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Spiritual Progress of M.R.: A Mother's Legacy to her Daughters

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SPIRITUAL PROGRESS OF M. R.

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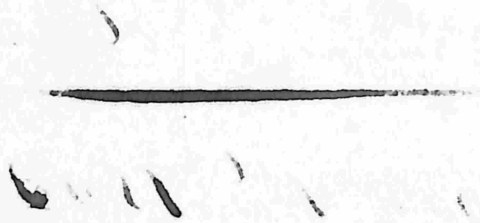

SPIRITUAL PROGRESS

OF M. R.

SPIRITUAL PROGRESS OF

M. R.

A MOTHER'S LEGACY

TO

HER DAUGHTERS.

PHILADELPHIA:

PUBLISHED BY THE TRACT ASSOCIATION OF FRIENDS,
AND TO BE HAD AT THEIR DEPOSITORY,
NO. 84 MULBERRY STREET.

SPIRITUAL PROGRESS.

THE doctrines of the Christian religion are unchanged, and unchangeable. As they were when proclaimed in the beginning by our blessed Saviour, so they continue to be down to the present day. Had all the true-hearted followers of the Lord Jesus attained to one growth in the Truth, they would see "eye to eye," and no discrepancy in religious doctrine could exist amongst them. But there are different degrees of growth. When George Fox was led out of the customs and forms, and religious observances which distinguished the professors in his day, it was by gradual steps. The whole spirituality of the Gospel dispensation was not made known to him at once. As he was faithful to that which was unfolded, more light and knowledge were granted him,—and so it has been to thousands since. In the day of their weakness and childhood in spiritual things, they are accepted in their faithfulness to that which they know. Many of our

early Friends, tired with the cold forms of the established Church in England, found comfort and acceptance in going with the Puritans for a time, although when further light and life were granted them, they could not tarry among that people.

Having recently met with a narrative written by a mother for her children in which is set forth her own growth in spiritual knowledge, I have deemed that the substance of it might profitably be read in this day, when the tendency of many minds seems outward into *old forms*, rather than inward into "newness of the spirit." The preface to the account states, that "M. R.," the writer, "was born in 1761, of respectable parents." Of her early days she says, "When I was only about four or five years old, the thought that I had in me a part which would never die, and that I should have to appear before Him who is of purer eyes than to behold iniquity, did very much affect my mind. At that early age, I knew well that without a preparation for heaven, I could never go there; and I found a nature in me so contrary to holiness and purity, that I was ready to wish I had never been born; for it seemed impossible that I should be so far changed as to be fit for the heavenly inheritance. I frequently retired and sought opportunities of being alone, that I might think upon, and bemoan my condition.

"I was very found of reading the 14th and 17th chapters of John; and though I could not see that I had any share in the kindness and love of Jesus therein expressed, yet I had a secret pleasure in contemplating his love to his true followers. I thought if I had only lived when He was upon earth, I could have excited his pity; but I did not think myself worthy to lift up my eyes to the place where He dwelleth. From a sense of His holiness and my impurity, I was afraid to ask anything; neither did I make any person acquainted with what passed in my mind, but kept all to myself.

"Returning from school one day, when I was scarcely six years old, these words came to my recollection with such sweetness and power, as to cause tears of joy: 'Though thy sins be red like crimson, I will make them white as snow.' But I did not understand that they were spoken to me. I knew that they were in the Bible, but did not expect they would ever be fulfilled in myself.

"The greatest advantage the adversary gained over me, whilst in a state of childhood, was by raising up ill tempers in me, whispering lies and urging me to utter them, though I did not at that time know it was him; I thought it all came from my own heart. In this way would he come like lightning, at times when I had no evil intention, but had

been very seriously reflecting upon my eternal state; so that it seemed when I would do good, evil was present with me; and I thought it always would be so.

"My sister, who was twelve years older than myself, had the greatest part of my ill-temper to bear, as she was the object presented to me for contention; though she was affectionate, kind, patient, and ready to do me all the good she could, at all times, and her gentleness often subdued that overbearing spirit which was stirred in me. I had a very great love for her, and thought the greatest judgment that could be inflicted upon me would be too little [for my treatment of her]. But notwithstanding these convictions, I was caught in the same snare again and again. I never envied her virtues, but admired them; and considered her as much before myself, as virtue is before vice. She was a pattern of industry and gravity, yet always pleasant."

"When I was about eleven years old, the Spirit of the Almighty remarkably moved upon my mind. Divine light arose within, and dispelled the darkness which had rested upon me. Truly cheering the light is, and I felt as if I could take wing and and fly away; believing, had I then gone, I should have been eternally happy."

This visitation of Divine love and mercy to her

soul was first felt by her under the ministry of one of the Methodist preachers at a place of worship. She says, "Through ignorance I attributed this Divine power to the preacher. In so doing, I erred from the way of Truth, and it was the cause of this holy influence on my mind being too much like the early dew that passeth away; for it is only by owning the Light, and duly attending to its manifestations, that it can be continued. The Lord only is everlastingly worthy of praise and renown saith my soul!

"When I was about twelve years of age, my mother departed this life. She was strictly conscientious in what she believed was her duty. The loss I sustained in her removal, however, was in a great measure made up to me in my sister, whilst she lived."

Although the visitations of Divine love to her soul had been in mercy from time to time extended, and she had in some measure received and profited by them, yet she had not obtained the control over her ill-temper. A change, however, in this respect she soon witnessed. Her father married again, about two years after her mother's death; and when the young girl learned this, she was led seriously to reflect upon the duty she owed to her new mother. She thought that she could fulfil them, except when

under the influence of irritation, when her ill-temper might arise into dominion. Whilst thus seriously meditating on this subject, and fearful lest she should fail in performing her duty in this respect, she felt a sense of inward bitterness of spirit. When this struggle of mind and bitterness of feeling had been passed through, she seemed to have attained dominion over her temper. It seemed, to use her own language, "as if a bitter root had been taken out of my nature." This change, effected no doubt by the wonder-working power of Divine Grace, was so great, that every one who had previously been acquainted with her, was struck with surprise.

Her narrative continues thus: "In this my fourteenth year, I lost my sister, who was about two months in a declining state of health. I was the only person to wait on her. During the last month, she was exceedingly weak, and her disorder required unremitting attention. We were left to ourselves; and I do not remember ever having been wanting in lending my assistance through the night; and during that time was scarcely ever sleepy, night or day. I have many times been thankful that I was thus mercifully supported, and enabled to perform those duties to her, though only fourteen years old. I had a pleasure in attending her, and it was accompanied with peace to my own mind. There is no

other way to obtain this peace of mind, than by standing in our own place, and doing what may be required. Had I been wanting in tenderness and affection, how would a sense of guilt have seized upon my mind? How bitter would have been the reflection when the spirit was gone, and there was no more to do for the poor body! May your minds, my dear children, be directed to that holy Power that can, and will supply, whatever is lacking in you; for through Jesus, all may be furnished with every good word and work. The last night of my sister's life I sat up until after one o'clock; her disorder being suddenly checked, and finding she was not disturbed as usual, I went to bed. When I awoke in the morning, my sister was lying dead beside me, with her arms folded, as she had laid herself down."

Her dear sister being thus removed from her, she was exposed to many temptations from which she had in good measure been heretofore preserved. Her step-mother, although she would appear to have been kind to her, was a person of a vain mind, and was fond of show and finery in dress, in herself, and those about her.

The narrative thus proceeds: "Soon after my sister's death, my father put me for a year to learn millinery. Here I was among many foolish young

people; and my mother-in-law being, as already mentioned, a woman of a vain mind, I was exposed on every side to the enemy of souls. I was very uneasy in my situation at the first, but Satan, and people at his instigation, endeavoured to divert me; and now my sister's instructions and advices were no more. She had been a watcher over me for good, both to soul and body, and it was with much regret that I thought of my loss. I became even like them with whom I was thus associated, and my mind was so filled with vanity, that there was no room for Divine stirrings as I had hitherto experienced."

She continued in subjection to the spirit of the world for about three years; nevertheless, her heavenly Father left her not in her alienation from him, but favoured her with a fresh powerful visitation. On one occasion she felt a strong desire to go to the Methodist meeting held in the evening. She knew not why she should at that time experience such anxiety to attend there, as she had lost all relish for such places, and only went because her father insisted on it. On sitting down in the place, she looked round for something to amuse or occupy her, her mind being, she says, "as usual gadding abroad in the earth," so much so that she did not for a time attend to the discourse spoken from the

pulpit. After a while being interested in the appearance of the speaker, she endeavoured to collect her thoughts and listen to him. Aided in this by her heavenly Father, she gave heed to the words uttered, setting forth the happiness of the children of God, and the readiness of the Lord Jesus to receive and to save all who came unto him. As the love and condescension of the Redeemer were set forth, and it was declared that he was more willing to dispense blessings, than any one could be to receive them, she felt within her the stirrings of an answering love, and the thought arose, "Then shall I be of the blessed number." The work of reformation was begun in her; and the Lord assisting her by his Holy Spirit, she felt her heart once more turned *from* the world. Her desire now was that she might serve the Lord, and the language of her heart became, "If I do perish, I will perish at the Lord's footstool."

Her exercises now became great. Satan unwilling to lose a servant, endeavoured to prevent her from yielding herself up to do her duty. He suggested that she was not yet saved, and that if she should attempt to pray, he would terrify her out of her senses. She says, "This however, did not hinder me, for I believed the Lord would help me; and truly my heart prayed. I was like unto Lot, when

he had got out of the wicked city, and was escaping to the mountain; I had no inclination to look back, nor any leisure to trifle. It was my whole concern to be saved, and become a follower of Jesus. O the precious tendering seasons I experienced! I had no fear but of myself, and that was very great."

Among the temptations of her unwearied adversary, he endeavoured to induce her to confer with flesh and blood—to procrastinate,—to enter into reasoning,—and thus defer yielding up in unreserved obedience to the Lord's requiring. He insinuated that it was an improper time she had chosen "to be religious,"—"that it was a serious business, and ought to be entered upon with great deliberation, lest the last state should prove worse than the first." But she was enabled through Divine Grace to feel, that if she should put off entering on the Christian life to some future day, she should "without doubt, run on in a course of sin and disobedience against God, and thereby get further and further estranged from Him." There would be more sins to repent of; and she says, "I plainly saw, that if I should have another opportunity, it would be so much harder work." So fearing that unless she submitted during the present visitation, the great work of her soul's redemption and purification from evil might never be accomplished, she

resisted the suggestions of the enemy, and in faithfulness sought to be obedient to the Lord's will. The temptation left her, and in recurring to this deliverance, she says, "Blessed be the stronger arm of that Divine power, that delivered me as from the hard and oppressive yoke of Pharoah, and led me through the Red Sea, as on dry land; often saying unto me, 'Fear not.'" During this season of conflict, she says, "I had no acquaintance with the professors of religion. I believe it was for the better."

It was in the Twelfth month, 1778, that this visitation of Divine love was in mercy given her, and she experienced at various times the quickening virtue of the Truth, in her religious meetings. In a meeting held in the First month of the following year, she was favoured with a remarkably consoling opening, in an inward feeling that the Lord had arisen. It was not that she had doubted his resurrection, but she had discovered the 'Inward Witness' to this great Gospel truth, and now having experienced it, she felt it was enough. For many months her heart was comforted with the love of God, and great peace was her portion. She was spiritually carried in his bosom by the Great Head of the Church, and fed with His dainties. But a time of suffering and trial was to come upon her, as it will

come on all the Lord's children, to test their allegiance to Him, and to qualify them to fill up their portion of suffering for his body's sake, the church.

She thus continues her narrative: "In the time of my vanity I had decked and made myself very gay; but from the first time that the work of God took place upon my mind my dress was a burden to me. My step-mother, however, having encouraged me in this vanity, I knew well it would give her great offence if I put it off. I thought it was right I should be thus burdened, as I had foolishly been pleased with it." "It appeared to be my duty, to acquaint my mother before I made any alteration respecting my dress. The first opportunity therefore that offered, I told her my intentions respecting the future. She was very angry; but it appeared to me sufficient that I had told her. I made alterations immediately; and, in one day, my vain attire was taken off altogether."

She soon joined in membership with the people called Methodists, and being sustained in love and patience, she felt it but a little thing to be made a gazing-stock for the world, and to bear the trials brought on her by her mother, who "was very bitter against" her. The preacher under whose ministry she had been favoured to receive the visitations of Divine Grace, being about to leave the place of her resi-

dence, she was tried in the fear lest she should not retain her religious stability. But her mind was relieved, through the opening of a passage of scripture, by the swift Witness for Truth. "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you." She says, relative to the opening of this text on her mind, "Very salutary, indeed, was the remembrance of this to me; and intended, I believe, not only for present, but future instruction. My mind was kept in great stillness and recollection, inwardly waiting upon the Lord; and how did the great and good Shepherd and Bishop of my soul lead me forth, and cause me to banquet with the sheep of his own fold! O the sweet unity and love that was manifested to me at such seasons! How did the Holy Comforter, the Spirit of Truth, take of the things of Jesus, and show them unto me, as I was able to bear them!"

Now she became very active in endeavouring to do good. Her heart was overflowing with love to her Divine Master, and to her fellow-creatures; and if she ran into too great creaturely activity, it doubtless originated in an earnest desire for the welfare of others, and the spread of the Redeemer's kingdom upon earth. Her general labour for the week may be briefly stated, that on First-day, beside at-

tending the preaching, she met a *band* of young women in the morning, and two in the after part of the day. Sometimes she was among the sick until time for preaching, and then when that service was over, attended a prayer meeting. On Second-day evening, she had a meeting of young women; on Third-day evening, frequently a prayer meeting; on Fifth-day morning, met her own band; in the evening, a class of young women and girls; on Sixth-day evening, her own class; on Seventh-day, a select band met by the preachers. Beside all these meetings, she went into the country around, holding meetings, and visiting the sick. Such are some of the labours she performed, and she thought that the Divine presence at times was with her, and blessed the work of her hands.

There is no tree of the 'Lord's right-hand planting' but bears fruit. There is no heart filled with the love of God, in which the love of man does not also abound. True faith must bring forth good works in every one in whom it is in dominion. But outward works intended for the good of others, cannot be accepted by Infinite Wisdom as a substitute for quiet waiting upon Him for a renewal of spiritual strength. The first lesson of the young convinced when he is aroused to a true sense of his lost condition, is quiet waiting to know the will of God

manifested within; and this is the last lesson taught the Christian, when on a sick bed he patiently abides in awful hope, the hour of his release from his afflicted earthly tabernacle. The labours which we perform, which are called loving, charitable, religious,—if they are not the fruit of obedience to manifested duty made known to us in the hour of quiet waiting, are very apt to be either from the impulse of nature, or from habit or imitation. Such works may in a certain sense benefit others,—but there is a great danger of our becoming so engrossed in them, as to take them as a substitute for the religion of the cross, the life of which is in quiet waiting for those baptisms which reduce self, and which alone can prepare us for the Lord's service. I remember one who, being awakened to a sense of his lost condition, had joined as M. R. did, the Methodists. He laboured among them abundantly, but he found that his preaching, his teaching, his entire occupancy of so much of his time in labour for others, brought leanness into his own soul. He felt the burden of so much outward religious performances,—he longed for an *interior* walk with God, and that quiet waiting, watching state, in which he might witness growth in the Truth, and sweet inward communion with his Saviour. He left the Methodists, and witnessed content and comfort in

relinquishing all his own workings, and quietly sitting down in the meetings of the Society of Friends, which were often held in silence.

She had been quite satisfied with the doctrines and performances of the Methodists, but the time came in which her faith in them was shaken. Their great leader J. W., came to Leeds, and his discourses in that place were on sanctification. He described the condition of the sanctified, and added, that this state must be arrived at after justification. This was a new view to our friend. She says, "I thought, if this be so, I must be mistaken; and how was my mind taken from the pure Witness, to believe what he had asserted, which was contrary to my own experience, and the doctrine of Paul, where he says: 'But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God!' I became exceedingly perplexed, and very much darkened, compared with what I had before been; and I continued so, until it pleased the Lord to gather my mind, and cause me again to feed and lie down as on the high mountains of Israel." She could then no longer unite with J. W.

At this time she was passing through much exercise of mind on account of others, which with her *outward* labour, impaired her health and strength.

When about twenty years of age, she appeared in a decline, and it seemed likely that she would not live many weeks. She was not troubled or cast down at the prospect. She says, "It was the joy of my heart that I was so near the desired port. The eternal treasures were opened exceedingly in my view, and, in humble thankfulness, I rejoiced in the hope of putting off the flesh. One night, feeling myself much worse, and being thankful that there was no prospect of a recovery, I heard a voice which said, 'Thou hast yet to go amongst the Quakers.' The disorder took a turn, and I recovered amazingly from that time."

"Now it was the pleasure of Him, who is all wise, to wean my soul from the milk, and to draw me from the breasts of those sensible enjoyments. I felt stripped, and became very poor; darkness seemed the pavilion round about me. I appeared almost despicable to myself, strictly scrutinized my heart, and waited before the Almighty, desiring that He would show me whether, in any respect I had grieved his Holy Spirit. My mind, however, felt clear. No murmuring nor repining, the whole bent of my soul being after God. My only concern was, that I might know of a certainty, if it was the Divine appointment and will that I should travel in this path; and, at seasons, my desires in this respect

were fully satisfied. At one time, I remember this scripture was in an extraordinary manner opened in my mind; 'In all their afflictions He was afflicted, and the angel of His presence saved them.' This was a melting season indeed. How was the tender, loving Spirit of Jesus revealed within me! Truly I felt that He was a High Priest, touched with the feeling of my infirmities. My soul seemed to be clothed with resignation, and my only desire was to be kept under the Divine eye. This strengthened me to go down again into the deep, and it seemed as if the billows of the Almighty went over my head. Very often, and for a long time, I had little or no sense of the Divine presence. It appeared as though it would almost have been life to me, if I had had a companion in this dark, tempestuous situation; but I was alone, and, amongst all the professors of religion, there was not one that I was acquainted with, to whom I could open my mouth concerning my state." "I was still led in a very tribulated path; the state I was then in not having been [yet] opened to me, as the same is described by Isaiah the prophet, where he says, 'He shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised

and rejected of men, a man of sorrows and acquainted with grief.' This inward life, as it groweth up in the soul, will be as a root out of a dry ground. Though it is a state of great conflict and suffering, truly blessed are they that are made meet, and found worthy to tread this unfrequented path. This is the path that leads to holiness; the unclean cannot pass over it, and blessed are they whosoever are not offended, nor turn aside from it. For as many were offended in our Lord's appearance upon earth, so are they at his inward manifestations in the soul, which remains a stumbling-stone and rock of offence. But as many as abide under the mortifying and baptizing power of Christ, will measurably experience the whole process of His life and sufferings, His death, and resurrection, to be manifested in the inward and new man. The faithful of all ages have drank of the cup whereof He drank, and have been baptized with the baptism that He was baptized with. Paul beautifully expresseth himself on this wise: 'Always bearing about in the body the dying of the Lord Jesus; that the life also of Jesus might be made manifest in our body; for we which live are always delivered unto death for Jesus's sake, that the life also of Jesus might be made manifest in our mortal flesh.' O! saith my soul, may the portion of the true Israel of God be your portion,

my dear children; for He is rich in mercy unto all who call upon Him. And may you, with all the faithful, have the same access to Him, by the one Spirit of Christ."

The portion of this dedicated disciple of the Lord Jesus was still tribulation, and her outward path was beset with difficulties. One evening, while considering the way in which she travelled, it appeared to her so narrow and crooked, that she could see but a short distance before her. She saw that the road was rough, she felt the sharpness of the thickly strewn briars, and she knew that the dangers which beset were great. Being ready to faint at the prospect before her, and fearful lest faith and patience should fail, she besought her heavenly Caretaker that the discouraging view might be taken from her. Her desire was answered. The blessed Remembrancer brought to her recollection with great power the Lord's gracious declaration concerning Israel, when he was groaning under his hard taskmaster in Egypt. "I have seen, I have seen the affliction of my people which are in Egypt; I have heard their groaning, and am come down to deliver them." As this passage was opened to her mind, she felt assured that the time which she was to continue in her father's house would soon be over,

and that the Lord would open a path for her deliverance therefrom in his own time and way.

When she was about the twenty-fourth year of her age, W. R., a religious friend of hers, made proposals of marriage to her. She says in opening the prospect to her, he said, "That for some time when his mind was most disengaged from the world, and when he had great nearness to the Lord, he had particular oneness of heart with me. He left the subject to my consideration, desiring that I would wait upon the Lord respecting it, and that I would act according to the light given me. After we had parted, almost immediately it appeared to my mind that I ought to acquaint my father with this proposal, and follow his advice respecting it; which I did soon after. He said he knew the young man, and believed he was very serious, and that was more in his esteem than anything else. I desired my father to weigh it deliberately, as we both intended being at his disposal in the matter. He replied, that he thought he had nothing against it in his mind at present. When W. R. waited on me to know the issue, I related to him how I had acquainted my father with the subject, and that he raised no objections."

The way of the young couple seemed now open before them, yet anxious to be rightly directed in

this important concern, they did not hasten it to a conclusion. She says, "After some weeks had passed I began to have doubts respecting the matter; the adversary plying me so closely, suggesting, that it would be a more excellent way for me to remain single. But the Lord, seeing the uprightness of my intention, did not suffer me to be drawn aside by these insinuations. I have often recurred to these subtle, crafty workings of Satan, how mightily he strove to keep me from the clear and true knowledge concerning this subject; and how he marked out a seemingly pure way for me. O the blessedness that attends those who have a single eye, and a will given up to obey the Light! For it is only in the *true Light* that the devices of the enemy, and all the fair and beautiful coverings wherewith he bedecks himself, can be detected. How are such preserved from being entangled in his snares, but by a continual and daily giving up all that we enjoy, even our most near and dear connections, when the Truth requires such a surrender. We can have peace no other way than by our will being freely given up to the Divine requiring. And when the soul is brought to passive obedience, there is very frequently an abundant reward of peace, and rest, and joy. 'When that mind which is in Jesus has the dominion, then all selfishness, and every other

contrariety, are cast out, and the way of the cross becomes easy.' "

Her mind having become settled in judgment that it was right for her to accept the proposal of W. R., they were soon married. She says, "I entered into this relation with hearty desires that I might do my duty in the sight of the Lord. I considered myself more unqualified for a married state than many others, not having been employed in domestic affairs, neither had I the advice nor instruction of a mother; but I found myself inwardly instructed in my occupations, and was enabled to go through the duties of my station in a satisfactory manner. Feeling sensible of my own incompetency, I was led to seek help and instruction from a superior Power; and even in outward things, there is no counsel like the Divine counsel. It reaches to our every concern in life, when the mind is rightly directed to seek it. The Divine blessing has attended our mutual labours far beyond what we either asked or thought; the bountiful hand of the Lord in this respect, has often caused me to desire that my portion might not be in the earth; and my mind at seasons has been humbled under a sense of the Divine blessing attending me in the multiplied cares and exercises that daily fell upon me."

"Soon after my marriage I wholly left the Me-

thodists. The life in me had long been depressed and kept under by their outward teaching; and I suffered not a few false, scurrilous reflections on that account; but the Lord was my support. Two years after our marriage, thou, my daughter Hannah was entrusted to my charge. The Lord soon showed me I was not to look upon thee as my own; thou wast but *lent* to me, and I was to nurse thee *for Him*. O how was it again and again impressed on my mind, to do my full duty to thee, as doing it to the Lord, and that His watchful eye was over thee! Very frequently was it presented to my mind that thou wast the Lord's, causing me to look to Him for wisdom and help, that I might cherish and rear thee agreeably to His will. Truly the Lord did give me understanding and counsel concerning thee." "O that the kind and protecting power of the Almighty may lead thee to Himself! Then wilt thou be preserved from the malice and power of the wicked one, and prove the Lord to be thy never-failing friend."

M. R. now frequented the meetings of the Society of Friends, and approved of their doctrines and testimonies. She says that she felt "great love and unity towards them,"—yet the way did not open in her mind to make application for admittance into membership amongst them. Probably the sight of

many in the place where she resided, who professed the Truth, and lived in error, may have discouraged her. Very awful indeed is the situation of those who, occupying foremost stations in religious Society, are stumbling-blocks in the way of inquirers after the Truth. What will it avail us if we claim to be Quakers, and yet have departed from the spirituality which distinguished the Society in its beginning? The lamp of profession is yet retained by some who have neither oil nor light, and these are they who rightfully inherit the woe pronounced on those who offend the Lord's little ones.

Alarming symptoms of disease once more assailed the frail tabernacle of M. R., and it appeared likely that her lungs were affected. She suffered much, but the Lord was with her to comfort her, so that she bears a grateful acknowledgment of his presence and sustaining grace. During the time of her illness, she felt the assurance given her that the Lord would again raise her up. This was realized after a long period of weakness. A second daughter was then committed to her care.

She did not survive this event many years. Before her close she drew up as a legacy to her daughters, an account of her Christian progress, from which the narrative we have given has been prin-

cipally taken. Part of her concluding remarks we add.

"And now, my dears, this is my last and best legacy, I have to leave to you; it is not my own. I have, by the help of the Divine Guide, given you a plain and exact account of Truth's progress in my soul. The principal part I have written as upon the brink of the grave, and I have had a feeling of much sweetness in preparing it. May the will of the Almighty be answered herein!

"From the levity of your dispositions my spirit has often been heavy; but when I have considered the inexhaustible Fountain of love that gathered my mind when it was gadding abroad in the earth, and had, as it were, no eye to pity me, O then I am encouraged for you, for His mercy and grace are free, and plenteous to all. But there must be an embracing of Divine love. Remember what David said to king Solomon, 'And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, He will be found of thee; but if thou forsake him, He will cast thee off forever.'"

"As you, my dear children, have been blessed with worldly substance, may you be kept loose from

it; you will have it abundantly in your power to help the helpless, and may you be inclined to every good word and work. Set not your minds on apparel, but seek the adorning of a meek and quiet spirit." "Give yourselves to the Lord, he will be your guide as he hath been mine; you shall then walk in the light of His countenance, and you will find His presence to be better than life.

"My dear children, I must bid you farewell; my body is a cumbersome load of clay, and my spirit waits the call of its Beloved. Let me entreat you to be affectionate and attentive to your father and grandfather. How it will comfort and encourage them, and draw down the blessing of the Almighty upon you!

"The principles of Friends are the truth; the desire of my soul is, that you may come to have a perfect knowledge and understanding of them, and that you may abide in them. This is the great travail and exercise of my soul for you.

M. R."

M. R. departed this life Eleventh month 4th, 1796, being thirty-five years of age, and was interred in Friends' burial-ground at Leeds. A few years after her death, her husband and two daughters were received into membership in the Society of Friends on the ground of convincement. Her

eldest daughter deceased in the 25th year of her age, having been favoured when near her end with a consoling evidence of Divine mercy. Her youngest daughter M. is still living, and is a valuable member in our religious Society.