

1842

Testimonies Concerning Deceased Ministers: 1842

London Yearly Meeting

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TESTIMONIES
CONCERNING
DECEASED MINISTERS.

PRESENTED TO
THE YEARLY MEETING OF FRIENDS,
HELD IN LONDON, 1842.

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A TESTIMONY

From CHESHIRE MONTHLY MEETING, concerning GEORGE JONES.

UNDER a deep sense of the loss that we have sustained by the removal of our well-beloved friend from the church militant, we believe it right to commemorate his exemplary walking in various stages, and under various circumstances of life; in the hope that those who survive, and even some of future generations, may derive encouragement in embracing, and strength in pursuing the heavenward path, whilst contemplating the blessed effects of co-operation with the manifestations of Divine grace in the secret of the heart, which was evinced in the conduct of our dear friend, and whereby he grew to the stature of a strong man in the Lord.

He was born at Horsehay in the county of Salop, on the 11th day of the 6th month, 1765. His parents, William and Elizabeth Jones, were members of our religious society, in which profession he was brought up, and in the attendance of Newdale meeting, to which they belonged.

His mother, a pious woman, died when he was about seven years old, which was a great loss: for she had manifested much solicitude to impress him with the Divine fear.—She was in the practice of rehearsing to him the marvellous dealings of the Lord with his people, especially with Friends when they were first gathered to be a peculiar people, zealous

lous of good works. By these means she endeavoured to prepare his youthful mind to receive the visitations of heavenly love, and she encouraged him to yield to the influence of Divine grace. The religious parental care thus exercised towards him in his childhood, he, in after life, esteemed to have been a very great blessing, in having been a means of guarding him against evil in the slippery paths of youth, and under close trials and conflicts which he had to endure.

When twelve years old, he was bound apprentice. His master, Joseph Heath, who resided in Coventry, had joined our Society, by conviction, and was of exemplary conduct: he had a very acceptable gift in the ministry, in the exercise whereof he was frequently engaged to travel to distant places; thus unavoidably leaving those in his employment more exposed. When at home he took especial care to encourage them in the right way, and to guard them against danger, both by example and precept, and by requiring the frequent family reading of the Holy Scriptures and the writings of our early friends. This wholesome tuition tended to cherish and strengthen the good desires, often felt by our beloved friend; and by submitting to the power of Divine grace, inwardly revealed, he was enabled to resist allurements and temptations to vice incidental to youth.

When about fourteen years of age, being powerfully visited by, and yielding to, the Divine influence, his mind was filled with the love of God; and he had to believe, that he should be required to declare to others the goodness of the Lord, and call upon them to serve Him; but so great was the fear that possessed his mind, lest he should be mistaken, and attempt to speak in his own will, that he was frequently drawn into deep inward silence, and he was led anxiously to desire, that if his impressions were right, as to the apprehended Divine requirement, he might be informed through

the medium of a minister at the close of a meeting that had been held in silence. Soon after this, at the close of a week-day meeting, a much-approved minister and member of the same meeting, plainly declared that there were those present, in whom the Divine power was manifest, who would have to bear a public testimony to the Truth in that meeting. On this occasion, our friend was so overcome by the Lord's power that he could not avoid trembling to a degree that drew many eyes upon him ; and in noting the circumstance, he says, " Oh ! the Divine love and awful fear with which my mind was filled. My desire was now fully answered ; I had no doubt left as to what the Lord required of me."

About the fifteenth year of his age, his obedience was put to the test by, to use his own expressions, " an evidence as clear as noonday what I should have said, yet I gave way to reasoning and improper fear, and did not obey the Divine requiring." For this disobedience he was much deserted, and the enemy was suffered to buffet him so, that he was for some years in sore affliction, to such a degree that he says, " I apprehended my destruction was nigh at hand, and the horror I had to pass through was indescribable ;" but as under a deep sense of, and contrition for, his disobedience, he endeavoured patiently to submit to the Lord's judgments, He, in his own way and time, permitted his light again to shine upon his afflicted one, who by faithfulness to its manifestations was, in redeeming love and mercy, favoured to witness an increase and more sensible enjoyment of the Divine presence, and was again called upon to speak in a meeting for worship : he did not hesitate, but obeyed the impression, which brought him the reward of peace : this was about the age of eighteen.

Speaking of this interesting period, he says : " Having thus been as in the depths of the sea, in great distress and anguish, with the weeds wrapped about my head, and shut

out from the Divine presence for a very long season, as a chastisement for my disobedience, a short time before the decease of my valued master, I began to experience a renewed evidence of Divine favour; he said but little to me respecting my situation, and knew but little from any outward information; yet I have cause to believe, from his conversation and feeling manner towards me, that he was secretly engaged in a desire that I might be preserved and sustained in this time of deep trial. He encouraged me to attend our Monthly and Quarterly Meetings, which I considered a great favour, and profitable to me. The conduct and conversation of my dear master was instructive and encouraging to me, in my deeply tribulated path. He would, notwithstanding my youth, when he felt *himself* in a tried situation, say, 'Come, let us sit a little quietly, and try to feel what is the Divine will.'

Our dear friend attended the Yearly Meeting the first time in 1786, being his twenty-first year, performing the journey on foot: he returned with a valuable member of Stockport Meeting, by whose recommendation he commenced business in Stockport in the same year.

He began with a small borrowed capital of thirty pounds, and was so fearful of not being able to pay his debts, and of thereby bringing reproach on the cause of Truth, which was very dear to him, that he kept a daily account of his income and expenditure; but whilst his business was so small that he and a woman servant, a member of the society, were the only attendants in the shop, he believed it right not to allow his business to interfere with the attendance of week-day meetings; and to set them both at liberty, he closed his shop during meeting-time, and this when trade was depressed. He continued this practice in after life, when he had several young men employed in his business, for whose religious welfare he evinced a paramount solicitude. One who was his apprentice, when treating of his fatherly

care over his young men, writes : “ He was watchful over us for good, even as one who must give an account in these matters ; anxious to guard us from harm, careful to discourage all appearance of evil, and equally ready to encourage appearances of good. He was always in the habit of closing his shop-door during the week-day meeting, so that we might all attend, and encouraged us to get out to Monthly Meetings as far as circumstances would admit. These are subjects worthy the attention of survivors, and, individually, I wish to record my gratitude, that, in the ordering of Providence, my youthful days were spent under his care.’

His friends who knew him after his business became larger and profitable, can testify that it was his especial care to seek, first, the kingdom of God and his righteousness ; and when he was favoured to experience the promise fulfilled, in the addition thereto of all things needful, he was contented with a moderate competence, and set his brethren a good example, by giving up business to those who had occasion for it, instead of keeping it for the accumulation of riches. With this competence he was liberal in relieving the necessities of the indigent, and in promoting the cause of Truth.

He was married three times viz. :—in 1787, to Mary Taylor, who died about 6th mo. 1788 ;—in 1793, to Sarah Hargrave, who died in 3rd mo. 1811 ;—in 1815, to Ann Burgess, who survives him.

He was acknowledged a minister by Morley Monthly Meeting, in 7th mo. 1801, having appeared acceptably as such in our meetings for worship, for a number of years previous thereto. Of our dear friend as a minister, we can bear record, that his upright life and conversation were consistent therewith ; that the prosperity of the cause of truth and righteousness on the earth was his great concern faithfully occupying with the talent committed to him,

according to the ability received ; his ministry was plain, sound, and edifying, tending to draw from a dependence on the understanding and wisdom of man, to the teachings of the grace of God, which bringeth salvation, and which hath appeared to all men.

He was exceedingly jealous, with a godly jealousy, of any thing among his brethren that appeared to him like a departure from the good old way of our forefathers in religious profession, which they had proved to be the right way of the Lord, and in which they were concerned and strengthened to walk, at the cost of every thing to human nature dear. And he did not omit early and earnestly to admonish where he apprehended danger.

With the view of guarding his fellow-members from declension and innovation, and of informing others, he spent much of what might be termed his leisure time, until nearly the close of life, in extracting, mostly from our ancient and most approved doctrinal writers, such parts as appeared to him clearly to set forth our principles, and had them widely circulated in the form of tracts.

His travels in the ministry were considerable in Ireland, Scotland, and England.

From 1826 to 30, in company with his wife, he paid an extensive religious visit to Friends in parts of North America. This was rendered a peculiarly arduous and painful service, owing to the then unsettled state of our Society in that land. By testimonials received from the Yearly Meetings which he attended, it appears that his religious service was to the comfort and encouragement of Friends there.

These with many other religious engagements and labours of love, among friends and others in his own and neighbouring counties, with the regular attendance of his own meetings, when in health, at home, and his almost constant attendance of the Yearly Meeting, occupied a great portion of his time.

In the beginning of 1839, in his seventy-fourth year, our dear friend had a long and serious illness: he was reduced so low, that several friends of Stockport, and of a neighbouring meeting, came to take, as they thought, a final leave of him.

During this illness, he desired an intimate acquaintance to write as followeth, from his dictation, to be seen after his close: "See how the wise puzzle themselves about the unsearchable mystery, scarcely knowing what conclusion to come to; (instead of being established in Christ the true Rock, which they so much profess in words, and of becoming learned in his school;) a situation referred to by Peter, when he said, The unstable and unlearned wrest the scriptures to their own destruction. How are they to be prepared even for paradise, if they receive not Christ, and are not taught of Him, not yielding to his regenerating and purifying power, so that they might be taught of Him, and enabled through his strengthening them to do the Divine will. In whatever other way we seek to know the way to the kingdom, it will be in vain, for He it is who is declared to be our Saviour and our Lord; whom if we do not know whilst here to save us from our sins, as He has declared, 'Where I go, thither ye cannot come.' What a lamentable state of mind to be in, is that of depending upon this man's wisdom, or the other man's wisdom; saying, Lo, here is Christ, or Lo, He is there; whilst it is recorded in the scriptures, that the Kingdom of Christ is within, and it belongs to Him to rule and reign there, who is called Wonderful, Counsellor, the Mighty God, the Everlasting Father and Prince of Peace, and of whose kingdom and government there shall never be an end."

From this illness, during which he was deeply exercised on account of the state of the Society, to the surprise of most who had seen him, he gradually recovered, and attended the interment of four individuals who had visited

him as before mentioned, all of whom were younger than himself. And in the following year, 1840, he attended the Yearly Meeting for the last time.

In 1841, accompanied by his wife, he paid a visit of love to several of the neighbouring meetings and families of Friends; and thence proceeded into Essex on what proved to be a last visit to his friends there.

After this journey his strength declined more perceptibly: he would frequently be recounting the goodness and mercy of the hand that had led him, and fed him, kept and sustained him, from childhood through a long series of years, and provided for him in many ways, far beyond his expectation or desert.

In the 9th month, 1841, he attended our Quarterly Meeting the last time at Nantwich, and went thence to Liverpool, (accompanied by his wife,) where he attended the Lancashire Quarterly Meeting, and remained a few days afterwards with his friends.

In the 11th month he attended our Monthly Meeting the last time; and in that meeting he manifested an unabated desire for the growth of his friends in the everlasting truth. He obtained leave from it to present a tract, which he had formed of passages selected from an "Epistle of Stephen Crisp to those who have believed the Truth," to each member above twelve years of age—this was like a last legacy to his friends.

He spent the remainder of that day in a friend's family, where a considerable number of the friends who attended the Monthly Meeting had collected; and most of them remarked the peculiar cheerfulness and sweetness of his manner.

On first-day, the 19th of 12th month, 1841, our dear friend attended both the forenoon and afternoon meetings for worship, and the preparative meeting at Stockport. In the night he was feverish and restless: this was increasingly the case at

times in the succeeding stages of his illness. On some of these occasions he was much tried, complaining that he was not able to stay his mind as he desired ; but at intervals he was relieved and sweetly composed. In the course of his illness, when feeling low and depressed in spirit, he said, " I have nothing of my own—no righteousness of my own to depend upon or to trust in ; but there is a blessing for the poor in spirit." And at one time, under a feeling of great restlessness and suffering, he said, " What a favour it would be if I might go to my mansion in heaven !"

After first-day, the 26th, his strength sunk rapidly ; but in allusion to his own state and feeling, he, with great sweetness and heavenly composure, said, " Enter into life, to live with them that live for ever."

On 4th day, the 29th, a particular friend came to see him, and taking a seat near his bed, his wife and another female member of his family being also present, he requested there might be quietness ; and after a short pause he said, " It is very pleasant to have the company of those with whom we have travailed in the cause of Truth. Oh that none may be pushed back from that to which they have attained ! We are but poor creatures at the best, and all we have is of the Lord's mercy."

Fourth-day night was a very suffering one.

On fifth-day morning he appeared somewhat easier, and several times attempted to repeat the passage of Scripture—" Come unto me, all ye that labour and are heavy laden, and I will give you rest ;" repeating, " Come unto me, ye shall find rest." And awhile after, he said, " They that seek the Lord will be accepted."

During the last few hours of his life he maintained a solemn silence ; but (relieved in a good degree from the rigour of fever) lay perfectly tranquil, collected, and sensible, and from the precious evidence to those around him of overshadowing good, and the heavenly serenity of his coun-

tenance, he appeared as one who, having finished his work, was only awaiting the mandate to depart: and about four o'clock in the afternoon of the 30th of the 12th month, 1841, this dedicated servant of the Lord passed away from his labours, as one falling sweetly asleep; and we doubt not has realized his blissful anticipation—that he is gone to his mansion in heaven.

He was about 76 years of age, and had been a minister more than 50 years.

His remains were interred in Friends' burial-ground, in Stockport, on the 6th of 1st month, 1842, attended by many relations and friends; several testimonies were borne to the power, and thanksgiving was rendered to the goodness, of the Everlasting Father, who had sustained our beloved friend through a useful and exemplary life, and enabled him to finish his course with joy.

Given forth by the Monthly Meeting held at Stockport, the 9th day of the 3rd month, 1842.

A TESTIMONY

Of PARDSHAW MONTHLY MEETING, CUMBERLAND, concerning SARAH NICHOLSON, deceased.

IN giving some account of the Christian experience and gospel labours of those who were engaged publicly to advocate the cause of truth and righteousness, and who are now removed, we reverently trust, to join the innumerable multitude, whose robes are washed and made white in the blood of the Lamb, we have no wish to exalt the creature, or to dwell upon any works of theirs, but rather to encourage others to do faithfully whatever the Lord requires of them, trusting in the love and sustaining care of Him who is strength in weakness, riches in poverty, and a present help in every needful time.

Our dear friend, Sarah Nicholson, the eldest daughter of Thomas and Isabella Waite of Dublin, was born in that city in the year 1790. The family a few years afterwards removed to Cumberland. In the 23rd year of her age she first appeared as a minister, and continued at times to speak in our religious meetings for several years. In 1817 she removed to London, and became a member of Peel Monthly Meeting, by which she was recorded a minister in 1821; she returned to Whitehaven in 1830, and continued a member of that meeting during the remainder of her life. About the same year she passed through much conflict in consequence of an illness of a very painful nature; but in boundless mercy and love the arm of Omnipotence was made bare for her support, and the language of thanks-

giving and praise was hers as from the very depths of suffering.

In the autumn of 1832 she was united in marriage to James Nicholson of Cartgate near Whitehaven, a minister, and four years afterwards she became a widow. Although she keenly felt the afflictive bereavement, she believed it her duty to endeavour not to give way to unavailing sorrow, but rather to enter more devotedly into her master's service.

Our dear friend frequently believed it to be required of her to travel in the exercise of her gift as a minister. From the year 1824 to 1838, she visited at different periods, with the unity and concurrence of the Monthly Meetings in which she resided, the Quarterly Meetings of Cumberland, Westmoreland, and Durham; the Monthly Meeting of Carlisle and most of Cumberland, sitting with friends in their families: the meetings of Friends in Ireland; the Quarterly Meetings of London and Middlesex, Sussex and Surrey, Essex, and Kent. Whilst engaged in one of these services, she thus expresses her feelings in a letter to a friend; "In a review of my late labours, I have very much to be thankful for, the Lord's mercies are ever new; and he marvellously made way for me in every respect, to the unspeakable relief of my own mind." On another occasion, in allusion to a service entered upon under a feeling of much exercise and conflict of spirit, she writes:—"I am likely to sink as in the very deeps; but He in whom we believe is near to strengthen for his own work, so that I have thankfully to feel again and again, that his grace is sufficient for us."

In the year 1839, she visited the Quarterly Meeting of Lancashire, and most of the families of Friends within its compass. In this arduous and weighty engagement she was concerned faithfully and diligently to attend to the service required. Whilst thus engaged she was taken ill, having a severe attack of a convulsive nature; but the Lord was near, and gave strength to our beloved friend to finish

this labour of love to the relief and peace of her own mind. Soon after her return home, in a letter alluding to the state of her health, she remarked: "It may be a general breaking up of the mortal tenement: all I desire is, that I may be prepared, even by suffering, through the infinite mercy of God in Christ Jesus, for final acceptance in Him, the beloved." From this time the disease gradually progressed, with very much acute suffering, which not only enfeebled her bodily powers, but at times her mental ones. During her illness, which was nearly of two years' continuance, her friends were much instructed in observing the patience and sweetness with which she bore her sufferings. For many months, except at very short intervals, her sight was entirely gone: this deprivation she bore with Christian resignation.

Amidst the gradual decay of body and mind, her love to her friends and her desire for their eternal welfare continued, and she often addressed those who visited her in the language of encouragement and exhortation. During the early part of her illness she passed through much conflict, and many low seasons; but these were permitted to pass away; and in the stillness of night, she was often heard uttering, in feeble accents, some consolatory passage of scripture, or in short and simple sentences, the language of prayer and praise. For many months previous to her decease she was entirely confined to bed. The last afternoon, having some difficulty in breathing, or other trying feeling, she said to a friend: "Oh, this *is* a baptism!" On being reminded of the words of our dear Redeemer, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" and that her final change might be very near, she declared, in broken accents, the love and mercy of her God and Saviour, who, she added, "has through all been very near: if I be permitted soon to enter the kingdom, what a glorious exchange!" Shortly after, her

suffering and tried spirit was, in infinite love and mercy, released.

She died on the 28th of 12th mo. 1841, and was interred in Friends' burial-ground, Whitehaven, on the 2nd of 1st month, 1842, aged fifty-one years: a minister nineteen years.

Signed in and on behalf of Pardshaw Monthly Meeting, held the 22nd of 3rd month, 1842.

A TESTIMONY

*Of WITHAM MONTHLY MEETING, in ESSEX, concerning
MARY GREENWOOD, of SPRINGFIELD, deceased.*

THIS, our dear aged friend, was the daughter of William and Mary Wright, of Royston, in Hertfordshire, and was born the 27th of 3rd month, 1746. She afterwards removed to Ampthill. But little is known of her early life until her marriage with Robert Greenwood, of Chelmsford, in 1769, when she became a member of this Monthly Meeting.

Notwithstanding that for some years her path was marked by trials and discouragements, yet she was enabled to persevere in the discharge of her Christian duties.

She was appointed to the station of elder, but believing it required of her to appear in testimony in our meetings for worship, she was acknowledged a minister in the 68th year of her age. Although her religious services were chiefly confined within our own Quarterly Meeting, yet she visited with certificate the Meetings of Bedford and Herts.

Her solicitude was great for the best interests of her children, which was evidenced by *example* and *precept*. In a memorandum in reference to them she writes: "Fix not your affections on this transitory world, but choose the Lord for your portion; if you seek him he will be found of you. Stumble not at the cross, but take it up daily, remembering our great Pattern of self-denial, who bore the cross and despised the shame. He would have all come to

the knowledge of him, and be saved with an everlasting salvation; but remember, it is the little and lowly to whom he will give of his good things, but the rich and the full he will send empty away." She was a tender, sympathising friend and neighbour, often visiting those in affliction, and was enabled to extend religious counsel to many. Being an instructive example of simplicity and moderation in her manner of living, she was able to bestow more largely to add to the comforts of others; and as her years increased, her benevolence became more conspicuous, so that her talent was not buried. "She was ready to distribute, willing to communicate." She was favoured to retain her faculties, and her diligence in the attendance of meetings continued to a very advanced period of her long life; and when confined through increased feebleness, her friends can recur to many seasons in which she testified, with much liveliness of spirit, her concern for the prosperity of the truth.

To a friend who called upon her, she said, "Trust in the Lord, and he will be a tender Father unto thee; he giveth power to the faint, and to them that have no might he increaseth strength; he confirmeth the feeble knees. I believe all things will work together for good to those who love and fear the Lord. I often feel much poverty, yet there are times when the love of God covers my soul,—that love which embraces all mankind the world over."

The last illness of our dear friend, which was brought on by a fall while taking exercise in her own house, was of about ten days' continuance, and attended with much suffering. Only a few of her expressions could be clearly understood, but a short time before her departure she was heard to say, "I have a hope that I shall soon be in heaven;" adding, with a melodious voice, "My Redeemer, my Saviour, my Joy!" and appearing to partake of a foretaste of that rest which she had so long earnestly desired, passed

quietly away in sleep, on the 8th of the 11th month, 1841, aged 95 years and 8 months: a minister upwards of 30 years.

Her remains were interred at Chelmsford, on the 14th of the same.

Signed in Witham Monthly Meeting, held at Chelmsford, the 23rd of 2nd month, 1842.

A TESTIMONY

*Of BALBY MONTHLY MEETING, in the County of York,
concerning ELLEN COCKIN, deceased.*

THIS, our beloved friend, was the daughter of Thomas and Ellen Abraham, and was born at Whitehaven, in Cumberland, the 15th of the 1st mo. 1753. We are in possession of little information relative to her early life; but it appears that, when about sixteen years of age, she evinced much serious thoughtfulness. In her twenty-second year she was engaged as a teacher at Ackworth school. During her residence there, her mind continued under deep religious exercise, and she first appeared in the ministry whilst a member of that meeting.

In 1784 she removed to York, where she was also a teacher in the Friends' school. In this important engagement her solicitude was great, to promote the welfare of those intrusted to her care; and we believe many have, in after life, gratefully remembered her affectionate endeavours to direct their youthful hearts to the love and fear of their Creator. She was recorded a minister by York Monthly Meeting the 5th of first mo., 1786.

In 1799 our dear friend became a member of Balby Monthly Meeting, by her marriage with our valued friend, Richard Cockin of Doncaster. In the year 1810, she accompanied a friend on a religious visit to the meetings in the north of England and Scotland, which engagement occupied about six months. Between the years 1818 and 1821 she paid religious visits to the families of friends in her own

Monthly Meeting, and also to those in several adjacent counties, in some parts of Newcastle Monthly Meeting, and in Scotland. In 1822 she obtained a certificate to visit friends in Ireland, in which service her husband, Richard Cockin, had a minute to accompany her. These services were accomplished to the comfort and satisfaction of her friends, and we believe to the peace of her own mind. Her ministry was sound, pertinent, and weighty. Whilst ability was afforded, she was very diligent in the attendance of meetings for worship and discipline; and being a woman of clear judgment, and of "good understanding in the fear of the Lord," and concerned faithfully to occupy with the talents received, her services therein were truly acceptable and edifying. Whilst thus dedicated to the service of our own Society, whose principles she embraced in early life, (not merely as those of her education, but from a deep conviction of their truth,) and which she was ever prompt to support with firmness, she united therewith in a remarkable degree, charity and kindness to all. Self-denial was, in her, not only the result of Christian principle, but also a means to enable her more effectually to relieve the necessities of the poor around her, to whom she was a truly sympathizing friend.

In the year 1826 our beloved friend had a paralytic seizure, which in great measure deprived her of speech. Although, through this dispensation, she was unable fully to express the exercise of her mind, yet it was very evident that her understanding remained unclouded, and that her zeal for the cause of truth and righteousness upon earth, and her love to her friends, continued fresh, lively, and undiminished.

The following memorandums, written after the attack alluded to, and evidently penned with much difficulty, abundantly show where her strength and confidence lay. "In your patience possess ye your souls," is often the

watchword to my mind, and, blessed be the Lord, he hath given me patience to endure what he may be pleased to lay upon me. After a season of deep conflict I can now say, ‘God is the strength of my life, and my portion for ever.’ Many have been the mercies of a gracious God, which call for heartfelt gratitude and praise.” Under another date she says, “I have sensibly felt the good hand to be near, though for some time I had seemed to have no pilot to steer the vessel, but it seemed to be tossed as with a tempest without a helper; but blessed be his name, He can still the tempest, and say to the waves, ‘Peace—be still!’” At another time she writes, “‘O death! where is thy sting?—O grave! where is thy victory? for the sting of death is sin:—but thanks be to God who giveth me the victory through our Lord and Saviour Jesus Christ:’ my deliverance from sin could not have been effected but by the revelation of his power in the inmost of the soul; so that we may say, ‘Blessed be his name who hath delivered us, and will deliver.’ I know that my omissions and commissions have been many, yea, very many—more than the hairs of my head; but I trust, through the mercy of a gracious Redeemer, they are blotted out, to be remembered no more. Oh, the days and nights of sorrow I have had, unknown to any but the great Searcher of hearts and my own soul! I trust I am going, through redeeming love and mercy, to ‘where the wicked cease from troubling, and where the weary are for ever at rest.’ What an animating prospect! O the mercy and goodness of God!” Under another date she writes: “I have had some very trying nights; but blessed be God, He hath given me strength, so that the enemy hath gotten no advantage over me. As I lay awake in the night, I remembered the language of our dear Lord, ‘I ascend unto my Father, and your Father!—to my God, and your God!’ Wondrous mercy! that we should be called the children of God. How

near it seems to bring to the Divine presence, so that we may boldly say, 'The Lord is my helper.'"

To the proof thus furnished, that "He who had been her morning light, had become her evening song," may be added the consoling evidence often afforded in her declining years to those around her, even when distinct utterance failed, that her spirit was prepared, through redeeming love and mercy, to enter her everlasting rest, confirming them in the blessed assurance, that our religion is indeed, 'no cunningly devised fable.'

For some years our dear friend was unable to attend our religious meetings, and for a long time endured great bodily affliction, under which she was a bright example of true Christian patience and resignation; and her interest in the prosperity of the precious cause she was so many years engaged publicly to advocate, continued to the close of her exemplary life. Her departure was so peacefully quiet, that it was scarcely known when she ceased to breathe, by those sitting by her.

She died on the 10th day of the 1st mo. 1841, and was interred in Friends' burial-ground at Doncaster, the 15th of the same, aged eighty-three years, a minister about fifty-eight years.

Signed in and on behalf of Balby Monthly Meeting, held at Doncaster the 25th of 11th mo. 1841.

A TESTIMONY

*Of the MONTHLY MEETING of FRIENDS of NEW YORK,
concerning our Friend, DANIEL WHEELER.*

“AT the Yearly Meeting of Friends held in New York, by adjournments, from the 24th of 5th mo. 1841, to the 28th of the same inclusive.

“A Testimony of the Monthly Meeting of New York, concerning our late valued, and beloved friend Daniel Wheeler of Great Britain, approved by the Quarterly Meeting of Westbury, and by the Meeting for Sufferings, was read:—

“This tribute of affection and of justice to his memory was very satisfactory to this meeting; the Testimony was directed to be recorded, and the clerk was requested to cause a copy of it, together with a copy of this minute, to be forwarded to the Monthly Meeting of Balby, in England, of which our dear friend was a member.”

Our beloved friend, Daniel Wheeler, of England, having finished his labours in the ministry of the Gospel, and ended his days in this city, this meeting feels it to be incumbent upon it to make public some account of his religious services in this land, of the progress of his illness, and of his interesting expressions, when he laid down his head in peace amongst us.

He first arrived in this city on a religious visit to Friends in this country, with certificates of unity from the meetings to which he belonged, on the 1st of the 1st month, 1839.

During the following spring and summer, he attended

the Yearly Meetings of Philadelphia, Virginia, New York, and New England. In the 8th month he visited the British provinces of New Brunswick, and Nōva Scotia, and in the 9th month attended the Yearly Meeting of Ohio. During his religious engagements amongst us, he was careful to seek for the guidance of the Holy Spirit, and to move no faster, nor further than his way was thus opened. Hence his preaching was sound, weighty, and edifying, ministering grace to the hearers, and is fresh in our minds, accompanied by deep and feeling unity with his religious services. In all his movements he was remarkably watchful to wait for that Divine direction, which had so often and so remarkably preserved him in many seasons of peril, during his extensive travels by sea and land.

In consequence of intelligence of the declining health of his son Charles, he sailed for England on the 1st of the 10th month, and found him in France, (where he had gone with the hope of deriving benefit from the climate,) and had the satisfaction of continuing with him until the peaceful close of his life, after which our dear friend again embarked for this country, and arrived in New York on the 28th day of 4th month, 1840.

During the voyage he was taken sick, and was so ill on arrival, that he was removed with difficulty to the house of our friend, John Clapp. On the following day he was increasingly ill, and remarked to the physician that he could not endure another such a day.

On the morning of the 30th, it appeared from his rapid respiration and the coldness of his extremities, as if he was sinking fast, and it was thought proper to inform him of it: he replied, "All has been done that could be done, only write to my dear children how it is: the work has been going on with the day. Love to all my friends, on this side the Atlantic as well as the other. It is a great thing to be clear of pain. I desire nothing but the love of my Heavenly Father, and I witness it."

He revived, however, in the afternoon, so as to write a few lines to his children. On the following day he had returns of oppression. On the 3rd of the 5th month, after being bled, he said, "Without blood there is no cleansing;" upon which one of the physicians remarked, "It is the blood of Jesus that cleanseth us from all our sins." "Yes," Daniel replied, "but not in our natural unregenerate state. If we walk in the light as he is in the light, then I believe it will cleanse us from our sins: yes," he added with much emphasis, "I know it."

In the evening he said he had had a hard struggle, and at one time he did not know but it was the cold sweat of death.

On the morning of the 6th, he called for his clothes, and having given directions for the disposition of some papers which they contained, he said, "Now I have done with the things of this world," and further observed, that he had no wish to live but for the sake of his family, and that the Lord Jesus might live in him; that He had been his guide for many years, and he had declared his name unto thousands: that he had no hope but in Him, and he was the same Lord over all; that it was not the prospect of immediate release, that led him to speak thus, but it was in his heart, and he must say it while he had words; with much more, in a very impressive manner, and with a strong voice.

Towards evening his mind appeared to overflow with adoration of the mercy and goodness of his dear Lord and Master, which had constantly attended him in his pilgrimage, and crowned him with loving kindness and tender mercies.

He briefly recapitulated what had occurred since he left America, alluding to the consolation he had received at the death of his son Charles; so that he had to rejoice in the midst of grief, saying, "The Lord is good to them that love and fear his name: great things hath he done for me:

things so wonderfully marvellous that they would hardly be believed were I to tell of them. If I have experienced any shortness in my journey Zionward, it has been on my side, and not the Lord's, for He has been faithful, and his promises have been and remain to be yea and amen, for ever. Whilst I was on ship-board, and thought by some to be nigh unto death, how did the Lord appear for my help and consolation! and since I have been in this chamber, how has he appeared for my comfort in the night season, and I have been enabled to sing hymns of praise and thanksgiving unto Him! When the ship made her soundings I made my soundings on that Rock which has never failed me, whose foundation is from everlasting to everlasting. I saw that I should be safely landed, though extremely weak in body, and was enabled to say, should the Lord see meet to raise me up, and strengthen me, still to show forth his wonderful works to the children of men, or cut short the work in righteousness, Thy will, O God, and not mine be done. I do not see how the end will be."

9th. He passed a distressing night, and one time said, "I did not know whether I should live to see the light of another day."

11th. He said he felt the Saviour to be near him every hour of the day. From this period there was some apparent improvement, and for a time he was more comfortable; but the disease not being removed, his weakness again increased, and on the 29th he was very feeble. At one time he said, as to himself, he had no doubt: he had the same faith which had been with him through life, and which was founded upon the Gospel of Christ, which enabled him to say with the apostle, "Nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

12th of 6th month in the morning, he said, "Perhaps this

day will end all your cares and troubles." In the evening his breathing became more laboured : after some time he was incapable of being aroused, and a little after twelve o'clock at night, he quietly passed away, in the sixty-ninth year of his age.

Throughout all his extreme weakness and great distress, that faith and trust in the mercies and promises of his dear Redeemer, which had been so remarkably exemplified during his eventful life, remained firm and unshaken ; and that all things would work together for good, seemed to be the prevailing covering of his mind throughout his illness.

He has ceased from his many and extensive labours, and we feel an assurance has entered into that rest which is prepared for the people of God.

His remains were conveyed to Friends' meeting-house, in Orchard-street, where a large and solemn meeting was held, in which testimony was borne to the sufficiency of that Divine Power, by which he was prepared for usefulness in the church, and made instrumental in promoting the cause of vital Christianity in the world.

After which the corpse was followed to the grave by many Friends and others, and interred in Friends' burial-ground, the 15th of the 6th month, 1840.

Signed by direction, and on behalf of the Monthly Meeting aforesaid, held in New York, 7th of 4th month, 1841.

THE END.