1847

# Testimonies Concerning Deceased Ministers: 1847

London Yearly Meeting

# TESTIMONIES

CONCERNING

# DECEASED MINISTERS.

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PRESENTED TO

THE YEARLY MEETING OF FRIENDS,

HELD IN LONDON, 1847.

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# A TESTIMONY

*Of the* WEST DIVISION *of* SOMERSET MONTHLY MEETING, *concerning* MARY FOX, of WELLINGTON, *deceased.*

OUR beloved friend Mary Fox was the daughter of John and Margaret Sanderson, of London, and was born in that city the 23rd of the 12th month, 1788. She was remarkable at an early age for the docility of her disposition, and an habitual desire to oblige others. When only seven years old she was deprived by death of her affectionate and pious mother; but this loss was in a remarkable degree supplied by her remaining parent, whose domestic habits, regulated by christian principle, peculiarly qualified him to fulfil the twofold duties which thus devolved upon him.

Even in childhood our dear friend was of a thoughtful turn of mind, and the subject of serious impressions, which assumed a decided and permanent character about the sixteenth year of her age. From this period her conduct manifested such a conscientious desire rightly to fulfil her various duties, as plainly bespoke a mind acquainted with the true fear of God. Yielding her heart to the blessed operations of his Spirit, she not only came to have a practical experience of the power of godliness, but was also prepared for service in the church, as a minister of the gospel of Christ; in which character she first appeared in the twenty-second year of her age. Her offerings were much to the comfort and edification of her friends; and the life and power which attended these fruits of early dedication to the service of her Lord, afforded abundant

evidence that her call and qualification were indeed from him.

In the spring of 1812 she was acknowledged as a minister by her monthly meeting; and with its concurrence she soon after united with two much valued friends, Martha Smith and Barbara Hoyland, in a religious visit to the families of friends in Bristol; a service which was long remembered with peculiar interest by many of those who partook of their labours.

From this period our dear friend was extensively engaged in religious labours in many parts of Great Britain, freely consecrating her strength and the prime of her days to the service of her blessed Master; and while thus watering others, experiencing, as we assuredly believe, the blessing of being watered also herself, and of growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

In the intervals of some of these religious engagements, the energies of her benevolent mind were still directed to the benefit of her fellow-creatures; and when her beloved friend Elizabeth J. Fry commenced her labours in Newgate, she was the first to accompany her to that appalling scene of misery and vice; and long continued diligently to co-operate with her and others in the measures which were adopted for the reformation of female prisoners. In referring to these deeply interesting engagements, she observed, when writing to a near relative, that if it had not pleased the Lord, in his infinite kindness, to give her to see and to feel a little of the effects of the mystery of godliness, she believed she could scarcely have endured the being introduced to so much of the depravity of human nature as they had to witness in their visits amongst some of the prisoners. On another occasion, in addressing the same relative, who had expressed a fear that her health was suffering from so much bodily and mental exertion,

she says, "I find many things to do which I cannot comfortably omit; and peace of mind being more desirable than ease of body, I believe I must persevere, trusting that no unwarrantable sacrifice will be incurred by following, from day to day, what appears to be the path of duty. Yet a little while and the trial will be over, if faith and patience fail not. I say a little while, because my portion of time seems short as compared with eternity, and any sacrifice as nothing when compared with the reward that awaits the righteous at the end of the race."

In the year 1821 she became a member of this monthly meeting by her marriage with our dear friend Sylvanus Fox, of Wellington. While endeavouring rightly to discharge the various important duties which devolved upon her in this new relation, she still often felt herself called on to leave her home, and travel in the work of the ministry. These services were mostly performed in conjunction with her beloved husband, and embraced a large portion of England, Ireland and Scotland, including a visit to the Shetland Islands. One of her latest services of this kind, was a visit, in 1842, to most of the meetings of friends in Ireland, in company with Rebecca Collins, of America. When released from more distant fields of service, she was often engaged, unitedly with her husband, in holding meetings in the towns and villages of the district around their home. Nor were her labours in the gospel by any means confined to services of a public nature. Both in her own neighbourhood, and when travelling in distant parts, she often felt herself called to make visits of christian love to individuals and families of various ranks and conditions of life, more especially to such as were in circumstances of affliction and sorrow; and to these, her affectionate and sympathizing mind peculiarly fitted her to minister with acceptance and profit.

In recurring to the many years during which her gift in

the ministry was, from time to time, exercised among ourselves, we have a sweet remembrance of the lively and animating character of her gospel communications. Her doctrine was sound and scriptural, and she was often engaged to set forth the love of God in Christ Jesus our Lord, and the hope of eternal life through him. In prayer, both the matter and the manner bespoke the reverential and solemn feelings which clothed her spirit when drawing near to the throne of grace. Nor was it in word alone that she bore testimony to the blessed truths of the gospel; her life and conversation gave witness to the reality of her christian profession, evincing her earnest desire to adorn the doctrine of God her Saviour in all things. In social intercourse, the kindness and cheerfulness of her demeanour (often maintained amidst much secret exercise and conflict of spirit) were such as had a powerful tendency to make true religion appear attractive in the sight of others, especially of the young. Always disposed to form a lowly estimate of herself, she habitually avoided everything that tended to detract from the reputation of others; seeking to discover whatever was good or estimable in them, rather than dwelling on their faults. Her whole character and conduct were marked, in no common degree, by the absence of a selfish and narrow spirit.

To her husband, she was a loving and tender wife; to her children, an affectionate and sympathizing mother; to her servants, a kind and considerate mistress; and to the poor, a compassionate and bountiful friend, ever ready to listen to and relieve their wants. In the ordering and economy of her household, true liberality and hospitality were combined with simplicity and moderation; and she was at all times ready to forego indulgences that she might be able to minister more abundantly to the necessities of others.

While we have thought it right thus to bear testimony to

the christian graces which adorned the character of a friend whom we greatly loved in life, and whose memory, now that she is gone, is very precious to us, we would ascribe all the praise to Him from whom alone cometh every good and every perfect gift.

Although our beloved friend was not much in the practice of recording her religious experience and feelings, many detached memoranda have been found, which bear witness to her habits of faithful self-examination, her grateful sense of the Lord's goodness, her humble trust in Him, and her desire to dedicate all that she had, and all that she was, to His will and service. Two of these we here transcribe.

"23*rd of* 12*th month*, 1838.—This day completed my fiftieth year; solemn, yet joyful thought! solemn, in consideration of the time so passed having been so little spent to the glory of God; joyful, inasmuch as it has not been passed without coming to the knowledge of the love of God in Christ Jesus, and the fulness of the blessing of the gospel of Christ, as conveying pardon and peace to repenting sinners, and transforming them, by the renewing of their minds, into the image of Him who hath created them for a purpose of his own glory."

"23*rd of* 12*th month*, 1839.—Referring to a memorandum made when I had completed my fiftieth year, I may now remark, at the close of another year, that all that has passed since that period, only serves to strengthen the conviction, that it is indeed of the Lord's mercies that I am not consumed; and because his compassions fail not, I remain until this day a witness, a joyful witness, of the truth of the apostolic declaration, that the gospel 'is the power of God unto salvation to every one that believeth.' O! that this persuasion may induce the very earnest prayer for a practical illustration of the prior acknowledgment of the apostle, 'I am not ashamed of the gospel of Christ.' O

that the privilege of the believer may be so brought home to my heart by the power of the spirit, that the love of Christ may constrain to the practical acknowledgment, that 'if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto Him which died for them and rose again.'"

Until the last year of her life, our beloved friend had been generally blessed with good health. In the summer of 1846 indications of diminished vigour became apparent, which led to her passing several weeks in the autumn by the sea-side, with her husband and some of her children. This change did not, however, produce the benefit hoped for; and in returning homeward, she was detained for a considerable time in the neighbourhood of London, by increasing illness. She was permitted to reach her home, though in a very enfeebled state, on the 23rd of the 11th month. Her family being on this occasion collected around her, and a solemn pause having ensued, she repeated, in a low and faltering voice, the words of the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name;" "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

During the next ten days there was no very marked change in her disorder, and she was able to spend a portion of each day in her family; but a distressing cough, and sometimes severe spasmodic pain, progressively exhausted her frame; and on the morning of the 4th of 12th month her symptoms appeared to herself and those about her, to indicate approaching dissolution. Under this apprehension, her family were summoned around her bed, and there witnessed a deeply impressive scene. The enemy and accuser was permitted, for a time, sorely to assault

and buffet her; and, during the conflict of spirit which ensued, she gave utterance to the deep sense which she entertained of her great sinfulness, and manifold omissions of duty; and to a fervent petition for divine help. This was soon answered in a marvellous manner; joy sprang up in her troubled soul, and she seemed to have a view of that blessed company, who stand before the throne of God, and of the Lamb, with a foretaste of the bliss that awaited herself, when her mortal tabernacle should be put off. And, while thus filled with joyful anticipation on her own account, her soul was poured forth in earnest desires that all might become partakers of the like blessedness. She was afterwards heard to recite to herself the language, "without spot or wrinkle, or any such thing," and also to say "wonderful salvation!" "All things are yours, and ye are Christ's, and Christ is God's!" She likewise repeatedly exclaimed, "The Lord be praised! the Lord be praised!" The time of her release was not, however, so near as was then apprehended, and she survived nearly four weeks longer. During this period her debility and exhaustion were so great that she was not able to say much. Her expressions were, however, frequently such as showed that her mind was stayed on God, and that He was indeed her refuge and her strength. On one occasion she said, "underneath are the everlasting arms;" and again, "how good it is to trust in Thee!" At another time, on the words "God is our refuge and strength, a very present help in trouble," being repeated to her, she looked up, and sweetly added, "therefore will not we fear." On the evening of the day preceding her death, she said, "I cannot bear much taking leave;—Farewell! Farewell all!" Nearly her last words were,

"So the Lord is always nigh,
To the souls that love his name."

"His name is love."

She died the 29th of the twelfth month, 1846, aged 58 years; a minister about thirty-six years. Her remains were interred in Friends' burial-ground, at Wellington, on the 6th of the 1st month, 1847, being attended to the grave by many relations and friends, as well as by a large number of the inhabitants of the town and neighbourhood.

# A TESTIMONY

*Of* CHESHIRE MONTHLY MEETING, *concerning* ANN JONES, *of* STOCKPORT, *deceased.*

IT having pleased Him whose way is perfect to remove from amongst us this our dear and honored friend in the Truth,—we feel it due from us to issue a Memorial respecting her, under a solemn sense of our loss, and that whilst "the faithful fail from among the children of men," too few lay it deeply to heart. In speaking of her as a servant of the Lord who was early bound "to the law and to the testimony," we desire to ascribe the praise to the glory of His grace, whereby she was what she was; and which, through faith, ever remains to be sufficient to purify and to sustain the dedicated followers of Christ, and to qualify them to fill with acceptance their respective allotments in His church.

Our dear friend was the third daughter of Joseph and Sarah Burgess, of Grooby Lodge, in the county of Leicester, and was born there in the ninth month, 1774. It was the religious concern of her exemplary parents to bring up their children in the fear of the Lord, and the diligent attendance of our religious meetings; carefully guarding them from unsuitable company, and the reading of publications calculated to ensnare the youthful mind. We believe this watchful care and christian solicitude were blessed to their offspring, and greatly promotive of the preservation of our dear friend through her early years, in

the way of truth and virtue. For some years during early life her health was very delicate, so that it was thought by many her days would be few: about this period, she passed through great conflict of spirit, and deep inward exercise of soul, preparatory to the solemn work to which she was afterwards called. Though naturally of a lively disposition and energetic mind, she was now much drawn into inward retirement and watchfulness, her countenance and manner being strikingly solid ; and it is believed that she was thus strengthened to make a surrender of her will to the Divine Will.

Whilst on a visit at Coalbrookdale, about the latter end of the year 1796, being twenty-two years of age, she first appeared in the ministry in a meeting for worship at Shrewsbury; and co-operating with the Divine Gift, she was favored with the unfoldings of Truth, until she became an eminent instrument in the Lord's hand of demonstrating to others the efficacy of His universal grace, as faithfully adhered to.

She had often to descend as into the deeps, and partake of the baptism which now saveth, many being the conflicts of flesh and spirit which Infinite Wisdom saw meet she should pass through, but under all, she was preserved in much quiet resignation; and in this preciously humbled state, was enabled abundantly to bring from the Treasury things new and old, to the tendering and refreshing of her friends. Through the humbling operations of the Spirit of Truth, she became qualified, in the authority of Divine power, to stand as a mother in Israel, and as an upright pillar in the Lord's house. As a faithful minister of the everlasting Gospel, she was much esteemed amongst us; being sound in doctrine, and reverently careful to wait for the puttings forth and guidance of the Good Shepherd. Our christian testimonies were dear to her from deep religious conviction, so that firm and unwavering in

her attachment she was zealously concerned for their faithful maintenance — the many deviations apparent being cause of grief and mourning to her; and she had deeply to lament the supineness, the worldly-mindedness, and the spiritual lethargy of professors of Truth.

Her Gospel labours were extensive, and she had good service therein, being favoured with much clearness of spiritual discernment, and enabled to minister in the baptizing power of the Spirit of Life, "rightly dividing the word of truth," as sealed in many hearts.

In 1802, and during subsequent years, she was much engaged in visiting the meetings of Friends, paying family visits, and holding meetings with those not in membership with us, in most parts of England; and in 1809 she was liberated to attend the Yearly Meeting at Dublin,—in 1810 to visit the Northern Counties and Scotland,—and in 1811 she was engaged in religious service in Ireland. In the sixth month, 1813, she received an injury on the spine from a fall, from the effects whereof she never fully recovered, and to which she thus alludes, 21st of 8th month:—"Time, warmth, and rest, are the only things I now look to, under the blessing of the Great Physician, as likely to restore me; and even if these fail, I feel that it is my duty to endeavour to acquiesce, and suffer patiently, if suffering be my lot, instead of labour in the church militant; so that the great work of self-reduction, humiliation, and refinement of spirit, go forward, it matters not by what means." Whilst labouring under this physical injury, she had certificates granted her for religious engagements from home, which were thereby much impeded in the accomplishment.

In the sixth month, 1815, she became a member of this Monthly Meeting by marriage with our late dear friend George Jones — proving to him a faithful companion, and true helper. From this period they were often associated

in Gospel labours of love amongst her friends in this country, and in holding meetings with those not in profession with us; a service for which our beloved Friend was eminently gifted, her solicitude being that all might be gathered to the true fold, and, through watchfulness, dwell in Christ Jesus the living Vine.

About the year 1823, under the flowings of pure love, she held numerous meetings of this description, in districts embracing the whole of the town and neighbourhood in which she resided, which were very largely attended; and in the succeeding year, she held similar meetings with the inhabitants of the Isle of Man.

From the year 1826 to 1830, she was united with her husband in an extensive religious visit on the American continent; where we believe she proved an instrument of much usefulness, and at a time of peculiar trial and difficulty to Friends of that land. After her return from this arduous engagement, it was not long before she was again called to her Heavenly Father's service, in which she was frequently engaged up to the year 1841.

Towards the honest-hearted, however obscure, our dear friend had true regard. Her love was "without dissimulation," cherishing in any the appearance of good, whilst she abhorred all evil, and was a sharp reprover of the libertine professor. With the afflicted in spirit, and those under perplexity and trial, she nearly sympathized, often being made instrumental to their relief, and towards the necessitous poor she was a kind friend; her tender commiseration extending to them in liberal help and appropriate counsel, according to her ability and their need.

The solemn stroke which removed hence her beloved husband on the 30th of twelfth month, 1841, she sustained with exemplary christian feeling; marking especially the period as it revolved with religious thoughtfulness. At that date, in 1844, she wrote to a friend as follows: —"For

what purpose my life has been lengthened to this day, is best known to Him who knoweth all things. If the great purpose of life, the redemption and reconciliation of the immortal part to Him who gave me being, may be accomplished through the precious blood of Christ, who died that I, that we, might live in and unto Him, in and through the obedience of faith, no matter what the sufferings and conflicts of this present life may be. Whilst I must thankfully acknowledge that mercy and goodness have followed me all my life long to the present day, I am fully aware of the need of continued watchfulness unto prayer, however deficient I may be in keeping the watch. As a vessel after a long voyage comes near the port, there are rocks, and shoals, and many dangers, which none but the true Pilot can guard and keep the poor bark from running upon. May the watch be strictly kept, with the eye single to the Heavenly Pilot, and His holy commands obeyed, then all will be well."

At the same period, in 1845, she thus expressed herself to a friend who called upon her :—"Perhaps thou rememberest this day four years ago; it is a time I always remember, and now more solemnly than ever, as my own course seems nearly run. At one time I little expected to have seen this day, but we are in the hands of One who doeth all things well and wisely."

Writing to a friend when illness was in his family about this period, she observes :—"Whether at home or at meeting, ill or well, may this be our first and principal engagement; to seek the Lord, if haply we may find him, to the strengthening, refreshing, and comforting the immortal soul, ever remembering that He is a rich rewarder of those who diligently seek him in resignation of spirit, to do or suffer whatever is His holy unerring will."

The injury which she met with in 1813 induced much feebleness and inability to walk or move about, and

this difficulty greatly increased in the two last years of her life, preventing her regularly meeting with her friends for religious worship for more than a year. This she much regretted. By means of a sedan, she was enabled to accomplish it a few times during the summer of 1845, but the effort being more than she was equal to, she expressed her belief it was best not to make the trial again, adding, "I should be truly glad to meet with my friends for the solemn purpose of worshipping God in Spirit and in Truth; but when we have done all we can, we must endeavour to leave it, and seek after resignation to the Divine Will." To the last she was very particular that no one should stay away from meeting unnecessarily on her account, often making sweet and suitable comments on the strict performance of this great duty, whilst blessed with health and ability: and on taking leave of those who were going, she repeatedly desired they might be favoured with access to the footstool of mercy, and when that was the case, that ability might be felt to put up the earnest petition on her behalf; "even" she said, "that my faith may not fail, but that faith and patience may hold out to the end, that patience may be renewed according to my need. My state of weakness and bodily trial is such, that I often find it difficult to stay my mind on God, and that is a trial to me. May patience have her perfect work."

On the 23rd of second month, 1846, several friends being present (to some of whom the visit was a final one), she expressed, under feelings of great solemnity, as near as can be remembered, the following:—"If we are favoured at last to be accepted in the beloved it will all be through the free and unmerited mercy of God in Christ Jesus. Nothing of our own to boast of, or depend upon; being in all that we have done, or can do, but unprofitable servants before Him,—for whatever we may have done or suffered, will be as nothing without this free and unmerited mercy. And

whatever has been done, or what ought to have been done (at least I find it so), has been done very unworthily and imperfectly, compared with that love and free pardoning mercy of the Lord Jesus."

"If we are favoured in the end to meet where there is no more sorrow and trouble, it will be an unspeakable blessing."

"I wish to leave it as my testimony, that the principles, doctrines and testimonies of the christian religion, as upheld and walked in by our worthy predecessors and forefathers, were nothing less than the truth as it is in Jesus; nothing less than the New Testament doctrines of salvation; no cunningly devised fables, but the living substantial truth; and if I have been favoured to do anything right in the course of my earthly pilgrimage, it has been the setting forth of that mystery of iniquity, which would sap the foundation of these doctrines, which are founded in Him, who is the chief Corner Stone. For there is laid in Zion a stone, a precious Corner Stone, a sure foundation; he that buildeth thereon, shall not be confounded; but that which is not built hereon, will be as the chaff before the wind, whilst the pure wheat shall be gathered into the garner. For the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of His feet. And though in these principles and doctrines there is nothing suited to the wisdom of man, but in the foolishness of the cross have they been received and exemplified; they will be assuredly yet more received, when that which is not rooted in the Truth shall be cast out."

At this period it became evident that her dedicated life was fast hastening to a close. This she frequently remarked with great sweetness and composure; and on the 1st of the third month she wrote on a slate as follows:—"I have been much comforted in reading and being able to enter in some degree into dear John Wigham's 'View of a Christian's Life

and Trust, when near the end of his Journey.' My feelings vary so much in the course of the twenty-four hours, that I feel myself to be just in that state in which I may live to survive many much younger or stronger than myself; or I may be called to give an account of my stewardship any day. I am often reminded of some who have gone very suddenly, and also of the watchword of the great and blessed Master, 'Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.'" This feeling was instructively manifest in her earnest endeavour to set her "house in order," so as to be prepared in whatever way the great and solemn change might be permitted; possessing her soul in patience, as a servant waiting for the coming of her Lord.

Under seizures of faintness, which were not unfrequent, it appeared, to those who watched her, as though in a moment the spirit might be separated from its afflicted tabernacle. When she again revived, it was striking to witness the clearness and self-possession she maintained, entering, directly the attacks were over, with her wonted energy, into lively conversation, and receiving many kind friends who visited her as if free from bodily ailment. With such she entered interestedly into their concerns, both spiritual and temporal, in a way peculiar to herself, and which conveyed to their minds feelings of her affectionate solicitude for them; which, when they marked her worn and altered appearance, and traced the progress of the complaint she was patiently suffering under, rendered these seasons affectingly impressive, without the medium of many words.

On the evening of the 22nd, being first-day, some friends called in, when, after a short pause, she spoke as follows:— "If I know anything of the present state of the true Church, it is in mourning; anything of the experience of its living members, it is that of suffering and oppression,

but as these abide in the Vine, they are preserved as living branches; and although the sap, and the verdure, and the goodliness may descend to the root; yet let us remember the root is to bear us, and not we the root. The branch may, as in the pinching, wintry season, be as withered, dry, and bare; the sap being retired inward to the root; still, my friends, there is encouragement under the proving, to dwell in the root; and we must endure the purging and pruning season, if indeed we are branches of the living Vine; and then as these abide in the Vine, they will in due season bring forth fruit to the praise of Him, who is everlastingly worthy, and ever liveth. We have nothing of our own to trust to, to build upon, or boast of; nothing of former experience, or the bygone works of former days; but all of the free and unmerited love and mercy of the Lord Jesus. Of His mercy He saveth us, if ever we are saved, by the washing of regeneration, and the renewing of the Holy Ghost; having given Himself for us, that He might work deliverance, reconciliation, and redemption for us, and thus prepare us to glorify the Lord God and the Lamb."

She was not long entirely confined to her chamber, but when increased debility placed her there, it was her practice to have her family, including the servants, collected therein, whilst the Holy Scriptures were read; after which a few impressive words were often spoken by her, which rendered these seasons deeply instructive. Once in particular she spoke on the awfulness of being on the verge of eternity, and desired that all present would endeavour to live "in the fear of the Lord, that the purpose of our lives may be answered, even the glory of Him who created us for the purposes of His own glory; but if we only live to ourselves, and seek our own gratifications, our lives would become a snare to us, and what could we expect at the end of such a life, but misery? Oh! it is a fearful thing to con-

template eternal, never-ending misery. On the other hand, if we endeavour to yield our hearts to the teachings of that power which secretly reveals to us the will of our Heavenly Father, we should be led safely along through this probationary state, and in the end have a well-grounded hope of a happy eternity, by and through the unutterable love and mercy of God in Christ Jesus our Lord."

On the evening of the 6th of fourth month, her household being again collected, and a psalm having been read, in a faltering voice she repeated the text, "Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever;" adding, "It is, I believe, a language some present can trustfully adopt." On the following day she said: —"The expressions of a dear friend when near the close of her life have been much on my mind;—'I am languishing into the presence of infinite purity, having nothing to rest upon but the mercy of God in Christ Jesus.'"

On the evening of this day she expressed herself as follows to a friend who called to see her:—"Unworthy I feel, but hope is not quite gone, if faith and patience can but be maintained, and an evidence,— an evidence mercifully granted of acceptance in the beloved, it will all be of the unmerited mercy of God in Christ Jesus." This may be truly said to have been her continued theme of adoring praise. On the 11th of fourth month, being faint and much exhausted, she said, "I think I must be near the end. I have an humble hope and trust. I think these provings have been for my own and others' instruction, that the flesh should have nothing to glory in; that there should be nothing of our own to trust to. The words of a dear friend have been a comfort to me, when near the close of his life, 'an humble trust,'— I do not wish or ask for more." And on the following day she expressed:—"If it were not for knowing that there is a Friend who watch-

eth over us, and is touched with a sense of suffering humanity, what should we do!" It being remarked to her, the day before her decease, that she looked calm and comfortable, she replied: — "Yes! it is a great favour to feel some relief; and I do feel more easy and comfortable. I wanted to tell you, it is no easy thing to be in love with suffering, it is that that has made it so hard for me; how have I shrunk from it, though Christ Jesus has suffered so much for me, — shrunk from going with Him into prison and to death; *that* has been my weakness; a shrinking from suffering — from the fiery baptism, which would burn up the chaff. There must be a going with Him to prison, to judgment and to death; and then we shall know a resurrection with Him unto life;" repeating the text, "Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father."

In the evening of this day she remarked: — "I seem as though I could not think nor stay my mind on anything that is good; a little runs through my mind, and then it is gone, as though I had no part nor lot in the matter." The next day, being that which marked the final close, she said, "Pray for me, that I may be supported and sustained through the valley of the shadow of death." During the day, the servants being called into her room at her request, the 5th chapter of the second of Corinthians was read, when she observed that the first verse of the chapter had been much on her mind for some days:—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." She further expressed her earnest desires for those around her, that they might all yield obedience to the manifestations and requirements of the Holy Spirit in their own hearts. Her mind dwelt

much at this time on the sufferings of our blessed Saviour, saying:—"How much He suffered for us, and if we expect to reign with Him, we must be willing to suffer with Him, even to the end."

She often desired that patience might hold out to the end, that it might be granted even in the hour of greatest extremity, "that so I may glorify Thee even as it were in the fires," repeating the lines:—

"Sweet Jesus! give me ease,
Thy mercy I do crave,
And if thou dost but give me ease,
Thy mercy I shall have."

In the afternoon of this day she took leave of all around her very affectionately, addressing each individually, and once inquiring, "Shall I have any more sleep in this suffering body do you think?" to which it was replied, "Thou mayest; but it will soon be, rest for ever," she added, "in the Lord."

After this she remained in much stillness. Her departure hence was peacefully quiet, and we reverently believe, that her purified spirit is gathered to rest in the Lord, her Redeemer, in the full fruition of her prayer, uttered on one occasion, even to be thoroughly washed, made clean and pure,—"that so, O Lord! I may enter with Thee into Thy glorious kingdom of rest and peace."

She departed this life on the 14th day of the fourth month, 1846, and was interred in Friends' burial-ground at Stockport, the 21st of the same, being in the 72nd year of her age; a minister nearly fifty years.

# A MINUTE

*Of* THAXTED MONTHLY MEETING, *concerning* SARAH SMITH, *of* BARDFIELD, *deceased.*

THE esteem in which our late beloved friend was held by this Meeting has induced it to issue the following account concerning her.

She was the daughter of Joseph and Sarah Burgess, of Grooby Lodge, Leicestershire, and was born the 12th of the fifth month, 1771. In the year 1792 she was married to our friend, Joseph Smith, a member of this Monthly Meeting, in the compass of which she resided till her decease, which took place the 15th of the eighth month, 1846.

Our dear friend first appeared as a minister in the seventh month, 1812; and in allusion to this weighty subject she thus describes her feelings many years subsequently.

"I was constrained to speak a few words in a Meeting at Chelmsford, the first time in that way; it was an awful surrender of my will in great fear, but such is the unbounded mercy of Him who has a right to put forth and direct his poor creatures; when the will is slain, and in sincerity of heart the offering is made, His reward (of peace) is oftentimes more than they could ask. Such was my experience, and the enjoyment of sweet peace which flowed in my heart was such as was never before witnessed by me: my heart almost overflowed in the aboundings of

this love to a poor worm; and now at this time, 1842, I can and do thankfully acknowledge, that goodness and mercy have followed me all my life long, for which my soul reverently ascribes thanksgiving and praise unto the great and holy name of Israel's Shepherd, although my shortcomings with fears and doubts have been many."

She was acknowledged a minister by this Monthly Meeting in the year 1818. Her religious labours were pretty much confined to the limits of this Quarterly Meeting. Her communications evinced an earnest desire for the spiritual welfare of her friends, and devotedness to the service of her Divine Master.

In the latter part of the year 1840 she was attacked with severe illness, which much enfeebled her bodily powers, and although she partially recovered, yet during the remainder of her life she was, through weakness, often prevented attending our religious meetings, and much precluded from going from home. In the course of this time she penned memoranda which describe what we believe to have been the predominant feelings of her heart, but, being of a diffident disposition, she did not often impart these feelings to others.

On the 14th of the eleventh month, 1842, she writes, "A good deal oppressed in my breathing, and otherwise poorly, which forcibly reminds me that here we have no continuing city, and that in my reduced state dissolution may be looked for, as in a moment: if it is so, may my soul be found watching and marking the appointed time, when, through the unmerited mercy of redeeming love, death may be swallowed up of life: thanks be unto Thy great and holy name for all Thy abundant blessings; and at this time, however nature may feel in the prospect of a separation from a beloved husband and affectionate children, my soul desires to bless and praise the adorable name of my holy Saviour and Redeemer, who gave his

precious life to save sinners, and condescends to me, a poor worm, to take away the sting of death; and may Thy mercy still be near to uphold in the day of trial, with faith to hope in being received into one of Thy heavenly mansions, to be with Thee for ever, singing high praises unto the Lord God and the Lamb."

On the 8th of seventh month, 1846, she said, "Oh! it would be joyful to slip away from all my afflictions, into the heavenly mansion which, through redeeming mercy, I believe is prepared for me, unworthy as I feel myself to be: surely I can say that goodness and mercy have followed me all the days of my life."

On the 10th, she several times alluded to herself as being long in passing through the "valley," remarking "*that* is only the shadow of death, but what a favour it is to feel the presence of the Lord comforting and sustaining the poor mind whilst passing through it. His rod and His staff they comfort me."

She read much in the Scriptures as long as she was able, especially in the New Testament, and when she was too ill to do so she often requested those about her to read a portion.

Our dear friend entertained very humble views of herself, and of her unworthiness of the many blessings with which she was surrounded; and the nearer she approached the confines of time, the more her heart seemed to be imbued with love to her Redeemer; and, resting her hope of salvation on Him, she was enabled to adopt the language of the Apostle, "not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost."

She was for some months previously to her decease severely afflicted with an increase of the disorder under which she had long suffered, which so affected her breath-

ing that she was for a considerable time unable to bear a reclined posture: this she bore with exemplary patience and Christian resignation, and when the shackles of mortality were put off, we have the consoling belief that she was permitted, through the mercy and merits of her Saviour, to join the ransomed throng in celebrating the praises of the Lord God and the Lamb.

Aged about 75; a minister 34 years. Her remains were interred at Bardfield, the 21st of eighth month, 1846.

# A TESTIMONY

*Of the* SOUTH DIVISION OF WALES MONTHLY MEETING, *concerning* ANNA PRICE, *deceased.*

WHILST we endeavour to trace the consistent christian course of our late honoured friend, Anna Price, and record, for the instruction of survivors, some of her experiences, we desire to bear in mind that it was by "the grace of God" that she was what she was.

Our beloved friend, the eldest daughter of Joseph and Sarah Tregelles, of Falmouth, was born there in 1759. It may be said, in her case, that "wisdom and stability" accompanied the early dedication of her talents to the Lord; and in a memorandum, penned on the day she was 11 years old, after pouring out her gratitude to her heavenly Father, for the abundant temporal blessings enjoyed by her, she adds, "Oh! Father, stretch out Thy most powerful arm, and save me whilst I am young, and in my 'tender years.' Oh! preserve me from the many temptations of this evil and alluring world!" But whilst she retained to advanced life a sweet and vivid remembrance of Divine love to her soul in her childhood, she has also been heard to allude to some of the temptations which subsequently beset her path, when, for a short time, less restriction in the choice of her associates, her books, and an indulgence in dress, drew her mind from that close watchfulness in which she knew true peace consisted. It was then that her tenderly concerned mother gently unfolded to her the exercise of

her mind, on her account; and told her, that whilst she felt how little she could do for the best welfare of her child, she had been engaged to lay her case before the Lord. This admonition led to close self-examination; her ear was open to the reproofs of instruction, and after deep baptisms of spirit she was enabled to yield up all that she felt the Lord's controversy was with; and continuing to abide in His holy fear, she became prepared for service in the church. About this period of her life she enjoyed many opportunities of intercourse with her valued friend, Catherine Phillips, whose enlarged understanding, in things natural and divine, she highly appreciated.

When about 22 years of age she was married to Peter Price, of Stourport, who removed his residence to Penryn, in Cornwall, where they settled. For many years a large portion of care rested on our dear friend, in the numerous claims of a family of ten children, but she was concerned rightly to discharge her respective duties in her household and in the church. When 26 years of age she was appointed an elder. Her judgment was sound and discriminating, and she was qualified by deep fellow-feeling to "strengthen the weak hands and confirm the feeble knees." In 1797 she was recorded a minister; and in the year 1801 she removed, with her husband and family, to the neighbourhood of Neath, where she resided for the last forty-five years of her life, and adorned by her daily watchful walk, the "doctrine of God her Saviour." Her chief desire was, that her will might be conformed to the Divine will, and hence she was enabled to meet her many domestic bereavements with fortitude and submission; and on the several occasions when consigning to the grave the remains of her beloved husband and five of their children, she bore her public testimony to the all-sustaining power and goodness of Him in whom she trusted. As long as her strength admitted of it, she was diligent in her

attendance of our Meetings for Worship and Discipline, including the Yearly Meeting. Her communications in the ministry were generally concise. They were weighty, clear, and impressive; and she was especially careful to heed the restraining, as well as the constraining influence of the Spirit of Truth, in her religious services. In latter years, when confined to her home, she continued to feel, and often to express, a deep concern for the prosperity of the Truth, and the preservation of her fellow members on the immutable foundation, desiring that Christ might dwell in their hearts by faith; that "being rooted and grounded in love," they might "be able to comprehend with all Saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge." In this love her own heart was enlarged towards all, and she remarked, that she desired "so to abide in this love, as to be prepared to unite with the just of all ages in one harmony of praise unto the Lord."

In the spring of 1845 she had a serious attack of illness, but in the prospect of a speedy dissolution an unclouded evidence was granted to her that all was peace. She said, "my desire is so to be kept as a little child, in a state of reduction, ready to enter the heavenly kingdom. I would not exchange the sense I am favoured with of the Divine presence and support for all that the world can bestow; I desire that the world may be kept as under our feet;" adding, "'He that loveth anything more than me is not worthy of me;' there is no new way to the kingdom of heaven. I have feared that too much latitude and mixture have crept into our Society, but the dear Redeemer's terms remain to be applicable to all. 'If any man will come after me, let him deny himself, and take up his cross daily and follow me;' not crosses of our own making, but 'the cross of Christ.'" On one occasion, when her son took leave of her for the night, she solemnly said, "My

desire for my children is comprised in these words of Our Lord's prayer, 'that they all may be one, as thou Father art in me and I in Thee, that they also may be one in us.'" She remarked, that she did not see whether now, or a little while hence, she might be removed from them, but she desired to be found with oil in her vessel ready; it was said, "while the bridegroom tarried they all slumbered and slept," signifying that she felt instructed by this, that there was nothing she could do for herself; but the point was having oil in her vessel ready for the midnight cry, "Behold the Bridegroom cometh." She dwelt much on abounding mercies, and when recurring to an affecting struggle for breath, which had threatened immediate dissolution, she said, "It is seldom I ask for temporal blessings, but I did ask that I might be spared a return of that struggle," adding, "not that in the suffering I feel that there is anything like vengeance, for my spirit feels such an union with Divine love, and I have such an abiding sense of this as is described in the words, 'I in them and Thou in me.'" After this severe illness she was wholly confined up-stairs, but her mind lost none of its former brightness, reminding us of the declaration of Scripture, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Her maternal feelings were much tried during this period, by the death of a beloved invalid daughter, to whom she was closely united in gospel fellowship, but her unfailing Helper was near to sustain, and as the remains were being removed from the house, with a clear and melodious voice she raised the ascription of "thanksgiving and praise unto Him who 'doeth all things well!'" Her patience, cheerfulness, and humility, were truly edifying, and many were the opportunities which presented, when, as one well instructed unto the kingdom of heaven, she brought "out of the treasury things new and old." In one of the last of these occasions, when

confined to her bed, and the little company around it sat in solemn stillness, she said her mind was impressed with a sense of the snares which endanger us, because the enemy was very busy, so that the injunction of our Lord had need be minded by all, "Watch and pray always, lest ye enter into temptation;" and again, "What I say unto you I say unto all, watch." At another time she said, "I have petitioned to be kept in faith and patience to the end, and I think I have had an evidence that my prayer will be granted." Soon after this her strength rapidly declined; and when her attached children were collected around her bed, acutely feeling the struggle of having to resign her, she counselled them in the words of the apostle John, "'Little children, keep yourselves from idols,' from idols of every kind." A few evenings before the close, as her son was sitting by the bed-side, she called his attention, and said, "It may be a satisfaction to my children and friends, after I am gone, to know that I feel the accuser of the brethren to be cast out, and I can say that the principles in which I have been educated are those of my judgment;" and now, as on the confines of another world, she once more expressed her earnest solicitude on behalf of our religious Society, and for the right qualification of the Lord's servants, emphatically concluding with, "And oh! that it may please the Lord to raise up more instruments to serve Him in their day."

After this she expressed but little; her suffering from difficulty of breathing was considerable, but her faith and patience failed not. On one of her daughters expressing a hope that soon the Lord would be pleased to grant her relief, she replied, "In His own good time, my dear, that is best."

On the evening of the 26th of the eleventh month, 1846, she peacefully breathed her last, and "like a shock of corn

fully ripe, was gathered," we reverently believe, "into the heavenly garner."

She was in her 88th year; a minister 49 years. The remains were interred in Friends' burial-ground, at Neath, on the 3rd of the twelfth month, 1846.

# A MINUTE

*Of* FOLKESTONE MONTHLY MEETING *concerning* SUSANNA WESTON, *a Minister, deceased.*

SHE was the daughter of William and Susanna Horsnaill, of Strood, in the county of Kent, and was born the 3rd of the 6th month, 1771. In early life her mind was visited by the tendering influences of the holy Spirit, and yielding obedience thereunto as she advanced in years, she witnessed an increase of spiritual strength, and was recorded a minister in 1816. Having been enabled to build her hopes on the alone sure foundation, she was in a remarkable manner sustained during many years of close trial; her meek and quiet spirit bearing ample testimony to the humble resignation which clothed her mind. She was a diligent attender of meetings, and although her communications in them were not frequent, she was at times enabled feelingly to commemorate the lovingkindness of our heavenly Father, and to encourage others to obedience and dedication of heart to Him.

Her last illness was of short duration, but sufficient to prove that in this awful season her soul was sweetly stayed on God her Saviour. She remarked to a near relative that she thought her life hung upon a very slender thread, and frequently acknowledged the many blessings she had been favoured with, saying, "my life has been full of mercies;" and at another time she broke forth, "Blessed be God, the Father of all our sure mercies, who has been with

me in all my trials, and continues his divine presence to me now;" adding, "In my greatest trials I never found any refuge like that of turning to Jesus." The day preceding her decease she desired to see her grandchildren, of whom she took an affectionate leave, giving them advice suited to their age, and towards the latter part of the day, though in an extremely weak state, she was strengthend very clearly and impressively to address her children with these words, "No greater joy can any parents have than believing their children love God and are walking in his fear;" and then petitioning for them she said, "Oh be pleased to regard those I leave behind, it is for these I feel." She inquired of her medical attendant if he thought her dissolution near, and how many days it might be? saying, "do not deceive me." On his replying that he feared they could hardly then measure time by days, she sweetly said, "Well, it will make no difference to me, I believe if it is not one day, all is peace! peace! peace!" She very calmly and distinctly gave directions respecting her funeral and other things. Being much tried with difficulty of breathing, she expressed a fear lest she should be impatient, and petitioned for preservation, saying, "Dearest Lord, look down with an eye of pity and comfort on thy poor handmaid;" afterwards ejaculating, "Happy are those who are building on the alone sure foundation, Christ Jesus:" and again, "Blessed are the dead who die in the Lord; what a comfort to have such an assurance." As love was a striking feature in her character during life, so it continued to the closing scene; she desired her's might be given to all her friends, and the last words she was heard to express were, "God is love." She peacefully expired at her house, at Dover, on the 9th of the 1st month, 1847, and was interred there on the 17th of the same, aged about 75 years, a minister 31 years.

# A TESTIMONY

*Of* LANCASTER MONTHLY MEETING *concerning* RICHARD JACKSON, *of* CALDER BRIDGE, *deceased.*

THIS our dear friend was the son of Richard and Mary Jackson, and born in the township of Nether-Wyersdale, near Lancaster, the 29th of 9th month, 1783. His education was very limited, having only had the advantage of attending a school in the neighbourhood, chiefly during the winter months. He was much favoured with the example and precept of pious parents, and a lasting impression was made upon his mind, by observing the habitual practice of his beloved mother devoting a portion of each day to private retirement in her own room, for the solemn purpose of waiting upon the Lord. He often referred to the advantage which the occupation of agriculture afforded him for meditation, and when thus engaged in the fields, his mind was frequently brought under deep exercise and renewed covenant with his God.

He was recorded a minister by this monthly meeting in the 7th month, 1836, in the 53rd year of his age. He had for some years previously been exercised in his gift, to the comfort and encouragement of Friends. He had to pass through deep mental conflict before he was made willing to give up to this solemn engagement; yet his faith was permitted to be much confirmed and strengthened in this act of dedication to his Lord and Master, Jesus Christ, whom he desired to serve. His ministry was in plain and

simple language, sound and edifying, and his frequent concern was, that all might come without reserve, under the discipline of the cross of Christ, and the immediate teaching of his spirit, fulfilling the prophetic declaration, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." His last illness was not of long continuance. During that season, when oppressed with great difficulty of breathing, he said with much feeling, "Come, O Lord! into thy hand I commit my spirit, but" he added "not my will, but thine be done;" and in reference to his sickness, he said to a friend, that it had been a blessing to him. Having been brought very low and into close self-examination, yet he was never left without a grain of faith that all would be well, and his mind was stayed in quietness and resignation. At another time, on a few friends coming in to see him, he desired them to sit down in silence, and at the conclusion he remarked, "what a sweet little meeting we have had;" to which all present could respond: and he often expressed during his illness, "How sweet were the tendering influences of divine love."

On the 2nd of the 12th month, 1846, in the 64th year of his age, having been recorded a minister about 10 years, he was suddenly removed, we reverently trust, from works to rewards, "to a mansion in his heavenly Father's house."

His remains were interred in Friends' burial ground, at Calder Bridge, on the 6th of the same, after a very large and solemn meeting.

# A MINUTE

*Of* GRACECHURCH-STREET MONTHLY MEETING, *concerning* MARY MARSH, *deceased.*

THIS our dear friend was the daughter of Joseph and Mary Gunn, of Worcester, and was born there on the 24th of the 10th month, 1760. By her marriage with Samuel Marsh, of Ratcliff, she became a member of that Monthly Meeting in the year 1789, and in the year 1805 was acknowledged as a minister.

In 1821 she was deprived by death of her beloved husband, and in 1833 she removed to Stoke Newington, within the compass of this Monthly Meeting, being then in a feeble state of health, yet she was frequently able to attend our religious meetings, in which she was at times engaged in the exercise of her gift in the ministry to the comfort and edification of her friends. Her offerings, though not in many words, were sound and weighty, evidencing that in this solemn engagement she was preserved in much humility and dependence on Divine help. She had in the course of a lengthened pilgrimage to pass through many and varied trials, which she endured with meekness and christian resignation. Her deportment was solid, yet courteous, and her conversation instructive. She was for many years of the latter part of her life confined by bodily infirmity to her own dwelling, being subject to severe attacks of illness. Often during these protracted seasons of suffering, she expressed her earnest desire to be

enabled to wait with patience for the period of release, and this desire was remarkably granted, her mind appearing to be stayed in humble reliance upon the Lord, and she was at times led not only to administer counsel and encouragement to those who visited her, but also to testify to the unfailing goodness and mercy of her God and Saviour. The following memorandum was penned by her on the 24th of 10th month, 1840.

"Having this day attained to the 80th year of my life, I feel desirous of commemorating the goodness of my God, and thus give it expression by my pen. Oh! how wonderfully hath he sustained me to this advanced age, and now what can I render for all his mercies and benefits?—nothing to bring,— no good works of my own to lay at his footstool. If anything has found acceptance there, it was that alone which he had given. And though I have partaken with many of my fellow pilgrims of deep and sore troubles, even of late, since age and infirmities have reduced the poor body to a weak state, yet the acknowledgment is made with gratitude of heart, that when almost overwhelmed, the Lord in his continued goodness and mercy hath helped me by his everlasting arm, raising me up again as from the very depths of the earth. And now what shall I say, but endeavour to return unto Thee, oh! my God, the tribute of thanksgiving and praise for all thy mercies past, and humbly beseech Thee to continue thy protecting care over me to the end of my days, lest the enemy of my soul should prevail at last, for he is still busy with his varied insinuations; but oh! my Heavenly Father, be pleased to grant, that through thy beloved Son, our Holy Redeemer, the victory may be obtained, the work of sanctification go forward till completed in thy sight, and the disencumbered spirit appearing before Thee, may unite with the innumerable company who are engaged

in singing the new song of salvation to Thee our God and the Lamb for evermore."

In the 12th mo., 1841, she wrote as follows.

"As I lay in bed on first day morning, through indisposition, my spirit was so sweetly comforted by the precious sense of my Heavenly Father's love, as to induce the apprehension, that by that attack, it might be His will to remove me from this state of being, and the undoubted assurance was mercifully granted, that all would be well with me, when passing through the valley of the shadow of death; unworthy as I felt myself to be of this gracious manifestation of Divine love and power to my often doubting, fearing mind."

To two relations, on their taking leave of her during her last illness, she said, that thankfulness and love were the covering of her mind, that she could never sufficiently magnify and praise the name of her gracious Saviour, who had been with her through many trials, and now mercifully sustained her in peace.

Her spirit was released from its afflicted tabernacle on the 22nd of the 2nd month, 1847, and we doubt not was gathered with the just of all generations.

Her remains were interred at Stoke Newington, on the 1st of the 3rd month. She was in the 87th year of her age, and a minister upwards of 40 years.

# A TESTIMONY

*Of* LONGFORD MONTHLY MEETING, *concerning* MARY FELL, *deceased.*

THIS our beloved friend was the daughter of John and Anna Hull, of Uxbridge, and was born in the 4th month, 1788. Of her very early life but little is known, although from what she has been heard to say, she was visited when very young by the incomes of Divine grace, enabling her to see the evil propensities of her own heart, and making her sensible that if she would enjoy peace of mind, she must move under its constraining and restraining power. We find that in one of her favoured seasons when a child, she was impressed with a belief that if she was faithful to manifested duty, she would at some future period have to declare the truths of the gospel to others. In the year 1808 she was married to Richard Fell, by which union she became a member of Southwark Monthly Meeting. During the greater part of the time she resided in the neighbourhood of London, her health was in a very delicate state, and her mind was brought very low under a sense of her spiritual condition, often lamenting her inability to assemble with her friends for the purpose of religious worship. It appears from her memoranda, written about the twenty-fourth year of her age, she was enabled to say, "Once more, I can feelingly acknowledge, the Lord is good, His power is above every power, and I feel willing, I trust, measurably to give up all things for that inesti-

mable gift, the gift of grace. Oh! what a desirable thing it is to serve the Lord! he is a strong tower to flee unto in the time of trial and distress." A few months after, she writes, "I desire, above all things, to bend my neck to Christ's yoke, for it is easy, and his burden is light." She appears to have continued for years in this watchful state of mind, in order to know her Master's will concerning her. Amongst her memoranda, we find one written in the beginning of the year 1815, in which she thus addresses the Most High:—"I desire above all things to serve thee faithfully all the days of my life, that whether thou seest meet to lengthen my days, or to cut the work short, it may be in righteousness, and bring glory and honour to thy Holy Name, through the dear Redeemer, the Son of thy love." In the following year, in allusion to her apprehended call to the work of the ministry, she writes, "I believe the Lord hath appointed me a great work to do, may I be enabled to do it to His praise, and to the honour of his great and excellent name; it is his own works alone which praise Him."

In the year 1821 she removed with her family to Uxbridge, and became a member of this Monthly Meeting, where she resided during the remainder of her life. In 1823 she first spoke as a minister, by giving expression to these few words, "Remember thy Creator in the days of thy youth," after which she was favoured to feel a peaceful evidence that her offering was accepted; when she writes, "Oh! how I desire to be preserved low and simple, always ready at the Divine command, and at his command to stand still: Oh! saith my soul, may I ever be preserved in His fear, and never presume to speak one word without a little true evidence of his merciful requiring." She was acknowledged a minister in the 5th month, 1827. Although she was frequently prevented, through ill health, from assembling with her friends, she took a lively interest in their spiritual

welfare, and ever on the watch to be faithful in her great Master's work, she was often led to address them from her couch or bed of sickness; when able to get out, her communications were frequent, often addressing the rising generation in a powerful and impressive manner, to whom her appeals were strong to be faithful to the guidance and monitions of the Spirit of truth in their own minds; to this class, and to the poor of this world of other religious denominations, her labours, latterly, were very much directed. Her ministry was sound and edifying, and abounded with scriptural and christian truths. With the consent of her friends, she visited nearly all the meetings and families of this Quarterly Meeting, and at different times the counties of Sussex, Surrey, Buckingham, and Kent, with parts of Durham, Yorkshire, and Westmoreland, and she once paid a very general visit to the meetings of friends in the nation of Ireland. Under these engagements, especially as to meetings with those not in religious profession with us, her diffident mind was plunged into deep baptisms, and at times was ready to fail under the consideration of her own unworthiness; and fervent were her desires, that if she was not enabled to do any thing for the blessed cause of truth and righteousness in the earth, she might be preserved from doing any harm.

After a season of great tribulation of spirit, she writes, "It was in mercy granted me to believe, that there is a mansion of rest prepared for me, when I have done with the things of time; may I return the tribute of a thankful and grateful heart." Soon after, she says, "I have nothing to trust to but His great mercy, and marvellous loving-kindness; may I be preserved in patience and resignation through all the dispensations of an unerring Providence:" and again, "the Lord is my shepherd, I shall not want: oh! He is good, unspeakably good, wonderfully so, in the time of affliction, renewing a strong hope, and confidence,

that He will never leave me, nor forsake me, but for his great name's sake, for his tender mercy's sake, he will blot out all my transgressions."

In the beginning of the year 1845, our beloved friend had an apoplectic seizure, when she was deprived of all consciousness, and for a time it appeared very doubtful whether she would long survive, but it pleased an all-wise Providence to restore her again to her friends, and to make further use of her in his church. After her recovery she was very deeply impressed with the awfulness of her situation, and no doubt in allusion to her late attack she was induced to make the following memorandum:—"I long to go faithfully forward to the end of the race, that whenever I am called, I may be ready, however awfully sudden my dismissal from earth may appear to bystanders. I hope through our adorable and ever blessed Redeemer, and Advocate with the Father, I shall be accepted."

In the latter years of her life it pleased Him who cannot err, to deprive her by death of many near and dear relatives in quick succession; and in the summer of 1845, after an illness of nearly two years, she was bereaved of her beloved and sympathizing husband: this was indeed a bitter cup; yet although of a peculiarly affectionate and sensitive disposition, she was supported under these close trials with remarkable composure and resignation to the Divine will, being never heard to murmur, but rather to pour out her spirit in the language of thanksgiving and praise.

In the summer of this year, she had a minute liberating her to hold some meetings in the county of Kent, with those not in religious profession with us, and especially with those of the poorer classes, which under great bodily weakness, she was enabled to accomplish.

On the 1st of the 1st month, 1846, she writes, "New year's day! The fleetness of time is awful: how have I spent

the last year? I hope in some measure in the service of my Lord." Alluding to these engagements, she says, "It is an awful thing to be called to the work of the ministry, and the poor ministers must be willing to be baptized again and again for every fresh service."

This dedicated and devoted servant of the Lord, although in great bodily weakness, applied to her Monthly Meeting, in the sixth month of the same year, to have liberty to attend some meetings of Friends in the county of Kent, and to appoint others of a more public nature in the neighbourhood of Folkstone; this engagement she was enabled very nearly to accomplish: meetings were held in some places where no Friends reside, and where they were but little known, yet in these there was great openness evinced to receive the gospel in its purity and simplicity, and the meetings were remarkably owned by the overshadowing and solemnizing power of truth; this was eminently the case in the last she attended (held at Charing), in which she was strengthened to minister to the states of the people.

On the evening of the 23rd of the 9th month, and on her way homeward, a public meeting was appointed to be held at Maidstone, but it pleased Him, whose ways are inscrutable, to order it otherwise. Within a few miles of that place, she had an attack of an apoplectic nature, from which she partially recovered, but the symptoms soon became more alarming, and she continued in a state of great weakness, both physically and mentally, until her death, yet at times she appeared clear and collected, and on the 5th of the 10th month, her mind was remarkably clothed with love, and she expressed a very lively interest for many of her friends, and earnest were her desires for some in early life, that they would yield their minds to the influence of Divine grace, saying, "Oh! that they would bend,—oh! that they would bow." She said

that during this illness her mind had been much depressed, but now she was very peaceful and quiet, adding, that the Lord had been very merciful to her, and alluding to the Saviour, she repeated the text, " I am the way, the truth, and the life." Although she did not appear sensible of her end being so near, yet the very affectionate leave she took of her near relatives and friends, when they retired for the night, was very striking. After this, she appeared to fall into a refreshing sleep; a state of unconsciousness soon followed, from which she never recovered; after lying three days and nights in this state she quietly breathed her last without a struggle. At this moment, a holy and solemn quiet prevailed, and we trust and believe, that through the boundless mercy of God, in Christ Jesus her Lord, her redeemed spirit was permitted to enter one of those mansions of rest prepared for the righteous of all generations, to join the spirits of the just made perfect, in singing Hallelujahs, and high praises to Him who sitteth upon the throne, and to the Lamb for evermore.

She died at Maidstone the 9th of the 10th month, 1846: her remains were interred at Uxbridge on the 16th of the same month; aged 58 years, having been a minister about 13 years.

# A TESTIMONY

*Of* TOTTENHAM MONTHLY MEETING, *concerning* JOHN CATCHPOOL, *deceased.*

OUR dear friend, John Catchpool, of Winchmoor Hill, in the county of Middlesex, having been taken from us after a short illness, in the 70th year of his age, we feel engaged to give forth a testimony concerning him.

He was the son of William and Jane Catchpool, and was born at Stratford, in Essex, in the 8th month, 1777. His father died when he was about two years old, and his mother a short time afterwards. He was brought up under the care of his relations, and was about four years at Ackworth School, and afterwards placed with a friend at Doncaster. In the course of his minority he was often favoured with religious impressions, and yielded to these visitations of heavenly love. The guarded care under which he passed this period of his life was blessed to him; and soon after the expiration of his apprenticeship he came into the neighbourhood of London. He was for a few years a clerk in a merchant's counting-house in the city, and, on entering that situation, stipulated with his employers that he should have the liberty regularly to attend a week-day meeting.

In the year 1803 he settled at Winchmoor Hill, and thus became a member of this Monthly Meeting: it was the place of his residence throughout the remainder of his life. About two years after settling there, he married Lydia Davy, of Sheffield, who survives him.

Our dear friend was a constant attender of the small meeting held in that village; in which he followed the business of a corn-dealer and baker. He was warmly and conscientiously attached to the principles of our religious Society, and it was his daily concern to live among his neighbours as a consistent Friend. He felt for them in their troubles, and manifested his sympathy by his kindness; and as his heart was imbued with love to God, so he was often concerned in that love to manifest his interest in their eternal welfare. Thus by his watchful, consistent walk, and conducting his business with strict integrity, he exemplified the excellence of his principles, and gained the esteem and love of those with whom he traded and associated, and commended his profession as a follower of Christ. In the small meeting of which he was so long a member, he was for many years the only man Friend in the station of an overseer, and was concerned to discharge the duties which thus devolved upon him: this he did to the acceptance and benefit of his friends.

In the last few years of his life he felt it his duty to speak as a minister in our religious meetings; and his friends, believing that a gift in the ministry had been bestowed upon him, were not backward in acknowledging it. His communications were not long but fervent: he felt that his time was short, and sought, with an honest zeal, in love and faithfulness, both publicly and privately, to encourage others to diligence in the great work of the soul's salvation. He was a regular attender of our Monthly Meetings; and we instructively remember the religious exercise of his spirit, and the weight of his observations in them. We recur to the brightness of his latter days, to which the words of Solomon seem applicable, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

The following memoranda, found among his papers,

show his religious concern on his own behalf in the course of the last few months of his life.

"1846, 8th mo. 17th.—Much depressed to-day under a sense of my own unworthiness, and inability to keep myself from evil. In retirement this evening humbled before the Lord, beseeching Him not to forsake me. Was in some degree enabled to look up to Him who was lifted up as the serpent in the wilderness, and thankful to feel somewhat of his healing power."

"23rd.—Our meeting this forenoon was a solemn time to me: the state of human nature in the fall being brought to the view of my mind by various passages of Scripture, and confirmed by my own experience, I felt humbled thereby, but believed it was for my own instruction. I had also to see the great mercy in having a Mediator provided for us."

"12th mo. 27th.—I trust He who regards the solitary meetings was near to do good in our forenoon meeting. My state was very low, added to indisposition of body, but the saying of our Saviour was much with me, 'In my Father's house are many mansions,' 'I go to prepare a place for you,' &c., and 'If I wash thee not, thou hast no part with me,' believing the matter much belonged to myself. I felt a prayer that it may be my blessed experience, and must be before I can hope to enter one of those mansions which He has prepared for all his."

He attended our Quarterly Meeting, held on the 29th of the 12th month. After his return home he was unwell in the evening; but during the few days of his illness, he was favoured to be exempt from much pain. To a friend who called upon him the day before his death, he remarked, "I feel resigned, whether it be for life or death, desiring only that which may be for the prosperity of the cause of Truth, and for the honour of God;" and then spoke of the benefit of being in a child-like state, emptied

of self, and dependent on the Lord alone, speaking at the same time of our blessed Redeemer, to whom, as the Saviour of men and the light of the world, he was often concerned livingly to bear testimony in the exercise of his ministry.

He died on the 4th of the first month, 1847, and was buried at Winchmoor Hill on the 10th of the same, after a large and favoured meeting of his friends and neighbours, having been a minister about four years.

# A TESTIMONY

*Of* NORWICH MONTHLY MEETING, *concerning* JOSEPH JOHN GURNEY, *deceased.*

WITH a deep feeling of sorrow for the loss which we have sustained, in the death of our beloved and much valued friend, accompanied, as we trust, with submission to the Divine will, we feel it right to issue the following testimony on his behalf.

Joseph John Gurney was the third son of John and Catherine Gurney, and was born at Earlham, near Norwich, on the 2nd of the eighth month, 1788. He was one of eleven children, who were deprived, whilst he was in his infancy, of the tender care and oversight of their pious and affectionate mother. They were objects of the tender solicitude of their numerous friends, as they advanced in life, under the guidance of a kind and indulgent father, and being brought up under circumstances which naturally introduced them to scenes of gaiety and amusement, it must be acknowledged that their young and sensitive minds, their ardent and amiable dispositions, were in no small danger of being led astray from the simplicity and purity of our Christian profession.

This period was also one of great religious and political excitement, to which our dear friend was much exposed; yet we believe, that at this time, he was the special object of Divine regard; and those who, in Christian love, often looked upon him with anxiety, were comforted in observ-

ing that, as he advanced in years, he appeared to be remarkably preserved from the temptations which surrounded him.

In childhood, he exhibited unusual sweetness of disposition, and great warmth of affection for all the members of his family circle; and this love increased and deepened, until it embraced the whole family of man. In very early life we find him expressing in his private journal an earnest desire, firstly, that he may be found loving and serving his God and Saviour with his whole heart; and secondly, that he may love his neighbour as himself, and be always on the watch to render service to his fellow-beings by every means in his power. Great care was taken with his education, and he exhibited, in his approach to manhood, considerable acquisitions in science and classical literature.

He was at an early period brought into a close attention to business, in his connexion with the extensive establishment belonging to his family: but whilst entering into the active scenes of life, with the most flattering prospects, his mind still appears to have been religiously disposed; and his private memorandums at this time sufficiently evince that he was brought to consider religion as the great business of his life, — his duty to God and his neighbour as the moving principle of action; and the views which he took of himself were of the most humbling and abasing nature.

Thus circumstanced, it became of great importance that he should be decided as to his religious course; and we find that, in his twenty-fourth year, he was brought into much serious thoughtfulness, and even conflict of mind, on the subject of uniting himself more closely to the Society of which he was a member by birth; and towards the close of the same year, resigning himself in the simplicity of a little child to the unerring guidance of the Holy Spirit,

he was enabled, though surrounded by adverse circumstances, to make a full surrender; and he maintained, with holy boldness, the principles and testimonies of the Society through the remainder of his life.

During this period, he mentions a particular case, in which he felt it to be his duty to take up his cross in the self-denying path which he had chosen, and on which he makes the following reflections:—"I now feel thankful and at ease, and I trust that the experience of the last week has been confirming, through mercy, to my general faith. I do humbly desire to be enabled to look to Christ as a precious Saviour who has shed his blood for me; and to love and obey him without reserve; conscious however that nothing can be done in my own strength. In thus entering more completely into a small society of Christians, I feel satisfied on the ground of believing that they do hold the doctrine of Christ, in many respects, in more original purity than any other sect. But, whilst thus impressed, I earnestly hope I shall ever be able to stand on a broad basis, whereon I can heartily unite with all Christians. I desire a catholic spirit, a truly humbled and dependent mind, an increase of faith, hope, and watchfulness, and knowledge of scriptural truth."

In the ninth month, 1817, he married Jane Birkbeck, the daughter of John and Martha Birkbeck, of Lynn, in this county, who was the mother of his two children: but this union, productive of much comfort during its continuance, was terminated by the unexpected death of his wife in 1822.

For many months before our beloved friend spoke in the ministry, he seems to have passed through deep conflict, and even sore temptation and depression: and earnest was his prayer that the hand of discipline might bring him into a state of greater holiness and nearness to God, that *He* would condescend yet to purify, help, and guide him; and

that he might ever feel his own unworthiness. His prayer was heard; for soon after he writes: — "How beautifully has the atmosphere cleared! and, after some of the deepest conflicts I have ever yet gone through, how delightful a calm am I introduced into! How do I desire to be bowed down in thankfulness to the God of my life for his abundant blessings. How do I desire to receive from Him a renewed ability to love and serve Him with my whole heart." He then alludes to his mouth having been opened in the ministry since his last entry in his journal, in the little meeting at Lynn; and adds, "I was made sensible of great peace and happiness afterwards." On a review, at a later period, of this his first appearance in the ministry in our religious meetings, he remarks as follows:—"Oh! the delightful flow of quiet happiness which continued to be my portion through the whole of that day! No words can adequately set it forth, and the savour of it is even *now* fresh in my remembrance." His communications proceeded, we believe, from the only real and true source of instruction, and were accompanied with that anointing which rendered them powerful and convincing to his hearers: under this conviction he was recorded as an acknowledged minister on the 11th of sixth month, 1818.

In the autumn of the same year a minute was granted him to attend the General and other Meetings in Scotland in company with his sister, Elizabeth Fry. During this journey, considering it a part of his Christian duty, he also visited most of the prisons in Scotland and the North of England, and published the result of his examinations in a valuable little work, immediately after his return, which we believe produced a great effect, in promoting much of that reform which took place about this time, in the construction and management of these abodes of wretchedness and crime.

In the year 1821 he commenced that extensive reli-

gious service in various parts of England, which in a few years had embraced almost every county, including London and its neighbourhood. In many of these engagements, family visits formed a part of his labours, and in most, if not all of them, public meetings with those not of our religious Society: for which service he was eminently qualified.

In the early part of the year 1827 he visited Ireland, in company with his sister Elizabeth Fry and her husband's sister Elizabeth Fry. This weighty engagement included a visit to the Yearly Meeting of Dublin, the several Quarterly Meetings, and most of the particular meetings of that island, as well as many public meetings. We believe this visit was attended with great benefit and satisfaction; and the cause of benevolence was not forgotten, as it comprised also a careful examination of the prisons in that country, and concluded by a representation to the Government thereon.

In the seventh month, 1827, he was married to Mary Fowler, the daughter of Robert and Rachel Fowler, of Melksham, in whom he found an affectionate and sympathizing helpmeet.

Many visits were paid by him in sundry parts of England during the three following years; and one in particular to the School at Ackworth, an establishment, for the prosperity of which he was deeply concerned, and which always partook largely of his solicitude. For many years he regularly attended its General Meetings, and was much engaged in promoting every effort for the improvement of its plans, the further extension of its usefulness, and particularly the religious education of the children. Its prosperity lay very near his heart.

During this course of constant dedication to the service of his Lord, he was again visited by domestic affliction, in the loss of his beloved wife, whom it pleased our Heavenly

Father to remove by death, after a short illness, in the year 1835. Although this stroke was severely felt, his labours of love were not long suspended; but, having visited this year North Wales and other parts, he obtained a certificate in 1836 to visit the North of England and Scotland, holding meetings throughout.

For many years his mind had been impressed with a belief that it would be required of him to give himself up to a visit, in the love of the Gospel, to the Society of Friends and others in North America, and after much conflict of mind he was brought to lay this subject before his friends.

It appears, that just previously to his setting out on this journey, he made the following striking memorandums on taking a review of his past life, with many of its exercises and experiences:—"I can with truth acknowledge that no greater means of usefulness and happiness have fallen in my way than our week-day meetings. Their quietness, the seriousness of those Friends who are in the regular habit of attending them, the sweet feeling of unity in our worship, and the liveliness of the ministry sometimes uttered on these occasions, are all hallowed in my mind and feelings; and were I asked what had been the happiest portion of my life, I believe I should not be far wrong in replying,—the hours abstracted from the common business of the world for the purpose of public worship. The sacrifice is greater than that which we have to make on the first day of the week, when all business ceases; and the reward graciously bestowed has been to *me*, and I believe to many others, great in proportion. May none of my young friends and relatives, who belong to our Society, ever throw themselves out of the way of so precious a privilege!"

He sailed from Liverpool on the 8th of seventh month, 1837, and landed at Philadelphia on the 24th of the following month. At the close of this year, on looking forward to arduous service in the further prosecution of the

work in which he was then engaged, he writes : — " I trust I am made deeply sensible of my own unworthiness and unfitness for the work. Oh ! Lord, in the plentitude of thy mercies, undertake for me and let thy own glorious works praise Thee. It is a solemn thing for me to close the present year ; and a cause of unutterable thankfulness in looking back upon past conflicts, that I am permitted to close it in peace. Praise the Lord, O my soul ! and all that is within me bless and hallow His glorious name ! "

In the course of this arduous engagement, our beloved friend visited most of the settlements of Friends on the American Continent, including those in Canada, held numerous public meetings, and visited Friends in their families in many places : and the testimonials with which he was furnished on his return, acknowledged that his public ministry had been acceptable and edifying, his private labours instructive and encouraging, and his life and conversation consistent with his Christian profession : towards the close of this visit he sailed for the West Indies, where he had religious service in the Danish, and in some of the British Islands. This visit to the West Indies also afforded him an opportunity of witnessing the happy results which had attended the emancipation of the Negroes in the English colonies. To one who had so long and so zealously laboured to effect this great and wonderful change, such an opportunity could not fail to be deeply interesting. And he embraced every suitable occasion afterwards of bringing the subject before the notice of those in authority, as well as of the public generally, with a view of promoting the abolition of slavery throughout the world.

He returned to the United States in the fourth month, 1843, and was favoured to reach his own home, in safety and in peace, on the 19th of the eighth month following, after an absence of three years.

On a review of this journey shortly afterwards, he made the following memorandum :—"An absence of excitement, —an unbroken tranquillity, are my happy portion. The broad seal of the Spirit of my God seems conspicuously to rest on the labours, perils, exercises, and engagements of the last three memorable years. The Lord be praised! The Lord *alone* be praised!"

In the sixth month, 1841, he was liberated for religious service in some parts of the north of Europe, including the Hague, Copenhagen, and Berlin, for visiting the meetings of Friends at Pyrmont and Minden, and for holding public meetings beyond their limits. In this journey he had the company of his beloved sister Elizabeth Fry.

In the tenth month of the same year he was united in marriage to Eliza Paul Kirkbride, daughter of Joseph and Mary Kirkbride, of Philadelphia; with whom he lived in close and affectionate union until the period of his death: and who was associated with him in all his subsequent religious engagements.

In 1843 his mind was again drawn in gospel love towards the Continent of Europe; and one of the special objects he had in view, was that of mingling in sympathy with those who, not being satisfied with a mere formal profession, were seeking better things for themselves. In this engagement his wife felt it her duty to accompany him, and they were accordingly liberated for the service. After having visited Paris, the South of France, including all the meetings of those professing with Friends there, and most of the large towns in Switzerland, with Strasbourg, Stutgard, and Brussels, they returned home, and renewed the engagement in the spring of the following year: when, commencing at Boulogne, they proceeded by way of Paris to Nantes and the South-west of France; and returning again by Paris to attend the Yearly Meeting, they subsequently visited the islands of Guernsey and Jersey.

In this journey, and during the greater part of the former one, they were accompanied by their valued friend Josiah Forster: and their sister Elizabeth Fry, having a certificate to visit Paris, proceeded so far with them on their way. In the course of these journeys, and of that in 1841, our beloved friend had access to the sovereigns of France, Denmark, Prussia, and Wurtemburg; with all of whom he had religious communications, and also satisfactory intercourse on various subjects of a benevolent and philanthropic character.

In 1845 he again visited Scotland and some of the northern counties of England; and not feeling quite clear of one of those districts, he was again liberated in the following year to complete the service. On returning from this visit, in which he had laboured diligently in the Gospel, he writes:—"Surely it is not too much to say, that the dear Master was remarkably with us on these occasions, showing us tokens for good, and giving us a banner to be displayed for his truth, yet the creature truly has had nothing to glory in; the language has been deeply felt:—'Be thou exalted O God above the heavens, and thy glory above all the earth.'"

The last service of this kind in which he engaged, was a visit to some of the smaller meetings in our own Quarterly Meeting, and a few in the adjoining counties, with many public meetings. The minute granted him for this undertaking had not been returned to the Monthly Meeting at the time of his decease, although the work had been fully completed.

It seems incumbent on us briefly to notice his labours of love in the different branches of Christian philanthropy. The slave-trade and slavery, capital punishments, and the inspection of prisons, as regarded their discipline and management, engrossed much of his attention for many years: and unwearied were his labours for the abolition of the

former, and the improvement of the latter. We believe, that on more than one occasion, he succeeded, after great exertions, in obtaining a reprieve for a condemned criminal; and in cases where this could not be effected, the visits which he paid to those *that were appointed to die* were such as became a minister of the Gospel of Christ. Some idea may be formed of the earnestness of his Christian zeal, and the force of his religious efforts on these occasions, from a simple narrative of one case which he published, and which has been very extensively circulated. Nor were his endeavours to effect the improvement of prisons confined to those at a distance. Amidst much opposition, he exposed the mismanagement of that in our own city, in which one of his ancestors had been confined for his Christian testimony, and which has since been removed.

It is sufficient only to mention his warm attachment to the Bible Society, and his continued labour for its support and prosperity; arising from his conviction of the vast importance of the sacred writings, and their blessed effects in promoting the religious improvement and welfare of the human race. And closely connected with this conviction, he was indefatigable in extending the blessings of education amongst the poorer classes of society. For these objects, he spared neither personal labour nor pecuniary aid; and his charitable donations to the poor and afflicted were commensurate with the enlarged means which Providence had placed in his power.

Earnest were his desires, that our religious Society should rightly occupy the place assigned to it by the Great Head of the Church; and so highly did he prize the value of Christian unity amongst his brethren, that he felt great exercise of spirit at the least interruption of it. In the 12th month, 1821, we find the following entry in his

journal: —" Yesterday was a low, but edifying first-day, I felt much satisfaction in being permitted to be silent. How invaluable is the liberty of the spirit as professed and enjoyed by Friends! In the afternoon meeting my mind was peculiarly drawn in near love and unity to our own Society; and the desolate heritages were commended in secret prayer to Him, who, I feel persuaded, has called us forth to bear peculiar, yet living testimonies; and thus to answer in His church universal a specific purpose. Would that that purpose were more fully accomplished, in and by us!"

On some recent occasions he had various causes of trial and uneasiness, and was brought very low in health and spirits; but that gracious and merciful God, whom he had endeavoured to serve and follow faithfully all his life long, saw his soul in adversity, and in very tender compassion removed the burdens which weighed so heavily on his sensitive spirit, enabling him to cast all his cares on Him, and even to rejoice in his goodness, and in his wonderful works to the children of men. In reference to some of these painful circumstances, he writes:—" I can truly say, I have done my *best*, my *very best*, my *all*, my *very all*; and now I think I can quietly leave it to Him, whom we all call Master. May I serve him better, and more entirely than I have yet done, though I know it must be in weakness; and may none of these storms and jealousies throw me off my guard in the meekness and patience of Christ, or in the least divert my attention from daily duty, and the diligent working out of the salvation of my poor unworthy soul. I have prayed for peace among the nations, peace in our Society, and peace in the deep interior of my own spirit; a blessing which I do, in a good degree, already enjoy; but to which, I have not the slightest pretensions, except in the abundant mercy of God in

Christ Jesus. May it abound with us more and more, with joy in the Holy Ghost, and a truly thankful heart to the Father and Fountain of all our mercies!"

It will not be expected that we should here advert, at any length, to his writings; but it is right for us to express our belief, that in these undertakings, as in every other, he was actuated by a *sincere desire* to promote the glory of God, and the welfare of his fellow-men; and at the same time to maintain, with unflinching integrity, "the Truth, as it is in Jesus."

But we must not omit to record the deep and abiding sense we have of the value of his Christian labours in the ministry at home. Here, as well as when called by his Divine Master to visit distant portions of the heritage, his labours were abundant. The weightiness of his spirit on these occasions, the sound and edifying character of the doctrines which he preached, and the solemnity with which he approached the Throne of Grace in vocal prayer, are still fresh in the recollection of his friends. And, whilst the correct and appropriate manner in which he introduced quotations from the Scriptures, afforded abundant evidence how frequent he was in reading those sacred records, how diligent in meditating upon them, and how careful not to misquote, or misapply them, he evinced a firm attachment to the principles of our religious Society, and a deep concern for the upholding of all its testimonies.

In thus recounting the labours and exercises of our beloved friend, we desire not to exalt him as an individual; but rather to show that the grace which was bestowed upon him, was not bestowed in vain; for we feel bound to express our conviction that "by the grace of God" he was *what* he was; and, although largely gifted of his Lord, yet through submission to the humbling and regulating power of the Holy Spirit, these gifts were remarkably sanctified, and dedicated to his Master's service. Resigning

his will to the Divine will in very early life, in faith and child-like simplicity, he was led about and instructed, and in due time made eminently instrumental in turning many to righteousness, not only by the ministry of the word in the demonstration of the spirit, but also by the still more powerful preaching of a consistent, watchful, dedicated life. Yet, though his labours were abundant in the cause of truth, and he was always ready to spend and to be spent in the service of his Lord, he considered himself an unprofitable servant, and confessed, in deep abasement of soul, that he had not a straw to cling to, save the free pardoning love and mercy of God, in Christ Jesus his Saviour.

He was particularly careful to avoid obscuring one essential doctrine of the Gospel, by making another unduly prominent: and his spirit was clothed with that fervent charity towards those who differed from him, which "never faileth," "doth not behave itself unseemly," "thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

In the various relationships of husband, father, brother, neighbour, friend, he was a bright example, always preferring others to himself, and conscientiously endeavouring to fulfil his numerous duties, as in the sight of a heart-searching God. In common with all the faithful followers of the Lamb, tribulations were his abundant portion, but in obeying the commandments of the Lord, his peace might be said to flow as a river, and his righteousness as the waves of the sea.

For some weeks before his decease, he evinced an increased earnestness to accomplish all that appeared to him to be his duty to attend to; particularly in effective exertions for the relief of the poor and destitute, and above all, in the more immediate service of his God and Saviour.

He seemed to have a sense upon his spirit, that his day's work was hastening to its close; and on one occasion, a little while before his illness, he pleasantly remarked, "I think I have now at least set my outward house in order, which is a great relief." On the belief being expressed, that it was not the outward house only that was in readiness, he replied, with a look of great abasedness, "I trust, through pardoning mercy, it may be so; but of myself, I am the very poorest, most unworthy and infirm of human creatures." A fall from his horse appeared to be the exciting cause of his sudden removal. It gave him no pain at the time, and he was remarkably shielded from suffering of mind or body, throughout his short illness, of only eight days' continuance. There was much tender mercy manifest in this; as he had a natural shrinking from the pains and attendant circumstances of a dying hour; and expressed a fear that he should not have fortitude to meet them. A remarkable covering of heavenly peace was spread over his sick chamber, and when the tide of life was gently, and, to himself, unconsciously ebbing out, he said, with a sweet and radiant smile upon his countenance, "I think I feel a little joyful;" and a few hours afterwards, amid a profound stillness, a deep and holy solemnity, his ransomed spirit took its flight, as we reverently believe, to the mansions of eternal rest and blessedness. Thus, having accomplished his day's work in the daytime, he was gently gathered, by a hand of unutterable love and mercy, from all the trials of this changing scene; and he has, we reverently trust, received from Him, who is the Judge of all, the blessed sentence of "Well done, thou good and faithful servant," "enter thou into the joy of thy Lord."

He died on the 4th of the first month, 1847, and his remains were interred in Friends' burial-ground at Norwich, on the 12th of the same. There was an unusually large

attendance, both of Friends and others, on this solemn occasion ; his fellow-citizens, of every class, appearing deeply to sympathize with his sorrowing relatives and friends. He was in the 59th year of his age, and had been a minister nearly thirty years.

# A TESTIMONY

*Of* WOODBRIDGE MONTHLY MEETING, *concerning* SARAH THOMPSON, *deceased.*

THIS our dear friend was the daughter of Joseph and Mary Rickitt, of Woodbridge; and was born there in the year 1772. She was distinguished in early life by a serious and circumspect deportment, the manifest result of an awakened mind, and of having chosen the Lord for her portion.

Continuing to walk in the Divine fear, and advancing in Christian experience, she was, about the middle period of life, at times, concerned, under a deep religious exercise of mind, to offer "the word of exhortation" in our meetings for worship: and in the year 1820 she was acknowledged by her Monthly Meeting as a minister in unity.

In the year 1816 she was united in marriage to Philip Thompson, of Woodbridge, to whom she was, through life, a faithful christian companion, and one who sought to fill up her social and relative duties with exemplary propriety.

Being of a feeble constitution of body, and often afflicted with a debilitating chronic disease, she was for many years much confined to the house, and able only occasionally to attend our religious meetings. This was a privation she was accustomed to speak of as a source of regret; and when able to join with her friends at such times, it was esteemed by her a subject for thankfulness.

In the year 1840, writing to an intimate friend, she said, "I feel inclined to let thee know that, after an absence of more than three years, I have been enabled to attend our Meeting once more. I felt rather overdone, but truly thankful for the help altogether afforded me; and thou wilt be glad to hear I was strengthened to bear testimony to the goodness and mercy of Him, who had proved himself to me a refuge and safe hiding-place in the long night of affliction and trial; the extent of which was seen only by His own penetrating and holy eye."

At another time:—"I believe I should have been at our afternoon meeting but from the prevalence of my, more or less, constant complaint; however, I have been thankful that I have been alive to the desire to be there; whether I might, as a weak instrument be called upon to labour in 'word and doctrine,' or only in the ability afforded to feel after 'the power of an endless life;' which, if more generally waited for, and wrestled for in the spirit of prayer, might we not look for the fulfilment of that beautiful promise, that the Lord would 'be for a crown of glory, and for a diadem of beauty unto the residue of his people.'"

Being careful to maintain a watchful state of mind, and cherishing a lively interest in what related to the prosperity of the Church of Christ, her conversation was edifying to those who visited her, and bespoke much depth of religious experience.

She was frequently engaged to manifest her concern on behalf of individuals, both within and beyond the pale of our own Society, by epistolary communications; offering, as occasion presented, the word of caution, counsel, or encouragement, in an instructive manner. Her little services in this way she sometimes described as the "ministry of the pen;" which she felt to be called for, and was careful not to neglect.

Her infirmities increasing during the last few years of her life, she was wholly unable to leave her home, and thereby became, in some sort, a more hidden character; yet it was still evident, to her nearest friends, that she possessed a claim to be regarded as a "lively stone" in the spiritual building.

Her last illness was a time of much conflict with bodily infirmity, but through humble, yet firm reliance on redeeming love and mercy, her mind was sustained in peace and resignation, and she appeared like one whose "loins were girded about, her lamp burning, and she herself waiting for the coming of her Lord."

She died on the 7th of seventh month, 1846, and was buried at Woodbridge on the 12th of the same, aged 74 years; a minister about twenty-six years.

# A TESTIMONY

*Of* KENDAL MONTHLY MEETING, *concerning* MARY WILSON, *deceased.*

IN recording the estimation in which we hold the memory of our dear deceased friend, we desire to magnify the power of the Lord, who sustained her through many deep spiritual baptisms, and enabled her to yield to the sanctifying operation of the Holy Spirit.

She was the daughter of John and Susanna Jowitt, of Leeds, who were concerned to train up their children in the love and fear of their Heavenly Father.

It does not appear that she has left any memoranda respecting her early life, but, though possessed of a lively disposition, the habitual watchfulness of her conduct and deportment, evinced fruits of the Lord's tender visitation to her soul.

In the year 1808, on her marriage with our late dear friend, Isaac Wilson, she removed to Kendal.

She possessed strong natural abilities, and her kind and affectionate disposition endeared her to all, particularly to the young, whose welfare, especially in the things belonging to their everlasting peace, she was earnestly desirous to promote, seeking opportunities in her social intercourse with them, gently to lead their minds to the love of our Heavenly Father, and to raise within them the inquiry, "what shall I render unto the Lord for all His benefits toward me."

She devoted much of her time to benevolent purposes, and to alleviating the temporal and spiritual necessities of the poor. Her sympathies were warm, embracing distress wherever found; and it may be emphatically said, that she was "a succourer of many."

By submitting to the purifying operations of Divine grace, and after much conflict of spirit, she was constrained publicly to testify to others the goodness of the Lord, and was recorded as an approved minister in the year 1830. She was a diligent attender of our meetings for worship and discipline, and the weightiness of her spirit was manifested in her gospel labours. Though she never travelled as a minister, yet her communications were frequent and impressive, and she laboured amongst us with diligence, dwelling much on the love of God, as manifested in the atonement and mediation of our Lord Jesus Christ, and the comfort and blessedness of believing in Him.

Our dear friend might be said to possess a large measure of joy and peace in believing, yet she was no stranger to those tribulations through which the righteous enter the kingdom. Referring to a season of trial, she remarks, in a letter to a beloved relative:—"We had great reason to rejoice, even in the midst of tribulation; and oh! if it do but work for us patience, experience, and hope, and we are brought to know more of the love of God shed abroad in our hearts, we may well bless the hand that has not spared the rod, but has corrected us as children." On another occasion, her resignation to the will of the Lord is expressed thus: "I often feel as if a few more changes only would be allotted me; and, if indeed, my life be hid with Christ in God, what does it signify whether many or few! Oh! when we can get a glimpse at the blessings laid up, how does it lighten the burden!"

After the decease of her beloved husband in 1844, her health visibly declined, and about the latter part of

1845, she left home on this account, and returned in the fourth month, 1846, apparently somewhat benefited. Our dear friend gratefully appreciated the relief which had been mercifully granted from some trying symptoms, and cheerfully resumed various posts of usefulness, evidently desiring to fill up the measure of service which might yet be assigned to her. But her day's work was near its close, for about midnight on the 1st of fifth month, she was seized with an alarming affection of the heart, which deprived her of the power of speech, and in less than twelve hours, terminated her valuable life. Thus the call, "be ye also ready" was sounded amongst us with peculiar solemnity, for, on the preceding day, she was with us at our Monthly Meeting. May we not say? and may it be remembered to our lasting instruction, "at midnight there was a cry made, behold! the Bridegroom cometh, go ye out to meet Him," and unspeakably consoling is the belief, that our dear friend, through the grace of our Lord Jesus Christ, had oil in her lamp, and was found watching. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

She died at Kendal, on the 2nd of the 5th month, 1846, and was interred there on the 8th of the same, aged 60 years; a minister about 16 years.

THE END.

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