to be rulers in the church, but men of truth, men fearing God and hating covetousness.’

This concern grew upon him for several years to the end of his days. So that he zealously exhorted to ‘a holy and righteous life, and all to be just and true in all their concerns amongst men:’ in which he was exemplary in his practice, being a man truly religious, and of an innocent and virtuous life, full of love and good works, punctual to his word, just in his dealings, a fair trader, choosing rather to suffer injury, than do any wrong.

He was a bright ornament to our religion in his conversation, and thereby great reputation was gained to truth and friends, among both rich and poor with whom he was concerned. The poor loved him, to whom he was courteous and charitable; and the rich esteemed him for his prudent and innocent behaviour: so that his company was acceptable and

much

much desired by them. And many who once entertained a mean opinion of friends as a people, since their acquaintance and conversation with him, had other sentiments of them.

He was ill about two months before his decease, and although often in great pain, he bore it with patience, and was frequently very cheerful, the sting of death being taken away, death was not terrible to him; often signifying, all was well with him, and in much tenderness said, ‘ I have done the work of my day, I have peace of conscience, I have wronged no man; I have received a great deal of wrong and injury, but I forgive them all, and I desire the Lord may forgive them also. I die in charity with all the world.’

Another time he said, ‘ What a brave thing it is for friends to dwell in unity; here we can sit together as the children of God, the church of the first-born, whose names are written in heaven. Truth is what will endure for ever, and be comfortable to the children of men, and the Lord will exalt it, and make Zion a quiet habitation, and Jerusalem the praise of many generations: he will exalt his truth and name in the earth, and will bring down that which would oppose his work, and will purge that out of the church which is exalted, and setting up self, and ruling in their own will and spirit: the Lord will do it all away. I have endeavoured to live inoffensively towards God and man. And now I have no occasion to repent that I have endeavoured to live well; and as I have nothing to boast of, I have no occasion to complain; all is well.’

Many more sweet expressions he uttered in the time of his sickness, that were not noted.

He continued in a composed frame of spirit to the last, and departed in great peace the 7th of the eighth month, 1715, and no doubt is in eternal rest, receiving

receiving the reward of his many faithful labours and services for the truth. His travels to the year 1700, were near forty thousand miles; besides his travels from the year 1700 to 1715, were also very considerable.

His body was brought to London, and attended by a great company from Devonshire-house meeting-place to the burying-ground belonging to friends in Bunhill-fields, and there honourably interred.

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**J**OSEPH WELSH, of Chesham, in the county of Bucks, was born at Aylesbury in the year 1651, and convinced of the truth in 1674. It pleased the Lord to call him forth in a publick testimony about the year 1676, and he became a faithful labourer in the work of the Lord in Chesham, and other adjacent meetings.

He was a diligent frequenter of meetings on week days, as well as the first-day; also a promoter of good order in the church. His testimony was attended with life and power, to the comfort of the hearers.

A few hours before his death he declared, ‘ The Lord hath a great work to do in the earth, and that it would go well with the faithful, whom the Lord would hide in the hollow of his hand.’

He was a loving husband, and a tender father to his children.

He departed this life the 11th of the eighth month, 1715, and was buried in friends burying-ground at Chesham, on the 16th.

Aged about 63 }  
 A minister about 39 } years.

SUSANNAH

**S**USANNAH SAUNDERS, late wife of Edward Saunders, of Clifton in Bedfordshire, was one whom the Lord called to labour in the ministry of the word of life, in which concern she visited the churches of Christ in divers parts of England, Wales and Ireland: and her visits were serviceable and acceptable, and her conversation such as became the profession she made.

She landed in Ireland with her companion Benjamina Padley, on the 10th of the fifth month, 1715, and travelled in many parts of that nation, visiting most of friends meetings there.

On the 26th she was at a meeting, where she was opened in testimony to the great satisfaction of friends: the Lord gave her ability to do what he required of her, which she did perform to the honour of his name. After this she weakened much, and her bodily affliction was great, which she bore with patience and resignation to the will of God, and often declared ‘ she thought she should not return home;’ yet said, ‘ I am easy and resigned, and have endeavoured to discharge my duty according to my small measure, and have been freely given up to spend and be spent for the gospel’s sake, and the Lord hath been good to me. I pity my dear husband, and often think on him; but hope he will be enabled to bear his exercise. My poor little babes will miss their mother; but I commit them to him that gave them me, who I believe will take care of them. The Lord took care of me when I was tender in age, and he hath been good to me from my childhood.’ She advised her companion to faithfulness and watchfulness, and reminded her of the goodness of God, which she had been made partaker of; her prayer was also to the Lord for her preservation; and that she might give her up freely to the Lord’s disposing hand; and in a

tender and sensible manner, said, 'I have a secret hope it will be well with me; freely I resign myself into the hand of God.'

Another time several friends being present, she said, 'There is great satisfaction in an easy mind; I have great peace in that I have been faithful. I have not spared this piece of clay; but while I had strength I have been willing to answer what I was called unto: and now it seems as if my time was nigh at an end.'

She said to her companion, 'The Lord has been good to thee; be faithful, for it is good to have an easy mind.'

One night appearing as if she was nigh to depart this life, her companion being in sorrow, she took her by the hand, and said, 'Dear child, give me up freely, and have thy eye to the Lord, and he will be with thee, and give thee strength: he has been with me, and I can say, it is a good thing to have a clear mind at such a time as this.'

Again, 'How vain are men to be so taken up with the concerns of this life, and seeking to get riches in this world? What is this world worth? It is not worthy to be compared with the joys of heaven; they that are faithful to the Lord, will have their reward. I am now glad that I served the Lord, for I feel the peace and satisfaction of it, and find nothing, but all is well. I cannot say when I shall go, but it seems as if it might not be long; however, that is in the hand of the Lord, and I am resigned whether in life or death.' Much more she said to them that were about her, exhorting them 'to fear the Lord, and to seek a portion in truth, which,' she said, 'would be more to them, when they were about to leave this world, than any other enjoyment.'

Another time she said, 'The man is blessed whose God is the Lord. It is a good thing to have the  
mind



‘ mind truly stayed upon God, they shall be kept in  
 ‘ perfect peace : a great mercy ! a mighty privi-  
 ‘ lege !’

Another time her companion being sorrowful and loath to part with her, Susannah took her by the hand and kissed her, saying, ‘ Dear child, why wilt thou  
 ‘ hold me ? Let me go, and do not be sorrowful, but  
 ‘ keep to the Lord, and he will preserve thee. Fare-  
 ‘ well. Be good and do well, and the Lord will  
 ‘ bring thee through all ; thou hast some light afflic-  
 ‘ tions yet to pass through ; but be not discouraged,  
 ‘ nor do not look at what may seem mountainous,  
 ‘ but be watchful and look to the Lord, and that hand  
 ‘ that hath hitherto helped thee, will help thee.’

Then she said to friends, ‘ Dear friends, love truth,  
 ‘ it is excellent, it is above rubies ; oh ! it is precious,  
 ‘ it is above all things ; it makes a death bed easy :  
 ‘ I am glad my lot is cast in this place, with a couple  
 ‘ of young plants that love truth : keep to it and it  
 ‘ will make you noble. Dear landlady farewell ; the  
 ‘ blessings of the everlasting hills be upon your heads,  
 ‘ the Lord bless you and make you serviceable in his  
 ‘ church.’ Then speaking of her illness, said, ‘ All  
 ‘ that I crave now is patience, that I may hold out to  
 ‘ the end, that I may not dishonour the Lord : the  
 ‘ honour of his name has been as dear to me as my  
 ‘ life.’

A few days before she died, several friends came to see her, and after some time her mouth was opened amongst them in a sweet exhortation to love truth and keep to it, to be watchful and to keep to the Lord, and not let their minds be too much after the world, testifying of the goodness of the Lord, she committed them, with her own soul, to his protection.

Next day she was very much weakened, and some friends coming in that evening to see her, she said,  
 ‘ I am glad to see so many of you, I did not expect to  
 ‘ have

' have been here so long : I am long a dying, it is  
 ' hard work to die.' Then friends sitting in silence  
 a while, she exhorted them to faithfulness and dili-  
 gence, and to love truth, and to seek the honour of  
 God, adding, ' Oh ! that the youth of our age would  
 ' love truth, and seek the Lord, and serve him in  
 ' their youthful time ; they will have the benefit of it,  
 ' it would be more to them than all the world : but  
 ' many of them are careless, contenting themselves  
 ' with a profession, and that will do nothing for them :  
 ' My soul hath often mourned for the youth of our  
 ' time, and I have been under great travail of soul,  
 ' that they might come to fear the Lord ; but there  
 ' are many of them that grieve the Lord, and are fol-  
 ' lowing the pleasures of this world. Friends, love  
 ' truth, and it will make you noble : oh ! that the  
 ' elders would love truth : there are elders that love the  
 ' Lord, and they are a comfort and a strength to the  
 ' youth that fear God, and to one another ; they are  
 ' as joints and bands that cannot easily be broken ; my  
 ' soul loves them. Seeing it is the will of the Lord to  
 ' visit me with weakness, so that I am not likely ever  
 ' to see my habitation again, I am thankful my lot  
 ' was cast in this place. Dear friends, keep near  
 ' truth, and it will keep you in a trying time ; for  
 ' there is a trying time approaching, in which there  
 ' will be great desolation.' She often spake of the  
 goodness of God to her from her very childhood, and  
 enumerated his favours, and acknowledging his care,  
 said, ' He had been a tender father unto her, and she  
 ' believed he would be so to her's.' Her affliction be-  
 ing great, she besought the Lord, in a humble frame,  
 that he would be pleased either to relieve her, or release  
 her, or to give her patience, that she might not mur-  
 mur. Then looking on them about her, said, ' It is  
 ' hard work to go out of this troublesome world.'

About

About four days before she died, she mentioned in a letter to her husband, 'that she weakened daily, and that the Lord, by his divine hand, had wrought a willingness in her to spend and be spent for his name's sake, and that she felt sweet comfort, quietness and content, which,' said she, 'outbalanceth all things else. My dear, I fervently desire the Lord may be with thee, and bring thee to a resignation; and stand faithful in every branch of thy testimony for the blessed truth; thou wilt have the comfort of it. Dear heart, if I should never see thy face more, I desire thee to take care of our tender babes, and bring them up, as much as in thee lies, in the fear of the Lord: I have been deeply bowed on their accounts, am fully satisfied, if they live, the Lord will visit them in their tender years, and it seems to me as if my dear Susannah may tread, in many respects, in her mother's steps; the Lord preserve her, and bring her to choose him for her portion; then it will be well, and she may be serviceable when my head is laid in the silent grave. My dear little boy, if he grow up, it will be hard for him to submit to the yoke, yet I hope he will in time be made to bow, which is some satisfaction to my mind: I must commit them to the tender care and protection of him that gave me them.'

The day she departed, sitting in a chair, the pangs of death being upon her, she desired to lie down, and R. H. being there, was concerned in supplication for her; which being concluded, she said, 'There is a divine hand has laid some hold at this time;' and went on sweetly, declaring of the goodness of God, and desiring friends might be faithful, warning them of the judgments of God that were near to be poured forth upon the nations, and exhorted them to flee to the Lord, who would be their defence and strong tower,

tower, in the time of distress. Having spoke much of the wrath of God that was ready to break forth, she proceeded in a sweet manner, setting forth the glory of the kingdom of Christ; that the Lord, after he had punished the nations, would exalt the kingdom of his Son, and set him upon his holy hill of Zion, and all nations should flow unto him, and he should exalt the scepter of his righteousness above all scepters, and his kingdom above all kingdoms. Then blessing God for his preservation and mercy towards her, and for the assurance given her, that it would be well with her, she said, ‘ I have not sought a name nor fame  
 ‘ among men, but have discharged myself faithfully  
 ‘ in the sight of God: I have not desired to appear in  
 ‘ shew what I was not; but to be in substance more  
 ‘ than I appeared to men. And it was neither for  
 ‘ honour nor esteem, that I left my dear husband and  
 ‘ tender babes; but that I might answer the will of  
 ‘ God, and in a concern for the promotion of truth,  
 ‘ and the honour of God;’ desiring the Lord would bless his people in that nation, and particularly the meeting and family where she then was, and reward friends for their love and care towards her. She continued her exhortation to them to be faithful; and again spoke of the goodness and mercy of God, in a sweet frame of spirit, giving glory to God, and magnifying his power, until her strength and speech failed; then, lying still, she looked on them there with a pleasant countenance, (as one that had a sight of the joys she was entering into) and about the 7th hour in the evening departed this life, the 9th of the ninth month, 1715, and was buried the 12th, in friends burying-ground in Lurgan, her corpse being accompanied by a large number of friends and others; and there was a good meeting, in which the glory of truth was eminently manifested, to the tendering of many  
 hearts,

hearts, which was as a seal upon the spirits of friends, that it was well with her.

Aged about 38 }  
A minister 18 } years.

**T**HOMAS WILLIAMSON, late of Bannerig in the county of Westmoreland, was born in the year 1633, of parents of good report, and educated according to the manner of the church of England.

He was naturally of a cheerful disposition, inclining in his youth to the vanities and pastimes, in which too many spend their precious time, though he at that time was very circumspect in observing those outward performances he esteemed religious duties. In the year 1670, it pleased the Lord to visit him with affliction of body, and to open his understanding to see the emptiness of all his former formal profession, and the vanities of his past life, and sorrow and distress took hold upon him for it, and cries were raised in him unto the Lord, 'that he would shew him his way, and he would walk in it.' And the Lord answered his desire, so that he was convinced of the truth, before he had been at any meeting of the people called Quakers: and he gave up thereunto according to his understanding.

About the latter end of the year 1673, his mouth was opened in a publick testimony, to declare the goodness of the Lord to him, and to encourage all unto faithfulness, in which he was a good example, and a considerable sufferer for his testimony, both by imprisonment and spoiling of goods.

In the year 1678, he was imprisoned three months for preaching truth in a steeple-house, and most of his goods

goods were taken from him, by some justices, on the conventicle act: for he was not only fined for himself, but ten pounds laid on him for being present at a meeting held at Bownass, the 15th of the seventh month, 1678.

His testimony he delivered in much plainness and simplicity. He was tender to the good in all, though sharp in rebuking that which was evil. He was a man that feared God; sincerely loved truth, and hated hypocrisy and deceit; sound in judgment, of a good conversation; just and honest towards all men; bold and valiant for truth upon earth; undaunted in suffering, rejoicing the Lord had counted him worthy to suffer for his name's sake; zealous in his testimony against the payment of tithes, and those called church rates, for which he was a constant sufferer, and an encourager of others also to faithfulness therein; diligent in reading the holy Scriptures, and in attending of meetings, as well those for good order in the church, as those for the worship of God, until by age and infirmity of body, he was deprived of that privilege. He often said, 'The worship of God, and the good of the church, ought to be preferred before our business.'

He truly confided in the Lord, and gave this testimony on his dying bed, 'That God had dealt bountifully with his soul, and had given him all he had need of; and that he had peace with the Lord, and his soul was returning into rest:' with more words not noted.

He died the 22d of the tenth month, 1715, and was buried at Kendal the 25th of the same.

Aged about 82 }  
A minister about 40 } years.

**J**OHAN CLOSE was convinced of the truth about the year 1705, and was very diligent in frequenting meetings, though it was through much difficulty at times, by reason of his father's unwillingness and aversion thereunto: nevertheless he was preserved so blameless in conversation, that he not only gained upon his father to leave him to his liberty, but was likewise instrumental towards convincing his brother and two sisters.

After some time he received a gift of the ministry of our Lord Jesus Christ, in which he laboured faithfully, being found in doctrine.

He travelled much in truth's service in the southern parts of this nation, as well as counties nearer home, and in Scotland, Holland, and Wales, being zealously concerned for the prosperity of truth, and the promotion thereof. He was an encourager of the good in all, and careful to suppress every appearance of evil; very diligent in visiting the afflicted. His care over the church was great, his advice seasonable, his judgment sound: he was chiefly concerned for the honour of truth, and that friends therein might live in unity, and be at peace one with another.

In the beginning of the eleventh month, 1715, having drawings upon his spirit to visit friends in Cumberland, he went with the unity of the brethren and visited several meetings in that county. On the 15th he was at Wigton, where he began to be ill; the next day he travelled to Holme meeting, where he bore a faithful testimony to the great satisfaction of friends.

That evening he came to a meeting at Allonby, but his sickness increasing, he sat but a little time in the meeting, and signified in a few words, 'he felt the goodness of the Lord upon his spirit, and his gladness on that account;' advised friends 'to  
' be

‘ be faithful and stedfast in their love to God, and  
 ‘ do whatever they could for the Lord in their day  
 ‘ and time ;’ adding, ‘ he believed some in that  
 ‘ place had not long to live in this world.’

And so took his leave of the meeting and went into his chamber, where he continued near two weeks ; but by reason of his distemper (the small-pox) lying heavy upon him, he could not speak much without great uneasiness, yet he bore it with great patience, and whilst his speech continued, some friends sitting by him, he said, ‘ We have need to be  
 ‘ prepared for our change, when sickness comes we  
 ‘ have enough to grapple with ; and not to have our  
 ‘ peace with the Lord to make then.’

He was several times exercised in prayer to the Lord, and one time to this effect, ‘ Lord, thou that  
 ‘ hast been with me in the deeps, leave me not to  
 ‘ the end.’

The day before he died, being asked how he had rested, he said, ‘ I think I know when my rest will  
 ‘ be ; to-morrow morning, some time after the day  
 ‘ be light ;’ at which time he died, being the 27th of the eleventh month, and was buried the 29th in friends burying-ground at Allonby in Cumberland : and it is assuredly believed that he is entered into that rest that is prepared for the righteous.

Aged about 35 }  
 A minister 9 } years.

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**D**OROTHY TRAPNELL was born in Topsham in Devonshire the 24th of the sixth month, 1630, and, with her mother Anne Morris, was one of the first convinced of the blessed truth in that country about the year 1654. Her mother was concerned



concerned to bear testimony against the hireling priest in the publick worship-house, and gave up her own house for friends to meet in during her life, and ordered it to be continued after her decease.

She was a religious woman, of good repute amongst friends and others, being patient and merciful to people in distress, which caused the loss of her to be lamented by those that knew her; she would be often speaking of her death, and made her will many years before, frequently saying, 'she was not afraid to die;' and though she grew ancient, yet still retained her understanding: she often advised those who were with her, 'to fear God, and love the truth,' telling them with tears, 'how freely she could have laid down her life for truth's sake at her first convincement.' Some time before her decease, she said to her grandson Peter Williams, 'she thought she should see him no more,' charging him 'to love and take care of his mother.' Some hours before her death, which she earnestly desired, she said, 'she was dying;' and took her solemn leave of her relations, friends and neighbours that were present, kissing divers of them, and praying God to bless them and their's: then she called for her daughter Williams, and holding her by the hand, earnestly desired the Lord to bless her and her's; and added, 'I should have been glad to have seen thy children;' but they living some miles from her, she expired before they came. She finished her course, and laid down the body like a lamb, without sigh or groan, the 14th of the twelfth month, 1715, aged eighty-five years and almost six months, and was buried the 19th in friends burying-ground at Topsham. She died much lamented, being a true Christian, a good friend, an affectionate mother and grandmother, and a good neighbour, leaving a good reputation behind her, whose memory cannot be forgotten by those who were near and dear to her,

her, and she to them. Such was the respect shewn to her memory from people not of our profession, as well as from friends, that it was thought some thousands were at her funeral, even more than the meeting-house and burying-ground, though large, could contain; many not under our name, coming from the country without any invitation.

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**W**ILLIAM GREENUP, of Flatts, in Cumberland, a faithful servant of the Lord, his name remains among the living, his footsteps suitable for those that succeed him to follow.

He was of great value, being an elder worthy of double honour, the Lord having committed unto him a gift of the ministry, and his testimony was living, and his doctrine sound, delivered in the power and demonstration of the spirit, to the edification and comfort of all the faithful among whom he ministered. He was greatly helpful to the meeting to which he belonged in managing the affairs of truth, being zealously concerned for the maintaining and promoting good order in the church, and often advised friends to faithfulness, and to keep up their testimony against undue liberty.

He laboured to preserve love and unity among brethren, and travelled for the promotion of truth in many parts of this nation; as also in Ireland, Scotland, and Wales. His labour and travel were both in body and spirit, to bring men to the knowledge of the truth, that they might be acquainted with the Lord, and know their peace made with him.

Several were convinced by his testimony, and became fellow-labourers with him in the ministry.

He was very careful and tender over such who were young in the experience of truth, and where  
 he

he saw good inclinations would often encourage them, to their great help and comfort, as several have cause to remember; so that the loss of him is great, being one that truly loved and feared the Lord, who was truly devoted to serve truth, and his heart and house were open to entertain friends. It pleased the Lord to incline his heart to seek the kingdom of God and the righteousness thereof in his young years, and as he gave up in obedience, his faith and knowledge were increased; so that he was made able not only to believe, but suffer for his name. And that which crowned his labours was keeping faithful and stedfast to the end.

He was sorely afflicted with a pain in his head for some months, then it pleased the Lord to visit him with a sharp sickness for about three days, which he endured with much patience, as was observed by those that went to visit him, to whom he expressed his being freely resigned to the Lord's will, whether to live or die.

He departed this life the 4th of the first month, 1716, and was buried in friends burying-ground near his own house at Flatts in Cumberland; aged seventy-five years.

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**R**ICHARD HINGSTON, a ministring friend, of the town of Plymouth, being on a journey to visit friends in Cornwall, was taken sick with a fever the 4th of the first month, at the house of Thomas Giddy, of Kea, being about 40 miles short of his home.

In the time of his sickness he many times declared, ' I am content in the will of God either to live or die. — To live a little longer for my family's sake, I could desire; but if the Lord be pleased

‘ that I must lay down my head here, I am content: I shall lay down my head in peace with God, and in love with all men; I have made it my business from my youth, to make my peace with God.’

On the 8th day of the month, his mournful wife came to see him, when lifting up his hands and eyes, he said, ‘ I am thankful to God that it is our lot to see each other again: we came together in love, and so let us part. I desire thee and our children may live in the fear of God, and in humility, and you will never want.’ His wife asked him, ‘ Whether he had any thing upon his mind concerning his outward affairs;’ he replied, ‘ Trouble me not about the world,’ saying, ‘ he had in the time of his health declared to her how things should be.’

Friends asking him from time to time, how he did; his answer was, ‘ I am full of pain; but I bless God it is well with me as to my inward condition.’ And declared ‘ how well it is to make preparation for death in the time of health; and how unfit poor mortals are for such a work in the time of sickness.’

On the 10th of the said month he quietly departed this life, and his body was decently buried in friends burying-place in the parish of Kea, accompanied with many friends and others from divers parts.

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**D**ANIEL GOULD, received the truth about the year 1658, and followed the Lord in the way of his requiremings; he went through many tribulations, and after some time, a concern came upon him, to visit his brethren William Robinson, and Marmaduke Stephenson (who were under sufferings at

at Boston in New-England, where they afterwards suffered death for their obedience to God, in bearing a testimony to his truth) with whom he also suffered imprisonment, and cruel whipping, being then about the thirtieth year of his age.

After his discharge, he retired to Rhode-Island, and the Lord opened his mouth, and made him a minister of the everlasting gospel of Christ Jesus; in which service he laboured about forty-five years, and travelled in many parts of New-England, Shelter-Island, Long-Island, New-York, East and West Jersey, Pennsylvania, Maryland, and Virginia, several times; and God blessed his labours, so that several were convinced, and turned to the Lord through his ministry.

He was a man richly furnished with the gifts of the holy Spirit; patient under exercises; grave in behaviour; pleasant and exemplary in conversation: his ministry weighty and deep, tending to the consolation and comfort of God's people: unity of brethren was his soul's delight; he endured many hardships for his faithful testimony to the truth, and was greatly capable, through his long experience, to advise, and give counsel, to persons in all conditions; he was a diligent, and early comer to meetings.

His understanding and memory in his latter years, had more than common brightness; in the time of his sickness, he greatly desired, and delighted in the company of friends; and some days before he died, he said to a friend that was with him, 'I have a desire to see some friends;' (that were gone to a quarterly meeting) inquiring if they were returned: the friend answered, 'They were not; we look for them every day.' He replied, 'I fear I shall not live to see them: but let death come when it will, my reward is sure.'

He often expressed great satisfaction and resignation in the will of the Lord: and with much patience

he endured his long and tedious sickness, although at times attended with sharp pains.

On the 26th of the first month, 1716, he died in the Lord, at his own house in Rhode-Island.

Aged about 91 }  
A minister about 45 } years.

**J**OHAN BOWSTEAD was born at Aglionby, near Carlisle in Cumberland, the 30th of the second month, 1659. He was convinced of the blessed truth when young, and in a few years after, received a gift of the ministry, in which he improved both at home and abroad. He travelled in divers parts of the nation, as also into Scotland and Ireland, where he did not only visit friends, but had meetings amongst other people, and several were turned unto the Lord through his ministry. And as he preached Christ in word and doctrine, he also adorned the same in an exemplary life and conversation, plainness and gravity. He was faithful to our ancient testimony against the great oppression of tithes, and suffered the spoiling of his goods patiently; also assisted others when they were under prosecution for conscience sake, and went with them before magistrates.

He duly attended meetings for the worship of God, and took his children and family with him, and was a good example to them in this respect. He was ready to do good to all, and his heart and house were open to entertain his friends.

In his ministry, his doctrine was plain and powerful, and he divided the word aright, preaching the gospel freely, and was zealous in contending for the faith. He loved good order, and promoted the same in the church, and laboured fervently for its support.

A universal

A universal lover of faithful friends, and an encourager of the weak, and sought the good of his neighbours and countrymen, and was well beloved.

He was tender over such as were under exercise; he loved liberality, and hated covetousness; diligent in his travels to visit the churches, and careful when at home, for the support of his family. He had much exercise with wrong spirits, against whom he bore a faithful testimony.

The time of his sickness was short; and though it lay heavy upon him, he retained his senses clear, and uttered such heavenly expressions, that the apothecary who attended on him (though not of our profession) declared, 'That he had been with people of divers ranks, and never heard the like before.'

Several friends visiting him, he said, 'Oh! how easy am I in company of clean spirited friends.'

Perceiving the time of his departure draw nigh, he desired to see his wife (who then lay weak of a fever) who was brought to him, and they took leave one of another; and in a little time, in a sweet frame of spirit, he departed this life, the 30th of the second month, 1716.

He was buried in friends burying-place at Scotby, on the 2d of the third month, many friends and others accompanying his body to the grave.

Aged	57	} years.
A minister	35	

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**R**UTH WILLAN, wife of Thomas Willan, of Sedberg in the county of York, and daughter of Thomas Robertson, of Grayrig in Westmoreland, was educated in the way of truth, as professed by the people called Quakers. She was of an innocent

cent life and conversation, and well beloved of her friends and neighbours.

She was long troubled with an asthma, or shortness of breath, which she bore with great patience.

In the time of her weakness she admonished her children 'to take the advice of good friends, and be  
' subject to their father; to keep to plainness in their  
' apparel, and not covet after high matters, which she  
' never did; and that the Lord had blessed her, and  
' had been good to her every way; and she was re-  
' signed and willing to leave this world.' She also  
said at another time, when her husband, children, and  
several friends were present, 'The Lord hath blessed  
' us both inwardly and outwardly, and I dearly love  
' my husband and children; but my mind is taken  
' off from all visible enjoyments; I bless God's holy  
' name for the many sweet and comfortable seasons I  
' have had upon my sick bed.'

She was never heard to murmur in all the time of her weakness, but lay in a sweet and quiet frame of spirit. Many friends and neighbours visited her, to whom she said, 'I am not able to express the good-  
'ness of God I have felt to my soul: I am glad I  
' have been charitable to the poor, and that I have  
' done good in my day and time: I have the com-  
'fort of it now, and great satisfaction therein.'

A little before her departure, she told her husband,  
' she had had a sweet dream or vision, and sight of a  
' glorious place she was going to; and that she should  
' have an easy passage out of this world;' and asked  
him, 'If he thought she might continue another  
' night? But,' said she, 'I am willing to wait the  
' Lord's time, though I had rather be dissolved, and be  
' with Christ.' Her husband said, he hoped she might.

She was sensible to the last, and departed this life quietly, like one falling into a sweet sleep, and is at rest with the Lord for ever. She was aged 45 years and 6 days.



**A**LLEXANDER CLARKE, by occupation a shepherd, whom the Lord visited in his youth, when given to pleasure and worldly delights, and begat in him a true hunger and thirst after the knowledge of God, and he was drawn from the publick ways of worship of divers that professed God and Christ, seeing by the light of Christ in his heart, that their lives were not agreeable to their profession; but he became earnest in his desires, to join with those whose lives and conversations were agreeable to that holy profession, of which Christ was the high priest and apostle. And observing the lives and conversations of the people called Quakers to be agreeable thereunto, he inclined to hear them, and to be joined unto them; but was cautioned by some professors that knew him, to beware of the Quakers, telling him, they were an erroneous and pernicious people. So that he became an earnest contender against them; yet some time after this he went to hear them at Geddinton, in the county of Northampton, and after at Wellingborough, where that zealous minister and servant of Christ, William Dewsberry, preached the gospel powerfully; so that Alexander Clarke was convinced, and became a frequent attender of friends meetings, received the truth in the love of it, and waited upon the Lord in silence, and came to know the spirit and power of God to work in and upon him, so that he became a faithful follower of him.

And when the Lord had fitted him for his work, he committed to him a dispensation of the gospel of peace, and the word of the Lord came to him as he was following his flock, and said to him, 'Be thou faithful, and thou shalt prophesy:' and indeed he did, and freely preached the gospel of Christ. Though he knew not letters, he was well acquainted with the word of life, and often reached to the hearers,

hearers, stirring up friends to feel life, and was instrumental to bring them to the feeling thereof, as they witnessed, to whom he would often say, ‘Ye are my witnesses in the Lord, that I am his servant to serve you in love, and that I preach not myself, but Christ the Lord.’

He laboured in his master’s harvest near forty years; and a little before he died he gave friends that came to visit him much good counsel and Christian advice, and told them, he had finished his course; and charged his family to love God and each other, and not to forget the Lord, saying, ‘Grace teacheth us all;’ which was the last sentence.

• So this faithful servant of the Lord kept the faith, finished his course, and fell asleep in the Lord, and is at rest.

He died in the 75th year of his age. Many friends attended his body to the burying-ground at Kettering in Northamptonshire.

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**C**HRISTOPHER PEARSON, of Ulluck in Cumberland, when he was a lad, went to a meeting of the people called Quakers, at Pardsey-Cragg, to scoff at them, in the year 1656; but when he heard the messengers of the gospel of Christ declare the everlasting truth (who were sent of God to turn people from darkness to the light of the Lord Jesus Christ) through their testimony, he was reached by the Lord’s power, and came to know the work of it, and to wait upon the Lord therein, to witness a being cleansed thereby, and his faith to stand in it. And it was not only given unto him to believe in the Lord Jesus, but also to suffer joyfully for his sake the spoiling of his goods, and in his deepest sufferings he was supported.

A few

A few days before he died, he said, ‘ The Lord hath been kind to me from a child, and hath done more for me than I could either ask or think :’ adding, ‘ I never turned my back upon an informer, nor ever wronged any man of one halfpenny in all my life to my knowledge.’

Then he advised his children to be careful, and said to them, ‘ Do no harm either to man or beast ; but do good wherever you come, as I have shewed you an example.’ He was a good neighbour, a loving husband, a tender father, a man given to hospitality, and careful to entertain strangers : the Lord was with him when on a sick bed, and his heart was tendered with a sense and feeling of his love and kindness. A friend asked him how he did, and how he was satisfied ; he cheerfully answered, ‘ I am very well satisfied that all will be well ; for I find the Lord’s mercies are great : we have seen much since we were convinced : we have gone to the meetings in true humility, fear and plainness : and truth is what it was, and all that keep faithful to it, will be kept by it out of all evil. I am glad to see my son settled, and I doubt not but he will stand up in my place ; I advise him to be a good neighbour.’ Being in great affliction of body, he often prayed to the Lord Jesus, ‘ that he would remember him, and take him to his mercy, that he might be eased of his pains and this troublesome world ;’ he kept his integrity to the end, and it is not doubted but he finished in peace. His corpse being attended by many friends and sober people to Eaglesfield, was there honourably interred, and the Lord’s power was manifest among them, and the way of life and salvation proclaimed, with a warning to all to repent of their wickedness, and turn to the Lord, that they might be prepared for their final change,

**J**OAN SLEY, late of Alton in Hampshire, was an honest, zealous woman, one that loved our Lord Jesus Christ, his ministers and faithful followers, and was very diligent in meeting with the Lord's people, to worship and serve him; whatever loss or suffering she met with, she neglected not that service: and as she diligently sought the Lord, he renewed her strength, increased her love and zeal for the truth, and preserved her in his fear to a good old age: he endued her so with his wisdom, that she was directed to order her conversation as became the holy profession she made, and in plainness and uprightness of heart, like a mother in spiritual Israel, whose faith and example is worthy to be followed, and she among the righteous to be had in everlasting remembrance.

She was very charitable to the poor, and forgot not to do good and communicate.

She was early convinced by that eminent minister George Fox, and being faithful unto the Lord, was zealously concerned to bear her testimony for him, against whatever he shewed her to be contrary to truth, and the purity of it.

After her convincement she met with sufferings and afflictions from her husband for a time, and afterwards from others in her own house; after her husband's death she kept the Crown Inn in Alton about 46 years. She was faithful in her testimony relating to truth, and zealous in her own house against all manner of excess: all which gained her a good report.

In the time of her illness and near her end, she commemorated the dealings of the Lord with her, and how he had been on her side, and stood by her in the many great dangers and sufferings she had gone through, in bearing her testimony among the  
soldiers

soldiers and rude persons that sometimes were in her house.

To the last she was lively in her spirit, and the Lord was good to her, and carried her through all her trials, and the temptations and provocations of the enemy, both within and without that attended her.

She had her memory and understanding to the end, though in the 84th year of her age, and was concerned for the prosperity of truth, saying, ' If it be the Lord's will, I desire he may extend to the young generation a fresh visitation: for nothing short of a holy life and godly conversation will do.'

She advised the youth to read the holy Scriptures, and particularly the last chapter of Joshua, that all might serve the Lord in sincerity and truth, as she had done, and had the comfort thereof in her dying hour, which was in peace with God.

As she was well beloved in her life, so when she was dead, her body was attended by a great many friends and neighbours, and interred at Alton.



**M**ARY DICKINSON, daughter of Daniel Dickinson, of Plumland in Cumberland, departed this life the 25th of the eleventh month, in the 14th year of her age: of whom take the following account.

She was naturally of a cheerful disposition, but patient under what she met with from any that was not pleasing to her; not apt to be provoked.

The Lord was pleased to give her an understanding of his divine truth, and so affected her heart with love to it, that when he was pleased to visit her with the sickness, of which she died, she was very patient and resigned to the will of the Lord.

Her

Her father, some days before her departure, asked her, 'Whether she had rather die than live;' she answered readily, 'She had rather die, because she hoped a better place was prepared for her. With brokenness of heart she often prayed unto the Lord.

The day she departed, her mother being by her, said, 'Wait with patience, the Lord will not tarry long.' Then this young virgin, being broken in spirit in much tenderness, with a heavenly harmony sung praises to the Lord, and uttered many divine sayings, and cried unto the Lord, saying, 'O Lord! I pray thee remember me this day, and open a door of mercy for me, and take me to thyself: Lord, have mercy upon my poor soul this day, and open to me this day, I beseech thee; for there is none like unto thee; no, not one.' Then speaking to those by her, said, 'Fear God, and love him, and keep his commandments all of you; and be merciful to the poor, I beseech you, all that hear me.' After, her father asked her, if she had any pain; she answered, 'My pain is taken away.' Again, her father said, 'Dost thou know, my child, that the Lord hath prepared a place for thee?' She answered, 'Yes: and not for me only, but for all those that love and fear him, and keep his commandments.' About an hour before her death, she being tendered in spirit, asked for a bible; which being given unto her, she readily turned to the 8th chapter of Genesis, and distinctly read it, then covering herself, sweetly died without either sigh or groan.

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**S**TEPHEN MANNING, son of Edward and Alice Manning, of Edmondsbury in Suffolk, was of an innocent and upright life, constant in attending religious meetings, and went several miles

to them on foot; he was also a diligent waiter upon the Lord therein, and received much benefit from it, in having his understanding enlarged, and his strength renewed: God was pleased to put him into the ministry, and caused him to declare his everlasting truth, exhorting the Lord's people in faithfulness to persevere in the way of the Lord, and to be diligent to wait on him, that they might live in, and enjoy what they were convinced of. He was also concerned to caution against pride and covetousness, and superfluity in apparel, and to beware of those sins, and the various workings of the enemy.

He was a meek steady man, and lived in what he preached, being exemplary in his conversation, as became his holy profession.

He was concerned that the orphans of poor friends should be taken care of, and educated in sobriety and in the way of truth; and being sensible that in some places there was a neglect, he wrote an epistle to friends on that account, which was read in the meetings they had for the concerns of the society.

He travelled into divers neighbouring counties, as Essex, Norfolk, to London, and other places, and his labour of love was well received. Growing weak, many friends came to visit him, to whom he said, 'I have desired to have a name among the righteous, and the Lord hath answered my request; and I have served the Lord faithfully, and have the answer of well done in my bosom.'

He was a man of few words, but savoury; he had great love and bowels of compassion towards those that had any good desires in them, and was tender to those whom the enemy, by his subtilty and their unwatchfulness, had drawn aside out of the right way; often exhorted 'to labour to have a profession in the truth,' and said, 'a profession thereof only, will not do.'

He bore his illness with great patience, and was truly resigned to the will of the Lord, whether in life or death. He said to some that came to visit him, ‘ My peace is made : I have nothing to do but to wait for my change, which I long for. I have served the Lord to my uttermost, and am sure of an inheritance with him, who is worthy to be served : he is a good rewarder.’

One friend spoke to him of his Hopton journey, after which he was taken ill ; he said, ‘ I cannot tell but it might weaken me ; but I do not repent, it being in the service of truth.’

He exhorted to love and unity among brethren, which he delighted in, and said, ‘ There is a spirit getting in among the professors of truth, which seeketh discord ; beware of it.’ He also signified, the judgments of the Lord were come, and coming upon this nation, and said, ‘ Do nothing whereby to cause the Lord to be grieved ; but be faithful in all things.’

One of his brothers and his sister sitting by him, he spake several things relating to truth, and the peace and joy he felt ; and said, ‘ I know not why the Lord hath so filled me with his love this morning, who account myself but as dust and ashes.’ About three days before his departure, he took his leave of his parents and relations, and bid them farewell, saying, ‘ I hope I am going to an everlasting habitation, where I shall dwell for ever with the righteous generation.’ Afterwards he revived, and next day, though his voice was very low, he spoke several weighty things, and said, ‘ Dwell in love, and let it increase.’

He fell as it were into a sleep, and lay near three quarters of an hour, and so passed away quietly ; and a few days after, his remains were interred, being carried from Bury meeting-house to friends burying-ground, accompanied by many friends and others ;  
and



and divers testimonies were borne in love to the truth, that had made the deceased what he was, and of their satisfaction he was gone to his everlasting rest.

Aged 31  $\frac{1}{4}$  } years.  
A minister 11 }

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**R**ICHARD RANSOM, miller, of North-Walsham in the county of Norfolk, was convinced of the truth about the year 1676, and it was given him not only to believe in God, and in Jesus Christ his Son, but also to suffer imprisonment for his name's sake near fifteen years. The Lord was pleased to qualify, and send him forth freely to preach the gospel of peace, and did attend him with his presence and power, and blessed his labours of love for the good of souls; and he travelled much in England, Wales, Scotland, and Ireland.

In his travels in Gloucestershire, in 1716, he was taken ill, and obliged to stop at Bristol, being visited with the small-pox; which when he perceived, he said, 'As the Lord had carried him through the nations to this time, and now permitted this distemper to come on him, he thought it was for his end.' So he made his will, and desired a letter might be wrote to his wife and children. And considering the great distance they were from him, he had no desire of their coming to him; but desired his 'dear love might be remembered unto them, with fervent desires to the Lord for their preservation in the truth, that they might be kept in true faithfulness and obedience to his requirings, and that in this affliction they may keep in true patience and obedience to the Lord, who would keep and provide for them to the end of their days, as he had done hitherto.'

He said to friends of Bristol, ‘ He was glad to see  
 ‘ them, and that which makes me,’ said he, ‘ more  
 ‘ glad, is to find truth alive amongst you : keep to  
 ‘ truth, the pure truth, the unspotted truth, and that  
 ‘ will keep you a clean people to God ; keep to  
 ‘ truth, and that will be over all.’

Another time he said to friends, ‘ Do you stand  
 ‘ faithful for God and his truth : be valiant for the  
 ‘ truth, and it will be a comfort to you ; as it is  
 ‘ given way unto, it will come up into dominion  
 ‘ and be over all. I know what I say, I have felt  
 ‘ the comfort of it many a time, and do now to this  
 ‘ very day.’

On the 2d of the ninth month several friends came  
 to see him, to whom he said, ‘ Friends, the Lord  
 ‘ hath given me an understanding, and hath let me  
 ‘ see many years ago, but more especially of late,  
 ‘ why he afflicteth his little ones ; it is in order to  
 ‘ drive them nearer home to himself, for the Lord  
 ‘ is about to try his people ; but, dear friends, be  
 ‘ not discouraged, for though you may go through  
 ‘ the fire, and through the water, the Lord’s arm is  
 ‘ underneath : my soul is a living witness of it, I  
 ‘ speak it for your encouragement, for Jesus carries  
 ‘ his lambs in his arms, and leads his along into the  
 ‘ low valleys, in green pastures of life, and to lie  
 ‘ down as at noon-day, where none shall make them  
 ‘ afraid.—The Lord is faithful to all those that trust  
 ‘ in him : therefore be you faithful and not waver-  
 ‘ ing ; for those that waver are like the waves of  
 ‘ the sea. There is a day coming, and will come,  
 ‘ that shall try the foundations of all, young and  
 ‘ old ; and those that are not established on the  
 ‘ rock shall be blown away : but the Lord is raising  
 ‘ up some that shall stand as pillars for his truth,  
 ‘ and shall not value their lives unto the death.’

Another time he said, ‘ Friends, I desire you not  
 ‘ to look at any instrument, but let your trust be in  
 ‘ the

‘ the God of Israel, who shall keep and preserve you  
 ‘ as he hath my soul.’ Then he prayed, ‘ that the  
 ‘ Lord would bless friends in their meetings and in  
 ‘ their families, and comfort his afflicted wife and  
 ‘ children, which he had left behind, and that the  
 ‘ Lord would bless and preserve his little ones in this  
 ‘ city.’

Again, after a little silence, ‘ I have another word  
 ‘ rises in my heart to speak to you all, and it is this ;  
 ‘ endeavour to delight in silence, worship the Lord  
 ‘ in the silence of all flesh : retire in your own  
 ‘ families from the clutter and hurries of business  
 ‘ of the world, and wait upon the Lord in stillness ;  
 ‘ for the Lord will have a willing people.’

A friend expressed his concern, that he should be  
 so suddenly taken with such a dangerous distemper ;  
 he replied in a very comfortable manner, ‘ I am well  
 ‘ satisfied and content with the will of the Lord  
 ‘ therein ;’ and further signified, ‘ that he found  
 ‘ nothing troubled him ; he was clear and easy, and  
 ‘ willing to die :’ upon their parting he said, ‘ Fare-  
 ‘ well : if I never see thee more, be sure to keep to  
 ‘ truth, and that will keep thee, and do not part  
 ‘ with or loose thy sense of that for any thing  
 ‘ whatsoever.’

Not long before he died, he said to friends about  
 him, ‘ I am glad to see you, it is a comfort to me  
 ‘ this day ; and I am well pleased that I was brought  
 ‘ hither to die with you.’

Again he said, ‘ I have made it my care to be  
 ‘ obedient to what the Lord hath required of me,  
 ‘ and in that I find peace and satisfaction. Peace  
 ‘ on a dying bed is more than all, and I bless God,  
 ‘ I can say in truth without boasting, I feel his  
 ‘ peace : I am easy and freely resigned in his will,  
 ‘ and have nothing to do but to die ; for I have  
 ‘ faithfully discharged myself of what the Lord re-

‘quired of me, and am going to receive the reward  
‘of my doings.’

Friends taking their leave of him he said, in a weighty frame of mind, ‘Farewell in the Lord Jesus ;  
‘for in him alone it is we can fare well.’

About half an hour before he died, he was raised up in his bed, and said to friends, ‘What need  
‘have we to centre down in the night season, to feel  
‘Jesus, sweet Jesus, heavenly Jesus to commune  
‘with us ; for when he comes he puts an end to all  
‘roivings and hurries which are in the world, with  
‘many trials, tribulations and afflictions, which rise  
‘not out of the dust ! But dear friends, Israel’s God  
‘will not leave his afflicted ones, for he will prosper  
‘his work which he hath begun, and ye shall see it  
‘as you are faithful ; and here you shall be made  
‘witnesses, that one hour in the presence of the Lord  
‘is better than a thousand : for in the world are  
‘trouble, strife, animosities and contentions you  
‘may see ; but all this will come to an end, as we  
‘keep in the patience and stillness of Jesus ; for that  
‘will conduct us safe to our desired rest, where all  
‘sorrows will cease, and tears be wiped away ; and  
‘that you may be preserved in true faithfulness, is  
‘the desire of my soul.’

He departed in peace the 8th of the ninth month, 1716, and his remains were interred on the 10th in friends burying-ground in Bristol.

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**S**ARAH ELKINGTON, wife of Thomas Elkington, of Epping, in the county of Essex, was a woman of a blameless conversation, delighting to retire often in secret, to seek acquaintance and favour with the Lord ; and that she might increase in the same, did seldom miss attending their week-day meeting

meeting (though sometimes very small) and was diligent therein, to keep her mind under a right exercise, which she would often say, 'required strict watchfulness.' She was concerned to have in possession, that which she professed, as did more manifestly appear, when she came towards the conclusion of her time in this world. A cough and consumption had attended her some time, but increased very fast upon her, in the beginning of the 11th month, 1717, so that she was apprehensive her end drew near, but said, 'That her peace was made with the Lord, and that through his great mercy, he had enabled her so to walk, that now she had true content and satisfaction, in that she had been faithful according to the measure of grace received.' Not many days before her departure out of this world, she said, 'Her heart was filled with praises to the Lord, but her condition of body was such, that she could not express the same as she should have done, had she but strength.' And speaking to her husband, she said, 'My dear, do not mourn so for me; I am but going the common way of all flesh; I am not afraid of death; for seeing it is the will of the Lord, I am thankful that my will is subjected to his: his time is the best time; and this I can say, my peace and enjoyment is such, that I had rather die than live.'

Divers times, as she found herself enabled, she gave good advice to her own, and her husband's children, advising them, 'To obey their father, and remember his advice, and to be careful to walk humbly before the Lord, and truly to fear him, and then it would be well with them here, and hereafter.'

And this, with much more that she uttered, was spoken with such awfulness, and in a sweet frame of spirit, that it tendered the hearts of those she spoke to: as her children came to see her, she took her solemn leave of them, blessing them in the name of the Lord. Lying some time still, and retired in her mind,

mind, she said, ' That she felt no pain, neither was  
 ' she sick, but very easy, and also well content-  
 ' ed, and esteemed it a high favour that the Lord dealt  
 ' so kindly by her, that she should be so free from  
 ' pain of body, and clear from trouble of mind : ' in  
 the sense of which, and of the overflowings of the  
 goodness of God, she said, ' Her heart was tendered,  
 ' and that tears of joy did flow from her eyes.' And  
 further added, ' That it was now her great comfort,  
 ' that in the past time of her life, she had, through the  
 ' grace of God, been careful to order her conversa-  
 ' tion according to the holy profession she did make.  
 ' That she had observed too great a want of that  
 ' amongst too many, who gave themselves a liberty  
 ' to speak at large, and unwarrantably ; which,'  
 she said, ' she had been careful to avoid ; and now  
 ' she saw the advantage and profit of such self-denial  
 ' and watchfulness.'

Another time, lying in a still and retired frame of  
 mind, she broke forth in praises and thanksgiving to  
 the Lord, saying, ' O Lord ! thou hast been good  
 ' unto my soul : thou art the everlasting fountain of  
 ' unspeakable goodness.' Three or four of her  
 children being by her bedside, she said, ' O dear  
 ' children, dwell in the fear of the Lord, and he  
 ' will manifest his goodness to you : mind, I desire  
 ' you, the words of your dying mother, for the  
 ' Lord hath been good to my soul many a time,  
 ' praises be to his worthy name. O my soul praise the  
 ' Lord. Were I capable, I could write something  
 ' to leave behind me, of my experience concerning  
 ' the dealings of the Lord with me, and what a brave  
 ' thing it is to fear and serve him, and what I now  
 ' enjoy.'

Her husband telling her, that something of what  
 she had said, was taken down in writing, which he  
 believed would be of service when she was gone, she  
 seemed pleased, often saying, ' Her eye was to the  
 ' Lord,

‘ Lord, hoping he would enable her patiently to go through what might yet be permitted to come upon her ; that it was a brave thing to trust in the Lord, and constantly to watch against the enemy ;’ and said, ‘ I now rejoice in the goodness of the Lord, for he is with me ; and although I am coming to hard work, for to die is not an easy thing, yet I am easy ;’ and laying her hands upon her breast, said, ‘ I have peace and true content here.’ About half an hour before her departure, she said to those about her, ‘ This is hard work, but I am easy ; my mind is easy ; I have peace at heart, the Lord is near me, my time now will be short.’ Then she desired to know what time of the night it was ; which being told her, she lay very still, breathing unto the Lord, and went away as if she had fallen into a natural sleep.

She departed in great quietness, about the second hour in the morning, on the 3d day of the first month, 1717, about the 45th year of her age.

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**W**ILLIAM TAYLOR, son of John and Agnes Taylor, of Whitehaven, was servant to Ebenezer Pike, of Cork, in which station he approved himself faithful ; was sober and well inclined, and in his conversation very exemplary. His love to truth, and those that walked therein, drew an esteem from honest friends towards him ; he was careful to keep to meetings, and not miss the advantage of such opportunities, whether publick or private.

He was taken ill with the small-pox, and some time before his departure, he said to Peter Tomey, ‘ I have desired thy company, and some more honest friends, that you may see my departure ; for the time seems to be short, and my poor mother will never

‘ never see me more.’ And being in a sweet and sensible frame of mind, said, ‘ I desire thee to remember my dear love in the truth, to my father and mother, sisters and brother, and to friends in Cumberland. I am thankful my mind is kept easy and quiet ; I account it a great mercy from God, and hope I may continue so to the end. And I desire thou mayst be concerned in thy spirit, that I may finish my journey in peace.’

He said to Deborah Bell, ‘ The Lord hath been good to me from my childhood to this time, and I have loved him since I knew him ; though at times there hath not been such a close walking with him as ought to have been : but I hope, if the Lord sees meet to take me away at this time, he will be merciful to me ; and if I live longer, I hope to be more careful to answer his will. But,’ said he, ‘ I am as if I was under a cloud, and I cannot enjoy so much of the love of God as I gladly would, which we poor creatures want, when we come to such a time as this. I do not think I shall get over it ; the Lord is good to me, and at times gives me tastes of his love.’

The day before he died, he said, ‘ To my great comfort, the Lord is come, and hath filled my soul with his love ; and now I am ready ;’ he afterwards signified, ‘ he was going to everlasting rest, where he should sing praises and hallelujahs for ever and ever.

‘ It will be a hard thing, said he, for my dear father and mother, when they hear of my death ; but tell them from me, I desire they may bear it with patience, for I am happy ; and remember my love to them.’

He desired those present to bear witness, ‘ That he went out of this world in a sensible condition, and full evidence and assurance of eternal life ;’ saying, ‘ Now the enemy is driven away, and never shall re-

‘ turn



‘ turn again ; he has done with me for ever ; glory, glory, to my God.’

And so continued in praises and thanksgivings for a considerable time, and gave excellent advice to divers, for he was strengthened to admiration to speak for the Lord.

About an hour after, he said to his nurse, and some others, ‘ Now I am going,’ and so quietly departed the 8th of the sixth month, 1717, like a lamb.

Here follows a Paper that was written by him, giving an Account of his Visitation.

IN the seventh month, 1706, I being then between twelve and thirteen years of age, the Lord was pleased to visit my soul by his divine power, which seized upon me, and brought me to a sense of my state and condition. I had never been addicted to any gross evil, but had spent too much time in playing with other wild children, and in light and vain discourse. And although I had been soberly educated amongst friends, and constantly frequented meetings, yet I saw I had not lived so in the fear of God as I ought to have done.

Now I also saw, in some measure, the necessity of an inward work, and that I must forsake and part with all my former vanities and pastimes. And this brought great sorrow upon me, so that I was ready to say, ‘ This inward sorrow, and exercise of soul, is harder to be borne than all outward affliction ;’ and I was in great trouble and sorrow for some time, not so much from a sense of former guilt, but the Lord’s power working in me, changed my heart, and I was very sad and heavy, and the cross of Christ seemed hard to bear. I thought it was very hard, that I, who was so young, should part with all youthful pastimes ; but soon after the Lord was pleased to let me  
see

see (in some measure) the beauty of his truth, and how he would love those that feared him; and did so overcome my heart in a sense of his love, that I was ready to say, 'I will give up my heart to the Lord; he shall have my youthful days.' And then the fear of the Lord seized upon my heart, and as I kept to it, with my mind exercised in spiritual things, I was preserved out of my former vanity, and became sober, and was much inclined to reading of friends books (which before I did not mind) and delighted to read those authors who had written their own experience, concerning the Lord's work in them at their first convincement, and the first breaking forth of truth, also their travels and sufferings; in the reading of which, I was much affected, and often comforted, having a sight of the glory of that day, and also of the Lord's goodness to those his faithful servants in the beginning, and how they were preserved through all their exercises.

- My business at that time, being amongst some loose and vain people, who did not fear the Lord, their idle talk, and evil communication was very uneasy to me; I saw they were strangers to the work of regeneration, and lamented their condition; and when I awaked in the morning, oh! the fear and dread that was upon me.

Thus for some time I was religiously exercised, but a while after frequenting the company of some young people (some of whom were friends children) who were light and airy in their conversations, and much given to mirth and jollity, I was drawn in amongst them, and began to take delight in their company, and many hours were spent (in the winter evenings) in idle talking and foolish jesting; by which I was much hurt, as to my inward condition, and began to be settled in ease, and got from under that concern of mind, which had for some time been upon me: yet the Lord, by his light and grace in my heart,  
did

did often reprove me for my wantonness, so that I was preserved from gross evils, but too much given to lightness and mirth.

But the Lord (whose love was still towards me) did not leave me in that state. I remember one time when I was sitting in a meeting, the power of the Lord seized me, which turned my heart towards him; and by the shining of his light and grace in my heart at that time, I clearly saw, that if I would be Christ's disciple, I must take up his cross, and give up my heart to the Lord; have my mind taken off from the things of this world, and staid upon God. And that saying of the apostle was brought to my remembrance, viz. "To be carnally minded is death, but to be spiritually-minded is life and peace."

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**J**OHAN WILLIAMS was born in Topsham, the 14th of the first month, 1658, and brought up in the way of the church of England. When he was upwards of twenty years of age, he married the daughter of Dorothy Trapnell, then also in the way of the church of England, where they continued until about the year 1687, when they were both invited to a meeting, where our worthy friend James Dickenson was; and sometime after, he joined in profession with the people called Quakers, with whom he continued to his end. Being taken ill about the beginning of the eighth month, 1717, when going up stairs, he said, 'that he thought he should never more come down;' about two days after, he said to his wife, 'that it had been in his mind almost all the day before, to make his will, but being disordered in his head, he did not know whether his memory might continue;' on which his wife said to him, that he used to be low spirited when sick; he answer-

ed, 'that he must do it.' When it was done, and signed, he said to his son Peter, 'This is my mind, and if you love your mother, and be dutiful to her, you may reap the benefit of it:' after which he grew worse, often speaking of his death, and saying, 'He had rather die than live, except it were to honour the Lord;' after which he lay about eight hours speechless; but recovering out of that state, he desired to see his wife and children once more; and desiring his wife to kiss him, he said, 'Farewell in the Lord;' she answering, said, 'In the Lord Jesus we shall fare well;' to which he added, 'Farewell in the Lord Jesus.' He called his little grandson, and holding him by the hand, said, 'Sammy, I desire thou mayst be a good man and fear God, and then God will bless thee.' A friend coming to visit him, he told him, 'That he had that night fought, as it were, with beasts at Ephesus:' the friend said, he hoped he did overcome; to which he cheerfully answered, 'Yes, yes, there is strength enough in the Lord to overcome all.' He continued growing weaker and weaker, and on the 27th of the ninth month, 1717, he departed this life, aged about 58 years.

N. B. Sometime after his decease, James Dickenson coming in truth's service into the west, came to visit his widow, and looking on her, said, he remembered when she and her husband came into the meeting of friends in their finery. About thirty years before, he had said to old John Colsworthy and wife, that the couple who came into the meeting would join with us.

JONATHAN

**JONATHAN TYLER**, of Calne, in the county of Wilts, was convinced of the blessed truth about the 21st year of his age; and after some time, it pleased God to give him a large gift in the ministry, in which he was a faithful labourer, the presence of God attending him in his ministry, to the refreshment of many.

He travelled into most parts of this kingdom to visit friends; also Scotland and Ireland, and in America, as Pennsylvania, New-York, New-England, East and West Jersey, Maryland, Virginia, and Carolina, where he spent about three years. He was a noble instrument in the hand of God, and had great service for God and his truth in those places; and many were turned from darkness to light, and from Satan's power, to the power of the Lord God, by his ministry.

He was an affectionate husband, and a tender father, a good and peaceable neighbour, and of a sweet and pleasant temper.

After he came from America, he married and settled at Bradford in Wiltshire, and was very serviceable in those parts, to the churches of Christ.

After long struggles with his distemper (the gout) which settled in his stomach, he was confined to his bed, and on the 22d of the tenth month, 1717, his wife and children, with several other relations, being about him, he seemed somewhat refreshed thereby, and in a living frame of mind, expressed himself to them as followeth: 'If the Lord please he can restore me; so long as there is life there is hopes; but when death is come, then there is no more hopes; the Lord God can, if he please, preserve my life, which if he does, it must be for some good and glorious purpose: he is a good God to me; O thou good and sweet God, who can forget so good a God!' Then remaining silent a while, he pro-

ceeded, "By this I know that I am passed from death to life, because I love the brethren."

The next day he remained (notwithstanding his pains were very pungent) patient, and generally sensible, and a sister-in-law coming to him, expressed her trouble to find him so weak. He said to her, 'It is better to come to the house of mourning, than to the house of mirth;' and to his friends weeping about him, he said, 'Oh! why do you trouble me; it is a brave thing to be quiet.' He remained till after the middle of the night in a sleeping condition; when awaking, he livingly uttered, 'O death! where is thy sting? grave, where is thy victory? Lord Jesus come quickly.' Then his son-in-law asking him, How he did; he answered, 'I am going in to another world;' also signifying he was not afraid of death, nor of what did come after.

Great part of the next day, the 24th, he said but little, unless it was now and then when he seemed to have some short intervals from his pain. He would thank the Lord, and speak of his goodness to him. His resignedness and patience was remarkable, for notwithstanding the greatness of his pains, he was never observed to repine, or utter any irreverent expressions, but would praise God, and acknowledge his goodness to him.

He departed in great quietness, without either sigh or groan, on the 24th of the tenth month, 1717, aged about forty-eight years.

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**R**ICHARD HEYDON, of Oddington, in the county of Gloucester, was a plain, sincere-hearted man; of a loving, compassionate spirit; a nourisher of good in all, and one who bore a testimony against every appearance of evil, having a fervent

fervent love and zeal for truth, and laboured for the prosperity of it, and was a good example in his day, to both old and young : of whom it may be said, he was a preacher of righteousness, his life and conversation being agreeable to his profession ; so that the innocency and sweetness of truth appeared in him, even in his commerce and dealing amongst men, it being his care, to give no offence either to Jew or Gentile, or the church of Christ ; it might be said in a good measure of him, as was said of Nathaniel, “ That he was an Israelite indeed, in whom was no guile ;” for he preached in life and conversation, even to those that were without, and was a good example in so doing to all that make a profession of the blessed truth, amongst whom he also laboured in word and doctrine, exhorting all ‘ to faithfulness in God, and his truth, ‘ that so they might feel the living virtue of it in ‘ themselves, whereby they might come to be sealed with the salt of the covenant.’

He was under great concern of mind for his children, and in order that they might come to witness a growth in the truth, he was often concerned to wait upon the Lord in his family, to seek to him in supplication for them ; and the Lord was pleased to answer the desire of his soul in a good measure, and he was greatly comforted therein.

Although his gift in the ministry was not large, yet finding a concern upon his mind, (which had rested upon him for some years) to visit the churches of Christ in Wales, and a companion offering, he proceeded with the unity of friends, in which service he had great satisfaction. It pleased the Lord, (who knows what is best for his people) to visit him with the small-pox, at our worthy friend, John George’s house, at Landewybrevy, in Cardiganshire ; in which he was resigned to the will of the Lord, and spoke of his goodness to his soul : although he was in great pain, and very ill in body, his soul was visited by

the tendering power, and love of God, so that he sat up in his bed, and with tears declared of the sweetness and virtue of it. ‘ Oh ! how sweet is  
 ‘ the love of God ; it is now sweet to my taste ;  
 ‘ sweeter than honey, yea, than the honey-comb ; it  
 ‘ seasoneth our exercises ; it sweeteneth the bitter  
 ‘ cup unto us, and the divine streams of it bring  
 ‘ comfort and refreshment to every weary soul.’

And again expressing his concern that friends might witness the Lord near at such a time, he said,  
 ‘ A profession of truth, without faithfulness there-  
 ‘ unto, is to little purpose ; it will bring no com-  
 ‘ fort in a time of trial, which comes many times  
 ‘ when we are not aware of it. Many are those  
 ‘ unto whom the Lord has made known his way ;  
 ‘ and oh ! that all might make straight steps in it.’

Some friends coming to see him, he was opened in advice to them, and in great tenderness of spirit, said, ‘ It is necessary for friends when they meet  
 ‘ together, in order to worship God, to sit down  
 ‘ under a right exercise of mind, and with diligence  
 ‘ wait to feel his power to tender and bow down  
 ‘ their spirits before him, that so they may come to  
 ‘ feel the virtue and weight of truth upon their spi-  
 ‘ rits, which in itself is pure and weighty.

‘ And as they thus meet, they will be livingly  
 ‘ concerned for the honour thereof ; but it is too  
 ‘ common to see some amongst us, yea, some that  
 ‘ profess the truth, overcome with sleep when they  
 ‘ are in meetings, which brings trouble and sorrow  
 ‘ to the diligent and honest hearted, and may be  
 ‘ stumbling-blocks to other people that may come  
 ‘ among us.’

Thus this dear friend was concerned for the prosperity of truth to the last, and his distemper increasing upon him, yet he continued in a quiet frame of spirit, and on the 23d of the tenth month, departed this life like a lamb, without either sigh or  
 groan,



groan, and is, we doubt not, entered into that rest, that God has prepared for the righteous.

His body was accompanied to friends burying-place at Landoverly, where he was interred the 25th of the same month, 1717, aged 67 years.

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**M**ARGARET HOARE, wife of Joseph Hoare, of Cork, was beloved by friends in general, divers of whom came to visit her in the time of her weakness; in several of which visits they had sweet and heavenly seasons, wherein the melting power and love of God was at times richly manifested; and in some of them she was drawn forth in testimony, to the tendering of many hearts.

Some time before her departure, many friends being in her room, and waiting in silence upon the Lord, she was drawn forth livingly in testimony, by way of advice and counsel to them, and said something relating to her service, and testimony for the Lord. To friends she pressingly recommended, 'their seeking after, and loving the Lord above all; and the enjoyment of truth, and the life of it, beyond the world, and the things of it; and not to let their minds be taken up, and incumbered with fading and transitory objects; and then they would both clearly see their way, and be ready and willing to do and answer what the Lord might be pleased to require of them.' Adding in great tenderness of spirit, 'that as to herself, she could in great humility and reverence, as well as thankfulness, say, she had answered the Lord's requirings in her day, by giving up to his service; and that she could not charge herself with declining any journey or service, that the Lord required of her; which,' said she,

she, 'is now my great comfort, and satisfaction of soul, in this the time of my weakness.'

At another time, being overcome with the love of God, she spoke, 'in a holy admiration thereof, and of the excellency of God's salvation, and of her feeling it at that time:' adding, with great sweetness and fervency of spirit, 'My salvation is sealed.'

Seeing some friends very sorrowful, she said to them, 'Be not concerned for me, I pray you; there is no cause of sorrow on my account.' She expressed her great affection to her husband's two children, and their affection and dutifulness to her; and said to her son-in-law, Joseph, 'That she could never make any difference between them and her own children; desiring, that as his little brothers might grow up, they should live in love with one another:' adding, 'the Lord was pleased once to bring thee very low, and he had a good end in raising thee up again; and as the Lord loved him, she desired he might love the Lord.' And to her brother Pike expressed herself after this manner, with much affection: 'My dear brother,' said she, 'I have loved thee very dearly in the truth, ever since our first acquaintance, and my soul hath been nearly united to thee by the Lord's spirit, in which our love, union, and fellowship hath stood; we must part, but in a little time we shall meet again, never to part more.'

Several friends weeping about her, she said to them, 'Do not cry for me; I do not die as one without hope; I shall have no more tears, they are all wiped away:' and some time after she was heard to speak softly to herself, praying to the Lord, and praising him, saying, "My soul doth magnify the Lord," with more to the same purpose.

At several times she expressed to some friends her satisfaction in coming for Ireland, and of her being

in her right place. She desired that her dear love might be remembered to her mother. The day before she died, she said to some friends about her: ‘Remember my dear love to all my dear friends, and tell them I am going to my God, and their God; to my King, and their King: I have a clear conscience, void of offence, towards God, and towards all men:’ and so went on magnifying the Lord several times. The same day she was taken with a violent fit of coughing, so that herself, and the friends about her, thought she was going off; but recovering again, she said, with a holy concern of mind, ‘and must I stay longer; I thought I was sweetly passing away.’

Her brother Pike coming to see her, she said to him, ‘Dear brother, I am glad to see thee, but should have been gladder to have been gone; I thought I was sweetly passing away; oh! sweetly, sweetly, I thought I was going.’ Growing weaker and weaker, her strength and speech began to fail, which some friends observing, and listening to hear, perceived by what she uttered, as if she had seen a vision of a glorious city, for she was heard to say, ‘An excellent city, paved’ (as they understood she meant) ‘with gold;’ adding, ‘it will be mine for ever.’ Thus by degrees her strength and speech failing, she died in the Lord, the 24th day of the first month, 1717-18, being greatly lamented.

The foregoing instances are but a few, in comparison of the many sweet and heavenly expressions which dropt from her in the time of her weakness.

**J**OHAN SKELTON, of London, received the blessed truth in the love of it, by which he was sanctified, and prepared for the work of the ministry of the gospel of Christ; and through the grace of God was enabled to be a faithful labourer therein; and his conversation being agreeable to the truth he preached, and his love to God and the brethren unfeigned, through diligence he improved in the talent received.

In the year 1716 he was drawn in the love of God to visit friends in many counties of England and Wales, and the Lord's living presence was with him, to the joy of his soul, as he declared.

After his return he visited the meetings of friends in London, and the adjacent parts. When taken ill he was in a heavenly frame, and resigned to the will of God whether to live or die; 'for,' said he, 'I witness peace with God, through Jesus Christ, in whom alone I trust for eternal life and salvation.' Great tenderness of spirit appeared in him, and several sweet and comfortable expressions dropt from him. At one time he said, 'The Lord is abundantly good to my soul; he hath fitted and prepared me for himself.' At another time, 'The Lord's will be done; I will wait all the days of my appointed time, till my change come.'

He often made an humble and grateful mention of the goodness of God, and love of Christ to his soul, and brake forth into praises to his excellent name. The morning before he departed, being asked, whether he had any thing more to say to his wife and daughter, answered, 'I have no more to say to them.' A friend a little after said, 'Dear John, I perceive thou art not far from thy journey's end; it will not be long before thou wilt be at thy heavenly Father's house, where are many mansions of bliss  
' and

‘and glory.’ He answered, ‘I hope so:’ and soon after quietly departed in peace with the Lord, and is entered into that blessed and everlasting rest that is promised to the people of God.

His body was interred on the 10th of the first month, 1718, at friends burying-ground near Bunhill-fields, being accompanied from the Peel meeting-house by many friends and others; aged sixty-three years.

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**G**EORGE GIBSON was educated among friends, and it pleased the Lord to visit him with his grace and good spirit, in his very tender years, whereby he was early inclined to seek after the kingdom of God and his righteousness; and being obedient thereunto, he came to have an experience of the work thereof in himself, which made his conversation sober and grave, as became the religious profession he made.

It pleased God, who saw the sincerity and uprightness of his heart, to call him to the work of the ministry about the twenty-fifth year of his age, which he entered into with great fear and humility. He was slow of speech, and not hasty to deliver what was upon his mind; and notwithstanding his voice was low, the favour of life attended his ministry, which he was very careful to wait for, and thereby was made serviceable and honourable in the church; and a godly care was constantly upon him, to adorn his doctrine by a conversation suitable thereto, by which he obtained a good report in the parts where he dwelt, among those who made not profession with us. He travelled pretty much in the work of the ministry in this nation; he was also in Ireland and Scotland, and his service was well accepted among friends and others where he came.

And

And this is further to be observed, that when he was not employed in the service of the ministry, he was very diligent and industrious in his outward business, thereby endeavouring to maintain his family and bring up his children decently; and it pleased the Lord so to bless his labours that the end thereof was answered. He was much concerned for his children's welfare, not only as to outward things, but that they might be subject unto the Lord his God, often advising and exhorting them, 'to fear the Lord ' in their young and tender years;' which advice there is reason to hope hath had, and may have some good effect on them.

It pleased the Lord to visit him with the small-pox, about the first of the first month, 1718, which was very sore upon him, but he bore his affliction with true Christian patience and resignation to the will of God. He was visited by divers friends, to whom he expressed, 'That he was fully resigned to ' the will of God; and that although he had undergone a great deal of bodily affliction during his illness, yet it was little to him; for he had a being ' that was not shaken. That if the Lord had any ' further service for him in this world, he did not ' doubt but he was sufficient to raise him again; ' but if it pleased God to remove him now, there ' was nothing stood in his way: he could have ' been glad to have seen his children settled in the ' world;' nevertheless added, 'Not my will, but ' the Lord's will be done.'

His distemper increasing upon him a little before he died, his son asked him how he did; after a little pause he answered, 'I am under grace, in the power ' of truth, and that is my comfort;' which was the last sentence he was heard to speak: and so quietly departed this life the 12th of the first month, 1718, at his dwelling-house in Thetford, in the county of Norfolk, in the forty-eighth year of his age, having laboured

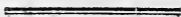
laboured in the ministry about twenty-two years, and was buried in friends burial-ground in the said town.

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**A**NNE DIXON, daughter of Christopher and Elizabeth Dixon, of Streatlam in the county of Durham, was from a child religiously inclined, much delighted in reading of good books, and of a sober life and conversation, gaining a good report of all ; watchful that she might not offend the Lord by being an evil example unto others ; who falling sick of the small-pox, upon the 7th day of the second month, 1718, continued in great weakness of body the space of six days ; during which time, these expressions following, amongst others, were observed.

Being under great affliction, she said, ‘ One had need be near the Lord, for we know not how soon we may be taken away : I hope the Lord will be merciful unto me, not through my good works, but by his favour and great lovingkindness. It is well I lived so near the Lord, it is necessary so to do, and if the Lord should spare me any longer, I hope I shall live nearer him than ever ;’ saying, ‘ O God ! remember me.’ Also she said to her father, ‘ Dear father, have a care that thou do no thing that may offend God ; and if thou hast done any thing that hath offended him, let the time past be sufficient.’ Being in some agony of spirit, she said, ‘ Oh ! that I had a full assurance of my entrance :’ desiring all present to withdraw, her mother only excepted, and turning her face to the wall, in a little time she broke forth into praises, saying, ‘ I have now received full assurance from the Lord ; now I can return him praises : Oh ! glory to my God :’ repeating it over again, saying further, ‘ the Lord was near, and I knew it not :

praising the Lord in an harmonious manner. Another time she said, ‘ If I go now, I hope I shall be no  
 ‘ dishonour to the truth ; I have nothing but love and  
 ‘ goodwill to all : I have wronged nobody, neither  
 ‘ done any ill thing (that I know of) in all my life.  
 ‘ I expect people will praise me when I am gone,  
 ‘ but all the praise is due to the Lord.’ Being very  
 weak, she said, ‘ Though my afflictions be great, yet  
 ‘ I am borne up over them all ; it is a brave thing  
 ‘ to be prepared for a dying-bed : Lord, hasten thy  
 ‘ work ;’ several times expressing her willingness to  
 die ; and being in true love and charity with all, she  
 departed this life in peace with the Lord, upon the  
 12th, and was buried at Raby, the 15th day of the  
 second month, 1718, aged 26 years.



**J**OHAN CREWDSON, of Kendal, Westmoreland,  
 at one time speaking of the exercises of the Lord’s  
 people, said, ‘ The Lord was still with them, so long  
 ‘ as they kept faithful to him.’ Mentioning the won-  
 derful deliverances of God to the children of Israel,  
 while they stood faithful to him, and the great trial  
 of the three children that were cast into the fiery fur-  
 nace, and their wonderful preservation therein. As  
 also the trial of Daniel, who being cast into the lions  
 den, and standing faithful to God, was preserved  
 through all. Under the consideration hereof, he ad-  
 vised all, ‘ To be true and faithful to the Lord, that  
 ‘ they may witness preservation in, and through all  
 ‘ their exercises.’

At another time he said, ‘ He desired, whether he  
 ‘ lived or died, it might be to the glory of God ; and  
 ‘ that if it pleased the Lord to remove him at this  
 ‘ time, he would be a husband to the widow, and a  
 ‘ father



‘ father to the fatherless children ; and that he would  
 ‘ be pleased to enable him to leave a testimony for  
 ‘ him, to them that were left behind ;’ expressing at  
 that time his great satisfaction, ‘ That he felt salva-  
 ‘ tion near to him.’ He was often concerned to ad-  
 vise those present, ‘ To be very careful how they spent  
 ‘ their time whilst in health, for he found there was  
 ‘ enough to do upon a sick-bed, and that many did  
 ‘ not rightly consider how swiftly time slipt away,  
 ‘ being not concerned to walk in an exercising path.’  
 He earnestly desired, ‘ the Lord would be pleased to  
 ‘ carry on, and prosper that great work he had be-  
 ‘ gun ; and that he would be with friends in their  
 ‘ several meetings for discipline, especially in this  
 ‘ place.’

Being in a heavenly frame of mind, he prayed fer-  
 vently to the Lord, to the tendering the hearts of  
 friends present, saying, ‘ O Lord ! thou knowest my  
 ‘ weakness and inability of body, and that I am as a  
 ‘ worm, and no man, and scarce am able many times,  
 ‘ to think a good thought, the enemy is so busy, now  
 ‘ in my great weakness ; yet most holy Lord, I am  
 ‘ humbly thankful to thee, for that thou hast been  
 ‘ graciously pleased to promise thou wilt make war,  
 ‘ and fight all my battles for me. O Lord ! thy love,  
 ‘ and the enjoyment of thy presence, is more to me,  
 ‘ than all the enjoyments of this fading world ; yea,  
 ‘ far beyond all cordials. I humbly crave it of thee,  
 ‘ (if it be thy will) to favour me therewith more and  
 ‘ more, in this time of great weakness, even to the  
 ‘ end. And O most holy Lord ! I am truly thank-  
 ‘ ful to thee, for thy many favours and blessings to  
 ‘ my family, both spiritual and temporal ; and if it be  
 ‘ thy good pleasure to separate us, I beg of thee, that  
 ‘ thou wilt receive whom thou art pleased to remove,  
 ‘ and stay with them that are left behind.

‘ Lord, thou knowest I have many times been earnestly concerned in my spirit for a young generation, grant that my children may come up to serve thee in thy fear; and although I have educated them according to the best of my understanding and persuasion, yet Lord I beg of thee, let them know thy work in their own hearts for themselves, lest a libertine spirit should at any time prevail.’

Another time several friends being present, he said, ‘ Dear friends, I feel something upon my mind to say to you, which is, the Lord is good to his chosen and redeemed people; and although I have been very poor, inwardly poor, of late, yet may say as I have waited upon, and sought the Lord, he hath been pleased to open to me the spring of life and truth again, to the comforting of my poor soul; and though my exercise of body is, and has been very great, so that I have never had the like in all my time, never so near death as I seem to be, yet I feel the supporting hand of the Lord underneath: and notwithstanding I have as comfortable enjoyments in this world as most men, yet the enjoyment of truth is above all.’

‘ Dear friends, labour in your meetings, and in your families, to witness the work of truth for yourselves, to help over the dark, dull, heavy spirit, that clouds friends in their meetings; there is great need of it for both old and young: there is the earth, and the clods of the earth, that very much hurt the minds of friends, but as they abide near the truth in themselves, when they come to die, they will not want a crown.’ He spoke this, with several other things relating to his journey to and from London, to the satisfaction of friends; and so concluded with praises, high praises, to the Lord God, and the Lamb, who over all is worthy, now and for ever.’  
Amen.

He

He departed this life the 25th of the fourth month, 1718, in the 43d year of his age, and was buried in friends burying-ground in Kendal.

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A short Account from Ireland, concerning our dear deceased Friend, SAMUEL RANDAL, of Cork, dated the twelfth Month, 1719.

**N**OT to mention at large his first coming to dwell among us (about forty years past) when but a young man, by his grave and solid conversation, he adorned the blessed truth he made profession of, but rather to commemorate his services in the church of Christ, and those qualifications wherewith the Lord was pleased to furnish him, whereby he became serviceable, which, when we consider, we cannot but be sorrowfully affected for the great loss we have sustained; for, as he was a good example himself, in plainness, temperance, and justice among men, so he was also zealously concerned for the honour of God, and the promotion of his holy truth; and that good order and discipline might be maintained among the professors thereof; and the line of justice and judgment, might be extended towards loose, and disorderly walkers, that thereby the holy truth might be cleared from the reproach and scandal that such brought upon it.

In his dealings either with particular families, or persons, he discharged his duty faithfully, without partiality, or respect of persons, wherein he was sometimes sharp, as occasion required. And as he was deeply sensible, that the world's conversation, and the eager pursuit after the riches and greatness thereof, was hurtful in itself, and had proved so to many, so  
was

was he in both respects concerned to be exemplary; for when considerable advantages of getting presented, with a very probable prospect, he often denied himself for truth and example's sake. And although he had not a publick gift in the ministry, he was often concerned to speak close and home to the states and conditions of many, to the reaching their understandings.

And thus in the place of an elder, we may say he was worthy of double honour, giving himself up cheerfully and willingly to the service of truth, not only at home, but by his constant attendance at national and province meetings, for many years, in winter as well as summer, until of late, being hindered by age and weakness of his constitution, he could not go so frequently as before.

Much more might be said, as to his many, and particular, services in love to truth, and the churches of Christ; but intending brevity, we have given this short testimony, to be recorded as a memorial of him, with desires, that as the Lord fitted and qualified him for every good word and work he concerned him in, so he may raise up many more to supply the place of him, and the many other worthy elders, which of late have been removed from among us, that so from one generation to another, there may be a faithful people, who may be rightly concerned, that the testimony of the Lord's holy truth may be kept up in all its branches.

#### Of his latter End and Death.

HE was taken ill of a pleuritick fever, and said at first, ' He thought he was death struck, and was well content to die; being weary of a troublesome world; that he had lived to the years of his father, ' and

‘ and if it were the Lord’s will, he was contented to  
 ‘ go now. He was not afraid of death, having no-  
 ‘ thing that stood in his way.’ In the continuance of  
 his sickness, he spoke many sweet expressions, some of  
 which follow : ‘ That he had loved, and fought the  
 ‘ Lord in his youthful days ; and that he had been  
 ‘ with him, and preserved him through many diffi-  
 ‘ culties and exercises. And now,’ said he, ‘ I have  
 ‘ a sense of, and do feel his goodness, which is more  
 ‘ joy to me than all visibles ; and though he has  
 ‘ brought me to a weak bed, I can praise his name ;’  
 often lifting up his hands, making melody in his  
 heart. One morning being very weak, and short-  
 breathed, he spoke of the goodness of the Lord to  
 him : the evening before, ‘ The sweet favour,’ said  
 he, ‘ still remains with me ;’ adding, ‘ That he de-  
 ‘ sired none of his dear friends or relations, would  
 ‘ pray for his recovery, but rather that he might have  
 ‘ an easy passage, and patience to bear the pains of  
 ‘ death.’ As he was often in the time of his health,  
 deeply concerned for his children, ‘ That as they grew  
 ‘ in years, they might grow in truth, and the fear of  
 ‘ the Lord ;’ so he now told them, he was more con-  
 cerned, ‘ That they might walk orderly, and have a  
 ‘ portion in the truth, than for the great things and  
 ‘ riches of this world.’ The day before he died, he  
 called for them, to whom he gave sweet and heavenly  
 advice ; and particularly expressed to his son Samuel,  
 ‘ How great his concern had been for his welfare  
 ‘ every way, desiring him to seek the Lord, trust in  
 ‘ him, and he would preserve and bless him ; also to  
 ‘ bring up his children in the fear of the Lord, and  
 ‘ keep them from evil company, and to employ-  
 ‘ ments.’ And in a general way to them all, he  
 said thus : ‘ I have been often concerned for you,  
 ‘ that you might seek the Lord for yourselves, and  
 ‘ live in his holy fear, and then it will be well with  
 ‘ you when you come to die.’

After

After this, growing weaker and weaker, two friends coming to see him, he looked cheerfully on them, and said, ' I am about finishing my course ;' so his breath growing shorter, he lay quiet ; and being sensible to the last, after eight days sickness, he laid down his head in peace with the Lord, and in a sweet unity with his people, the 26th day of the fourth month, 1718, and was buried the 29th, aged about 64 years.

END OF THE SECOND VOLUME.













