

Preface

More than seventy years have now elapsed since the decease of Samuel Fothergill. It has often, during that period, been wished that some account of his life and gospel labors should be written, and that his letters should be published; that thus the example, the sentiments, and the experience of one, who, in his youth, was so remarkably visited by Divine Grace, and in more mature life was so eminently gifted for religious service, might not be lost, but serve for the benefit and instruction of others. It is this feeling which has led to the present publication, with a desire that such may be its fruits.

Doctor Fothergill contemplated the publication of such a work, and made some progress in collecting materials for it, soon after the decease of his brother; but, whether from his numerous engagements, whether from the diminished energy which is generally the attendant upon advancing years, or from whatever cause it might be, he never carried his intention into execution.

By much the larger portion of the letters contained in the present work, have been long in the possession of my wife's family, her mother, the daughter of Joseph Fothergill, having carefully preserved them, from the time of her uncle Samuel's decease, and transmitted them to her children as a valuable record of their honorable relative. A few original documents, belonging to some other branches of the family, also several letters and papers, long in the possession of my friend Croudson Tunstall, of Nantwich, have been kindly supplied to me.

In the present volume, the address and conclusion of the letters are, except in a few instances, left out, and in many of them the introductory sentence is also omitted, which may give them an appearance of abruptness. In order to make the account of some of the events during the life of John Fothergill more clear, the order of time is a little departed from in the narration of them, and in the arrangement of a few of the earlier letters.

It will evidently appear that the letters were written in the full freedom of affectionate and familiar interaction; but as those who wrote, and those to whom they were addressed, have all long since passed away from this life, most of them without any surviving descendants, I feel a liberty to insert names, and to retain the expression of sentiments and the mention of circumstances, which otherwise it would have been proper to withhold.

—GEORGE CROSFIELD.

Liverpool, Fifth month 20th, 1843.

Chapter I

In contemplating the characters and services of those chosen servants of the Lord, whom, in his Divine Providence, he does, from time to time, raise up in his church, as monuments of his mercy and instruments in his hand, we often feel desires raised, that some record of their labors should be preserved, and that their memories may be handed down to succeeding generations; that thus, though being dead, they may still speak, and that their lives may tell of the goodness, and proclaim the praise of Him by whom they were so eminently qualified—who had called them out of darkness into his marvelous light—who had sustained them through life, and in the end mercifully granted an entrance into his everlasting kingdom; so fulfilling the declaration, that they that turn many to righteousness shall shine as the stars forever and ever.

Among these may be numbered John Fothergill, of Wensleydale, and his son Samuel Fothergill, of Warrington, members of the Society of Friends, and both faithful and eminently qualified ministers of the Gospel of our Lord and Saviour Jesus Christ.

In one of those small sequestered dales which are contiguous to, and in some measure form branches of, the larger valley of Wensleydale, in the north-west of Yorkshire, stands Carr-End, a respectable looking mansion, on the banks of the small and quiet lake of Semer-water. Here John Fothergill was born, in the first month of 1676; and this was for many years his residence, as it had been that of his ancestors.

He was the son of Alexander and Ann Fothergill, of whom he has left this testimony. “My parents [were] not only convinced of the blessed Gospel dispensation of God to mankind in sending the Spirit of Christ to enlighten and reprove for sin, and to lead the believers in it into truth and righteousness as testified unto by the people called Quakers, but [they] also endeavored carefully to feel after, and live up to, this powerful principle of Truth, whereby they were both instructed and enabled to be exemplary in life, and in a religious concern to attend meetings for the worship of God, and in a humble, steady, diligent waiting upon him for the appearance of his enlivening presence and power, to enable them to worship acceptably. This also led them into a godly care to train up their children in the fear of the Lord, and to take them to religious meetings, both on first-days and other days of the week, which they seldom failed to attend; especially my mother, whose care herein, and her spiritual, reverent travail of soul in meetings, (often held in silence,) for the sacrifice of a broken heart to be prepared in her by the Lord, had very early a deep, affecting impression on my consideration.”

From a very early age, great was his care and inward fear lest he should offend the Lord. “This,” he says, “with some heavenly touches of the life of truth, enabled me to live more self-denyingly and gravely than some others of like years, which my mother particularly noted to herself, with some comfortable hope for the future.”

The death of his tender, careful mother, which took place in 1689, when he was about thirteen years old, proved a great loss to him. Soon after this event he became for a time less watchful and less thoughtful for his soul's everlasting welfare, and the heavenly desire and looking towards God, which had previously been his care, became stifled and neglected. He was very young at this time, but these declensions were often a burden to him, and occasion of much secret sorrow: strong desires after repentance ensued, and by renewed convictions and visitations, he was brought to see and consider his weakness and unfaithfulness, and to mourn over them with secret lamentation.

“Yet,” he says, “as I was kept for a time thus low and watchful to this heavenly principle of Truth, which let me see my sin and the danger of it, I was favored with springings of hope for mercy and salvation, and then my cry was frequent and strong, to be purged thoroughly, whatever I had to bear, if the Almighty would but enable me. Thus I wrestled for several years, and dared not believe that I gained any effectual victory; and as the baptism of Christ by his Spirit had begun to operate in me, to bring a death unto sin and the lusts of the flesh, that through faith and diligent attendance to his power I might live to him in newness of life, I had some hope that the fan in his hand would thoroughly purge me, which was the very earnest cry and longing of my soul. But the winnowing, refining work of the spirit of judgment, and of burning, now kindled to take away my dross, was so heavy upon me that I was often tempted to conclude that I was forsaken of mercy, and that judgment and darkness were to be my portion; a resolution in a degree of living faith, was firmly fixed in my heart, to endeavor to lie and to wait as at the Almighty's footstool, and as this desire after divine favor and mercy, and devotedness of heart, to lean towards and wait for his arising, was of his own begetting, so he was graciously pleased to stay my mind in humble resignation, until he brought forth judgment unto victory by degrees, and caused the Sun of righteousness at times to arise upon me with healing in his wings; yet he often saw fit to hide his face from me again, and to strip me, not only of any sense of his favor, but even of hope of obtaining a place among the redeemed. At this time, the Scripture which says, “It is good to hope and quietly wait, to see the salvation of God in the land of the living,” and some other like sentences, were brought to my remembrance, accompanied with glimpses of heavenly goodness, which graciously helped to stay me in some patient hope under the heavenly refining hand the blessed presence of the Saviour of the world, which at times filled and overshadowed my soul in my thus following him, though mourning, is never to be forgotten by me. This was about the seventeenth year of my age.”

When he was about eighteen years old, his father was prosecuted on account of his Christian testimony against the payment of tithes, and carried away from his family to prison at York, about fifty miles distant from his own dwelling. John being the eldest then living, the care of the (three) younger children, and of the business and servants, devolved upon him: this, with his father's imprisonment at such a distance, and in a poor state of health, brought him into much anxiety and concern of mind. One, coming to see him, urged him strongly to give him liberty to agree with his father's prosecutor, and thus procure his discharge from prison, and to have the money reimbursed afterwards; but he says, “when I considered a little, my understanding was fully satisfied that it was the mind and cause of God, that this testimony

against tithes in this dispensation should be borne, and that what suffering soever might attend our faithfulness to him, he could readily make up, and I then believed he would; and so, on the other hand, that he could soon blast and consume any seeming advantages that might be hoped for by giving way to selfish reasoning, or shrinking from the faithful and reverent bearing of that testimony.”

After being imprisoned for conscience’ sake for about six months, his father was released, but did not long survive his liberation; he departed this life on the 6th of seventh month, 1695. “This,” says his son, “increased my exercise in several respects, but as I endeavored to seek the favor and counsel of the Most High God, he was pleased to remember me with merciful help many ways.” Yet many were the baptisms and deep conflicts of soul through which he had to pass; at times much sorrow and distress was his portion; at other seasons, he says, the Lord “was pleased to deal gently with me, mixing mercy with judgment, and filling my soul again and again with reverent hope, as well as humble supplication that he would thoroughly purge me, and spare nothing alive in me that was offensive to him. Thus was my heart often exercised both by night and by day, often, likewise, when about my business; and sometimes the brightness of the salvation of God, and the enlargings of his love, were so abundant in my soul, that I could scarcely (nor did I always) keep from falling down upon the ground to adore and worship his glorious presence. And at some times, I apprehended it might be required of me to open my mouth for the Lord in the congregation, which was exceedingly humbling to me.”

Abiding thus, “with some patient hope under the heavenly refining hand,” John Fothergill became fitted and prepared for service in the Lord’s cause, and in the twenty-first year of his age he came forth as a minister of the Gospel, and continued a diligent and faithful laborer therein to the end of a long life.

He did not enter upon this important work until very close and strict examination had convinced him, that the call to this service was from the only true and right source, and great was his fear lest he should be too forward, or proceed without right authority. On this important subject he has left the following instructive remarks: —

“I am not without fear that such a due waiting for, and distinct certainty of, the immediate call or requirements of the Word of life, have not always been suitably practiced, and for lack hereof, some have appeared as ministers before [being] ripe, and have brought forth fruit of very little service, if not detrimental; because none can give what they themselves have not: whereas, if these had waited with proper diligence for the living Word to open and engage in the entire subjection of self, they might have been great and good instruments, as clouds filled by the Lord with heavenly rain. And as the divine and certain requiring of truth is the only right entrance into the ministry, because the Lord said, ‘Some run, and I sent them not, therefore they shall not profit the people;’ so it is only his fresh and renewed requiring, not only opening the matter to speak, but engaging to speak at this time, whereby the church, or individuals, are edified, as our Father would have his children edified.”

Having thus given up in obedience to the Divine command, he was engaged in the exercise of his gift,

visiting sometimes one neighboring meeting and sometimes another; yet still was he closely tried, and many hidden sorrows were his portion under the weight of the refining season, through which he had to pass, but a degree of living hope was often revived in his mind, “that in time he might, through humble attention and godly care, be set more at liberty in the freedom of a son.”

Great was his care and anxiety diligently to wait for the distinct openings of the light of life, and that all his proceedings might be in obedience to it.

In the twenty-second year of his age he felt a concern of mind to pay a religious visit to Friends in Scotland, which he accomplished to the satisfaction of his friends, and returned with peace. About this time he believed it right to dispose of his business and to let his land, that he might be more at liberty; yet, while careful not to be so involved in temporal concerns “as to hinder him from true inward retiring often to feel the life of truth, for the daily support of his soul;” yet he also thought it right not to be without suitable outward employment, as therein “there appeared,” he says, “both then and since, a danger of being tempted to be easily drawn abroad, before or without that distinct requiring of truth both to go and return, in which only the ministers of Christ move in true safety, and to right edification, and be in danger of missing, or losing, the knowledge of the pure requirings of the everlasting High Priest; and so make way for formality, a barren ministry, and unprofitable labor.” So careful was he to endeavor to avoid errors on either hand, and to be found obedient in all things.

A few months after his journey into Scotland, he visited several parts of Yorkshire, and the county of Durham. Of this visit he thus writes:—“Though this labor was like a fire to the house of Esau, and, therefore, unpleasant to some; yet the inward and living among the people were relieved and made glad in the Lord, whose favor and peace often filled my heart with awful reverence towards him, with strong desires purely to know, and to be helped to do his will faithfully.”

About this time, several in the northern parts, where he had been led in gospel labor, were convinced and gathered into a knowledge of the truth, of whom some became valuable ministers.

His next service from home was an extensive visit to Friends in the western counties, and the city of London, where he remained several weeks. From there he went into Cornwall, and on his return attended the yearly meeting at Bristol; he also visited all the meetings in Wales, and returned home through Cheshire and Lancashire.

In the year 1701, he visited Scotland a second time, passing through Cumberland to Edinburgh, and so to the north of Scotland; visiting the meetings everywhere in those parts, and returned to Glasgow. In many places he was truly comforted with Friends: “They were encouraged and glad in a loving sense of the continued fatherly regard and extendings of the love of God toward them in that nation, among a hard, self-conceited, and, in some places, an envious people.” In Edinburgh and Glasgow a rude spirit prevailed, causing them to disturb Friends in almost all their meetings, sometimes throwing stones,

etc.; some with all the noise they could, “endeavored to drown the voice of any who were concerned to minister publicly. Yet, at times, the power and authority of Truth arose over those wicked endeavors, and the evil spirit was overborne and weighed down, and some of the worst would go away, and others lend some attention to the testimony of truth; and Friends were the more edified, and their faith and hope in God strengthened. At Glasgow, when I was there on a first-day of the week, the people had very much disturbed us in meeting, in their usual manner, and followed Friends along a large open street, some shouting and scorning, others throwing stones and dirt. The people who were gathered in great numbers about their doors, and saw what passed, seemed rather to be pleased with the abusive behavior of the mob towards us, than to offer any discouragement to them: whereupon, a soldier, an Englishman, began to cry aloud three times, as if he had some public proclamation to make; and when he had thus gained attention, he called aloud again: ‘Behold the godly town of Glasgow, how they entertain strangers!’ and repeated it three several times. This reproof made the people so ashamed, that they mostly took to their houses, and got out of sight; and the more grown up people retiring, the rest soon left us, and went off likewise. I heard, when I was at this place some years after, that the people had never offered the like disturbance again to Friends, either in their meetings or in the streets.”

From Glasgow he went into Ireland, and paid a very general visit to Friends there. At Dublin, he says,—“I met with our ancient and honorable friend William Edmundson, whom I had a great desire to see, having a deep and reverent value for him.” He thus concludes the account of this journey:—“With the love of my friends, and a humble and thankful heart before the Lord of all true help, I took leave of Friends at Cork, and went over to Minehead, in Somersetshire, having something remaining towards a few places there-away, and about Bristol; and from hence came pretty directly home again, with reverent awe towards the ever blessed helper.”

In the following year he was engaged on religious service in the eastern and midland counties, also in the city of London.

A concern had for a long time attended his mind to pay a religious visit to Friends in the several provinces of North America; and, with the unity and approbation of his friends, he and his companion, William Armistead, who was under a similar concern, embarked at London, in the second month, 1706, and at the end of ten weeks arrived safely in Maryland.

After travelling diligently through those parts of America where Friends were then settled, they proceeded to the West Indies, and had religious service in Barbados, Antigua, and Jamaica: in the latter island there were at that time four meetings of Friends mostly kept up. Among the Friends of these meetings, and the inhabitants generally, they were engaged for about three months, and then embarked for England, where they were favored to land in safety, in the first month, 1708.

Previously to this visit to America, he had become acquainted with Margaret Hough, the daughter of Thomas and Ellen Hough, of Sutton, in Cheshire; of a family in good esteem, and Friends rightly

concerned for the support and maintenance of the principles of truth. She was herself at times engaged in the ministry, and was greatly beloved and esteemed for her piety and worth. The following letter, addressed to her during his absence, presents a beautiful expression of affection proceeding from the surest source, and based upon the safest foundation—a true love and unity in the fear of God.

JOHN FOTHERGILL TO MARGARET HOUGH.

3rd of Twelfth month, 1706.

My near friend,

Having you often fresh in my remembrance, in a near and tender manner, for the truth's sake, which brought our spirits into a degree of nearness many years since, which never yet, I believe, has altogether worn away, I have in my mind to give you a few lines with the salutation of inward love, which sometimes has comfortably spread over my heart when thinking of you since I left my native shore; with increased well-wishing for you, and the aboundings of immortal virtue in your tender, often bowed heart, which I often think has more secret distress and besetment to grapple with than many are aware of, yet this I am satisfied of, that love and care from above are extended towards you. Lean steadfastly upon that arm which has been with you, and has fed you, and led you afresh to springs of water, sometimes when they have been almost hid. Dear Margaret, I think I feel it has been something after this manner with you, yet the Lord's tender regard has been, and is towards you: my spirit is sweetened in its reachings forth to you at this time, as at many others these many years, at times and seasons when we have been far absent in body. I desire a place in your remembrance when it is well with you, I am in an exercising country, yet have no cause to repine, because that engaging life which brought me here, fails not, but often makes the weak strong; and I have yet some hopes to see my native land and near friends again, though I fear not so soon as I hoped for, but must leave it to the great and worthy Disposer. And, dear friend, my heart says to you, lean carefully upon the truth, the virtue of it, and it will keep your mind and spirit in dominion over the clogging, loading things of this world, and be as a stay to you in times of trial which you meet with in various respects. I have written larger than I did intend, because my heart is open towards you in true love, which in a solid manner runs forth to you in sympathy with you in various straits, and in the continuance of it does tenderly embrace you, and remain your near friend and fellow traveller in many besetments.

—JOHN FOTHERGILL.

On the 5th of the third month, 1709, John Fothergill and Margaret Hough were united in marriage. They settled at his own house at Carr-End.

In the same year, accompanied by Gilbert Thompson,¹ the uncle of his wife, he was engaged in an

¹ Gilbert Thompson resided at Penketh, near Warrington, where he conducted a boarding school, which, under his care,

extensive religious visit to the western and southern parts of England, returning by way of London. With this exception, he remained at and about home for several years, diligently engaged in the care of his concerns, and of his increasing family; frequently visiting the meetings in the immediate neighborhood of his residence, as well as some more distant.

In the year 1719, a very close and affecting dispensation was permitted to befall him. After a happy union of ten years, during which he had indeed found in his wife a true help-mate, a tender sympathizing partaker in his exercises and labors, and a careful, watchful mother of his children, she was taken from him by death, soon after the birth of their eighth child.

Of the particulars of this affecting event, and of her character and worth, an account was drawn up by her husband, of which the following is an abridgment.

Margaret Fothergill was of exemplary piety and prudence, even from her tender years; and while very young, she not only delighted to attend Friends' meetings, but came under a concern of heart that she might become acquainted with the Lord for herself, and witness his quickening power and virtue in her own soul; which concern he was graciously pleased to regard, and visited her heart with his power and love; and as she grew up, through the pure influence thereof, she came to be remarkably clothed with a meek and quiet spirit, and was of a grave, modest, and exemplary behavior, and was at times concerned to exhort Friends to a close walking with, and true dependance upon God, and to beware of an unconcerned mind.

After her marriage she continued in the same watchful state, a true lover of meetings, and a humble waiter for the arising of the life and truth in them, wherein alone is ability for the performance of acceptable worship. Being often very weakly, and having several young children, she was often unfit to attend meetings, but would frequently express her care that the affairs of truth might be conducted to the glory of God, and was not without hopes of living to have more ability, and to be more at liberty for these services, and to discharge herself more fully for righteousness' sake. But a few days after the birth of her eighth child, she expressed her apprehension that she should not recover, speaking with much resignation and cheerfulness, saying, "I wonder that I cannot be troubled at being likely to leave my little ones and my dear husband." These expressions much affected her husband, and she added, speaking to him — "They will be cared for, you will be helped, and there is a place prepared for me. They will not be left under the care of a father, who, like too many in these days, will neglect their truest interest, but with one, who, knowing from where good comes, will seek, I trust, with proper care, to the Gracious

and afterwards that of his son Gilbert, maintained, for a long period, a high, and justly deserved reputation. He was a man of great use and service in the church, and in his station as a schoolmaster, was eminently qualified for the instruction of youth, being endued with wisdom and skill to govern them by mild and gentle means. He was prosecuted for keeping a school, and suffered on this account an imprisonment in Lancaster castle. His labors in the work of the ministry were useful and edifying, being pure and unmixed with the enticing words of man's wisdom. He travelled in this work through most parts of Great Britain and Ireland. He died on the 22nd of Fourth month, 1719, aged sixty-one years.

all-sufficient Helper, both for himself and for his children.”

She gave many exhortations to those who came to see her, to prize their time, and to make a right use of the visitation of God to them; often reviving what had been a prevalent concern in her mind, that none should content themselves with a bare going to meetings, or sit down in them, in a careless, unconcerned frame of mind, but sit as at the Lord’s footstool, and wait to hear his gracious words; and said, she well remembered she had to advise Friends against an unconcerned mind, and indifferency, the last time she had any thing to say in meetings before she left her own country. And, with great weight, further said, “It is great or absolute mockery, to go and sit down before the Lord in meetings in a careless manner.”

After this, though her weakness much prevailed, yet her strength was renewed in the power of truth, wherein she prayed in a very humble, fervent manner for the church in general, and for her children, saying,—“Let me be bowed down before the Lord, that the fruit of my body may be enriched with the same favor, love, and goodness;” and so continued praising and glorifying God, in the aboundings of his love and mercy, much to the tendering of the hearts of those about her. Though she had a hard struggle with death, yet its sting was taken away: she patiently continued in humble acknowledgments to the Lord for his goodness and mercy, and in praises to him, who was, she said, worthy—worthy of praises forevermore, as long as her words were intelligible; and so departed in peace, on the 16th day of the second month, 1719, in the forty-second year of her age.

Thus was her husband deprived of a faithful and affectionate companion, and her seven surviving children, of whom the eldest was not ten years old, of a tender and religious parent; but her strong desires and the secret exercises of her soul for their preservation and spiritual good, her tears and her prayers for these, her “little ones,” were not forgotten before God;—they were seen and remembered by their Father in heaven; — His care and protection were extended to them, and in after years, his love and power mercifully visited their hearts; in an especial manner was this gracious visitation extended to her son Samuel, who became an eminent and favored servant of his Lord.

Chapter II

The loss of his beloved wife, was to John Fothergill a great bereavement and very close trial, but he submitted with holy resignation to the Divine will, saying, in answer to a sympathizing friend, “The Lord gives, and he takes away: his will be done; he is worthy. But what if I also must be called from my little ones?” Thus alluding to a belief which he then felt, that it would be required of him, before long, again to visit North America and the West Indies. The prospect of this religious service was a great trial to him, as it is recorded that few, or perhaps none, ever exceeded him in tender, paternal care and affection for

his children. Yet, when he became fully assured that the Lord required this sacrifice, he gave up freely, saying to his children, that though he had all the anxious concern of a father for them, yet he must obey the holy call of the Lord, who he believed would care for them in his absence.¹

In entering upon such an engagement, and under his circumstances, the important duty of committing his children, during his absence, to the care of relations and suitable persons, obtained his close attention.

He left home in the spring of 1721, with the full unity and approbation of his friends, and having the company of Lawrence King; they embarked at London, and arrived safely in York river, Virginia, in the fifth month of that year.

After an extensive visit in America, they proceeded to Barbados, and while there, John Fothergill wrote an Epistle to Friends of Dover meeting. New England; and another to the professors of truth in Antigua, Anguilla, Jamaica, or thereaway.

From Barbados they sailed for England, where they were favored to arrive safely, in the fourth month, 1724, having been absent three years. Upon landing, they proceeded to London; and to the yearly meeting, then just commenced, an account was given by John Fothergill of their travels, and of the state of Friends in America, of which the following is an abridgment.

“We first acknowledge, in humble reverence to the Lord Almighty, that he mercifully favored us with his love and countenance very often upon the sea, and guarded us thereon from wicked men, into whose hands some fell who were very near us.”

“After a moderate passage we arrived safely in Virginia, and entered upon our service, and, going towards North Carolina, had many large and open meetings, both among Friends and others. In both these provinces we found great willingness in the people to hear the truth declared, many of whom appeared tenderly affected. There seemed to be a comfortable opening among the youth, and some growth in the elder as to religious care: Divine mercy still reaches freely towards them, and in some places there is an increase in righteousness, and truth is in good esteem; but in others, the love and friendship of the world occasions a decay.”

“In Maryland we found great loss, by the decease of many of the elders, and of the more zealous and concerned Friends; yet there are in several parts some who are hopeful and religiously disposed; yet a love of ease and vain liberties has prevailed, and hindered the work and honor of truth. There is some openness among several of the neighboring people, and a gracious extension of Divine love to them, as well as of a helpful hand in heavenly wisdom towards Friends.”

¹ See an affecting account of this and similar acts of tenderness and care, related by Samuel Fothergill, during his visit to Ireland, in 1762.

“In Pennsylvania we found an openness in many places, among people of several professions; some were convinced of, and received, the truth in the love of it. There is a large body of religiously minded people among Friends, who are growing up in a true care for the honor of truth; yet these are mixed with many earthly-minded, and some loose, libertine people, who occasion much exercise to the right-minded: yet the Lord’s goodness and care is near and over that country, and his truth prospers in it.”

“In the Jerseys, Long Island, and New York States, there are a considerable number of Friends, and in some places a hopeful openness among other people. Though vain liberties in some, and too much carelessness and indulgence in others, have stained or obstructed the progress and dominion of the work and beauty of truth; yet the visitation of heavenly love is freely extended, in order to repair and build up in righteousness. There are some honestly concerned Friends thereaway, among whom we had a satisfactory labor in the fresh visitation of Divine power and love.”

“In Rhode Island, New England, etc., we had many meetings and close labor, but on the whole much to our satisfaction. There is a considerable body of Friends, and we believe they are increasing in the knowledge of the power of truth, and in stability in righteousness and faithfulness to it, in those parts. We had many meetings among the neighboring professing people, especially in the eastern parts, and several, we hope, were effectually reached by the power of truth, and received and joined in with it in humility and gladness of heart.”

“We labored diligently, through the ability received, in most parts of this country, and took leave of Friends in solid hope, on account of the Lord’s work, and much love and heavenly peace in ourselves, with holy thankfulness to the Lord, the great helper of all his faithful servants.”

“Returning from there to Pennsylvania, etc., we had some comfortable service thereaway, and Friends were encouraged and strengthened in the Lord. We sailed from there to South Carolina, and had meetings with the few Friends there, and among others. The Lord our God was with us to our comfort and help, though the generality of the people seemed but cold and indifferent about true religion. There are but few Friends in these parts, and but very few who seem to love the truth in uprightness; yet some there are who do thus love it and remain in the simplicity: these were very glad of our visit, and we were comforted together in the Lord.”

“We sailed next to Barbados, where Friends received us with gladness, it being long since any Friends from England had visited them. We had many meetings, both among Friends and others in the island, which were to the comfort of the living among them; many other people seemed glad of the visit, and behaved soberly and respectfully; but a loose, lofty, and irreligious spirit has too generally prevailed, and, to a sorrowful degree, has obstructed the spreading of truth, and has brought on a decay and diminution of numbers among Friends; yet there are a few, in different parts of the island, who retain their integrity to God, and love and are concerned for his honor.”

“The Lord was pleased to own us with his help and wisdom to divide the word aright, in warning the unfaithful, and in encouraging and comforting the lovers of truth; and we were made sensible that the day of love and mercy from God was yet freely extended to many in that unworthy place.”

“And now, feeling clear and easy, we took our leave of Friends in love and peace, and were favored with a good passage to England.”

“To the Lord, the support, the defense, and the rich rewarder of his people and servants, in awfulness of soul be ascribed all glory and preeminence, with fear and praise forever.”

Soon after the return of John Fothergill from America, and in the same year, 1724, he was engaged in a religious visit in Ireland, including several parts of the nation where no Friends resided. In a letter to a friend he says—“I have travelled very closely during a month, with great toil; but satisfied as much as I could wish, that I was in the Lord’s counsel and work. I and three other Friends were seven days and nights, and had meetings among other people, without coming to a Friend’s house; we travelled hard, having in that time rode near three hundred miles in almost constant rain, which hurt my health. However, the glorious name of the Lord was with us and was magnified.”

During his absence in Ireland, his son William departed this life, at the age of twelve years. A peculiar sweetness of temper, often tendered and encouraged by a sense of Divine regard and heavenly support, enabled him to bear his painful illness with exemplary patience and resignation. Many affecting expressions he uttered during his illness, and various and frequent were the instances of his care and fear, while in health, not to offend the Almighty, the sweet influence of whose awful presence seemed often to be near him.

The death of this promising youth, in whom indications of so much seriousness and solid piety had thus early appeared, was a great affliction to his father, who was, however, enabled to say, that—“being satisfied he was from him, in the counsel and service of the Lord, he must submit all to the Divine disposal.”

At the conclusion of a visit, which about the end of this year he paid to some of the southern and western counties of England, he says—“I returned home with peace and true satisfaction, through the Lord’s favor, whose holy and great name had and has the praise, who is worthy to be feared, served, and magnified forever.”

FROM JOSEPH PIKE TO JOHN FOTHERGILL.

Cork, Eighth month 30th, 1725.

In that love which reaches over sea and land, do I at this time salute you, even in that love which neither time

nor distance can ever separate or wear out, so long as we continue to be, and keep in the cementing power and life of this heavenly love. Here it is that we can truly sympathize together, with all the Lord's children, in joy or affliction, especially in those things that relate to the prosperity of Zion, or the contrary; in rejoicing when it flourishes, and mourning when we see any thing that mars or stains the beauty of it; as I can truly say I do with you, and all those that are heartily and zealously concerned in soul—that spiritual Jerusalem may become the praise of the whole earth, and that her beauty may shine to the nations.

But that which has greatly obstructed this, at this day, has very much proceeded from the lukewarmness, easiness, or coldness of too many of her watchmen, that should at first have stood in the gap, and endeavored to make up the breaches that the enemy was making in the walls of Zion. And in a particular manner by their not standing their ground, and joining hand in hand together to keep out that floating, high and proud spirit of undue liberty on the one hand, and a spirit of worldly mindedness and covetousness on the other. Here I chiefly mean some of our elders, and, indeed, ministers too, who, some of them, in time past were zealously concerned to stand as watchmen upon the walls of Zion, and not only to give warning, but have themselves, for a time, helped also to keep out the enemy. But alas, for lack of due watchfulness, and giving ground by little and little, another spirit has entered them, whereby they have grown indifferent, cold, and lukewarm, and have in great measure quitted their post, and their companions, and have left the burden the greater upon their brethren that could not do the same for truth's sake. And then the load became too heavy for them, and they could not stop the torrent which the others had let in, while yet these easy ones stood unconcerned at the sight, and have let things go as they will for them. Surely such as these will have a dreadful account to make in the end, and far more dreadful than such as never knew the truth or the power of it.

The consideration of these things, more or less apparent in most places, has often wounded my drooping spirit, even to the affecting my poor weak body. And this great declension is very much owing also to the lack of stretching the line of justice and judgment in due time upon offenders, in the way of church discipline, which was left us by our first worthy elders; and the same spirit that led them to it in the beginning, would lead us to it now, if we all were truly led by it. But oh! these easy and careless watchmen will tell us they must not overdrive the flock, but must persuade and gain the lukewarm by love and softness. And by their smoothing and daubing with untempered mortar so long, and keeping off and fending the stroke of discipline from taking hold of these unruly ones, either in their families or others, as truth would lead to, that in the end they have grown so strong and numerous, that they are past persuading, bending, or ruling, and then, in a stout and sturdy spirit, they will tell us they will be convinced of this, that, or the other thing, which the testimony of truth has gone out against, before they will leave it off, or do otherwise. And this has been the effect of this lukewarm, indulgent, and smoothing spirit; whereas, if in the beginning the discipline of truth had been strictly kept to, I verily believe it had been quite otherwise than it is at this day in most of the churches of Christ.

And, indeed, in the seeing and hearing the examples of these lukewarm elders, even for many years past, when I was able to travel, I have made the application to myself, with earnest desires in my soul that it might never be my own case, but that the Lord in his mercy would keep and preserve me to the end, from that spirit which

had prevailed upon many that I far esteemed above myself, and who had run well for a season, and for a long season too, and also were very zealous for the testimony of truth in all its branches, and yet, for lack of due watchfulness, had not continued zealous to the end. For we right well know that it is holding out to the end that crowns all, and gives us an everlasting inheritance in the kingdom of God. And it will be our own fault if we attain not to it, for the Lord has done his part; he has given us a measure and gift of his Holy Spirit, that will lead us to it, by which we may be preserved to the end.

But if, for lack of inward watchfulness, we neglect or go from it, then the adversary gets ground, we are led astray by this enemy of souls, and at last miss the crown. And, therefore, it was that our blessed Lord, knowing the aptness of our natures to frailty, says to his own beloved disciples, watch and pray always, lest you enter into temptation. This was our first parent Adam's case, though created in innocency; for lack of watchfulness, notwithstanding the Lord had given him sufficient power to keep his command, yet by not obeying it, he therefore fell; and likewise, it was for lack of due watchfulness that many very great and good men of his posterity did miss their way, and displeased the Lord, as great Moses, Aaron, David, Solomon, and others, and all for lack of watchfulness, and keeping close to the Lord their guide. And if we descend even to our own times, how many great, bright, and largely-gifted men have greatly missed their way, and others totally fallen, and all for lack of keeping close to this inward guide of the Lord's holy light and Spirit. And since we have so many and great examples, we may draw from them this warning to ourselves, to take diligent heed to our own standing, and keep upon our watch at all times, lest at any time the enemy prevail upon our weak sides. But, dear friend, I don't write any of these things for your information, who knows them, as well or better than myself, nor yet that I have any ground or cause of fear of you, but in the flowings of the love of God in my soul, as they came into my mind, in order that it may contribute to our mutual love to one another, and stir up our pure minds by way of remembrance.

I received your very kind and acceptable letter from your own habitation; giving an account, with other things, you left this nation pretty cheerful and easy, which was a comfort to me after so long a time and labor spent therein, which I have often thought of with endeared love, in that you left your outward concerns to freely spend your time in the Lord's service, which I know was great in this nation, and the more so in your continuance therein so long. And though nothing that the best of men can do is meritorious, yet surely the Lord will reward you, and all those that labor and spend their time in his vineyard. And to this I may add, in freedom, that if it stood consistent with the Lord's divine Providence, I should rejoice to hear your lot was likely to be cast in this nation for the service of truth, for we really need help here, though, as to my own part, considering my age and great infirmity of body, I cannot expect to live to see the benefit of it.

I find our dear friend H. Jackson is married, and I hope to a suitable companion, and with it that the good hand of Providence has gone along with him therein; for I truly love him, and desire his welfare every way. Give him and his wife my dear love, and to all those who inquire for me, both known and unknown to me, who truly love the Lord Jesus, with whom I have fellowship in the holy seed of life, all the world over, more especially those that are zealous for his name.

I remain your truly loving and affectionate friend and brother,

—JOSEPH PIKE.

In the year 1726, having accomplished the several services then required of him, and finding himself at liberty to attend more to his temporal concerns, he began again to keep house; he collected his children around him, and industriously applied himself to the care of his family and business; yet careful diligently to attend meetings for worship and discipline, both those at home and some more distant, as he felt himself engaged, and frequently the yearly meeting in London. Services quite compatible with a due attention to outward engagements, in business where a right exercise of mind is maintained; thus fulfilling the injunction to be “fervent in spirit, diligent in business, serving the Lord.”

In 1727 he was married to Elizabeth Buck, of Netherdale, a Friend of a grave, becoming deportment, and of suitable age. They lived together in harmony and affection during the remainder of his life, she surviving him about a year.

Feeling an engagement to pay a religious visit to Wales and some other parts towards the south, he left home in the second month, 1732, and proceeded through Cheshire to Bala, where at this time was held the yearly meeting for Wales; “and great was the concourse of people, who, in general, behaved civilly, and were very attentive to the testimony of truth, which was livingly declared by many Friends in the several services of that meeting.”

After travelling through Wales, he proceeded to Bristol, where their yearly meeting was begun, and he says, “it pleased the Lord of all our mercies, eminently to own and help his people, greatly to our comfort and the exaltation of his own testimony, which seemed to make impression on many hearts, and the glorious name of the Lord our God was magnified.”

From Bristol he went through Gloucestershire, Wiltshire, and to London, and after attending the yearly meeting, returned home. Near the close of this year, Thomas Fothergill, his second son, died, in the twenty-second year of his age; of whom his father has been frequently heard to say, that he never once displeased him. And thus, as he had feared God and honored his parents from his youth upwards, so he felt the approach of death without terror, and departed in innocency and peace. It is recorded of him, that so manifest was the religious awe and godly fear that was upon him, both in meetings and in his general conduct, as often to impress others with a sense of it, and to excite some, who were less regardful of their duty, to more diligence.

In the following year he was again engaged in an extensive religious visit to several of the southern and western counties of England, having the company of Benjamin Bartlett.² From Bristol they went into Devonshire and Cornwall, and returned through several of the midland counties. From Port Isaac he wrote the following letter:

FROM JOHN FOTHERGILL TO _____.

“My health is sustained mercifully, and holy help afforded to live and labor in the service for which I am drawn hereaway, in a manner which occasions reverent bowing of soul before the Lord, and revives my faith in his name, who has, as it is his due, the praise of all: and though it is a time of great lowness hereaway, respecting that dominion which Christ should have in the hearts of his people; yet the Father’s love in mercy often strongly runs, and in part prevails, to the comfort and joy of the truly inward; and the searching, piercing labor, at times, makes some impression, giving to hope that it will not be quite in vain. However, the arm of the Lord is working, and helps the truly honest, whereof we have a share of rejoicing in him, and holy thankfulness for his humbling help from day to day; and my heart is deeply reverent at this time, in mentioning Divine mercy herein. We have been through one side of Somersetshire, most of Devon, and at the Land’s End, in this county; we expect it will be near three weeks before we get through Somersetshire, from which we propose to go homewards pretty readily.”

—JOHN FOTHERGILL.

For a considerable time after his return from this visit, he remained at and near home; and during this period, as well as at many other times, he was often engaged in writing letters to his children and others, as well as to some meetings of Friends, earnestly exhorting them to mind the day of their visitation, and humbly and steadily to seek the Lord and his truth. The following are some of the letters written about this time.

JOHN FOTHERGILL TO HIS SON JOHN.

“And some tastes [thus] afforded you in the Father’s good will, he will not neglect, though he suffers a plunging into sorrow and doubt of getting rightly along to attend, in order to keep best care and pursuit necessarily vigorous, and secondary things in their places; which is the safety, beauty, and true riches of men. For heavenly care leads to a quiet and balanced sort of living and walking here on earth; a favor and privilege of unspeakable advantage, and which multitudes deprive themselves of by bending their chief, and many almost their whole application to seek terrestrials, and so lack the stay of all stays in needful times. Thus, near love and care in my heart ceases not to prompt me to desire and long for your right improvement, which I am still given renewedly to hope will be granted.”

“My true salutation attends you, under a continued desire that you may often reverently and duly keep in mind from whom all lasting good comes, and whose addition to our endeavors gives the valuable improvement; and that laboring to walk and act in steady regard to and hope in God, will bring the most holy quiet and serenity of

2 Benjamin Bartlett lived at Bradford, Yorkshire, and died there, Twelfth month 21st, 1759, aged eighty-two.

mind at home, and gain the most truly honorable regard abroad; and, at the same time, help to walk safely on the sea of glass, to which this world may be well compared: wherefore, look carefully to truth, and the beauty of its simplicity, and you will have to behold the reeling, chaffy spirit, and ways of this world, rather with an eye of scorn than love, and be thankful that you are in measure already gathered and set above it. And it will be good to consider also, that though diligence is a great and necessary thing, and in seeking the Divine favor the most profitable, because therein is all treasure, both for time and eternity, and there is certainly a blessing from God on the truly diligent; yet it may likewise be necessary to remember, that “the race is not always to the swift,” but patience, with the exercise of faith in the hidden arm of power, brings to see great things many ways. And thus, dear child, may the hand of the God of the living be with you, and guide you in his counsel, and to his praise: and this is my earnest longing for you.”

—JOHN FOTHERGILL.

JOHN FOTHERGILL TO HIS SON JOHN.

“Therefore, dear son, as a wise man has exhorted, with all your getting, get understanding. I accordingly entreat you to seek principally after improvement in acquaintance with the sanctifying hand, and to learn the way and the end of its turning; and also that stillness is required, when we see that no hand but the Lord’s can open the way, and bring the longed-for help. And yet that help and salvation is to be looked for reverently and with hope; and in so applying on our part, the Lord our gracious God does, and will, delight to regard, and work so that his arising may fill the soul, and engage it in present gladness, and strengthened faith in his arm, and renewed trust, yet to travel on. And thus his gracious workings bring forth praise and holy admiration to his great and mighty name, wherein alone is that salvation, and those riches, that are good for all.”

“May the feeling knowledge hereof, and a humble hope and trust to be guided and balanced by the invisible Holy One, guard and stay you through the unsettling struggles that may attend you. For, between the converse and pursuits of the unmortified world, however polished by human endeavors, and the earthly nature in ourselves; with the gilded appearance of penetration, comprehensiveness of reasoning and finesse, of many among the more learned part of mankind, and the little, low, yet pure and powerful seed, which at times makes itself known indisputably, yet hides itself again; creatures are liable to dangerous tossings, and good beginnings, ideas, and desires, of God’s own begetting, have unhappily miscarried; and, instead of coming nearer the experience of salvation being as walls and bulwarks about them in a quiet habitation, too many, for lack of carefully looking towards the true port, have been gradually, by one wave after another, carried off to sea again, and shipwrecked in the loose, unbottomed conceptions and interests of this world. Wherefore, cleave close, I pray you, to the immoveable rock, the spiritual appearance of the Father and the Son, in whom is all might, and all sufficiency; and I fully believe he will be your God, your Saviour, your Shepherd, to lead and feed you, your Shield, and exceeding great reward. Amen.”

—JOHN FOTHERGILL.

JOHN FOTHERGILL TO HIS SON JOHN.

“As my mind has been concerned in much affectionate care on your account, and sometimes a lively hope has affected my soul with comfort, that you might become a man for God, and so to walk in his fear that he might be pleased to manifest his gracious care over you, so I am under humble and anxious desires, that you may watch against the pollution of the lying vanities of this corrupting age, and the spirit of the world; being well and thoroughly assured the Divine Being requires it at our hands, and is only well pleased with those who walk uprightly before him, and are truly afraid of, and, therefore, steadily strive against leaning to any thoughts or practices which are contrary to the Divine mind, either in greater or lesser matters; and they have the easiest work of it who are the most duly resolute in early time, and firmly stand and walk according to understanding; whereas, bending a little here, and a little there, for which excuses will be ready at hand, but of the evil one’s preparing, and yielding and leaning aside always weakens and enslaves, and renders that dwarfish which the Lord of all power would make strong, healthy, and sound, and able to walk in his way with alacrity.”

—JOHN FOTHERGILL.

Chapter III

During this interval of comparative cessation from the more extended services in which, as a minister of the gospel, John Fothergill had so often been engaged, an exercise of mind which he had felt for some years, once more to visit the churches in America, was matured, and at the close of the year 1735, being clear that the proper time was come for the performance of this important and arduous engagement, he made preparation for it, being then in the sixtieth year of his age, and left his wife and family in the second month, 1736, proceeding towards London, “having,” he says, “many good meetings, in the sense of the love and power of truth among Friends, in many places.”

“After some weeks’ stay with Friends in London, in the labor of the gospel, under the merciful assistance of the power and love of God, my spirit being clear and at liberty, and a ship being ready, I went on board a vessel bound for Philadelphia. We sailed the next day, and arrived there safe and well on the 6th of the sixth month, having an easy, good passage, and more especially so, because of the favor of the lively sense of the Divine presence being often renewed, under which my soul humbly worshipped God, who is worthy forever.”

At the time that he embarked on this his third and last visit to America, he had five children remaining, who will be briefly mentioned here, before proceeding with the account of his son Samuel, whose life and labors form the more immediate object of this work.

Alexander, his eldest son, at this time twenty-six years of age, was married and settled at Carr-End, which his father had relinquished to him. He had afterwards a numerous family, and continued to reside upon the family estate until his death in 1788, when it was inherited by his son William Fothergill, who also lived at Carr-End until his decease, in 1837, when the property descended to his children.

John, the second surviving son, was born in 1712. After leaving school, he was placed as an apprentice at Bradford, with Benjamin Bartlett, a Friend and surgeon there. He afterwards prosecuted the study of medicine at Edinburgh, where, in 1736, he took the degree of M. D. He then passed some time at Leyden, and other places on the continent, and settled in London. Here he became justly distinguished for eminence in his profession, and as a zealous promoter of science and natural history, as well for his extensive benevolence and philanthropy, and for his great use and service as a member of the Society of Friends.

Joseph, the next son, born in 1713, married Hannah Kelsall, of Warrington, where, at the time of his father's departure for America, he was settled in business, and where he continued to reside, respected and beloved, until his decease, which took place in 1761, in the forty-eighth year of his age, leaving one son and six daughters, some of them of tender age, to lament their great loss, their mother having died a few years before.

Ann Fothergill, the only daughter of her parents, was born in 1718. She was never married, but continued with her father until his decease; she then passed a few years in the family of her brother Joseph, at Warrington. In 1760, she removed to London, to reside with her brother John, and with him she remained, his constant companion, friend, and helper, until his decease, in 1780. She survived him many years, continuing to reside in London, esteemed and beloved; and in 1802, closed a long life of usefulness and benevolence, being in the eighty-fifth year of her age, and was the last survivor of the family.

Samuel Fothergill, the sixth son of John and Margaret Fothergill, was born at Carr-End, on the 9th of ninth month, 1715, O. S. He was very little more than three years old, when the death of his mother deprived him of her tender care. Of his early youth but little is now known. He and his brother John were at school together at Briggflats, near Sedbergh; and he also passed some time at Sutton, in Cheshire, the residence of his maternal uncle, Thomas Hough, to whom, with others of his relations and friends, John Fothergill committed the care of his children, during his second visit to America, and when absent on other religious services. Of this charge a large share devolved upon Thomas Hough, who was well qualified for the trust, and discharged it faithfully. In particular, the care and education of John and Joseph had devolved much upon him, and through his means their brother Samuel was placed apprentice, as a shopkeeper, with Henry Ardern, a Friend at Stockport.

Samuel Fothergill was at this time about seventeen years of age; he was endowed with considerable talents; he had a strong mind, and was of an active, lively, and even volatile disposition. These qualities

caused his company to be much sought after, and early introduced him into society at Stockport, of an injurious and hurtful character, calculated to dissipate and eradicate those lessons of piety and virtue which his worthy father had earnestly labored to impress upon the minds of all his children.

Yielding to the temptations to which he was thus exposed, Samuel gave way to the indulgence of his evil passions, and, with his new companions, abandoned himself to the pursuit of folly and dissipation. This downward path he continued for some time, and the state into which it brought him, as afterwards described by himself, and the view which he subsequently took of his condition at this time, is striking and affecting:—"I wandered far from the garden enclosed, and laid myself open to the enemy of my soul: I kept the worst company, and subjected myself to almost every temptation, broke through the fence of the sacred enclosure, and trampled it under my feet; and when, for a time, I found the least inclination to do good, evil was present with me, and I went on from one degree of iniquity to another. My wickedness so far increased with my diligence, that at length, alas! I beheld the strong wall broken down, the garden wall destroyed, the mound left defenseless, and no hope left of returning peace to my afflicted soul!" "I strayed to that degree, that my life became a burden to me, and I wished that I had never been born."

The downward course which he thus pursued was not, however of long duration, nor was he utterly cast off nor forsaken, even in the midst of this sinful career. Many were the strivings of the Spirit of Truth with his soul, and frequent the visitations of Divine grace. He says—"He who had kindled breathings in my soul after Him, would [even then] sometimes break in upon me." And again;—"Though I had drunk up iniquity as an ox drinks up water, although I had exceeded all others in sin, and had long done despite to him, yet there was mercy with him that he might be feared."

Yet did he continue for a time to resist these offers of mercy, and to turn aside from the visitations of Divine regard, thus graciously continued to him; and many were the deep trials and conflicts through which he passed, alternately yielding and resisting, until at length his spiritual state and his danger were very forcibly brought before him, attended by a deep persuasion that these offers of mercy would be no more renewed, and that if he now any longer resisted, the day of his visitation would be over, and his destruction certain and inevitable. So powerful was this impression, that it brought him into great trouble and distress, and caused renewed and very earnest prayers for help and strength; he cried mightily for deliverance, and says: "My lips quivered, and my belly trembled, that my soul might rest in the day of trouble."

This help and this strength were mercifully granted, and he was enabled to maintain his ground: he was now twenty years of age, and the altered circumstances in which he was placed were favorable to the progress of repentance and conversion: he was removed from Stockport, and had found a shelter and a home in the family of his brother Joseph at Warrington; here, and in the house of his uncle Thomas Hough, at Sutton, he had many seasons of retirement, peculiarly favorable to the present state of his mind.

The intended departure of his father for America, and their parting interview, were also conducive to his help.

Deeply afflicting to John Fothergill was the past conduct of his son Samuel: the evil of his ways, and his grievous departure from those paths of truth and virtue, in which he had, by long example and often inculcated precept, endeavored to train all his children, caused him much sorrow and distress. He was now about to embark for a distant land, in the service and cause of his Lord and Master, and the conviction that he was leaving behind him a beloved son, for whose restoration and welfare he had often put up his prayers, and yet who had so deeply revolted from the law of God, was as the wormwood and the gall—bitter indeed to his soul. Memorable and affecting was their last interview; after once more imparting to his son deep and impressive counsel, he took his leave in these words:—“And now, son Samuel, farewell!—farewell,—and unless it be as a changed man, I cannot say that I have any wish ever to see you again.”

These parting expressions, this powerful appeal from a father whom, notwithstanding his disobedience, he still tenderly loved, uttered during what might probably be the last time they should meet in this life, together with the awful solemnity and deep feeling with which they were accompanied, produced a strong impression upon Samuel Fothergill; they remained as if engraven upon his heart, and assisted to confirm and strengthen him in the path of repentance and conversion upon which he had entered, and which, happily for him, he now experienced to be permanent.

Thus, yielding to the powerful convictions of Divine grace, and as the Spirit that convinces of sin, of righteousness, and of judgment, wrought in his heart, he came to feel the terrors of the Lord for sin, and was made willing to abide under his righteous judgment, because he had sinned, and so was brought into a state of deep repentance; and as a brand plucked out of the burning, and as one awakened from the sleep of death, in due time, he witnessed a deliverance from the bondage of corruption, and a being created anew unto holiness, the end whereof is eternal life, through Jesus Christ our Lord.

Of the many conflicts and baptisms through which he passed during this work, or of the advancement which he was enabled to make towards that thorough establishment and settlement in the truth, which he was favored afterwards so eminently to experience, no distinct or separate account is now to be found: such a record from his own pen would have been interesting and deeply instructive. Yet there is ground to believe that after a time his progress was rapid and steady.

In his correspondence he was sometimes led to speak of his state, and of the dealings of the Lord with his soul, as some of the following letters show; they also contain proofs of the rejoicing which his return and conversion produced in the minds of his friends, mingled with excellent counsel and earnest solicitude for his stability and preservation.

Among those who thus extended towards him this care, was Susanna Croudson, of Warrington; she was

an acceptable minister in the Society, of which they both were members. She was some years older than himself, and by her religious experience, and the care, advice, and judicious encouragement, which were early and frequently extended, she was made peculiarly helpful to him. He found in her a friend to whom he could unburden his mind of a portion of its distress, and from whose sympathy and advice he often found relief, and with whom, as he advanced in his spiritual path, he often took sweet counsel.

Some of his feelings under the change which had been wrought in him were communicated to his friends in the following letter.

SAMUEL FOTHERGILL TO THE MONTHLY MEETING

Dear friends,

It has lain heavy upon me for some time to write a few lines to you upon the following subject.

The Lord Jesus Christ, in his everlasting kindness, that has long strove with my soul, has been pleased to unstop my deaf ear, that I might hear him, the Shepherd of his flock, and to open my blind eyes, and let me see my state as it really was, very desperate and very lamentable; he has shown me the dreadful precipice I was at the brink of, and breathed into me the breath of life, in order that I might arise from the dead, and live: he has set my sins in order before me, and shown me how far I had estranged myself from him, raising strong desires in me to return to him, the Redeemer of my soul; the consideration of which has raised in my heart a just abhorrence of my former practices, that induces me to make this public declaration of them, which I desire to do in a few words.

I know my sins are so many, and so obvious to every one, that it is impossible and needless to recount and remark upon them, for I was then in the bond of iniquity, though it has pleased the Father of mercies to bring me since into the very gall of bitterness, and into anxiety of soul inexpressible, yes, not to be apprehended by any but those who have trod the same path, and drunk of the same cup; yet, blessed be the name of God, he who has kindled breathings in my soul after him, would sometimes break in upon me, and though the waves of Jordan have gone over my head, his supporting arm was underneath, that I should not be discouraged. He, in his infinite love, has given me to understand that the things which belong to my peace were not utterly hid from my eyes; that though I had drunk up iniquity as an ox drinks up water—although I had exceeded all others in sin, had long done despite to him, yet there was mercy with him that he might be feared.

Now would I address myself to the youth among you. In a certain sense of the Divine extendings of that love wherewith he has loved us do I salute you, with sincere desires that that God which visited our fathers while aliens and strangers to him, may be our God, that we may embrace the day of our visitation, and not turn our backs upon so great a mercy as he, I am sensible, is daily extending. Oh! I have tasted of his love; I have had to celebrate his name; and though unfit for the work, I cannot be easy, nor discharge my known duty, without entreating you to forsake the vanities of the world; for the end thereof is unavoidable sorrow, and endless

torment; but happy are they who give timely application in earnestly seeking the Lord, who will, I speak from blessed experience, be found of those who earnestly and diligently seek him, for he has appeared to me, when I was afraid I was forgot, as a morning without clouds, to my exceeding great encouragement and consolation, and strengthened me in my resolution to follow him who has done so much for my soul.

Bear with me yet a little, for I write not my own words; that blessed Saviour has laid it upon me, who is willing that all should be saved and come unto him. Let him, I entreat you, have his perfect work in you; he will wash you, or else you have no share in him. I can truly say, that during the time of my first conviction, my lips quivered and my belly trembled, that my soul might rest in the day of trouble. I choose not to write this, but I cannot be easy unless I call others to the like enjoyment. In bowels of tender love to you do I again salute you, and take my leave of you, with strong desires that you who are advanced in years, and favored in the Lord, may remember me, when it is well with you; and that I may be preserved, though beset with many temptations on every hand. The Lord in mercy be near you, says my soul. Farewell.

—SAMUEL FOTHERGILL.

WILLIAM LONGMIRE¹ TO SAMUEL FOTHERGILL.

Kendal, 1736.

Your very acceptable letter came safe to hand, and I am truly glad to find the happy remains of that holy visitation, which I was very sensible, when with you, was fully extended unto you. It was no small satisfaction to perceive the son of so worthy a father brought to the baptism of the Holy Spirit, though by your own will and actions far unworthy of such a favor, as also many more have been. And as I fully hope that you have long before this sorrowfully seen into the follies, and wild extravagant ways of your youth, and bitterly mourned over him whom you have pierced, so, I earnestly beseech you, keep it often in your remembrance, frequently retire alone, and let it become still your delight to meditate on the law of your God. Seek always to arm yourself with the weapons of the Christian warfare, which still are absolutely necessary to your preservation in the way of truth, and your complete conquest over all the force of the enemy: and O! think not that the work is already done; since you have been favored with the glorious day of our God to break forth and dawn upon you, to open your understanding, to influence your will, and rectify your judgment, and fill your whole soul with his precious goodness, he has made your mountain strong, and the whole train of Christian graces have appeared in their own amiable beauty and proportions, and willingly attended; the enemy became baffled, and fell to a cessation of arms.

I am very sensible this is the respite that often the first gracious and humbling visitation of the Holy Being

¹ The letters of William Longmire are dated at Kendal, but I believe he afterwards lived at Sheepscar, near Leeds, and died there, first month, 26, 1763. G. C.

affords to his favored children, to give them a full opportunity to view their own vile defilements and irregular passions, and the purity, truth and harmony of religion, with all its attractive qualities and perfections, and that the soul may be filled with an abhorrence of the one, and the pleasing prospect and delight of the other.

Thus as babes are we attended, taken by the hand, and gently led along; but after all, it is expected that we grow in strength, and in the more manly exercises of the soul than our infant state will admit of, and may, perhaps, be tried again and again with those very temptations which have formerly presented; and who knows but they may a little harden upon our hands, as we become more capable to determine our actions in favor of the Christian religion, and a truly sober and virtuous life. Enemies without may assail, and barrenness and poverty of soul within.

Then, oh! then, dear friend, patience, hope, and faith call in to your assistance, and in the resignation be pressingly earnest with your God to lift up his Spirit as a standard in your heart against the enemy, and freely let him arise, and then shall the tempter, and all his pernicious means that he may make use of, flee before you, but yet, if this should not be in your own wish and time, pray fall not to murmuring and despair; let the first of these before named virtues have her perfect work.

Dear friend, I heartily wish your preservation and prosperity in the blessed truth, a joy to your parent, a comfort to your brothers, and a blessing to society.

I am, dear Samuel, your sincerely affectionate friend,

—WILLIAM LONGMIRE.

DOCTOR FOTHERGILL TO SUSANNA CROUDSON.

London, Twelfth month, 1736.

I find by experience, that town or country is alike to me; I am weak in the one as well as in the other, when I leave the good hand, or it leaves me to stumble and suffer for offenses. I find that when a degree of that power surrounds me, nothing is too strong for me, I conquer all; but, alas! how few, how seldom are these seasons! This, however, I find, that if we do stagger, our enemy very often gives us a push; and if we fall, he mostly tramples upon us and covers us with mire and dirt, while, perhaps, we think we are thrust down by another power. The time, perhaps, will come, it is our part to wait with patience till it does come, that we may be environed and folded with Divine love.

Dear friend, remember that whatever can stir up the pure mind in us will be of advantage.

—JOHN FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN ROUTH.²

11th of Twelfth month, 1736-7.

I write to you as to one who is regarded by the Almighty, and who has, by regarding that visitation which I too long slighted, been preserved from the snares and temptations of the enemy, and has, though young in years, attained to a good stature in the truth; which, oh! that it may be my chief care to press after, to seek for above all, is at present, and I hope will continue to be, the earnest intent of my heart; and though I find it my place often to be brought low and very poor, as it is at present, yet I desire to wait my appointed time, until he please to dispel those darksome clouds, which at times bring me yet near to a melancholy, drooping state.

But I desire to be entirely resigned to his will; that he may, if he please, again and again turn his hand upon me, until he has purged away all my dross, and made me what best pleases him, and not myself or others. But the Lord, who has done wonderful things for my deliverance, has mercifully regarded and reached unto me, while in a state of open defiance to his tenderly striving spirit.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Second month 9th, 1737.

I could have been glad to have written a few lines to you, but considering the distance my past behavior had justly placed me at in respect to my friends' and relations' favor, I was somewhat doubtful of its kind reception. But, dear sister, I have found it is the lack of inward peace that is more grievous than the lack of my friends' favor, though that be very desirable. I found, upon examining my state, that I was upon the very brink of destruction and ruin, and it pleased the Lord to kindle in my soul earnest desires to be delivered from my dreadful condition, which the Lord in mercy showed to me as it really was, thereby bringing me into deep and unutterable anxiety of soul, that I often was ready to conclude my transgressions were more and greater than any one's else, and my state worse than any ever were in before. O! the anguish of that day; the weight of sorrow I daily labored under was more than I can express, or any, not acquainted with the operation of the Spirit of judgment and of burning, can conceive.

It is like repeating an idle story to any that are unacquainted with it, but I have a different opinion of you, and you have, I hope, known a degree of the heart-cleansing power of truth, though you have been preserved from those pollutions that hinder us from being properly acquainted with the Almighty, and finding thereby love and solid peace. But through infinite mercy I can now say, with a humbly thankful heart, it was a repentance never

² John Routh resided at Manchester; he was an elder, and for many years an active and useful member of society. He died first month 31st, 1791, aged seventy-six.

to be repented of; for notwithstanding my open rebellion and defiance to the tenderly striving Spirit of grace, that long strove with me in order for my recovery, I have in a degree, witnessed favor from the Almighty, and the knowledge of acceptance with him, which is more to me than any thing else.

Great is my reason to be humbly thankful for his many mercies, which my soul desires never to be unmindful of, but, by a yet more humble walking and closer seeking after him, seek to redeem my former misspent and lost time, by redoubling my diligence; and with humble thankfulness press after him to find my peace yet more and more confirmed, now the Lord has given me to know they are not yet hid from my eyes, but yet may be in a greater degree attained upon my humble resignation to his divine will, and proper and frequent application to him for the farther discoveries of it, and strength to perform it acceptably to him. Many yet continue to be the deep and humbling times I go through; many the anxieties of soul I have to pass under; yet the Lord in mercy is at times helping me over everything that would hinder my spiritual progress, and giving to find times of refreshment in his divine presence. O! that it may be our care, dear sister, to seek properly after him, in order to find renewing of strength and acquaintance with him, that we may thereby witness strength to withstand the enemy of our souls in all his attempts. May it continue to be my care above all things, in true thankfulness to wait for his appearance, though it may be at times as a refiner with fire, and as a purifier of silver. May we allow him to work effectually in our hearts; great will be our satisfaction thereby to witness that the Lord's regard is to us, and his love is near to us. I cannot with too great earnestness recommend this to both our consideration and practice, as one knowing the judgment of the Lord for sin, and by his help a learning to forsake it, and following him in the ways of his requiring; this brings a true and lasting peace. May I seek after him again and again, and enter into covenant with him; if he will but indeed be with me in my way, and direct me aright, I will fully follow him. So marvelous and wonderful is the goodness of God to my soul, I cannot sufficiently admire it, nor too often repeat it, for I am as a monument of that mercy that would have none lost, but that all should come to the saving knowledge of himself.

—SAMUEL FOTHERGILL.

Alice Routh³ TO SAMUEL FOTHERGILL.

Hawes, Third month 1st, 1737.

It was not because I feared your not holding out to the end, made me write as I did, but it was in order to encourage you in your journey through this vale of tears; for I am sensible of the many deep plungings that those meet with, that have set their faces towards Zion. Oh, I have thought sometimes I was quite forsaken, and even left to myself; yet, it has pleased him in these times of affliction to appear again, with healing virtue in his hand.

³ Alice Routh was born at Hawes, in 1704; she early received a gift in the ministry, in which she continued during a long life, and died at Hawes, in the fifth month, 1791, aged eighty-seven. A minister more than sixty years.

Dear friend, it is my earnest desire that you may be preserved to the end, for it was that same arm that turned you which turned Saul, when he was going to persecute the church. I wish that it may have the same effect on you as it had on Saul, for he reasoned not with flesh and blood, but was obedient to him that called. I would not have you go into reasonings; for the enemy of our souls, when he cannot lead into those things which we have been prone to, then begins another way; that is, to bring us to despair of ever overcoming our enemies, because they are so numerous. But it was his arm that turned Saul, which brought salvation, and can overturn all our enemies, and bring deliverance to his afflicted seed; for they are as the apple of his eye; and although he may withhold his face for a time, it is in order to try our love to him, and to see whether we love him above all or not, for he will not admit of any rivals, but will have the whole heart or none. So unto the Lord do I commend you, together with my own soul, who is the sure rock to flee unto.

I remain your sincere friend,

—ALICE ROUTH.

JOHN ROUTH TO SAMUEL FOTHERGILL.

Manchester, Second month 12th, 1737.

...And, as the operation of the power of truth is given way unto in our hearts, it will work out everything that is of a contrary nature; that so we may become fit tabernacles for him, the Holy One, to dwell in, which, that it may be our chiefest care to press after, is many times the earnest breathing of my soul, notwithstanding the many buffetings, and hard exercises that fall to my lot: for the adversary, at times, strongly suggests the need I have of a more eager pursuit after the lawful things of this life; but I find that except the management of things temporal be kept in its proper place, we shall lose ground as to religion, and our appetite after Divine consolation will fail. Oh, that this may never be our case, but that we may still breathe to the Almighty for strength to undergo whatever we may be proved with, in the course of our sojourning here. When I have considered how some who have known the work of truth, and have been in a great degree cleansed and enlightened, yet, for lack of watchfulness, darkness has come over them again; this has many times bowed me very low, in strong desires that I might always keep in a sense of my own nothingness and insufficiency; and as we keep here, I am not without hope that he who was appointed to open the prison doors, will in time set us at liberty to serve him in an acceptable manner.

—JOHN ROUTH.

SAMUEL FOTHERGILL TO JOSEPH BROWN.

Warrington, Third month 9th, 1737.

With renewed satisfaction do I now salute you, desiring our mutual welfare in the best sense, that by a close and diligent application we may have at times to experience a being drawn truly inward, and near to the Almighty helper and feeder of his people; there, in a secret manner, to renew our acquaintance with him, and one with another, in the uniting influences of best regard; there, surely, dear friend, stands our communion and nearest fellowship which flows freely in our hearts one to and for another, when outwardly far separated.

Your letter was very acceptable to me, and I perused it with a good degree of pleasure, for I thought it gave me an idea of a mind steadily resolved in the pursuit of virtue, the only lasting and durable treasure, which truly makes rich, and brings no sorrow or sting with it. This we have both, I believe, frequently experienced to be our help and stay in times of deep and humble walking, and low goings down, when we have been ready to say no one went so low as we; that we had a path to tread few besides ever walked in. Then, my friend, this inward treasure has been richly manifested for the support and strengthening us yet to wrestle, in humble reverence, if happily we might at last have to say with joy—"I cried and you heard me, O Lord, and helped me." This I know is more the concern of a remnant than any thing in the world beside, for it surely is only his appearance that can bring joy to the earnestly seeking soul. I was very glad to hear you had so satisfactory an account to give of your journey, every way, both inwardly and outwardly. The first being chiefly to be regarded; the welfare of the inward to be sought for in a diligent and yet fervent waiting upon the Almighty for further discoveries, and this will be more and more explained to us. O, my dear friend, here surely stands our happiness, in fulfilling and being made conformable to the will of God, our wills being entirely brought into subjection to the Divine will. Have not we, dear friend, in our low estate, when troubles came over us, and exercises been like the waves of the sea,—have we not then been ready to say, any way for peace, lead me in your own ways, and with your help I will surely follow you? Let us, dear friend, not by any means fall short of true obedience, than which, I can by experience assert, there is no other way to peace. My mind is drawn out in an unexpected manner towards you, yet with a good degree of hope that the same Eternal Being who first visited our souls, while in a state of alienation from him, will in a continued merciful regard, be near for our best help, and enable us to appear, if truly willing and obedient, in his presence, with acceptance.

Now must I draw towards a conclusion, with breathings of soul for our growth in the best state, even to a measure of the fulness of our holy Head, and that our expectations may be yet more and more upon him. Then shall we be often engaged to seek him, and in private to retire before him, the chief Beloved of our souls. He will appear in these private opportunities, to our abundant consolation and help over our enemies; which, that it may be more and more our concern, is the desire of your real friend in the unchangeable truth.

—SAMUEL FOTHERGILL.

JOHN ROUTH TO SAMUEL FOTHERGILL.

Manchester, Third month 15th, 1737.

I join with you in real belief that we shall be helped forward towards the heavenly Canaan, as we are truly resigned in heart, to be made what the Divine Being would have us to be. Notwithstanding the many exercises we may meet with, a great share of which, I am many times ready to conclude, fall to my lot, I fully believe, as we are concerned to press through the crowd of opposition, if possible, to touch the hem of his garment, we shall witness heavenly virtue in the least touch of his love. If something of this were not witnessed at times, what would become of us when we are bowed low, under a sense of our own nothingness and insufficiency, to step one step forward in that way, that is well pleasing in his sight. I have often remembered the great strait that Israel of old was in, when the sea was before, the inaccessible mountains on each hand, and their old oppressing enemies pursuing hard after them, from whose force they were altogether unable to defend themselves. The command then was, stand still, and see the salvation of God: and, blessed be his name, he is still showing his salvation to his poor afflicted Israel, as they are ceasing from their own willings, and runnings, and actings, and depending only upon his providential care. It is, at present, my sincere desire, that we may press forward after a close communion with him, and that our pursuit after the necessaries of this life may be bounded by his will, which, as we have an eye unto, I do not doubt that we shall be favored with all that is necessary for food and raiment.

—JOHN ROUTH.

ALICE ROUTH TO SAMUEL FOTHERGILL.

Hawes, Fourth month 8th, 1737.

I would not have you discouraged by thinking that you are out of your place; for if the enemy could not lead you into other things which would have drawn down the displeasure of your God upon you, he was not unlikely to put fears in your mind that you did not worship aright; it is what others have been tossed with; but praised be the powerful name of the great Being that has not allowed the devouring enemy to destroy his plants; his regard is unto the workmanship of his hands, although we be tempted and tried with deep poverty; it was the lot of our dear Redeemer, but he overcame the enemy, and as we follow him we shall be made to overcome, in his due and appointed time.

—ALICE ROUTH.

WILLIAM LONGMIRE TO SAMUEL FOTHERGILL.

Kendal, Fifth month 25th, 1737.

Dear Samuel,

I hope that good hand and power that visited you, and made you sensible of his will, and of the unfitness of

your own, and gave you power in degree to deny the one and obey the other, to your great and unspeakable joy, has not forgotten to be gracious and merciful in the time of need, but yet vouchsafes to administer of the comforts of his grace and love, to maintain and prosper you in the heavenly truth. Let no poverty or barrenness of soul dismay you; no new or unexpected surprise, as giants in the land, ever give you reason to call the truth of the visitation and mission in question. Many are the fears and false reasonings which at times will rush upon the soul, especially in times of weakness and need. The imagination is scarcely ever more at work, and more apt to create false images, than when the Divine object is partly withdrawn. And if there is not a steady bearing and holding fast our faith, and a resignation of the whole soul unto God, we shall certainly, in such seasons, be very apt to suffer loss, and abundantly weaken our own hands, and give ourselves up into the power of the enemy. But, dear Samuel, be strong in the Lord, and in the power of his might, and he will strengthen you yet more, and increase your joy, and confirm and establish you in his truth.

—WILLIAM LONGMIRE.

JOSEPH BROWN TO SAMUEL FOTHERGILL.

Broxbourne, Sixth month 17th, 1737.

I am sensible that there is nothing that unites and brings so near one to another as the love of the most holy truth; and, as we abide in it, though we may be far separated in body, we shall be near in spirit, and witness that fellowship and holy communion that the worldly-minded are ignorant of. So I sincerely desire that we may abide here; for, sure I am, there is no other place of refuge for us poor worms to flee to. There is a remnant who can experimentally say, that it has often been an inexpressible satisfaction to them, that in the Lord there is strength were it not so, they had fainted long ago.

So, dear friend, although many are the trials, and exercises that those may meet with here, as they are sincerely engaged to look over all to their unconquered captain, Christ Jesus, he will keep them from fear and from falling into the snares of the wicked one. Oh, that I may keep my eye steadily to him; that so I may be enabled to follow him in the ways of his leadings and requirings; for sure I am, there is no other way to obtain true peace with him.

You have been often brought into my mind, with desires for your welfare every way; but in an especial manner in the most holy truth, which you have, through the love of our heavenly Father, chosen for your portion; and I have to believe as you come to be more obedient and freely given up thereto, the Lord will enlarge your heart, and pour down his heavenly blessings upon your soul, like the former and the latter rain; and though you may meet with deep trials, and provings, and reasonings, and, as it were, the valley of the shadow of death, to pass through at times; yet, as you are engaged, in sincerity of heart, to look over all and through all to holy Jesus, he will preserve you from the fear of evil, and from falling into the snares of the wicked one. Oh, I think the Lord's love is extended towards a young and rising generation, and if they embrace it, he will be good to them: and as

they are truly resigned and freely given up to his Divine will, I do believe that he will raise many up from the sheep-fold, and send them to see how their brethren fare: and not only so, but will strengthen and encourage them to go against the great Goliath, that is so much boasting over and defying the armies of the living God; and though there may be those that despise, yet the justness of their cause shall answer for them, like poor David in innocency saying,—“Is there not a cause?”

—JOSEPH BROWN.⁴

P. S.—I often see your brother John, and his company is very acceptable to me; his sweet, innocent carriage and deportment are exemplary to the youth of that great city where his lot is now cast; I desire that many may follow his example.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Sixth month 8th, 1737.

The day after I received yours I was visited with the rheumatism, so that I have not quite, as yet, regained the use of my arms. I have had a very hard turn as I ever had in my life, for violent pain outwardly, yet I never was so easy under it, having often sensibly to enjoy the Divine presence of the Physician of value, who, blessed be his name, was near to my support, in encouraging love to draw me nearer and nearer to himself, where the true and humble followers of Christ find a secure rest in all their trials and exigencies of every kind. O, dear sister, may we be of the number of those who have chosen the Lord for our portion, and his truth for the lot of our inheritance; then, whenever we have to engage with sickness, or any other trial, our peace will spring up and flow like a river; our hearts will be united in a bond of peace which nothing can disturb, and which will last beyond the grave, and this makes everything easy, so that we shall be ready to cry out—Lead me in your ways, O Lord! be near me, and ready for my help, and I shall not fear the number of my enemies; if I may be favored with your presence, I shall not be afraid. The remembrance of the many mercies of the Almighty, extended to my soul, enlarges my heart, and raises strong cries that I may be helped to walk in the way that is well pleasing to him, in true thankfulness of heart.

—SAMUEL FOTHERGILL.

DOCTOR FOTHERGILL TO SAMUEL FOTHERGILL.

London, Seventh month 7th, 1737.

The few lines which you sent me were very acceptable, as they proceeded from a mind tinctured with good,

⁴ Joseph Brown died near Hertford, eighth month 20th, 1748, aged forty-two.

and the openings of true fraternal love. May those dawns yet shine brighter, may they dispel all darkness, and kindle that endearing flame, which neither length of time, nor all the enemy's efforts, will ever be able to extinguish. In a sense of your sufferings and trials, I salute you; stand fast and immovable; bear with constancy the enemy's assaults; Heaven will inspire you at length with secret fortitude; your hands will be strengthened; triumph and conquest will be known; but may we know sufficiently the command—Steady, steady, to be adhered to.

Through mercy, I am at present well; and though often in darkness and obscurity, the fruit of repeated acts of disobedience, yet secret hopes are sometimes revived that I shall see better days; I stagger and reel, but am yet in some degree upheld.

Dear Joseph Brown is often inquiring after you. He comes here sometimes, and it is a pleasure to cultivate a friendship with sincerity, wherever it appears: he is at too great a distance for me to see him often; otherwise, his ingenuous freedom, his undesigned simplicity and love, would induce me to pay him frequent visits. An acquaintance with such as these, when they stand faithful, are powerful monitors to call us to our duty, and a closer attention to that within.

Of late I am favored with the acquaintance of a friend, who, next to dear T. A., has made the most considerable progress heavenward of any that I know, no, seems to have surpassed him; the most unheard of oppression, by those of his own society, has buried him hitherto; but the Omnipotent now bids him arise, and has arisen with him. To give you his whole history would require a book. He has been among Friends, about twelve or thirteen years, in the ministry about ten. Refined by the severest trials and hardships, his ministry is living, powerful, and efficacious; to the most solid piety is joined an extensive knowledge of the languages and the mathematics, the product of uncommon industry and application; his appearance is rustic, but weighty and solid.

—JOHN FOTHERGILL

SARAH ROUTH⁵ TO SAMUEL FOTHERGILL.

Manchester, Eleventh month 15th, 1737.

Your very acceptable letter was a joy and a help to me, because I am satisfied it flowed as a fresh spring, in degree, from the one fountain of all fulness and goodness, to which I beg we may ever be favored with having free access; and I am encouraged to hope, as we are diligently concerned to keep near, and follow on after that which has visited, and cleansed, and in degree made us sensible of drinking, as at the living spring, we shall know it to flow in a more abundant manner in our hearts, to the washing away every hurtful thing, and yet comfort and encourage everything that is good; for, satisfied I am, the Lord will strip us of nothing, the keeping

⁵ Sarah Routh, afterwards Sarah Taylor, was an eminent and deeply exercised minister. She died at Manchester, eighth month 19th, 1791, aged seventy-four, a minister fifty-four years.

whereof would be of any real advantage to us, except it be for the trial of our faith; and then, if we freely resign all, the will will be accepted for the deed.

Let us, therefore, dear cousin, be encouraged to follow steadily on though through the deeps, and in the greatest denial of self, and most cross to our own wills; yet so our wills may become subject, and his will may be done in and by us; but this is a great attainment, and hard for us to get to, and yet I believe it is attainable. May we, therefore, press after it more and more; and I can say, my heart is at times made glad in the remembrance of you, and I find my spirit united unto you, in true love, at this time; and in that I dearly salute you, and wish for you, as for myself, that no storm or cross wind may ever be able to drive us back, but when we cannot get forward, we may be helped to stand still, that so we may indeed see the salvation of the Lord, and may have cause to acknowledge him to be our Saviour and our Redeemer indeed, and that because he lives we live also; that we may know him in us and we in him, our life being bound up and bid with Christ in God; this is the very travail of your real friend and relation,

—SARAH ROUTH.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Twelfth month, 16th, 1737-8.

We lately were favored with a letter from dear father, dated Philadelphia, which was beyond expression acceptable, (however to me,) as being filled with the most endearing and tender expressions of an affectionate parent, whose soul was filled and warmed with Divine love, and in that, longs, I may even say wrestles, with the God of Heaven for a blessing upon his children, and in the most moving and pathetic manner labors with us, his offspring, to follow holiness, and tread the ways of God's commandments. And in the remembrance of this his tender regard, and likewise some sense of the love of the Almighty Father, my soul is often drawn into deep reverence before him, craving earnestly for us, the descendants of one so worthy and truly honorable, that our desires may be above all things to follow him, even as he follows Christ; and that, as we behold an eminently supporting hand near and with him, so we, by a humble, careful walking, may know, according to our measures, the same power to preserve and uphold us in well doing, and a steady perseverance to the end, which my soul longs may be our chief care, since it must be the end which crowns all, and the Lord alone is able to preserve it.

—SAMUEL FOTHERGILL.

ALICE ROUTH TO SAMUEL FOTHERGILL.

Hawes, Second month 24th, 1738.

Do not think that you are either forgotten of God or of your friends, for you are near to my life. O! that we may so steer through this vale of tears, that when time here shall be over, we may meet in that mansion of glory that is prepared for the righteous; for many are their exercises and besetments; they are at times even like the lone sparrow upon the house top, or the quail in the stubble field. How are we pursued by the enemy of our souls, so that I have been ready to say—How can I go any further? and have said with David—My way is enclosed with hewn stones, that I cannot get out. O, let us trust in Him who multiplied the widow's oil and the little meal in the barrel. This has done me good, when I have rightly considered it for it was a time of favor when the prophet came to her, and bade her first make him a cake, and then one for herself, for she thought of eating it and dying. I would not have you be discouraged, though it may be a low time with you; that little will keep alive, until the pure rain be distilled again.

So in that pure love that I feel to flow to you, I bid you farewell.

—ALICE ROUTH.

Chapter IV

John Fothergill, after landing in Philadelphia, in the sixth month, 1736, continued diligently engaged in religious service among Friends and others in America.

When the intelligence reached him of some reformation in his son Samuel, and that the change he so earnestly desired, and for which he had often prayed, was really begun in him, and some progress made towards a religious life, it filled his heart with gratitude and thankfulness for this his erring son; yet hope was mingled with fear, and he rejoiced with trembling, as some of the following letters indicate.

JOHN FOTHERGILL TO _____.

(No date.)

As to son Samuel, I have been almost unexpectedly quiet in my spirit about him, knowing, however, I had honestly discharged myself to the utmost of my understanding; yet I have heard from several of an appearance of a religious mind and application, being hopeful to prevail with him to a reformation, to the comfort of those that rightly love him; which, to be sure, is as much desired by me as is necessary, I believe, and affords some comfort to me. But he has manifested so much instability in good intents, and I do believe resolutions, and an aptness to show, at some times, which has not either been in reality, or he has not brought forth fruit agreeable to expectation, which still induces me to a cautiousness in rejoicing; though I believe the fan and the axe of

truth are well able to cut down and purge away both sin and hurtful propensities, and make sound; for which sure experience, I with the earnestness of a nearly affectionate father to my own flesh, and entreaty of a sincere friend, do tenderly long and advise him to a humble and steady waiting for; that true judgment may be repeated and attended to, and so feel from time to time, which will bring forth fruits of steady humility and love to inwardness; and yet I hope Divine good may make him a living monument of mercy, and of a right returning. O that this may be his experience and gracious end result, to Heaven's glory and his salvation. Amen, Amen.

I am, in love and care, beyond what I can express, poor son Samuel, your nearly well-wishing father,

—JOHN FOTHERGILL.

JOHN FOTHERGILL TO HIS SON JOSEPH.

Philadelphia, Ninth month 12th, 1737.

My beloved son Joseph,

I am desirous to manifest my regardful remembrance of you and your dear wife by a few lines once more, wherewith reaches near and true love, and strong well-wishing in every respect, which is very much in my heart for you, and chiefly that in and through, and above all pursuits, true godliness and favor with the all-seeing and Almighty pure God may be your chiefest; and with the most watchful diligence, and which, as you honestly and patiently seek, you will often be comforted and engaged in heart, in finding Divine regard to your souls, renewing reverent trust in, and fear before Him, who knows and can do all things, from whose hand every good gift comes. And I am often much satisfied that the gracious eye of this mighty Being has been and is towards you for good, and to make you of some worth and service in that place; wherefore, neglect not to seek the love and sense of Divine favor in your own hearts, and heavenly mercy and sanctifying life will brighten, feed, and teach you in righteousness. My love and care is pure and strong towards you, not forgetting poor Samuel, who should walk as a brand plucked, in unutterable mercy, out of the fire of destruction, which, if he retain the sense of in heart duly, every part of his conduct will be adorned with fruit which will be beautiful in the eyes of God and man, and be a living monument of the effects of Divine power as it is turned unto. Oh that thus, immortal help and gracious goodness may prevail with, sanctify, and bless you, my truly-beloved and nearly cared for children!

Ninth month 14th.—Dear Joseph—This morning yours with others is come to hand, the contents whereof enliven my hope in the God of all mercies, on your account, with reviving comfort to my careful soul for your best good; for in my longing for you, and you and yours in particular, I have had a sure evidence of Almighty regard and desire to bless, and help you to serve him; but am also assured that he requires that you should stand in awe before him, and seek his face and the feeling of his power, to season, govern, and redeem the mind, and beautify the conduct; that he may delight to work for and let forth his love and fatherly goodness to you. And to be sure, what I hear, of and from Samuel, is as comfortable as can be expected to an affectionate and

heretofore deeply afflicted father. Yet, I rejoice not without awe and fear, though with lively hope, as he keeps duly mindful of his unworthiness, and under watchful fear lest any thing that is for judgment should escape; and to be duly assured of God's own putting forth from time to time; which brings to a careful desire after pure stillness in waiting, and so to heavenly salvation, and clear understanding of the Divine goings forth; and I hope all-sufficient help will be with you all; so be it, Amen.

—JOHN FOTHERGILL.

JOHN FOTHERGILL TO _____.

Philadelphia, 1737.

Let my heretofore strongly pressed caution, which I do not yet get clear from at all times, doubting the danger of its being not enough minded, which is to be aware of that devilish, bewitching, darkening, ruinous, enticing snare of often sipping and dabbling with strong drink, add the company that loves and uses it, and seldom without unprofitable conversation, though craftily, from that twisting, serpentine, adulterating spirit of this world, frequently excused and pleaded for, under artful disguises, to deceive the unwary. Therefore look at it in time, as an enemy to body and mind, to present and future interest; or else heaven will assuredly turn its back upon you, and the earth will become as iron, and the bowels of your true friends will be shut up—and what can follow then?

I lay weight upon it, as I am sure it is an infernal, and as much as Satan can make it, a hidden snare; yet, I would strongly hope necessity for this may not be much; but my love and true care is a just excuse for me herein. May the love of righteousness and best riches win and guide your heart and views, and the God of all goodness will be your God and sure helper to blessedness indeed.

—JOHN FOTHERGILL.

This visit to America occupied John Fothergill nearly two years. In the course of it he attended several of the yearly meetings, and says—“On the 9th of fourth month, 1737, the yearly meeting began at Portsmouth, [Rhode Island,] and a large precious meeting it was; I returned to Newport, where the yearly meeting continued, and held four days, the assembly being large and peaceable, and at times comfortable in the arisings of the mighty power and love of God, who had the glory and the praise.” “On the 24th the yearly meeting began at Nantucket, it was large, and continued four days, to true satisfaction, and the name of the Lord was glorified.”

JOHN FOTHERGILL TO HIS SON JOHN.

Philadelphia, Seventh month, 1737.

“As to myself, I am somewhat miraculously supported, as a creature, and am in good health pretty generally. The yearly meeting at this place ended last night; it was exceedingly large and upon the whole, generally acknowledged to have been very edifying, strongly good and helpful various ways, and very much to my ease and humbling gladness in the Lord our God, and never-failing helper; and Friends, in general, are in a good degree of harmony.

“My heart is nearly affected with the best of love towards you and for you, that nothing short of rain from the Divine presence may satisfy you, for this is what only prepares the most acceptable sacrifice, a broken and contrite spirit, wherein is true light and durable joy. Thus farewell, farewell, says your nearly affectionate father, to the best of my capacity, in every respect, which I hope you are and often will be sensible of.”

—JOHN FOTHERGILL.

Of the conclusion of his labor in America he has left the following account:—“I had a blessed meeting with Friends, at Pilesgrove, and the next day was at a general meeting at Haddonfield, wherein the Lord our God graciously owned us and blessed our meeting; giving us to part one from another in a living sense of his love and power; and his glorious name was worshipped and praised. I came the day following to Philadelphia, where I stayed until the 8th of the tenth month, and had several great and heavenly meetings; and after a very open and solidly edifying meeting, I took leave of friends there, in much true love and nearness of spirit, and heavenly unity in the Lord.”

Soon after this he took passage to Barbados, and from that island he wrote to one of his sons, as follows: —

Barbados, Eleventh month 27th, 1738.

“I was brought here well, in thirty-two days from Philadelphia, yet do not find myself free to leave the place, yet write to inform you, that I am thus far on my way, and easy in the hope and sense of the Father’s favor. Probably no other [vessel] will sail for England in less than two months, which is somewhat hard for me to think of, both in respect to the unpleasantness of the place, from the extreme heats, the small number of Friends, and the general remoteness of the inhabitants from religion.

Though I am easy in resignation to all-wise disposal, and full of thankfulness, under the bending sense of gracious and strong extendings of divine good-will to many of the remote; and of fatherly succouring encouragement to the few spiritually minded here. May rain from heaven bedew your soul and understanding, and cherish and revive the Lord’s heritage everywhere.

—JOHN FOTHERGILL.

Barbados, Second month 12th, 1738.

“In the long absence which wisdom has seen good to order, I am, for that reason, humbly cheerful in reverent hope; and for the present we must submit to be yet longer separated than I expected I hope never to forget the merciful nearness and goodness of Truth to me here; both in affording the renewed sense of heavenly life, and in preserving my health.—I cannot well add much, nor is much more in my thoughts at present; but I may say, that though this is a poor irreligious place, yet both many of the people, and the few Friends here, are very loving and respectful; and I hope I shall leave the place with inward ease to myself and reputation to truth. From your truly loving father,

—JOHN FOTHERGILL.

Having been engaged in the island of Barbados for about three months, he embarked in a vessel bound for Lancaster, and arrived there on the 1st of the fourth month, 1738. He thus writes respecting the voyage: “We had a passage of six weeks between land and land, through very rough hard weather; but I was preserved quiet, inwardly easy, and steady in hope. I am pretty well in health, as well as easy and sweet in spirit; worship and praise be to the holy author of all good.”

From Lancaster he proceeded direct to his own habitation in Netherdale, Yorkshire, where he was joyfully received by his family and friends, with humble gratitude and reverence to that Divine power which had, through all, preserved and restored him to his native land.

Chapter V

Having largely witnessed in himself the redeeming power and efficacy of Divine grace, and known the remission of past sins, and justification by faith, through our Lord and Saviour Jesus Christ, Samuel Fothergill, very early after his own remarkable conversion, felt powerfully called upon to communicate to others the gracious dealings of the Lord with his soul; to tell them of his feelings—of what he had so eminently known of the power and goodness of God, and to incite them also, to strive after a participation in the same blessed experience.

Under this Divine and powerful impulse, and having passed through a preparation for the work, he came forth in the ministry of the gospel, exercising the gift he had therein received, in humility and much fear; but abiding steadfast and faithful, this gift was enlarged; his growth in the ministry was rapid, and he became an eminent and favored servant.

The precise period at which he first appeared as a minister cannot now be ascertained; it is said to have been on the same day that his letter to the monthly meeting was read in that assembly. There are some circumstances which render it probable that it took place about the time that he attained the age of twenty-one years, being near the close of the year 1736.

The present practice of the Society, of taking into distinct consideration the ministry of those Friends who feel engaged so to appear in our religious meetings, was not introduced until several years after this period, and there is not any minute of Hardshaw monthly meeting distinctly recording him as a minister. The first time that his name occurs in the records of that meeting, is in the fourth month of 1737, where he appears as a representative from Penketh preparative meeting, of which Warrington is a branch, and he was at the same time appointed to attend the quarterly meeting for sufferings, at Lancaster.

The first occasion upon which a certificate was granted him to travel as a minister, was in the first month of 1739. He had, however, some time previously to this, visited a few meetings in Cheshire, along with his relation, Lawrence Callan, of Sankey. And about the same time Susanna Croudson had also been engaged, with certificate, on a religious visit to Friends of Bristol and that neighborhood. The following letters relate to these engagements.

SUSANNA CROUDSON TO SAMUEL FOTHERGILL.

Worcester, Sixth month 16th, 1737.

I have felt the weight of the burden to be very heavy upon me, and none to help, but the Great Master in his own time. I have been left to see my own poverty and weakness, and have often looked back at my coming out; yes, I have often desired in secret to know whether I should go forward or turn back, being willing to do any thing, so that I might but be in my place, however foolish I might appear in the sight of men.

Remember me when it is well with you, for I have need of the help of my friends.

—SUSANNA CROUDSON.

SUSANNA CROUDSON TO SAMUEL FOTHERGILL.

Bristol, Sixth month 27th, 1737.

Yours was very acceptable, and came in a needful time, when I was very low; yet I have got a little faith and strength since I last wrote to you, and something of inward peace of mind, and a sight of my duty, and a sweet belief that I am in my place, which is enough, and makes my journey as a home to me. I believe you had faith for me, when I had none for myself; but I believe I am not alone in this, for many in this day bear weights

and burdens because of the careless and lukewarm; and I believe it is good for us all to see our weakness sometimes, that we may know that we have no might of our own, and may be willing to seek for help, that we do not grow lukewarm.

—SUSANNA CROUDSON.

SUSANNA CROUDSON TO SAMUEL FOTHERGILL.

Warrington, 1738.

You are often in my thoughts, yet not with any heaviness, though I was much so when I parted with you; yet as soon as you were gone, a secret satisfaction was raised in my mind that you were in your place, and better than if you were at home; and the same still remains with me, which pretty much makes up the loss of your company.

Now, my dear friend, however weak you may seem to yourself, or whatever troublesome, discouraging thoughts may present themselves before you, do your endeavor to look over them all to your present business, for I believe you are in your place, and am in hopes you will get to the same faith; though I know many are the discouragements that fall in the way of poor travellers, yet I believe you will be helped through, and have the return of peace. I speak in a feeling sense of the renewed goodness near to the relief of the poor and helpless that have no might of their own; my heart is filled with sympathizing encouragement towards you, more than I can write at this time.

—SUSANNA CROUDSON.

SAMUEL FOTHERGILL TO SUSANNA CROUDSON.

Middlewich, 1738.

Your letter was not only pleasing, but very encouraging and helpful, and came in a needful time, for the burden of the work seems to be still more and more weighty, and myself poor and weak; yet as I am carefully concerned to wait for the renewings of help and strength, I sometimes experience a gladness and satisfaction of mind that I am come out, and have made this small visit thus far, and I cannot say, (notwithstanding I am often very low and heavy,) that I have occasion to reflect on my leaving home in the least degree.

You are a frequent companion of my thoughts, yet the nearest enjoyment of each other is to be known in the life, in the drawings of our souls towards God, and in a secret access to his Divine presence. Oh, I have found great occasion for frequent inwardness and retired breathing earnestly after the Filler of the hearts of his people: my heart is open towards you in the nearest and tenderest of affections, and therefore lets my pen run thus. Cousin

Lawrence Callan came yesterday, and we think to be at Nantwich tomorrow.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO SUSANNA CROUDSON.

Chester, Third month 2nd, 1738.

Through mercy I am well as to my health, and my mind quiet and easy in a confirmed sense that I am in the discharge of my duty, which greatly helps and encourages, in hopes that he who has made me willing to leave home, in obedience to his call, will support me to answer his requirings. I am not doubting his helping hand, knowing that he never requires anything from his children but he enables them to its performance. Peter Leadbeater went with me to Wrexham on first-day, when we had a satisfactory meeting: there are a very few Friends, but pretty many that are not of our name—a religious, quiet people,

—SAMUEL FOTHERGILL.

From this correspondence it will be seen that the friendship between Samuel Fothergill and Susanna Croudson still continued. It had its origin in the sympathy she manifested for him, and the care with which she watched over and encouraged in him the early symptoms of his repentance and desires after a religious life; their mutual friendship grew with the growth of these feelings in his mind; it was matured into a near and tender regard for each other, and on the 1st of the sixth month, 1738, they were united in marriage.

She was the daughter of William and Mary Croudson, of Warrington, Friends of good repute, and well esteemed.

The union thus formed, based upon the surest foundation, proved a happy one. They lived together in true harmony and religious fellowship, being helpers to each other in their various religious exercises and engagements; she cheerfully setting him at liberty, and encouraging him in the many services to which he was so frequently called.

The following letters may be suitably introduced in this place.

JOHN FOTHERGILL TO HIS SON SAMUEL.

“Netherdale, Eighth month 1st, 1738.

I am glad to hear of your health, and also of [your] hope to live: the latter I doubt not, either with respect to here

or hereafter, if honest, steady regard, in due attention for best succour and light, be but kept to with patience and content to be little; if but renewed in life and in merciful access, and in due remembrance of the child's state, and your station is but such comparatively; always keeping a care distinctly to discern between what would seek something to self, and that which only seeks to know and to do the Heavenly Father's will for his glory only. Oh, that we all may purely mind this!

I have little to add further, but am earnest and tender in true longing for your right thriving and preservation in the way of wisdom in every respect, and salute you both in a sense of best love: your truly loving and careful Father,

—JOHN FOTHERGILL.

DOCTOR FOTHERGILL TO HIS SISTER.

London, Eighth month 20th, 1738.

A few days ago I was plunged very low; a view of my present situation, and the disagreeable prospect of my future circumstances, were so heavy that I knew not how to bear them; however, they have, by degrees, abated, and now I am not sorry it was so. O, may my dependence be increased, may every scheme be destroyed, if its consequence should be to take off my regard from the Sovereign dispenser of all good. May the assistance afforded be deeply impressed on our minds, in such a manner as to produce thankful reverence and gratitude, only to be ended with our existence.

I was last night at a large meeting which is held here quarterly, under the name of the Young Folks' Evening Meeting. I was pleased to see a very numerous appearance of very promising young Friends of both sexes; several testimonies were delivered by some that have lately appeared in public: they seemed to be influenced with love and zeal; and it afforded satisfaction to me when I considered that it was possible some of these young heroes might one day stand as bulwarks against the general corruption and degeneracy among us, in the places of their deceased worthy elders and fathers. They had to tell us that better days were coming, that mercy was afresh extended, that Zion yet should shine more brightly. O, thrice happy those who live so near the centre of peace, as to be ready, when the alarm is given, to follow wherever the standard is fixed. I have sent you a copy or two of Anthony Purver's verses, and a little book lately published by John Fry;¹ the poetry is low, but the maxims deserve regard.

I can only now desire this for you and myself, that our dear father's example and precepts may insinuate themselves into our minds so far as to influence us to act, to speak, and even to think, as it becomes persons favored in such an extraordinary manner. Dear sister, cease not to strive, though discouragements may too much

¹ Of Sutton Benffer, Wilts.

prevail: may happiness attend you. Farewell.

—JOHN FOTHERGILL.

PETER LEADBEATER² TO SAMUEL FOTHERGILL.

Chester, Eleventh month 18th, 1738.

I may say you are daily and almost hourly in my remembrance since we parted, with ardent desires that we may be preserved faithful in answering the end of our vocation whereunto we are called, that the hope thereof may not be in vain; therefore, let us daily eye Him who has called us unto holiness, and will perfect the same to his praise and our everlasting comfort, if we keep under the guidance of his Holy Spirit; which as we cooperate with it, will complete our sanctification throughout, in body and soul, and spirit. My soul is often deeply bowed under a sense of my own weakness and inability, and am ready to fear lest one day or other I should fall by the hand of my soul's enemy, who is not lacking to use his utmost endeavors, if possible, to lay waste and destroy, by his subtle devices, that work which God in his infinite mercy has begun; may he be frustrated in every attempt, is what I earnestly pray for. Oh! dear heart, when you are divinely favored, let me not be wholly out of your remembrance; as we keep near the Lord, we shall be near and dear one to another in him, and be as epistles written in one another's hearts, sympathizing in one another's adversity, as well as partaking of each other's joy in prosperity. I was often truly thankful, since the last meeting we had, that my head was borne up above the waters of affliction which were ready to pass over the same; may the same arm of power still be underneath, to support unto the end through whatever I may yet have to pass, in which I will put my confidence. O, Lord, let me never be confounded. Your truly sorrowful and afflicted brother and companion,

—PETER LEADBEATER.

DOCTOR FOTHERGILL TO SAMUEL FOTHERGILL.

London, Twelfth month 21st, 1738.

I had an entire satisfaction in reading yours, though I do not overlook a passage in this, as well as some others of yours, which insinuates that I expect rhetorical flourishes, and brilliant expressions, but it is not so. I love sincerity in the plainest dress; I dislike affectation of any kind, when I see it, whether in myself or others; and when, in writing to one another or speaking, we join words together with an intention of concealing our real sentiments, or to give an idea of ourselves which we are not, we forsake the plain language indeed; if this

² Peter Leadbeater was a minister, and well esteemed in his day. He is spoken of as being "serviceable in his tender and seasonable advice; and also being of a good capacity, and clear understanding, helpful in the management of the discipline of the Church, an encourager of the youth, to draw them into service in the Society." He died at Chester, on the 13th of seventh month, 1751, aged fifty eight; a minister about forty three years.

happens to have been the case in those which I have written, I acknowledge myself guilty of using a manner of speech which the Spirit of truth has declared against, and for the future will attempt to forsake and amend.

Your affectionate concern for my welfare was doubly grateful; I wish I could give you the like satisfaction, by returning such an answer as I know would be acceptable, but alas, I cannot; none but myself knows what I feel. I sometimes resolve with myself to abandon all my designs, and endeavor to live to none but my Creator; and presently, my condition in this life appears in my view, and that part which regards only the present, too often prevails, and here I waste and decline. I see it, I feel it, yet I almost despair of ever being able to resolve on amendment. You know these bitter scenes, but have had courage enough to give up, and become nothing for his sake. I every day see the happy consequences of such a conduct, but video meliora proboque deteriora sequor [That is: I see the better way and approve it, but I follow the worse way]. Here is my condition, without disguise; it is easy to say more, but you know by this the rest; but what can be said to a person, who is conscious how much it would be his interest, his eternal interest, how much it would rejoice the heart of the tenderest of fathers, to see a progress made in the internal life, how much it would also rejoice his relations, his friends, and all the good of his acquaintance, yet is cowardly enough to give up to the tempter. I often reproach myself, I can suffer it in some measure and at some times from others knowing how much I deserve it. I am not solicitous of hiding my case from those, who, knowing the weakness of human nature, can pity the failures and lament the unhappy condition of the person.

The anxious pressure I feel, perhaps, makes my expressions not guarded; I write to a brother whose assistance I am far from rejecting; let me hear from you as soon as you have freedom.

—JOHN FOTHERGILL.

Soon after the return of John Fothergill from his last visit to America, he went to the Quarterly Meeting at York, which was large, and attended by many Friends from different parts of the nation. His company was very acceptable; and the occasion was, in a peculiar degree, solemn and instructive.

Here he met his son Samuel. Tradition has handed down (and there is no other record of it) a remarkable circumstance connected with this, their first interview, since the return of the father to England. It is said that, from some accidental circumstance, John Fothergill did not arrive in York until the morning of the day of the meeting, and that it was late when he entered the meetinghouse: after a short period of silence he stood up, and appeared in testimony; but after he had proceeded a short time, he stopped, and informed the meeting that his way was closed; that what he had before him was taken away, and was, he believed, given to another. He resumed his seat, and another Friend immediately rose, and taking up the subject, enlarged upon it in a weighty and impressive testimony, delivered with great power. It is added, that at the close of the meeting John Fothergill inquired who the Friend was that had been so remarkably engaged among them, and was informed that it was his own son Samuel.

Their thus meeting together, under circumstances so different to those in which their last memorable interview had taken place, previous to John Fothergill's departure from England, was peculiarly moving and affecting to them both. The son then in a state of rebellion and alienation from good — now become "changed" indeed, and a fellow-laborer with his father in the ministry of the gospel, powerfully advocating and enforcing those great and solemn truths he had formerly neglected and trodden down, and engaged earnestly to beseech others to become as he was, reconciled unto God.

The good old man received his son as one restored from the spiritually dead, and wept and rejoiced over him with no common joy.³ Some time after this interview, John Fothergill was again at York, and proceeded on a religious visit to Friends in Norfolk, Suffolk, Essex, and the city of London. Here he remained several weeks, visiting the various meetings in and about the city, much to the help and encouragement of many, and faithfully discharging his own duty. On his return home he had several large meetings, which, though attended with deep labor, were to some advantage, and accompanied with holy help, as he humbly acknowledged.

Early in the year 1739, his son Samuel communicated to the Monthly Meeting—"his intention of visiting Friends in Wales, Bristol, and some other parts, and requesting our certificate, to signify our unity therewith; the same is now granted him, signed by several Friends." In returning from this service, he paid a visit to his brother in London.

Soon afterwards, Susanna Fothergill and Sarah Routh, (afterwards Sarah Taylor,) of Manchester, paid a visit to "Friends in Westmoreland, Cumberland, and some parts of Yorkshire."

Several of the following letters relate to these engagements.

PETER LEADBEATER TO SAMUEL FOTHERGILL.

Chester, 1739.

I am truly glad, in humble thankfulness to the God and Father of all our mercies, to hear of your health and welfare every way, which I pray may be continued, not only through this journey, but during the whole of your pilgrimage through this world: strong are my desires that the Lord Almighty may go along with you, and make your journey prosperous and satisfactory to yourself, and serviceable to his church and people where your lot may be cast.

Oh, dear heart! eye the great and good Guide, and neither run too hastily, nor yet stay behind, but mind the putting forth of the Divine hand; and as you follow its direction, you will yet feel the sweet incomes of Divine

³ Several different versions of this meeting between John Fothergill and his son are extant, and I have thought it best not to omit it. The account here given, I believe to be the most correct.— G. C.

peace, and the love of God, to fill your soul more and more, to the making of your cup to overflow, in which praises and thanksgiving will be returned to God, the Father, the author and fountain of all goodness, forever.

I am, and always was, fully satisfied that the Great Master, who calls and sends forth his servants into his work and service, will never leave those who truly depend on him, and have no dependence upon themselves; though they may have often to go down into the deeps on account of the true seed, which lies very low in many places, and is oppressed, as a cart with sheaves, yet God, in his own time, will raise it into dominion, and they who suffer with it shall reign with it in glory. Be not discouraged, though you may meet with a variety of spirits to encounter; He that was with his stripling David, will be with you, and direct the stone to the mark; be valiant for his name and truth, in a faithful testimony, bearing it against all false liberty, which has crept in among the professors of truth up and down in this nation.

As you discharge your duty faithfully in God's sight, as made known unto you, I doubt not but you will return in great peace, and we shall again have to drink of the pure water of life, clear as crystal, which proceeds from under the throne of God and the Lamb. Oh, may our souls often thirst after it, and never be satisfied with any thing short of it! If it were not for God's mercy in opening the fresh springs thereof at times, surely we had fainted long ago; but it is matter of encouragement to find that God has not forgotten to be gracious and merciful, at times beyond what we are capable of expressing in words, or are in the least worthy of; but in inexpressible mercy and goodness He takes delight in nursing up his babes and children, as a tender father; may we always learn in true obedience to his Divine will in all things, in doing which we shall be his disciples indeed.

Love, boundless love, from Him who is love altogether: in this I salute you, and am your sincere friend and brother,

—PETER LEADBEATER.

SAMUEL FOTHERGILL TO HIS WIFE.

Carmarthen, First month 26th, 1739.

I am, through continued mercy, very well in health, and in a good degree helped inwardly by the renewings of Divine help and regard, which encourage to renewed waiting upon the divine Opener. Here are but few Friends, but these are generally a living, tender people, and such as are waiting for Divine consolation. I have had several heavenly opportunities among them; that have given me great reason to believe I am in my place, notwithstanding deep and plunging seasons fall to our lot. We have a perfect harmony between us, and that is one great help.

Believing myself in the way of my duty makes me more easy that the Everlasting Preserver will remember us in merciful regard, and will give us again to be sensible of his Divine favor together.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Bristol, Second month 20th, 1739.

I have now been nearly two weeks by myself, in respect of the company of Gharrett Van Hassen; but have at times been favored with the Divine company of our Great High Priest and Minister. Meetings in this county—Gloucestershire—are small, and mostly hard in the general, though there be a few really living in the particular.

I many times have to go very low in them, and discouragement is ready to creep in, and sometimes ready to send me home again; but now and then goodness breaks forth, as the sun in its brightness, and dispels all these dark fogs. Remember me; but we never shall nor can forget one another, as we keep in mind where it was we contracted a near oneness and acquaintance one with another; your remembrance is near and dear to my soul—next to the spouse, the lamb's wife, nothing stands in competition with you.

—SAMUEL FOTHERGILL.

DR. FOTHERGILL TO SUSANNA FOTHERGILL.

London, Third month 24th, 1739.

Perhaps this may come to your hands sooner than brother gets home; if so, it may not be unpleasant to hear that we parted at Oxford on third-day last.

I have been much pleased with his conduct, as well as his company, since he came to town; you may be sure that my affection for him led me to observe him carefully, and I can only say, upon the whole, that I, as well as we all, have fresh occasion to be thankful that Providence has placed you together.

I take notice, with pleasure, of an increase in solidity and prudent behavior, since I last saw him at Warrington; and I doubt not but his affection will engage him to regard whatever you shall think he ought to do; for I cannot but believe that his quick and steady progress has been, and yet will be, greatly promoted by your watchful, affectionate concern for him. Gratitude, dear sister, calls for affection in return, for restoring us a brother, and in part making him what he is. The sensible part of Friends here have unity with him; the rest, who applaud or condemn, as mere fancy leads them, are not to be hearkened to.

—JOHN FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Warrington, Fifth month 18th, 1739.

Your very acceptable letter is come to hand. I can sympathize nearly with you and your companion in this engagement and labor, having been bowed in spirit for you, in a sense of the exercise you are attended with; but oh! let it not sink you too low, that many are upon the beds of ease in a profession, and the work goes on heavily: strong is he who is on your side, and abundantly gracious to his poor travailing seed and children, whose hearts are made sad, and not upon their own account, but because the love of others is declined, and few spirits unite and join, as shoulder to shoulder, to carry on the work; but it is heavier upon a little remnant.

But the Levites must enter Jordan, in this gospel day, before the rest of the people, and must abide there until the rest be got over; therefore think it not a light thing to be bearing the ark of the covenant before the people but be humbly concerned to go forward in faithfulness, and the Lord, who said in the beginning, "Let there be light, and there was light," will separate and disperse the clouds, and cause light to shine, and in the fulness thereof, you will know a walking with great peace and joy before you return.

Nothing, my dearest, would be more satisfactory to me than to enjoy your company; nevertheless, I would not stint you in respect of time—take your own time, and fully make yourself easy before you return, that the answer of peace may attend you.

—SAMUEL FOTHERGILL.

JOHN FOTHERGILL TO HIS SON SAMUEL.

Leeds, Seventh month 8th, 1739.

Dear Samuel,

Be assured, I think both carefully and affectionately often of you and yours; yet I more praise that gracious power, which has shown such mercy to us in raising you as from death, and is mercifully pleased to regard you among his children, for your own salvation, and, I hope, others' good, than too much rejoice in creaturely esteem; though I am reverently glad of you, and have some comfortable hope that the Everlasting Father will help you to remember his mercy to you, so wisely, and with steady fear and care, that he may be pleased to continue his regard to, and help you, in his fatherly goodness and living law, to live, every way, to his praise; and then it will be in a renewed sense of self-nothingness, and that He must do all that is truly well done, both in, by, and for us, and must have all the glory; so be it, says my spirit, forever and ever.

My salutation is truly affectionate and loving to you all, my dear and loving sons and daughters, hoping as well as desiring all your health and comfort.

—JOHN FOTHERGILL.

DOCTOR FOTHERGILL TO HIS BROTHER SAMUEL.

London, Seventh month 15th, 1739.

I received your acceptable letter along with dear father's, both which came very seasonably— I was wanting to hear from you both. I wonder not at the tenderness you express in yours; while he was here, my heart was filled with thankfulness, not only for such a parent, but also that I could see some marks of that treasure of goodness, which it has pleased Divine love to place and treasure up in his soul. The wisdom of his conduct, his uprightness and humility, often affect me, and make me wish, "Oh, *si ut alter ab illo?*" Well, let us incite each other to a more close regard to that power which can make us in some degree like him; we shall then perform the duty we owe to each other; and may Divine goodness make us instrumental to each other's advancement in the way to perfection, by often inclining our hearts to stir up the pure mind in each other. You are nearer the bright day than I am—you can act more regularly, as having more light. I wish to possess my soul in patience, and follow after the footsteps of the holy flock.

—JOHN FOTHERGILL.

Early in the year 1740, Samuel Fothergill was engaged with a certificate in a religious visit, in the north of Yorkshire and Durham. While on this journey, he met, at Lancaster, with James Gough, of Ireland, in whose journal the circumstance is thus mentioned — "Here I met with Samuel Fothergill, then young in the ministry, but even then appearing with that solemnity, brightness, and gospel authority, as gave Friends lively hopes of his proving, as he did, through the successive stages of his life, a bright and shining light; a vessel of honor indeed; of eminent service in the church of Christ. The public service of the quarterly meeting fell to the share of us who were young, though many weighty, experienced ministers were present; and, our good Master being with us, it proved a refreshing, satisfactory, and edifying meeting."

SAMUEL FOTHERGILL TO HIS WIFE.

James Wilson's, near Sedbergh, Third month 21st, 1740.

Well, dearest, let us be easy in separation, and truly given up to the disposal of the great Master; and I hope he will bring me home in peace, when this parting must give way to, I hope, a joyful meeting.

Things here afford a melancholy prospect, in respect to that life and greenness I expected to have found, though I am favored with a very agreeable companion this week, but I fear I cannot have his company forward. It is

Amos Robinson, father's late companion to London. We have had meetings appointed for every day, except seventh-day. I hope, after first-day, to pass away pretty quickly towards Durham, but cannot as yet see when I may set my face towards home. Oh! that I may be enabled, though in much weakness, to get onwards, so as to discharge my duty; that low times of much great need may not be renewed oftener than times of strength. But these meetings are suffering, bowing times. A strange deadness prevails. On first-day last, had a pretty good helpful opportunity at a general meeting; but it is soon lost by the succession of hard, dry seasons. Thus have I abruptly hinted at my case one way. Yet I trust in the great Helper and Deliverer of his people from under oppressions. As to my body it is through mercy very well.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Carr-End, Third month 25th, 1740.

I am through mercy very well in health, and pretty easy and quiet in mind, in a good degree of a sense of being in my place in this journey thus far. I heartily wish I may so watch as to experience renewedly the manifestations of the Divine will in respect to my duty, and suitable help to the performance thereof in an agreeable manner, to the honor of the Great Master, the edification of the church, and the peace of my own soul.

Well, my dearest, remember me when it is well with you, for I find a prospect of hard, dull, heavy work; the seed is oppressed in many, and the well of life is oppressed with rubbish; though here and there are fellow-laborers, joined in heart and soul for the advancement of the glorious name; a remnant of such I met with yesterday, which helped me out of a very low place—a place of great need—and in some good degree renewed my strength.

My love flows strongly towards you—that love that absence does not diminish, nor separation lessen,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Malton, Fourth month 20th, 1740.

After a fatiguing week, I now find a little opportunity to write to you. I have had meetings at Newcastle, Shields, Sunderland, Shotton, Stockton, Yarum, Yatton, (Ayton,) from which over the moors to Whitby, where, on first-day, had two large and powerful meetings among that high exalted people; but renowned be the name of the ever excellent Being, his eternal power was over all, to the breaking some rocky, adamantine hearts, and to the comforting of the true travellers. Next day I was at Castleton, which is Luke Cock's meeting. I spent an hour with that emblem of innocence, and in the afternoon rode ten miles, to the house where the ark rests, i. e.,

John Richardson's, who went with me next day to Pickering, and I went back with him to his home.

On the following day was at Kirby meeting, which is the meeting to which that man of God belongs. It was a very heavenly season.

Oh! let it be forever remembered by all that partook of the benefit of it. The good man said they had always good meetings, but this was a very extraordinary one. The life of truth arose wonderfully, and that Father in Israel, John Richardson, took me home, where we sat up until almost daylight. We then repaired to our respective lodgings; but soon after five in the morning he came and sat by my bedside, and, though weak and very poorly, would accompany me ten miles to this place, and have here parted in mutual tenderness.

My soul admires the goodness of God. His words are faithful, just, and true, helping through depressing and trying times in many places; but the best are reserved, to recover my drooping, wounded soul; blessing and honor be to him who lives and reigns forever and ever.

—SAMUEL FOTHERGILL.

In this year, (1740,) John Fothergill, though under much bodily weakness, attended the yearly meeting in London, wherein, at the desire of his brethren, he gave a concise but instructive account of his late visit to America, the state of Friends, the increase of the Society in some places, and its declining state in others, with the causes which had most obviously contributed to produce this. He observed, that as the elders of the people were preserved in freshness and zeal, under a diligent care for the growth of spiritual religion, truth increased, good order was preserved, the discipline kept up, and the youth, in many places, tender and hopeful. On the contrary, where those who were of the first rank, both in respect to age and situation in life, declined in their religious care; where the spirit of this world suppressed the tender desires after riches of a durable nature; there, weakness, disorder, and unfaithfulness were too obvious, and a daily decay of real piety, as well as of numbers, prevailed, to the grief of the honest-hearted, and the loss of those who unhappily allowed this corrupting spirit to take place. He pointed out, in a clear manner, some parts where these effects appeared, and the deep sorrow which attended him when among those whose conduct occasioned these consequences.

In the latter part of the year 1741, he visited Friends in several of the northern counties. The following letters were written about the time of these engagements.

JOHN FOTHERGILL TO HIS SON JOHN.

Ninth month 27th, 1740.

I have been, and am, through merciful favor, preserved in usual health, and attended with best peace and

comfort in our heavenly Father's goodness, though in the manifest appearance, as I have often looked at it many months, of a severe, threatening time of distress, in various cases, to this nation; and if we be not quickened and excited hereby to diligence, in seeking to lay hold of eternal treasure, the love and favor of the blessed, infinite Rock and Fountain of all good, we shall be more inexcusable than others of mankind, who know not so well and clearly where and how to seek happiness and refuge indeed; which I often inwardly long and breathe in spirit we may lay suitably to heart. But after this little hint of what is much with me, I shall take notice of some of your remarks on your late journey into Holland and Germany, and first tell you, your account of those people called Mennonists, and Moravians, as I suppose they call themselves, exactly agrees with my secret and settled idea of them; for I believe both, and the latter especially, have had, in some measure, their eyes opened, but they set man to work, to form and imitate religion, and to build, without digging properly to find the Rock; yet many, from their pious intentions, make a show for a time, and some good may turn out of it: but it is a matter to be lamented, as I have very often thought, that there should be, as it were, a universal and continued propensity prevailing, among the Germans especially, to run away with speculation, and thereby so many valuable springings and glimpses of the heavenly day should have yet brought forth or produced no more durable fruits, in experiencing salvation in reality. But it ever will be true, no following Christ acceptably, without submitting to the cross, which has always seemed to me to be the place at which that country-people in particular, as almost all nations in general, have miscarried. May the plough of God take more effectual hold among them, is my heart's desire. And may this consideration strengthen you in fearing, and even loathing, a sort of living and delighting, or being at ease, in barren speculation, even upon best things or principles; but be still more and more animated to seek daily bread from the everlasting Father's own hand, who will hear and answer in due time the sincere and patient, though hidden cries for it; and thereby such will grow in the living Root, and bear fruit in due season, to the Father's praise and honor.

But above all, my longing is for your spiritual access and enlargement in the heavenly pastures, under the leading and putting forth of the one heavenly Shepherd, which I still hope, as well as often humbly breathe for, on your account, being well satisfied of your sincere desires, which, if properly retained and carefully cherished on your part, I cannot but comfortably hope, heavenly Help will mercifully regard: so be it. Amen.

—JOHN FOTHERGILL.

JOHN FOTHERGILL TO _____.

Ninth month 6th, 1741.

I cannot lose hope, nor almost full expectation, but that the Divine power, which can do all things, will one time or other mercifully help you, if you labor in watchfulness and patience, to look to him for salvation, in true diligence, sincere resignation, and holy, humble trust: and that he will refine, through various manners of dealing, and distressing dispensations, his beloved sons, whom he would make chosen vessels in his house; and with such an eye I believe he has looked upon you, somewhat like as upon Jacob, when a stone was his

pillow; yet the Lord of all power and majesty was in that place, though Jacob knew it not. And so have some others been made witnesses, that he in mercy and gracious goodness was even working in and near us, when sometimes the heavens seemed like brass, and the earth like iron, and fear and sorrow surrounded. Thus he has and will winnow and refine, and will show that none else can save, and yet that he forsakes not those who would have no other God but him, the ever-living and all-powerful One, everlastingly worthy to have all our hearts, and to be trusted in, waited for, and praised forever.

A measure of his glorious love and mercy covers my heart at this time, and bows my spirit in humble worship to his most worthy name; but I cannot express, like many others, according to my views, and must, therefore, leave what I have hinted, for you to gather the substance as you are capable. I am as well in health, through merciful support, as I have been many years, and was favored with help from the best hand, in the little journey through the northern counties, to as much humbling gladness in the Lord as I have almost ever known; though we met with several afflicting cases, besides the common heaviness, or lack of proper hunger, which is, more or less, almost a general hurt.—I had the good company of Michael Lightfoot most of the time.

—JOHN FOTHERGILL.

JOHN FOTHERGILL TO HIS SON SAMUEL.

Darley. Tenth month 10th, 1741.

As you, my truly beloved sons, with your dear wives, whom I sincerely value, are much in my remembrance in love, which begets near care and living breathing for your growth in the saving knowledge of truth, that the Father of all mercies and true good may be your shepherd, and help you to live to his praise; as this is almost all I can do for you, and is often comfortably renewed with me, so I now and then want to let you know I have you thus and often in mind I am rather cheerful in my mind about your having drawings towards London, and hope it may be made serviceable, as you walk watchfully, and act in humble care to be an instrument and servant directed by Christ, and rather be within than exceed. Remember your temper is active; keep fear, therefore out of meetings and in meetings, for the Lord will help, and honors those who truly seek his honor, and, therefore, carefully attend upon him for food, and fresh help to do his will from day to day: thus may you be so directed and enabled, that ancient and everlasting life may more and more be known among the people; then will the Lord God be worshipped, and have the praise, who is worthy, worthy, worthy forevermore.

I think, if you be under no obligation otherwise, that John Hayward would cheerfully entertain you, and I know not of a more worthy place; but they are not great showers of kindness, but real, where they meet with worthy objects.

My last little journey was made by truth very satisfactory, though very unpleasant circumstances are to be met with, particularly in Cumberland; yet there is a people in that county waiting for best help, and worth laboring

among. I expect to be much about home this winter, but I grow to expect I shall see Ireland once more, but it seems not very near.

I must stop my pen, though love would still run on, and I hope will often live and move towards you. I will only add now, that I hope Joseph is yet alive, and I breathe with earnestness in the allowance of our Father's love for him and his dear wife, that they may be helped to sanctify the Lord of all power and goodness in their hearts, and carefully wait that the pure seed may not be hindered by visible things, but bear fruit to the glory of the mighty Husbandman, who surely waits to enable thereto.

So fare you all well, dear children, in devoted pursuit of heart to be obedient children of the Lord God, says your nearly loving father,

—JOHN FOTHERGILL.

In 1742, after visiting Friends in Oxfordshire, he again attended the yearly meeting in London, wherein the same lively zeal, which, under the guidance of heavenly wisdom, he had often before manifested on these solemn occasions, for the prosperity and growth of truth and righteousness, was again conspicuous.

The concern of mind which he had for some time felt to visit Friends in Ireland, was now matured, and was communicated to his son in the following letter.

JOHN FOTHERGILL TO HIS SON SAMUEL.

London, Fourth month 5th, 1742.

I have had a desire to impart some thoughts to you relating to a visit to Friends in Ireland. I remember you once queried of me if I had any thing of that nature before me; and though I could not say I had not, it seemed not then to be fully clear to me; and though I had not much inclination then to inquire the reason of your question, I was led to think you might have found something on your mind of that nature, which induces me now to acquaint you that I believe such a visit is now become my duty, and also that the time draws near; so that if it continue before me as it has done, I think to be forward about the latter part of next month, and I see not but your company would be truly easy to me, if you apprehend such a concern to be with you, and also ripening as to time, which I would have you to consider; and if so you find it to operate, there may be the more strong ground of hope our going together may be sanctified to us and our friends. Meet me at York, with a few lines in answer hereto.

—JOHN FOTHERGILL.

Samuel Fothergill having some prospect on his own mind of a visit to Ireland, received this proposal with much satisfaction; the offer of the company of his venerable father, and the prospect of travelling with him in such an engagement, were truly agreeable. But, in the exercise of that care which is so indispensable, to wait for the right time, as well as for the right authority, to proceed in such engagements, he believed that the proper time for him had not arrived, and, therefore, notwithstanding the strong inducements which the proposal included, he declined it; and his visit to Ireland did not take place until the year 1744.

Some account of his father's visit will be found in the following letters.

JOHN FOTHERGILL TO _____.

Chester, Sixth month, 1742.

My hands and thoughts have been busy in hastening to discharge myself of this debt to Ireland, and I now hope for a passage there the first suitable wind. I am but in a low and heavy state of mind, and should be very doubtful of being helped to live and act properly, but that grain of faith is preserved, which has heretofore often stayed my mind in patient waiting, till merciful supply of food, and ability to labor again, has been experienced from the all-sufficient and only right relieving Hand; and here is my centre, in reverent trust, where, as we endeavor steadily to keep, duly attending for fresh help, that we may be what we are, through the grace from on high, I believe we shall not be neglected or forgotten of the all-knowing Fountain of every good thing.

—JOHN FOTHERGILL.

DR. FOTHERGILL TO HIS SISTER.

London, Sixth month 28th, 1742.

I have received a letter from dear father, from Dublin; in it he acquainted me that he had a short and easy passage over, and was then pretty cheerful. A friend who saw him at Dublin, and is since come to London, gave me a pleasing account that his Great Master had eminently favored him with his presence in several meetings, at which the friend was along with him. The need there is of such laborers everywhere, makes me cheerfully resign him to so hard a service as he must undergo in that country; but that wisdom and strength which attends him from above, I hope will support through it all, as well as direct. Oh, may we, dear sister, more and more seek our father's God! His favor to us will be all we need, and having him for our portion, nothing necessary can be withheld. I every day more affectionately esteem the best of parents, if I grow better myself, and I cannot without tears call to mind his more than paternal concern for our welfare.

I have nothing so much in view as to contribute all in my power to the relief of those that need it, in the way of my profession, and to the happiness of those whom I am so nearly interested in, as my father and his beloveds.

It gives me sometimes pain to think that, according to the common period, one-half of life is nearly spent, exclusive of any accidental blow, and I not better provided, either for this life or another. But I hope to cherish the thought, and make it my chief endeavor, to secure the last, and be content with whatever may be my lot as to the first.

—JOHN FOTHERGILL.

JOHN FOTHERGILL TO _____.

Mountrath, 1742.

I have kept closely stirring along, and much employed, to answer the end of my coming as diligently and honestly as I know how; which, through continued merciful help and renewed supply, has been hitherto as well, or rather better borne, as to the body, as well as in the chief respect, than I dared to hope for, and I am thus far thankfully easy on my own part, though, through deep labor, and at times much sorrow; yet I am glad I am here, because of the blessed favor of help to pay this visit, and also in that I am sensible of the strong extendings of gracious regard to this nation, and even that the dead may hear, and be made to live.

Yours was very acceptable, being accompanied with a relish of religious, as well as natural love and nearness, which both comforts at present, and increases reverent trust in, and regard to, the Almighty Source of all our good and true help, who has hiddenly, yet mercifully, cared for us many ways, and requires our consideration as such, in order to encourage and instruct, in humble confidence, yet with watchfulness towards him, that he may be our Shepherd through time, and his glorious name may be renowned here and forever. Bear with me, dear son, in thus reaching towards you in the living sense of mercy, the staying comfort whereof is highly worthy of our secret notice, and solid commemoration I have been round the southern parts, and am now near the middle, going northward, and hope to be at Dublin at the half-year's meeting.

—JOHN FOTHERGILL.

After his return from Ireland, John Fothergill continued much about home, visiting the neighboring meetings as his health permitted; this grew more precarious, and the winter proving a severe one, he was prevented from going much abroad. His care nevertheless, for the prosperity of truth, was as fresh as it had ever been, his own inward strength being graciously renewed, as he often, with reverent thankfulness, expressed; and for the preservation of his absent family, and their increase in Divine experience and steady progress in the paths of humility and dependence, his soul was often deeply engaged.

JOHN FOTHERGILL TO FRANCES HENSHAW⁴

Darley, First month 12th, 1743.

I had you so much in remembrance in a loving care and sympathy, that I had thought of writing to you again before I received yours, which may truly be called a lamentation, and would render your case very lamentable, but that I am fully persuaded Almighty and merciful care and succouring regard, from the infinite Being of goodness and mercy, is nearer and more regardful of you, to stay and protect you, than you at present seem to apprehend; which revives my hope, if you can but labor with some diligence to be quiet and reverently resigned, and endeavor to overlook the too much teasing yourself about false accusations, by which the enemy would deject and destroy you, I still hope, with much quietness, that the day of salvation will by little and little dawn, and light and life spring up to you again; for I cannot think there is so much wrath and judgment upon you from the God of mercy as you would, as it were, pull upon yourself in your tender fear, and the evil disturber would work your sinking temper in this time of trial, to fear and conclude; this is my real and steady hope and thought about you, though I know it is hard to be quiet and to retain any lively hope in the truly loving soul, when the Beloved hides himself indeed; but clouds of witnesses bear testimony to the abundant mercy to humble seekers, and even to the loathness of Goodness to forsake poor man, but still more contrary to his gracious goodness, to cast off one that has been and is desirous to follow him with full purpose of heart, as I believe is truly your case; and if you be but kept reasonably still, and somewhat cheerful, as very much otherwise would not be of service, but might rather offend; for in the most stillness we can get to, is help and strength from the mighty Helper experienced— I say, if you so labor to be kept, no reproach will attend it, but what will, in due time, by best wisdom, be removed.

With respect to going to Grace Chambers' I am pleased with the invitation, and think your being there awhile may be of advantage both to your health and otherwise, for she is good and wise company: all that I hesitate about is, lest your being there should be a means of exposing the case, to your future detriment, further than one could wish, because all people are not wise; but I seem not to fear but you may live to see clear weather, and the light of Divine life upon you again; but reverent stillness in mind, as at the footstool of the great knower of all our thoughts, as well as words and actions, I cannot but beg for you as much as ever you can for yourself; and although I should be pleased to see you, I see little probability of its being useful, nor can I ride much without great difficulty; but whether I see you or not, my very soul steadily longs for and bears with you, and almost believes I may live to see you cheerful in the Lord, or, at least, that you will live to be so, by the help of that eternal, most gracious Power which ever brings into a right mind: thus may you be regarded and helped, and so farewell my friend, beloved for the Father's sake.

4 Frances Henshaw, afterwards Frances Dodshon, was born near Leek, in the year 1714. Her parents possessed a considerable estate; she received an education according to her station in society, and was of good understanding. About the twentieth year of her age, she was convinced of the principles of Truth as held by the Society of Friends, with whom she was received into religious membership. So full and powerful was the conviction, that even in the many deeply trying seasons through which she had to pass during the course of her life, the foundation of these principles in her mind, as she often expressed, could never be shaken. Soon after her convincement, she was called to the work of the ministry; she labored much in the exercise of this gift, and travelled extensively. She had to pass through many afflictions, both spiritually and temporally. She lived to an advanced age, and died in the eighth month, 1793.

Your sincerely affectionate friend,

—JOHN FOTHERGILL.

In the spring of 1743 his health and strength were much reduced, yet, though with some difficulty, he attended in the sixth month, the general meeting at Pickering, which was to him a favored season, and he was well satisfied in having undertaken the journey. These meetings, which were held once a year, were commonly very large, and held in an open place, to which some thousands of the neighboring people used to resort: on this occasion they behaved attentively: but they did not always comport themselves so well.

He continued very weak during the winter of 1743, getting but little out, and scarcely able to converse with those friends who came to see him at home; but his fervor of mind, and love towards the best things, abated not, but remained undiminished. And, in addressing at this time one of his friends, he says, "Though I am more than a little afflicted in body, yet I am not forsaken of the everlasting Helper. In a renewed consideration, and in a degree of the sense of his manifold mercies, and fatherly regard and succour hitherto, my heart worships his name, and greets you in love and true well-wishing."

Chapter VI

After the return of Samuel Fothergill from his visit to the north of Yorkshire, in 1740, until he went into Ireland, in the year 1744, there is but little left on record of his services, and only few of his letters.

In 1741 he attended the yearly meeting for the northern counties, held at Kendal, and also the yearly meeting in London, and in the autumn he visited some parts of Lancashire and Cumberland; soon afterwards he had a certificate to pay a visit to some of the southern counties, and to the city of London, and spent the winter in this engagement.

SAMUEL FOTHERGILL TO HIS WIFE.

Carlisle, Sixth month 5th, 1741.

I am preserved in a good state of health, through hard labor, having had as many meetings as days, hitherto, since I came into this county, and, through the support of Providence, I am so far sustained; and this I can with reverence and trust say, I never hitherto experienced in my travels, the opening, sustaining goodness of the

Great Master to such a degree: have this day had a large, open and precious meeting at this place, with Friends and others from several parts of the county, it being the time of the assizes, for which, and manifold other mercies, my soul ascribes glory, honor, and high praise to the Rock of our strength; and in this holy love and life my soul salutes you, and longs for our preservation in all lowliness and humility.

I would eagerly return, with the sheaves of peace in my bosom, and fully clear myself before I return, which will be longer than I expected.

—SAMUEL FOTHERGILL

In 1742 he was engaged with some other Friends, by appointment of the monthly meeting, in a religious visit to the families of Friends within that meeting.

The prospect of religious duty in a visit to Ireland, which had for some time been upon his mind, had continued, and believing that the right time for the performance of it was arrived, he proposed it to the monthly meeting, and with the certificate and unity of that meeting, he embarked for Dublin in the second month, 1744, and had a good passage.

The following are some of the letters written during this visit: one of them appears to be an answer to some individual who had applied to him for spiritual counsel; the applications of this nature which he received were frequent.

SAMUEL FOTHERGILL TO HIS WIFE.

Dublin, Second month 27th, 1744.

On my arrival I came up to this city about eight, and went to meeting at ten; it was very satisfactory; the goodness of the Great Master was evidently manifested, to the abundant encouragement of my mind; it was as a seal of my commission here, and very much encouraged me.

I would have you be entirely easy on my account; I hope that I am right in this concern, and that He that has called me will preserve from every danger; sufficient is His power to keep us both in our respective situations.

The Papists here are quiet, and profess an attachment to the government, by their observing the late fast in a solemn manner. There are fourteen French ships in this harbour, all seized upon by the government; and two at the Isle of Man.

Through the mercy and kindness of the Almighty, I have my health pretty well; the closeness of the city is inconvenient, but I soon leave it. The opening, enlarging power of the gospel has not been lacking, but has flowed with renewed evidences of my being so far right.

On the 18th, there was in this city the funeral of a Friend, a banker, which was attended by the greatest concourse of people I have ever seen upon the like occasion— a strange mixture of folks—lords and Jesuits, merchants and parsons, etc.: but the mighty power of God was revealed over all: to His worthy name be the attribute of praise forever!

On first-day last, we had a large meeting in the forenoon, and near the close of that meeting, arrived our dear friend Elizabeth Shipley, and her companion, after a tedious passage of nearly five days, from Liverpool. We were five strangers, but none appeared: J. G. took up two and a-half hours in one sermon, the longest, but not the best, I ever heard, to the great uneasiness of Friends. Very great is the danger of that highly-called youth.

The meetings, during the course of this national meeting, have been attended with the evidence of Divine favor.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO _____.

Dublin, Second month, 1744.

If this letter should come to the hand of the person from whom I received one last night, know, oh, distressed soul! I am sensibly touched with your state, and should be thankful to be instrumental in delivering you from the gall of bitterness you seem at present closely beset with. I wish reflections upon the nature and necessity of solid religion had more place in the minds of our youth; sure I am it would tend to their great and lasting good, for in it is the happiness of the reasonable soul, and in its due regard to its dictates. Oh! that in this the day of your visitation you might be wise in heart, and give up to the sword that which is for the sword. If there was a willingness to be divested of every beloved, inconsistent with the will of Him that has called you, you would experience more help, and a gradual removing of those things that interfere between you and the joys of God's people. The sins of all mankind must come to judgment, either here or hereafter; and they are happy who have their sins go beforehand to judgment, and submit thereto; in their humiliation their judgments are taken away. I never knew right peace but in submitting to the exercise of the righteous judgment upon the offending part in my own soul. Now, as the mind is brought to this submission, hard things are made easy, seeming impossibilities are made possible by the power of God, and the poor soul triumphs in the power of God revealed for its health and strength; and one thing after another is put off that has separated from good, and the soul arises gradually in the image of Him who has called it. I not only pity you, but, in the love of our heavenly Father, my soul is baptized into a sense and feeling of your state: I sympathize with you, and come down as into Jordan with you, oh poor soul! and a living faith arises in my heart for you, that if you be truly submissive, and attend to the Word in yourself, the day will shine forth more and more to you.

Oh! be not afraid of looking inward; there is a merciful God there. Spread your cause before him, and he will hear you; for he has arisen for the piercing cries of the poor and distressed, and ever will arise; and, my friend,

let Divine approbation be the standard and measure of your conduct. Alas! what is man, whose breath is in his nostrils, here today and gone tomorrow, a poor short-sighted creature, that apprehension of censures from such a creature should deter any from a religious pursuit of those things that make for his eternal happiness; therefore, look above these considerations, consult not with flesh and blood, but freely give up to the holy visitation. Remember the footsteps of the holy Jesus and his companions, and the tribulated flock of God in all ages: the difficulties in the way are for the trial of our faith, and tend to our advantage. What can the world do for you, in that solemn period of death? Can it give you peace of mind? Can it deliver you from the judgment of God? No, far from it. Oh! therefore, that you may be induced to submit to that work you have known to be begun!

Great is the mercy of God to penitent returning sinners, of whose abundant mercy I am a witness. Prefer his favor, therefore, as your chiefest joy—run you the celestial race that is set before you—despise the shame, endure the cross—glorious is the recompense, and weighty is the crown—it is a prize worth contending for, and oh I say my soul, that you may obtain it; and, inasmuch as this is the day of God's renewed mercy to you, join in with it, lest you become a cast-off forever, and lose that sense you now have on your understanding; I much fear your safety, if you submit not in this renewed reach of love; oh that I could take you by the hand, and lead you forward a little! my soul is bowed on your behalf, that you may be blessed with a turn in your soul to God; I recommend you to the guidance of the Holy Spirit in yourself; may you attend to its direction, and with the perfection of love and resignation, wait for the manifestation and production of a holy birth in your soul. Thus having offered, in an abrupt manner, what seemed on my mind for you, I remain, in the sincerest manner, your affectionate, sympathizing, and concerned friend,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Lisburn, Third month 9th, 1744.

The day on which I wrote my last to you, was held the concluding meeting at Dublin, to good satisfaction; next day I went to Drogheda, twenty-two miles, and had a meeting there on first-day; ten or eleven Friends came with me from Dublin, and many sober people of other persuasions came in, and Truth was exalted over all. I went from there to Dundalk, and next morning to Rathfriland, and had a small meeting there, and then fourteen miles to Lurgan that night, which was a hard day's work. I rested at Lurgan on the 1st, had a meeting there on the 2nd, and at Moyallen on the 3rd, where the neighboring gentry came in, and several clergymen, two of whom dined with me at a Friend's house; the Lord's power was that day magnified, glory be to his worthy name.

On the 4th instant went to Ballyhagan, where was a large meeting; returned to Lurgan, and rested there one day; on the next, being the first of the week, went to Ballinderry in the morning, where was a mighty large meeting of Friends and others: I went back to Lurgan, where was a still larger meeting in the evening. It was a day very shaking to the body, but my soul renewed its strength, in faith and experience of continued regard.

The next day had a meeting at Hillsborough— few Friends, but many others, and some of the greatest rank in the neighborhood. Yesterday I had no meeting, but there is one appointed for today.

Thus far truth has favored beyond my expectation, and as there seems a very great openness hereaway, I dare not suddenly leave the north; and on the other hand, I am cautious of appointing meetings too fast.

Friends here are very loving, and unfeignedly willing to do any thing that lies in their power for me, and apprehending me to be tender, [in health,] are careful to an extreme lest any thing should ail me. My landlord, where I now am, a worthy, innocent elder, has been with me in most meetings I have had, and proposes to accompany me through the greatest part of the nation, which will be acceptable to me; he was over with Michael Lightfoot; his name, Robert Richardson.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Charlemont, Third month 18th, 1744.

My present business is to look to my concern here, and the faithful discharge of it to God, the people, and myself; and living praises to Him that is mindful of his servants, I may say he has not hitherto failed me in this journey.

We had a pretty large meeting at Lisburn, and though things were heavy among them, yet Truth rose, and we were favored: the next day I rode twelve miles to Antrim, where we had a poor little meeting; rode twenty-two miles to Ballinacree, where we had a hard, though pretty satisfactory meeting next morning, being the first-day; in the afternoon went to Coleraine, where was a large meeting; many people of rank within several miles came to it, and the Lord owned us by his mighty power: may that day's favor remain always in my mind. Next day went twenty miles to Grange, where we had a poor, heavy meeting; on the 16th to Toberhead, where we had a good meeting; yesterday rode nineteen miles to this place, where this day the Lord singularly owned us by his power and presence, to my great admiration and thankfulness. I know not how I may fare in the rest of my journey—I leave that; but I may say of a truth, the evident favor and power of God's Truth has hitherto wonderfully helped me, and my health has been, and yet is, mercifully preserved.

My love to all inquiring friends in Penketh meeting, in earnest wishes for their prosperity in the glorious truth of our God. May they gather to the eternal refuge of the people of God, and therein be preserved to the end. My mind calls many of them to remembrance with gladness, and humble yet fervent breathing that they may be gathered to the glorious Shepherd, whose pastures are sufficiently capacious to hold thousands more than yet inhabit them;—the fountain is inexpressibly open and free, and oh that there were a steady thirst alter it!

My heart is renewedly touched with the love of God; in that I am bound up with you, and near you, in an

indissoluble covenant; may our dwelling be evermore in it, so shall we be helps one to another.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Limerick, Fourth month 5th, 1744.

On seventh-day, the 19th ult., the Province meeting began at Ballyhagen; on the next day was a very large meeting there, and what was still better, a good meeting; the ancient testimony of light and grace opened. John Turner opened the meeting, and it concluded well; the hearts of Friends were comforted one in another.

On the 21st, rode sixteen miles to Castleshane, and had a meeting there that day, very poor and small. The following day I rode to Cootehill, twelve miles; had another small meeting there: rode the same evening: to Ballyhays, six miles, where I had a small meeting on the 23rd. On the 24th I rode to Castlebarr, eighteen miles; had a small meeting there: from there to Moate, thirty-nine miles, and was at the meeting on first-day, which was pretty large, and the same evening I went six long miles to Athlone. On second-day I went ten miles to a meeting in the province of Connaught, and returned the same evening to Athlone, where I had a large meeting in the Assembly Room, to good satisfaction.

Very great has been the Lord's goodness, and eminent his power, that has often attended me in this visit. I sometimes think something is to be met with that will try me thoroughly, and oh that I may keep to the Rock of the righteous generation, who is able to preserve, and likewise sufficient, where the mind honestly rests upon him.

I am glad you are easy in mind in my absence; the Lord of heaven and earth keep us both in the way of our duty to him, resigned and submissive. The state of the Church is very low in many parts of this kingdom, and meetings so dull and heavy that nothing but the weight of the powerful Word itself, and that manifested in an extraordinary degree, can reach them, and this has been near from day to day.

Think not that I am puffed up with the abundance of the Divine favor; I am, through mercy, awfully humbled and bended in mind, to acknowledge gratefully the favor of Heaven, and to consecrate the gain of all to the Lord. May reverence and fear possess my soul forever!

—SAMUEL FOTHERGILL.

DOCTOR FOTHERGILL TO HIS SISTER.

London, Eighth month 11th, 1744.

A considerable number of engagements have so taken up my time, as even to break in upon those hours which I could always wish to command for retirement, or to devote to proper thoughtfulness about things of the greatest consequence. But, alas! I have been too much robbed of this for some time past, not indeed by any particular event, but by the general avocations of business, study, and the interruption of company. As I have been favored with a sight of the dangers that attend such a life, I am in hopes sometimes of being strengthened to avoid them. At other times I see no way to shun the precipice, but fear that one day or other I shall fall, and be lost to a sense of those blessed reproofs of instruction which yet, through mercy, at times attend me.

As I can keep more in this place, dear sister, our correspondence will be more frequent, more truly affectionate and instructive; for I know your lonesome, solitary hours are not spent unprofitably; you are breathing after an inward acquaintance with your father's God; and as you abide in patience, he will come in, and then the night will seem short, and it will be an additional gladness that you did not repine when left desolate. Thus let it be our chiefest pleasure to incite and encourage in each other a steady, patient attention to that sacred power which condescends to enlighten, to teach, and to enliven those who thus daily seek for the bread of life. It is seldom, alas! too seldom, that the hurry and cares of this life permit me to practice what I here recommend, with the ardor I could wish.

—JOHN FOTHERGILL.

The period was now approaching when John Fothergill, having labored faithfully and diligently in the service of his Lord and Master, was to be removed from his labors, to enjoy the reward, and to receive, as we may reverently believe, the welcome sentence of "Well done, good and faithful servant, enter you into the joy of your Lord!"

In the year 1744, though very weak in body, he assembled once more with his friends at the yearly meeting in London. He attended the various sittings of that meeting, evidently under an exemplary reverent, weighty frame of mind, and his company was truly acceptable and useful.

During the summer of this year he removed his residence from Darley, in Netherdale, to Knaresborough.

Feeling a desire to visit Friends of Bristol, and to attend the Circular yearly meeting at Worcester, he went by way of Cheshire and Shrewsbury, into Herefordshire, where he visited Friends generally.

In the yearly meeting at Worcester, he bore a noble Christian testimony to the all-sufficiency of that Power which had preserved, supported, and guided him in the way that was right and well-pleasing in degree, and is able and willing to do the same for all the children of men.

Benjamin Holme was at this meeting, and in his journal thus makes mention of it, and also of the yearly meeting for Wales:

“I went to the yearly meeting in Wales, which was held this year at Glanneedless [Llanidloes]; the said yearly meeting was large and very peaceable, there being a great resort of other people who were not of our Society: our friend Samuel Fothergill was there, and had good service for the Truth. I was at the yearly meeting for the seven Western Counties, held this year at Worcester; our friends John Fothergill and his son Samuel were there; also Joshua Toft and Benjamin Kidd; the meeting was large and peaceable, and Friends were favored therein with the enjoyment of Divine goodness.”

From Worcester John Fothergill went to Bristol and Bath, visiting the various meetings of Friends, and was helped to labor faithfully, and in much plainness among them.

He left Bath in the beginning of the eighth month, and travelled home by easy journeys, holding meetings as opportunities occurred.

After his return from this journey he seldom got out, even to his own meeting, but continued visibly to decline. In a letter to his son John he mentions, that though in this journey his natural state was but feeble, and attended with various difficulties, yet he was not doubtful but he should be assisted, in mercy and favor, to discharge himself of the debt, which had seemed to grow and remain upon him, the way he was going, to such a degree as to return in holy quiet; and adds, “I ask no questions farther, but to be helped to live to the ever living Being, the little time he may permit me to continue on this side the grave.”

JOHN FOTHERGILL TO HIS SON JOHN.

As I have no dependance on human assistance but from you, nor any correspondence which affords me like comfort and satisfaction, I must beg your frequent remembrance, and to hear from you as often and freely as leisure will permit; and be assured, my hearty, careful desires for you, in every true good, not only are enlivened by the strong ties of nature and affection, but are more riveted and strengthened by many a gracious spring of living goodness from the almighty Helper of his people, who have trusted in him, and feared him. Thus, dear son, farewell, farewell, says your affectionate father,

—JOHN FOTHERGILL.

“With these affecting expressions,” says Doctor Fothergill, “ended a correspondence which afforded the strongest satisfaction that any thing in this life could yield.” The letter was dated the 15th of the tenth month, 1744, from which time he gradually declined till the 13th of the following month, when he peaceably expired, leaving to his family and friends the comfortable assurance of his being gone before, to enjoy that unmixed happiness which is the portion of those who prefer a conscientious discharge of duty to God, their families, and the world, though attended with labor, anxious care, and solicitude, to all the false, though gilded pursuits, which the spirit of deception throws in the way of mortals.

His remains were honorably interred in Friends' burial ground at Scotton, near Knaresborough, the 15th of the eleventh month, 1744; many friends attending on the solemn occasion. He was aged sixty-nine years, and was a minister nearly fifty years.

His testimonies were awakening, sound, and edifying, delivered in the demonstration of Divine authority, for he handled not the Word of God deceitfully, nor endeavored to please men; and as he waited to be endued with wisdom and power from on high, so was he enabled to speak to the conditions of the people.

He was a man zealously concerned for good order and the discipline of the Church, and was remarkably qualified for the management of its affairs, being of a quick apprehension, an extensive capacity, and deep judgment, and could express himself aptly, copiously, and strongly; and as he diligently attended the various meetings for discipline, so he was of peculiar service in them, approving himself a wise and able counsellor, faithful and just to God and man.

His conduct was exemplary, being humble and sincere, doing the work of an evangelist, and giving proof of his ministry, in patience, temperance, vigilance, and fortitude; enduring afflictions, and using the things of this life with moderation.

Several of the following letters have reference to the event of John Fothergill's decease.

ALEXANDER FOTHERGILL TO T _____ L _____.

Carr-End, Eleventh month, 1744.

I have for some time had a desire to give you an account of the decease of your friend, and my near and worthy father, John Fothergill, who departed this life on the morning of the 13th of this month, being the first-day of the week.

His natural body has been visibly going to decay these several years, though he has been willing to show more care and attention to it of late than formerly; the reason he gave for this was, that he might be better able to discharge some services that he seemed to have before him on Truth's account; in the discharge whereof he frequently forgot the declining state of his body: thus of late he has returned home, inwardly cheerful and easy in his spirit, yet the poor outward frame reduced to the lowest ebb: then care and proper medicines were used to recruit it, which was no sooner done than it was again exposed to fresh hardships; his love and zeal for the cause of truth and the welfare of the Church, working upon a generous mind, fully devoted to serve his God and his friends without reserve, carried him faster on than the body was well able to bear.

In this last journey to the west of England, he wrote from Bath that he had been supported to his admiration, and had been enabled fully to discharge himself, and he thought his health had not suffered much, and that he

felt as though he had nothing to do but to return home with the reward of peace in his bosom: but the season being very rainy, and he riding every day, brought oft an aguish complaint, with a total loss of appetite, so that he was very often sick, and altogether unable to take food.

I saw him twice; he was cheerful and easy in his spirit, and not without hopes to see his friends again; but said, if it happened otherwise, he was content, having so labored in the day that he was prepared for the evening; and if he should recover again, it would be no further pleasant to him than that he could be serviceable to truth.

—ALEXANDER FOTHERGILL.

MAY DRUMMOND¹ TO SAMUEL AND SUSANNA FOTHERGILL, ON THE DEATH OF THEIR
FATHER.

Bristol, Eleventh month, 1744.

Two days ago the unacceptable tidings of your worthy father's death reached me. Dead! did I say? No! he is not dead; he lived in the eternal existence, and in that has lain down a tender fabric. On his account no friend need to lament; yet nature must have an allowance, and Divine favor has indulged us so far as to give us the example, when our great Master shed tears for dead Lazarus. In your grief on this account I truly share; and of the joy that you feel, from the certain knowledge which truth has communicated to you, of your deceased parent's felicity, I taste.

So many have fallen who have been raised up to be shining instruments, that it cannot fail of being an inexpressible consolation to you to reflect that your worthy deceased parent retained his integrity. No children had ever better example in a father, nor more seasonable admonitions; and he, before his departure, lived to see the desire of his soul, and the prayer he had put up for the salvation of his children answered to his wish, and all his offspring in so hopeful a way, that I make no doubt of his saying with good old Simeon, "Lord, now let your servant depart in peace; for my eyes have seen your salvation."

—MAY DRUMMOND.

¹ May Drummond was of a considerable family in North Britain; she was convinced of the truth of Friends' principles at Edinburgh, by the ministry of Thomas Story, about the year 1731, at the time that her brother was the Provost of that city. He was one of the principal founders of the Royal Infirmary, and his sister was active in procuring funds from Friends in England in aid of the Institution; the various sums contributed by several quarterly meetings remain recorded on a board in one of the apartments. May Drummond had much to endure from her relations and friends, who, being what was considered of genteel rank, were much grieved at her uniting herself to the despised people called Quakers, and were all against her, except a younger brother. She, nevertheless, continued firm in her attachment to the principles she had embraced, and maintaining her ground, was, in a few years, called into the ministry. In this she was much engaged for many years. She was a fluent speaker and very popular, particularly among those of other societies, who were much drawn to the meetings she attended: her character and the circumstances of her conviction often exciting curiosity. One well qualified to judge, says of her ministry in 1739, "She has some masculine, nervous expressions; her periods are mostly regular and just: did she not affect it, one might say she was eloquent." She died at Edinburgh about the year 1772; but, during the latter years of her life, was not held in the same estimation that she had formerly been.

DOCTOR FOTHERGILL TO HIS SISTER.

London, Twelfth month 2nd, 1744-5.

I can say nothing to you upon the present distressing occasion but what your own prudence will suggest to you; we both feel that our loss is great, yet we do not know it to the full; our best friend, protector, and counsellor is no more; it would be unnatural not to grieve. But still we must remember that he is only gone before to that possession where we shall at last arrive, if we tread in his steps; to excite and encourage one another in this race, oh, may it be our constant employ.

Through his care, and the blessing of kind Providence upon his earnest wishes and prayers, I am at present in a way of life, that both affords me what I have occasion for, and seems not unlikely to continue so; and while it is, neither be afraid of lacking yourself, nor think you are obliged to me. In this part, while I am able, I will be a father, your friend and brother; I should not say I will be these things; it is that good hand that blesses my endeavors, for that dear good man's sake and yours. Brother Samuel has written to me, but very short hints of everything. Do, dear sister, take the first opportunity of acquainting me as fully as you can with all that has passed since he began to decline, and if any memorable expressions dropped from him in his illness, please to let me know.

I find brother has collected most of his papers; the rest I shall be glad to have, in order that, from those I have in my hands, and the rest, I may be able to finish that account which dear father had begun, partly at my request.

—JOHN FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Twelfth month 2nd, 1744-5.

As the common centre of our love is now, alas! removed, I feel the sensible transferring of it to you. May it mutually increase between us! I am sensible of your lonely situation—I view it sometimes with secret and strong sympathy. I strongly hope encouraging goodness may attend you to dissipate the gloominess and pain that at times must and will be about you. Great is our loss, and great is the loss of the Church; may we, the offspring of so worthy a parent, with redoubled care look to that which made him useful and honorable in his station. My heart is full when I consider things as they are.

Dear sister, I advise you to endeavor much after quietness in heart and mind. I know your prudence, and that your cheerful countenance often covers a pained mind; you have yet some left that love you—some relations that are not a dishonor to the cause of truth our father promoted, and that are pleased to have such a relation, and would give all the evidence they could of it.

Chapter VII

During several of the years succeeding the decease of his father, there is but little left on record of the labors or correspondence of Samuel Fothergill. Yet, neither during this period, nor in any other after he had embarked in the work, could he be numbered among the slothful or the indifferent.

He had early attained to a high and settled standing as a minister, and his faithfulness and diligence were manifested, not only in those more extended services which he performed with the certificate of the monthly meeting, and in the regular attendance of, and services in, the meetings for worship and for discipline, of which he was strictly a member; but he also very frequently visited those of the adjacent or more distant counties; as the Circular or local yearly meetings which were then held in several parts of the nation—those called General meetings, and the yearly meeting in London. His company was much solicited, and very often given, at funerals, and on other public occasions. The practice of attending at such times, even at a considerable distance, being much more common in his day than it has become of later years.

He considered it a part of his Christian duty, as a minister of the gospel, to make use of every occasion in his power to advocate and promote the cause of truth and righteousness; to this he was devoted—to this he gave up much of his time and his substance—and to this he was ever ready to sacrifice his ease and his strength; great was his zeal, and it frequently led him into much exertion and fatigue, whereby his bodily powers were greatly exhausted.

The natural energy of his character was exhibited herein, and was also developed in his ministry; in which he was frequently led on in a strain of deep and fervid eloquence, accompanied by the demonstration of power, which made strong impressions on the minds of his hearers; thoroughly convinced himself of the great truths he had to declare, he desired that similar conviction should be wrought in the hearts of his auditors.

In 1745 he attended the Northern yearly meeting, held at Kendal; also the yearly meeting in London. His wife had a certificate to visit Scotland, and some parts of the north of England, but on account of the political troubles which prevailed, owing to the irruption of the Scots into England, her visit was delayed until the following year.

DOCTOR FOTHERGILL TO JOSHUAL TOFT.¹

London, Fourth month 2nd, 1746.

Those that are at heart concerned for the welfare of the Society, cannot but be desirous of knowing a little of what has passed among us upon the late solemn occasion [the yearly meeting.] We should many of us have been glad to have seen you with us, but as I hope that you were quite easy in staying away, we ought to think it was your place, and therefore acquiesce... You will probably have heard that an address to the king was very early proposed to the meeting, and, as most of those Friends who were looked upon as capable of advising were previously consulted, it was soon agreed to. I thought the proper time had elapsed; had I been present I believe I should have said so much; but an address was ordered to be drawn, and after a great deal of time spent upon it, the draft was brought in, and almost unanimously agreed to.² It was presented yesterday, by several Friends, and received in a manner that left them no room to doubt of its being highly acceptable. The Duke of Grafton was ordered by the king to go out and tell the Friends, that he had not received one address that had given him more satisfaction, and that they might assure their friends of it. There was not much business out of the ordinary course that presented itself, nor any occasion given for long debates.

I know not whether I am in any condition to give you an account of the other meetings: in some, things went well; in others, not entirely to satisfaction. Sometimes too great a loose is given to words. Plain, simple truth needs little decoration; it strikes the mind disposed to receive it to advantage more forcibly than the greatest eloquence. A parade of words, indeed, bewitches the hearers, and makes them admire and praise, and at length puff up the poor instrument if possible. We are all susceptible, in some degree, of these impressions, unless we are upon the strictest guard.

—JOHN FOTHERGILL.

In the year 1746, Samuel Fothergill paid a religious visit to Cumberland and Scotland; in the following year he was engaged in a visit to Friends in Warwickshire, Oxfordshire, and London: during this journey he attended the Circular yearly meeting held at Leominster, which he mentions in one of the following letters. His wife also visited Worcestershire and Gloucestershire.

In 1748 he paid a visit to Friends in Cumberland, and also to the city of Bristol.

1 Joshual Toft was the intimate friend of Samuel Fothergill, and his “fellow-laborer in the gospel of Christ.” He had yielded in very early life to the power and influence of Truth, and was united in religious membership with the Society of Friends. When in the strength of his days, and extensively engaged in a lucrative business, which promised to yield him abundance of wealth, being content with the moderate competency already acquired, he, with noble resolution, declined trade, that he might more fully devote himself to his Lord and Master’s service in the gospel ministry, into which he had been called about the thirty-second year of his age. In this he diligently and faithfully labored many years, and travelled much in various parts of the nation. For more than fourteen years of the latter part of his life, he was deprived of his sight. This, with other bodily afflictions, he bore with much patience and resignation. A short time before his death, he said he had received much consolation from a most gracious promise extended to him, “I have been with you, I am with you, and I will be with you.” He died at his house at Hargate, near Leek, the 15th of the eighth month, 1769, aged upwards of eighty, a minister forty-eight years.

2 This was an address to George II., on the suppression of the rebellion of 1745.

DOCTOR FOTHERGILL TO HIS SISTER.

Eighth month 23rd, 1746.

There are times when we are drawn to retirement, and it is made beneficial to us; we leave it with cheerfulness, and the mind is relieved and comforted. These should ever be embraced, and the disposition to improve them should be carefully cultivated. But as nothing is so painful to ourselves, or makes us so uneasy to others, as indulging eating cares, so we should be forever on our guard against them.

I often reflect, that I know not what is best for me; the most flattering prospects may be attended with dangers that I cannot see, and it is, therefore, in kindness that Heaven withholds them from me. I am already too much retarded in my pursuits after what alone can make mankind truly happy; if I have more difficulties, my progress must be still less. Thus I argue, and thus I think, when the best mind is uppermost; but this true bias, how often is it perverted by unworthy objects! Brother Samuel wrote to me from Durham. His letter gave me great satisfaction; it spoke his father's language in his father's spirit; and may he ever be clothed with it!

I sat the little meeting at Knaresborough. In the evening I went to the place where the remains of our dear father were laid, and though I could not join you in performing the office of a child,³ yet I felt then, what you had felt before.

I could not have been fully satisfied with my journey without some such opportunity.

—JOHN FOTHERGILL.

SAMUEL FOTHERGILL TO LAWFORD GODFREY.⁴

Tenth month 11th, 1747.

My mind was reverently humbled before the Almighty, during the course of that solemnity at Leominster, and under a lively sense of the extensions of a regard, ancient and new, that He who is the author of our being, the author of our happiness, is not only ours who have been so eminently visited, but is the safety of an alienated world, in the reconciling and restoring it to himself. For this end we know he immediately reaches to the minds of mankind, and, having led a remnant into a living experience, through faith in his name, that he is Jehovah, great in council, and mighty in power, he has enabled them to be co-workers together with himself, for the cultivation of their own vineyards, and through a diversity of instruments, and variety of gifts, to be as the voice of one crying in the wilderness of this apostatized generation, "Prepare you the way of the Lord,

³ In attending at the interment.

⁴ Lawford Godfrey resided at Exeter, and died in that city, on the 10th of the eleventh month, 1747, aged sixty-six, a minister nearly forty years.

make his paths straight.” The unity of these laborers, in the promotion of this glorious work, is great, and unto strangers incomprehensible; but, being baptized by one Lord, into a most holy faith, some are builders, some hewers of stones, some diggers of them, as out of the earth, and some others more immediately bearers of burdens—each led into their respective services by the great Architect, and directed to proceed therein through the continuance of the same wisdom, as fellow servants in the cause of God. A concern for its promotion, and the mutual preservation one of another, strongly and frequently prevailed, and I am persuaded a sincere regard for the honor of the great Name, and travail for Zion’s prosperity, attended your mind, and led you, in openings of Divine council, to impart your experience in the work of the ministry to me, that have great need of every help. I am thankful to the great Master that we have fathers, as well as instructors, in mercy continued among us; such as by a long course of experience have explored the great mystery of godliness and ungodliness; watchmen that are placed upon Zion’s walls, whose trumpets give a certain sound. For my own part, I thank God he has not left me destitute of a humble sense of my own weakness, and the jeopardies that attend me, engaging according to his wisdom, by his rod and his staff, to a labor of soul to be what I ought to be, to fill my station, and stand in my lot to the end of days.

There is none knows, but the Lord and my own soul, the baptisms wherewith I am at times exercised, nor the steps I have to tread. Oh, that I may be helped to take heed to the ministry of the Word, that in all dispensations, to myself and others, I may fulfill it. I have had a renewed sense, often comfortably impressed on my mind, in my late visit and travail, that the Lord would preserve through all, and keep me to the end. Though my way may be through the shadow of death, I feel my safety is in a humble walking, and steady feeling after God, for renewing of bread, day after day. Sometimes his countenance is clouded, and, blessed be his name, it is at other times fairer than the children of men.

I sat down with my spirit bowed in gospel fellowship with the true followers of the Lamb; I knew not what I might offer with respect to words. May our dwelling be in that, which no language can fully express, and our correspondence, though not with the ornamental arrangement of words or expressions, tend to stir up reciprocally the pure mind.

I am, with the salutation of strongest affection, that is everlasting in duration, and unchangeable in its nature, your brother and fellow sufferer in the patience and tribulation of Christ’s kingdom.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOSHUA TOFT.

Warrington, Sixth month 19th, 1748.

This summer I have made an excursion to Scarborough, and among the meetings of Friends on the eastern shore of Yorkshire. The consciousness of an honest intention, and of room for the testimony among those

without, together with evident tokens of the Great Master's regard, afforded, and still does, a lively degree of satisfaction and comfort; but to view the state of the Church in sundry places, particularly in _____, gives a good deal of pain: some few keep their places, but the generality are the most insensible, unfeeling people I ever was concerned among.

The meetings there were large and peaceable, and to my satisfaction in respect to those not of our Society. I returned, by the yearly meeting at Pickering, which was very large, and Friends told me, the greatest they had had for some years; but as it has overgrown its service, and many come to it for no better purpose than drunkenness and revelling, I believe this was the last that will be held there. Marsden Height⁵ meeting, I hear, was remarkably large, but I fear not altogether satisfactory. I had great hopes you would have been there.

—SAMUEL FOTHERGILL.

In the year 1749, Samuel Fothergill again visited some of the midland counties, and the city of London; he afterwards extended his services into some parts of the south and west of England; and was also at the yearly meeting for Wales, held at Haverfordwest; from there he went to Swansea, to attend the burial of his friend Benjamin Holme, who being on his way to the yearly meeting for Wales, was taken ill at the house of Paul Bevan, in Swansea, and there he departed this life, on the 14th of second month, 1749, aged sixty-seven years. So early in life had he entered on the ministry, that he had been engaged in it for fifty-three years, and had travelled in that service when only seventeen years of age, with Joseph Kirkbride and Leonard Fell. He was much devoted to the service of truth, and labored therein almost incessantly; and as he lived, so he died— a pattern of meekness and innocency. (See an Account of his Life and Travels. London, 1753.) In 1750, Samuel Fothergill attended the National meeting for Ireland, held in Dublin, and in 1752 he paid another visit to the city of Bristol. In most of these years he attended the yearly meeting in London.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Warrington, Tenth month, 1750.

I am sorry to find your fears respecting the improvement of Friends, where I have been, so justly founded; too little proper thoughtfulness is among them; large fortunes, and religious profession, the fruits of their father's industry and real experience, have had an unhappy effect upon many of them, and introduced a mixture of pride and indolence that is no-ways consistent with inward religious growth, to which the far greater part of them are no-way attentive.

⁵ This was one of those called General meetings, then annually held, and of which Samuel Fothergill was a very frequent attender.

Notwithstanding the deplorable state of the Church there, yet the strong reaches of inward help are extended towards them; the God of their fathers remembers his covenant made with them, and waits to bless their offspring; by the same means the righteous in every age have been made happy; the undoubted sense I had given me of the merciful regard and gracious long-suffering of the God of mercy strongly comforted me; yet a proportionate fear often attended, lest disregarded visitations and touches of inward virtue overlooked, might result in almost total subversion of a people, with whom heavenly favor had manifestly dwelt. My soul was often strongly moved to pay them a visit for some time past, and I did not fully give up to it until the sixth-day evening before I went; my mind was quiet and easy, as I was resigned. I had a quick passage, though not unattended with danger. That the hairs of my head were numbered, was given me to believe, and that beyond a doubt; I said with reverence, Good is the word of the Lord, and was as calm and quiet as at any time of my religious experience. We came safe to Dublin. The meeting for ministers and elders was held on fourth-day, and was very small and poor; the meetings for worship were held in the forenoons of the two following days, and the meetings for discipline in the afternoons of the same, in which time their business was finished.

Their discipline is just; nothing inferior to ours in the north, and there are a few hands that are strong and active in it, and studious to render it effectual to answer the end of its institution. The appearance of Friends from Leinsler province was considerable; from the province of Ulster only four Friends; from the province of Munster not one, which occasioned a hesitation in the opening of the meeting of business, whether they could proceed to act, as they lacked representatives from one-third of their body; but as the Munster Friends had written an account of the state of their province to the National Meeting, it was accepted, and Friends were easy to proceed.

The state of the Church gave great concern to many there, and a warm, affectionate epistle was sent to the Particular Meetings, into which I threw a few things that had some weight with me. The concluding meeting for ministers and elders was held on seventh-day, which was solemn and bowing; the enlivening, encouraging Presence was richly manifested to a small handful, that seemed like the mournful prophet under the juniper-tree, and like the small, very small gleanings of the vintage. An eminent degree of the same heavenly truth attended us the next morning, at our public concluding meeting, which was extremely large, and I do not remember ever more undoubted proof of merciful condescension. Many that were not of our name were there, and greatly reached — remember it, oh my soul, with due reverence and gratitude! The afternoon was favored with the same truth, and was a very great meeting. The funeral of Francis Russell, our father's and my former landlord, occasioned it to be an excessive crowd, though awful, and very quiet. Meetings every day, and the close, heavy air of the city, had destroyed my natural abilities; my rest and appetite almost gone, I was obliged that evening to take coach and go to a Friend's country house. I returned much better next morning, attended the quarterly meeting for young people the same day, which was large and satisfactory. Next morning I set out with Samuel Watson and Robert Lecky to go into the country, to Kilconner, to see Abigail Watson, who is poorly in health, but lively in the best respects, and full of the heavenly dew of her youth. She mentioned you often, and with great esteem, and desired her dear love to you, and that I would let you know a few lines from you would revive her much.

On my return to Dublin, I went to see some other sick Friends, with a mind filled with awful reverence for mercies daily renewed, and a continued sense of daily support. Spent a space of time with some Friends at John Barclay's, on third-day, in which the humbling presence united us, and strong cries ascended for mutual preservation in his fear and favor; his canopy was over us, and he led us to his banqueting-house. Afterwards I went on board, and after forty-six hours at sea, came safe to Liverpool on the 30th ultimo.

Thus, my dear brother, I have given you a recital—probably tedious—of a few weeks' occurrences, which I hope not to forget; I have reaped benefit myself, and I hope others likewise: faithfulness is the way to profit, and to renew life and strength; though we are weak and poor, infinite strength and riches humbles Himself to our needs, and will ever regard us with mercy, while we regard him with sincerity.

I salute you and dear sister most affectionately; may we live to Him who has inwardly quickened us, that the blessing of preservation may rest upon us through all the mazes of our probation, to an inheritance in everlasting quiet.

I am yours, in union more near than the ties of nature,

—SAMUEL FOTHERGILL.

THOMAS GREER TO SAMUEL FOTHERGILL.

Dungannon, Ninth month 18th, 1750.

Glad would I have been to have had a little conversation with you when in Dublin, at the late National Meeting; but that not being the case, I now write, in the freedom of that love that in your former visit to this nation nearly united my spirit to you, for which I have been many times thankful to the Author of my life, in that he was graciously pleased, through your ministry, to make such an impression on my spirit as I hope will never be effaced. Oh! may I never forget his paternal care over me, when, equipped with the wings of vanity, I was flying into folly; even then he was pleased to speak, in a language too powerful to be gainsayed—Young man, where are you going? May it indeed be engraven as on the palms of my hands;—this unparalleled condescension, may it ever renew in me a humble breathing in my soul that he may be pleased so to strengthen and support me through the various vicissitudes that attend this life, that I may be enabled to live to his honor, for which great purpose I am satisfied mankind first had and have their existence; but alas! how liable is depraved man to mistake the matter of greatest importance, and choose rather to live to himself, and to the gratification of a carnal, degenerate mind, than to the glory of that Being that formed him, and seeks his eternal happiness.

Much has been the labor of love that has been bestowed upon this poor unthankful island, and many have been the faithful laborers who have been sent among us, both from England and other parts, for which favors all who have any degree of life cannot but be thankful; also for its being put into your heart to visit us at the late half-year's meeting, at this time of inward poverty and affliction of mind to some whose faces are, I trust,

turned towards Zion, on account of the undue liberty taken by many of the youth; and the love of the world and earthly-mindedness, it is to be feared, have overtaken many, who, if they had kept their places, might have been by this time as stakes in Zion's walls.

May the design of an all-wise Providence, in sending you among us at this time, be fully answered, by every one who has been favored with having his condition opened, in the demonstration of the Spirit and with power—for certainly the Gospel trumpet has given a certain sound—becoming so wise as to repair to the battle.

—THOMAS GREER.

SAMUEL FOTHERGILL TO THOMAS GREER.

Warrington, Eleventh month 20th, 1750.

I received in Dublin a letter from you, which gave me satisfaction; and I rejoice in this, that the Lord of heaven and earth is visiting by his truth and working by his power to beget into his heavenly family, and bless people with that which conveys all the happiness mankind ever did, must now, or hereafter ever can taste. Too many are insensible of it, and others too lazy to be religious as they ought; but it is our interest to pursue our own peace, and transmit to others examples, how great and excellent a thing it is to be true subjects of Christ's kingdom, and baptized into his nature, and therein to abide. Great has been his mercy in visiting our souls with his blessed truth; and it highly behooves us to watch with all diligence lest we render it frustrate. This is our duty—to look to him daily. This comprehends all. Here is our strength and safety; other stays, or temporary helps, will fail, and leave us destitute and inwardly lean. Oh! therefore, remember often the dew of your youth, the tenderness of your heart when first met with. Cherish in your soul the fresh instances of regard; and be it your care inwardly to look and live to the Lord; so shall your hands be made strong and your head kept above the waters. There is a spirit that is gone forth into the camp, and is splendidly delusive. It delights in good words, and feeds upon them; it cries out, "Help, help," but principally to the servant, not to the Master. This spirit leads into notions; it snuffs up the wind, and lives in commotions itself raises; all that are led by it are superficial and know nothing, and must lie down in sorrow. That Holy Spirit, which was and is the ground of truth forever, which, I trust, has reached your heart, is a substantial, operative principle; its directions are not imaginary, nor its doctrines loose and indeterminate; but it is light and life to its possessors, and causes them to inherit substance; it teaches access in heart to that God whose attributes cannot be defined fully; but experience teaches them it is kind to men, supplying their needs, supporting their steps, opening their understanding to those Divine truths that are higher than human wisdom can trace, and deeper than all its penetration can explore. Dear friend, let us wait for this wisdom; let this Spirit be leaned upon above all; this will help us to stand upright, and walk steadily in the faith delivered to the saints; retirement will be pleasant; in meetings and out of meetings, the inward feeling after Divine power, to live and act to God's honor and our own preservation, will be dear and precious to us; and He that delights to hear the language of his children will not be slack in the performance of his gracious promises. I found the free salutation of pure love in my heart towards you; and earnestly entreat you to abide

steadfast in the truth; feel after it; live in it; hope for its salvation, and it will never fail. I salute you in the love and affection of Christ, our holy and blessed helper, and remain your faithful friend.

—SAMUEL FOTHERGILL.

MARY PEISLEY⁶ TO SAMUEL FOTHERGILL.

Paddock, Eleventh month 28th, 1750.

Your lines carry with them the reaching, convincing evidence of that soft, sympathetic union, to which the world are strangers: they neither know nor intermeddle with these joys, the feeling sense of which, when I received your letter, melted my heart into tenderness, and bowed my spirit in reverence before the God and Father of all mercies, to reflect that he, the high and holy One, who inhabits eternity, should condescend to the low estate of his poor unworthy handmaid, to bring her into the glorious fellowship which is with him and his dear Son, a secret union and communion with the saints in light; that I, the least of them all, should be made a sensible partaker of these blessed privileges, and be made present in spirit with his dear servants, though absent in body. Oh! may I, during the residue of my weary pilgrimage here, walk more worthy of the vocation appointed me, so that, with the Lord's chosen servants, I may finish my course with joy.

It gave me concern to hear of your indisposition, which I do not wonder at, considering your labors among us; but humbly hope you will be spared, and raised up for future service, to which may you be made truly willing in the day of God's power, though it must be confessed it is a dangerous and difficult time to go a warfare in; but it is not at our own expense, for greater is He that is in and with us than he that is in the world.

Do, dear friend, write freely; and if you have observed any thing in my conduct that you think reprobable, do not spare me, for I know that I need help.

—MARY PEISLEY.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.⁷

Warrington, Third month, 1751.

⁶ Mary Peisley was a well-esteemed minister. She visited America in company with Catherine Payton. She was subsequently married to Samuel Neale, and three days afterwards, viz., on the 20th of Third month, 1757, she departed this life.

⁷ For many years an intimate friendship and frequent correspondence was maintained between Samuel Fothergill and Catherine Payton. She was the daughter of Henry and Ann Payton, of Dudley. When about twenty-two years of age, she came forth in the ministry, and in the exercise of this gift travelled much, in most parts of England and Scotland; also in Ireland, America, and Holland. In 1772 she was married to William Phillips, of Cornwall, and died in that county, in the Eighth month, 1794, aged sixty-eight years; a minister forty-six years.— See *Memoirs of her Life*. London, 1797.

I received your brother's letter, intimating your thoughts of going over to the Half Year's meeting, at Dublin, and I sincerely wish you a good journey, and pray that the preserving hand may ever sustain you, and keep you dependent upon himself: by no other means are we likely to be kept properly. Various humbling times attend the true faithful laborers in the Lord's vineyard, that keep company with the true seed in suffering, and only reign by it; the applause of the injudicious has hurt some and greatly embarrassed many, in that kingdom; and therefore keep your eye single.

As the Lord has given you a good gift, and entrusted you with several talents, you are loudly called upon to diligent improvement; and that can only be by virtue of the renewing of strength from his hand, and holy feeding at his table; thus you will be preserved in dominion over all that which would lift up, and over that which would cast down, and the name of our jealous God will be honored, and the gain consecrated to him. And, dear Kitty, bear your testimony against haughtiness and luxury, by a humble, watchful conduct.

Be not led by them out of the leadings of truth, in the appointment of large meetings in courthouses, etc., for in this respect I am sensible there is some danger, unless, really, the very burden of the Word be upon you, and I would by no means have the faithful laborer in that ability discouraged. I would have you to be tender in the choice of a companion; if one fall to your share, let her be one to help spiritually, and not to hinder you by any disagreeable demeanour. My affection strongly attends, and craves that the presence of Almighty God may be your guard and companion; live in it, seek after the enlargement of it, by waiting for daily sustenance from it; and the God of my life keep us both chaste in our minds to him whose we are, and ought to serve with the spirit of our minds.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Warrington, Seventh month 14th, 1751.

Yesterday I attended the funeral of Peter Leadbeater, of Chester, who, by a fall on third-day, fractured his skull, and died next day—a man in many respects worthy and useful, and let his imperfections be buried with him.

There was the greatest crowd I remember to have seen on such an occasion, and it was with difficulty we got to the burying-place. I received a crush in my breast in the throng, I am afraid won't soon be forgotten.

I join you in thankful acknowledgments to the Author of good, for his signal favor in owning those large assemblies with his powerful truth, to the comfort of the faithful and the exaltation of his name among the people. Oh! that the sense of general and particular favors may be often revived in our minds, that our souls may be quickened in care to walk worthy. Nothing ought to be allowed in us that leads to forget that hand that is filled with blessings, ready to dispense them, but expects grateful returns.

SAMUEL FOTHERGILL TO SARAH BROWN.⁸

Warrington, First month 20th, 1752.

I doubt not but the same conveyance that brings this, will bring some account of your dear and worthy father, whom I saw at Liverpool, on his way to Ireland, a few weeks ago, in pretty good health, and alive and cheerful in his labor, in which he has been closely concerned, and I hope to good service in several respects; doubtless to his own great peace, and uniting him in heart to the faithful.

In the freedom we had to each other, he imparted to me one or two of your affectionate letters to him, which seemed to breathe strongly of the language of tender affection to him, and an awful regard to the Heavenly Father, and has been the means of your being often in my very near remembrance, and some desire attended to send you the salutation of true love in Christ Jesus, our holy head, in whom stands the fellowship of the family, the world over. Great has been your advantage, dear friend, in being descended from worthy parents, who, by example and precept, have sought your nurture and growth in the things of God; the visitation of heavenly light and life has also been extended, and I hope in a great and good degree embraced, and has pointed out the means of help, or the terms of happiness, and inclined your heart to seek it.

Many are the besetments and probations of a mind awakened to seek an inheritance among the blessed, and of various kinds they are; but the mighty arm is revealed and made bare, for all those that refuse to be comforted without it. Many are the low places the righteous tread, and in the line of their experience deep answers deep; some are brought upon us through our inadvertency and negligence; let us then inquire the cause, and remove it; sometimes the heavens are made like brass to us, to teach us how to be in need, and, like winter seasons, to strengthen our roots, that we grow not top heavy; but in all things our Heavenly Father deals with us tenderly, and for our good.

Let, therefore, your attention be steady to him for counsel and guidance, and he will not forsake you in the time of your secret bewailings, but spread a table for you in the desert. Oh! that our youth might thus awfully bow under the operation of the Lord's hand, that their minds might be subject to him, whose we are, and whom we ought to serve in the spirit of our minds. I feel in my mind the sympathy of the blessed covenant, and the spreading of the Father's wing towards you, and crave of the Almighty One to have you in his keeping, and of you never to forfeit it by any means. He is all-sufficient to abide with you continually.

He is often with his people when they perceive it not: he dwells in thick darkness often, and was as certainly the mighty helper of Israel, when they groaned in anguish in the land of Egypt, as when the glory of the Lord

⁸ Daughter of William Brown, from America.

filled the temple, at the feast of dedication. I commend you to him—seek him diligently, serve him honestly, and follow on to know his requirings, with full purpose of heart to be faithful thereto; and no weapon formed against you will prosper, nor any place be allotted so low in which the omnipotent arm will not sustain.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Fourth month 20th, 1752.

I often make myself a party in idea in your converse, and with pleasure I anticipate the satisfaction arising from a personal interview. Friendship, founded on its proper stable foundation, doubtless affords the most sublime sensible joy we are capable of tasting here, and is an agreeable earnest of that union that inseparably connects the blessed spirits above. Oh! beloved sister, how glorious is the prospect, but how difficult the means! But no cross, no crown: and in our Father's arm is everlasting strength.

I have had much to sympathize with you in your present religious circumstances, and it has revived in my mind, in joyous suffering, to endeavor after a peaceable, childlike submission to the heavenly Father's will; to lie down at his feet, in deep, resigned silence, even from complaint, has made more for true ease, and helped to a profitable search into ourselves and Heaven's mind.

I believe much deep travail attends you, and an apprehension of being almost alone. Discourage not yourself at this, nor pain yourself unnecessarily about others; let your eye be in your head and to your Helper, and his will your standard; neither be discouraged, beloved sister, at the low times you meet with; for I am fully satisfied that even the strong men are often bowed down deeply; and shall the tender plant repine at being shaken by the wind? The faithfulness of unchangeable help is such, as to render us safe in his protection, while we seek to abide in it.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Warrington, 1752.

I have by no means forgotten you; you are too deeply fixed in my mind to be easily displaced. Your affectionate, instructive epistle from Cumberland, has been often a means of bringing you near to my soul, and it into a reverent search and jealous care to move rightly when I can move, and endeavor to stand safe at all times by standing out of my own abilities and in that which comes from God.

And now, my dear friend, I must inform you of the principal reason of my long silence, and the discontinuance

of my correspondence. I have had, since my return from Norwich, a very baptizing time of inward distress and need, and been brought very low in mind, even sometimes almost to question whether I had ever been right, or should ever be happy. I ever kept my complaint secret, and my mouth in the dust, under the correction of my heavenly Father's rod; and he sometimes revives a little hope. In this time of solitary distress, I have observed some causes of chastisement, and hope of more stability and faithfulness has attended.

To sing I could not; to complain I dared not; to write of religious things was passing beyond the line of present experience, and that is a sacrilege. I know you so well as to be assured you could not relish such a correspondent; however, I have often remembered you nearly, and my spirit being so closely touched with secret sympathy with you, has been some evidence that my life is not altogether gone. I salute you and Mary Peisley, when you see her, most affectionately, and am your friend and companion in the tribulations, and may God grant it, the patience of the gospel.

—SAMUEL FOTHERGILL.

JOHN CHURCHMAN⁹ TO SAMUEL FOTHERGILL.

Moate, Eighth month 13th, 1752.

When, by the secret touches of truth, we are made to feel and know each other, though to the outward entire strangers, there is a foundation of friendship laid which is not easily erased. It is hereby we know ourselves to be members one of another, and cannot help at times remembering each other, in the participation of the true communion; and the humble address of our souls is, that ourselves and our brethren may be preserved pure, and as worthy communicants, presented before the holy table, cleansed from the spots of the world, and all the crooked wrinkles of self. We then have no thoughts of asking dignities for ourselves, or for one another, as to sit on the right hand or on the left, but to be preserved in innocency, and to have our names written, yes, recorded, in the Lamb's book of life; an inheritance to such is sure in life eternal, if they continue faithful unto death.

When we are humbled before our great Master, in a sense that his love is lengthened out to his Church and people, we are made willing to follow him in the way of our own duty whithersoever he leads us; and good it is to mind our own business properly, without thinking ourselves too much alone in the work of the Lord, and others too negligent; or inquiring too busily into the gifts of one, or be too much concerned what another shall do. These dispositions seemed to be gently both reprehended and instructed by our Lord, in his answers to well meaning Martha, when she said, Bid her that she help me, and to Peter, on his query, What shall this man do?

⁹ John Churchman, of East Nottingham, in Pennsylvania, a Friend well known by the published account of his life and gospel labors. In the year 1750, accompanied by William Brown, he arrived in England, on a religious visit to this nation, also visiting Ireland and Holland. This occupied him nearly four years; and in 1754 he returned to his native land. He died on the 24th of seventh month, 1775, aged near seventy, a minister about forty-two years.

But when the baptizing virtue and power of Truth overshadows our souls, we cannot help desiring that the people may keep their ranks, and, in sanctification of both body and spirit, stand prepared that the Lord may choose and instruct, gift and qualify, judges, counsellors, rulers, and chiefs, both in the ministry of the Word, and in the discipline of his Church.

I have been confined to my room for more than ten days, by reason of a great cold, taken, I suppose, in the north, in damp houses and cold beds, but through the tender mercy of kind Providence, am in a fair way of recovery. The respite from travelling and immediate exercise has been as a rest to my spirit, which has been preserved, resigned, and mostly quiet. I have often sought to know my own imperfections, and have been favored with a sight of several things concerning myself and my brethren engaged in the work of the ministry. I thought I had a renewed glimpse of the holy attire with which the attendants at the holy altar should perpetually stand arrayed; the vestments are holy, the garments clothe the spirit, and the adorning is beautiful, and never waxes old; it is girt about the loins of the new man, and loosely laid aside when immediate service seems over; it is bound in the heart and coupled in the soul. Oh! let this Urim and Thummim be forever with the holy One, and by him renewed to his children.

Dear Samuel, the near sympathy which arose at first sight, and silent salutation that made the inward birth move, has often been brought to my remembrance; and pursuant to the solemn covenant between us soon after our first acquaintance in your brother John's little parlour, I have found a great freedom to act towards you as an unreserved, openhearted friend, and shall, therefore, add a little further. In a feeling sense of Divine goodness, my soul has been humbled on your account, that the Lord, in the riches of his sure mercies, did vouchsafe to pluck you from the fire, and quench the darts that were shot at your soul, and by lifting your eyes to himself, healed your wounds, and chose you as a vessel for his use, and for an instrument to publish his name and proclaim his light and salvation to the Gentiles. And it sprang in my heart, in much brotherly affection, to say, Prize your privilege, mind your calling, for it is high and holy; watch against the world, that it does not clog you, with the spirit thereof be not too familiar. There are those that pretend to be children of the light, who are lying in wait to gain the friendship of those whom the Lord, by the indwelling of his Word, has made as a flame against those who reside in the Mount of Esau; and coals from their mouths have kindled in the hidden treasure of these worldlings and libertines, and begun to burn in their hearts, and they have sought the friendship of such, and sometimes, when gained, they have valued themselves, and have smothered the fire, and continued in their corruptions.

Oh! the awful authority, the becoming sweetness, the instructive mien, the beseeming gesture, with which Truth arrays her votaries, far surpassing all our modern polite and worldly genteel airs. With the salutation of love, your real friend.

—JOHN CHURCHMAN.

JOHN KENDALL¹⁰ TO SAMUEL FOTHERGILL.

Colchester, Eighth month 17th, 1752.

I am but just returned from my journey in Holland and Germany, and may acquaint you, that we had various comfortable opportunities with the few Friends in those parts of the world, and had great satisfaction in our visit to them, finding a people unto whom the visitations of our heavenly Father seemed particularly extended, and such likewise as have answered the call, and are become as testimony-bearers for the name and truth of God. These we hope the Lord will yet further strengthen, and qualify as instruments in his hand, to promote his glorious cause; yes, we expect the primitive luster of our Zion shall yet in some degree be revived in that land, though certainly there is a mixture, through the unwearied adversary, who has come as in the night, and sown tares among the good seed. Our hearts were enlarged in great love at times, and a concern begotten for the growth of the true seed, and for the right birth, wherein we labored according to the ability received, and have found the answer of peace, which abundantly repays.

—JOHN KENDALL.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Warrington, 1753.

Yours of the 14th, I this morning received, and hasten to tell you, I wanted much to know where you were, that I might send you a short salutation of love unfeigned, which has often, of late more daily, lived in and flowed forth of my heart towards you. I received your acceptable, profitable letter, from Moate, which I acknowledged soon after, which probably came not to your hand; if it did not, the loss is trivial to you, though important to me, as it has probably deprived me of some further indication of your regard and good desires for me. I am humbly and reverently thankful, in that I feel the unity of the brotherhood; it is very dear to me. I am, and have been, in a low, humbling dispensation, in which that union has been almost my sole evidence and mark that I was not far out of my way.

I desire to accept, at the heavenly Father's hand, my portion; I know it is, and will be right and in due season; though I may sometimes almost murmur and repine, yet that adds to my anxiety. I have had some weighty hints for years, about a piece of labor, which makes me tremble; and, in short, my way to true settlement seems to lie through your country. I now stand resigned, and only beg—Put forth, and go before me, O Israel's Shepherd, and I will follow in your strength, believing in the all-sufficiency of a never-failing arm.

I am sensibly touched with your observation of making poor wages in Ireland, Alas! my friend, can we expect

10 The Friends who were accompanied by John Kendall, during this visit to Holland, were William Brown and Samuel Neale. John Kendall was a Friend well known, both as a useful member of the Society and as a writer, having published several works. Besides the occasion here mentioned, he also paid four other visits to Holland on religious service. He died at Colchester in 1815, at the advanced age of eighty-nine years, a minister about sixty-seven years.

to flow with wealth when the church is in poverty, and the priests of Zion in heaviness? Our sympathy will lead us to mourn, and our heads will be covered with ashes instead of crowns. The ministers of our Lord cannot expect to be above their Lord; he was crowned with thorns for us, and so must we be for his visited seed. But this you know better than I, though I am not destitute of some experience, which, I bless the God of my life, I find to increase and flow from patience in tribulation.

Assure yourself, my dear friend, your correspondence is to me very grateful and profitable, and when the cords of Divine love draw your mind towards me, be open in counsel, admonition, or reproof; I need such friends, and value them very greatly. Accept the salutation of dear love, in the fresh renewings of quickening virtue, which reaches freely forth to all the servants of Christ, as a divine odour, for which the true virgins love him: from your friend and brother in the labor and suffering of and for the gospel,

—SAMUEL FOTHERGILL.

JOHN CHURCHMAN TO SAMUEL FOTHERGILL.

Woodhouse, Third month 17th, 1753.

It was very reviving to me to receive those few lines from you, for I think the remembrance and love of the brethren seems more and more precious to me, though I think that I grow but slowly in my passage from death to life. Those few hints that you give, that your road to a true settlement leads through our country, are no way unpleasant to me, and are safe in the bosom of your friend; yet I can hardly help saying. Hide it as a precious seed or root in your garden, as much as may be. I have seen the growth of choice things retarded, by opening the earth to show others what seed or root has been there planted; but if they are let alone, and not trod too much upon by man or beast, in due time they sprout and break forth with beauty and strength.

I do not expect to return before 1754: If I should live to see that happy day, with the smiles of my Master, or have one, like flesh and bone of one's flesh and bone, for an intimate, in a moving jail, to which I must be committed before I can be proclaimed free in my native air, affords a contemplative delight not easy to express.

—JOHN CHURCHMAN.

SAMUEL FOTHERGILL TO SAMUEL WATSON, ON THE DEATH OF HIS WIFE.¹¹

¹¹ Samuel Watson, of Kilconner, in the county of Carlow, "succeeded his ancient and honorable father, John Watson, of the same place, not only in his outward possessions there, but in a zealous concern for the testimony of truth, and support of its cause." He was a friend of great use and service in many ways, particularly in meetings for discipline, which he attended with exemplary diligence. "Often, under the fresh influence of the divine anointing, he was enabled to drop living counsel to the affecting and tendering many hearts, and to raise that life in meetings for discipline which alone is the crown of all our religious assemblies." "In religious visits to the families of friends, he was often eminently favored, and opened in suitable counsel, in an extraordinary manner; strong and fervent were his desires, that the youth among us might dedicate their hearts fully to the service of God, that there might be a

Warrington, Seventh month 7th, 1753.

I affectionately salute you in the fresh renewings of that near union in which our acquaintance commenced, and in which you have often been brought of late into my remembrance, and particularly since the loss of your late worthy companion and my dear friend.

To consider an ancient person, who had long enjoyed the happiness of a help-mate, in a temporal, and eminently so in a religious sense, divested of that principal sublunary aid in advanced age—his satisfaction taken away by the loss of a dear companion, and a comfortable auxiliary in a joint spiritual labor—must immediately furnish painful reflections. Nevertheless, as the everlasting spring of all true peace and holy ease abides unchangeably the same, and, through all the mutations attending us, He varies not—in him, in him let our fresh springs be fixed, and he will reveal his glorious sufficiency to supply all our needs; he will reward his faithful afflicted servants with a stay in their various conflicts, and with a staff in old age. He whom Jacob worshipped leaning on the top of his staff, whom Moses served, and whom afflicted Job remembered in his troubles, will, I question not, be near for your present help to live and labor, and for strength to preserve to the end of your days. Oh, let not the decline of life be obscured with a diminution of holy zeal, that so the heavenly crown may be sure. I mention my humble petition, not from doubt, but anxious desire for your glorious end and present profitable labor for the help of a people withering and declining in some places.

I request your acceptance of a narrative of some part of dear father's labors: you will remember him with affection and profit.

Accept, my dear friend, the salutation of endeared love, from your sincere friend and brother in the labor and service of the blessed household,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO PETER BUCK, OF NETHERDALE.

Skipton, Eighth month 9th, 1753.

The alliance between our families, our former acquaintance, and to renew it afresh, with some other considerations, made me very desirous of seeing you, and I found in my mind a salutation of good will to spread towards you for your help. It has pleased Divine Providence to afford you several favors of great importance; as, being sprung from virtuous, religious parents, who were good examples in their generation, among men and

succession of faithful members in the church, whereof Christ is the head, following the ancients in that self-denying path in which they had walked." "He departed this life in peace, at his own house, at Kilconner, the 14th of fifth month, 1762, aged seventy-six years." His wife, Abigail Watson, formerly Abigail Bowles, was an eminent and experienced minister: she travelled much in the service of truth, having visited England five times, and the provinces of North America once. She died eleventh month 11th, 1752, aged sixty-eight, a minister forty years.

before their children; they loved Friends, and were beloved of them; and, through the blessing of Providence, they have left you in affluent, easy circumstances, and possessed of a large share—in comparison with many—of the good things of this world; also, what infinitely exceeds all the riches of this transitory world, the secret visitation of Divine light and love, to redeem and preserve you from corruption, and to give you a name among the living, a blessed memorial in the Jerusalem of God.

Now, dear kinsman, what lives upon my heart is, to put you upon a serious and awful inquiry, how far these mercies have operated on your mind to produce their desired effect. Remember your parents, and their God and blesser; their plainness, their love to Friends, their attendance of meetings, their concern in them for their profit, their care for their children's good, their good example. Has this been your care to imitate, to come up in their footsteps, and show yourself a worthy descendant from a worthy stock; has truth opened your heart and house for the reception of Friends, and drawn your love towards your father's friends, whom we ought not to forsake? If so, I hesitate not to say, the God of your parents will bless you in all things, and build you up a sure house, and render you useful in that place, as a strength to that meeting, a useful member of the Society; and above all, the evidence of heavenly acceptance will cover your soul as a royal garment, to your own inexpressible peace and joy.

If, on the contrary hand, you forsake your father's footsteps, and turn aside from the law of his God, he will cast you off; you will become a burden to your friends, and cause of pain to your sincere well-wishers, and be a hurt to others instead of a help. I beseech you in time to consider the weight of their guilt who turn their own feet from the holy paths of truth, and by their example cause the way of truth to be evilly spoken of, and hurt the seeking souls of others.

Your possessions in the world will become blessings, as they are truly sanctified to you by that God who is great on earth, as well as in heaven; the fatness of the earth is his, and he condescends to visit in externals. All things below are in his hand, and he has often visibly disappointed the pursuits of those who have forgotten that it is his blessing which makes truly rich. And, though close application and avarice may be sometimes successful to accumulate wealth, yet remember, with trembling, the epithet of "fool" was fixed by him who was and is eternal Truth, upon all those who were laying up treasure for themselves, and were not rich towards God; and in that solemn hour of decision, when all worldly enjoyments shall end in vanity, and the largest possessions be light as a feather, nothing short of true inward peace will avail, and that is solely found in the way of well-doing. The visitation of Divine Providence has been at times near you, to help over hurtful things, and to lead you in the path the ancients trod to blessedness.

O let it be dear and precious in your sight; trample not upon it, nor live above it in yourself; fail down upon it, in true submission of soul; or, I testify, on God's behalf, it will fall upon you and grind you to powder, in a day which you cannot escape. Beware, for the sake of your poor soul, of evil company, who would first seduce, and then deride you; like their master and employer, who tempts, and, if successful, torments those he has betrayed. Beware of an unequal marriage, if the peace of your soul, of your family, your present and future welfare, be

at all desirable. My tender regard for you leads me to use this freedom with you, as certainly knowing the way of truth, as delivered down to us by our fathers, is the way to true peace. I therefore entreat you, by the mercies of God, while yet it is day, remember Heaven's favors, carefully inquire how they have been answered by you; hasten diligently into the proper labor of a true Christian, who, conscious he has no continuing city here, seeks with diligence one which has foundations.

My soul craves that a blessing may rest upon you; and in order thereto, seek you that in which it stands, that so He who blessed the house of Obed-edom, where the ark rested, may perpetuate his blessings to you and yours. This is the petition and request of my soul for you, who am your affectionate kinsman and sincere well-wisher,

—SAMUEL FOTHERGILL.

JOHN CHURCHMAN TO SAMUEL FOTHERGILL.

Norwich, Ninth month 7th, 1753.

I wish to inform you that I have performed my journey in Holland, and am returned to this city in health and safety, through the never-failing mercy of kind Providence, who never sends his servants on an embassy at their own expense, but supplies with what is needful. But if we do not lack any thing on our pilgrimage, or even have to experience that through his power the very devils are made subject, we have still a deeper and more solemn root of rejoicing, namely, the evidence of a gentle inflowing peace, from a conscious sense of having preserved our innocency; this it is to have our names written in the Lamb's book of life. It has often been the deep travail of my soul that I might more and more experience this; but when I look at my own frailties, I am ready to conclude it is yet but in dim characters, and therefore have need of the prayers of my brethren and sisters, of which number I am sensible yourself and dear wife are.

After the Yearly Meeting at Norwich, my old companion, John Pemberton and I embarked at Yarmouth, and landed at Rotterdam on the 29th of seventh month; from there we went to Amsterdam, and tarried with Friends in that city about nine days, and were at three meetings, and then proceeded into North Holland, to Twisk and Abbey-Kirk, and visited all the families of Friends in those parts, and had three meetings with Friends, as much by themselves as well could be. There are but few of the professors sound in the principles of our religion; they seem to be a kind of half Quakers.

We went next to Hoorne, a very fine city. I thought I felt something in my mind towards that place, but was low and weak, and under discouragement, for lack of a suitable interpreter, so thought I might venture to pass on; but as I walked very slowly through the city to the boat, with my mind turned inward, I felt that my Master was not far from me, that his hand was upon me; and I was strongly desirous to know what he would please to have me to do. I felt life to spring in me, and a gentle draft of love, which drew me back. In the interim, I saw a young man in the street, whom something in me seemed to salute, and I desired the interpreter to ask him if

we could have a meeting there, to which, with a smile, he readily answered he believed we might; so he took my bags and invited me to his home, and said he would go and consult some of his acquaintances, and seek for a place. He soon returned, and said he had found a willingness in several, and they had got a large room in a private house. So we attended, and had a good open meeting; familiar Gospel truths opened clearly, and the love and authority of Truth came over the meeting much more than I expected; which made me confess the word of the Lord is pure and tried, it is a shield and a buckler to them that trust therein.

Next day we returned to Amsterdam, and finished the visit to all the families of Friends in that city, which we had begun before we went into North Holland, attending their first-day and week-day meetings. We spoke by an interpreter: but the Friend who interpreted is very old and nearly superannuated to everything save an innocent, well-meaning, yet self-confident strong will, which he still inherits.

He preaches a good deal, and has not strength to do much for any other; if he appear first, he seems so much spent; and if one appear before him, he has so many of his own old favorite words and sentences, that he is apt to intersperse them whether proper or improper, which makes it tedious and wearisome; and while he lives, it seems impossible to persuade Jean Vander Werf to undertake that service; he is a tender-spirited young man, and understands English very perfectly. I had often occasion to try him at translation, for I was forced sometimes to write, when I could not obtain relief by my tongue, and he did it to good satisfaction. It is a dull, tedious way of obtaining relief, and though sometimes Truth much favored in testimony, and the power thereof was felt over the meeting, our interpreter would sometimes appear after us when the meeting should have broken up, whereby, many times the beauty was lost, which is very mortifying and discouraging; and many were present who never saw a Friends' meeting before.

We took shipping at Rotterdam on the 29th of last month, and landed safely in England on the 3rd instant, having been long detained in the harbour.

—JOHN CHURCHMAN.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Warrington, Tenth month, 1753.

I have received a hint which has done me some service, and I may probably often reflect upon it to advantage. I had flattered myself with spending several days with you in Cheshire, even to such a degree as to wait with some impatience for an account when you came into it. I saw you, enjoyed the company of your spirit for a short time, and was deprived of the satisfaction I had hoped so very strongly for, by a call another way, which, I can assure you, if I had not heard my Master's voice in it, I had not complied with. The hint I received is this:—It is very good and profitable to keep near the Fountain Head, that, if the streams be diverted out of the expected channel, we may not be at a loss, having that to approach to, which remains everlastingly fixed.

The longer I live, the more I am convinced of the necessity of having one Lord over all, and the motions of his hand and eye deeply and humbly regarded. These things are written in very legible characters in your book, and need not my repetition; but you have allowed me to converse with you with that freedom whose grounds and results the world knows not.

I was easy with my journey on the account of the funeral, and made some little earnings, and more especially at Manchester, on first-day forenoon, a place I have almost ceased to expect relief of spirit in. But the virtue of the heavenly name spread, and, I believe, led several of us into a place, alas! little frequented by many, but known to some by the name of the valley of decision.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Eleventh month 5th, 1753.

I have some reason to apprehend I must get away to America some part of next summer. I am quiet, easy, and resigned, and that which has been for years at times a heavy, painful burden, that I could not clearly see, appears clear; and I strongly hope gracious Providence, in this quiet calm, will make the trial easier to bear than I have hitherto apprehended. I cannot but anticipate the most painful part, being rent the flesh as from the bone; the dangers of the sea, the various external jeopardies attending, are of less affecting weight. But what shall we say? We are safe in our obedience to heavenly counsel, to Him whose wisdom, mercy, and goodness, we have great and proved occasion reverently to adore.

Your very acceptable lines affected me with the strongest emotions of tenderness and near union: I could not peruse them without a strong sensibility of the situation of that mind from which they proceed, and found a sympathy therewith. Expressions are deficient, and language too short, to set forth the sentiments and mutual converse of spirits gathered in measure into that which is unspeakable. Oh, may every impediment be removed, that we may more and more drink into that fulness which fills and comprehends all things, but is comprehended of nothing.

Our various probations, our concealed conflicts, our hidden distresses, are often alleviated by this secret sympathy and fellowship in suffering, and eminently so when the great Father of all consolation is pleased to overshadow with his healing wing. This was not far from me in my late little journey, though in much pain for the testimony's sake, yet supported to labor, so as to have peace of mind, and that is indeed enough.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN BRAGG.¹²

Warrington, First month 21st, 1754.

I received, about twelve days ago, an anonymous letter, requesting my return thereto, agreeable to the superscription I intended to fix upon this.

The author is personally a stranger to me; but I am not altogether a stranger to the situation described, and have deeply waited for instruction and ability to direct, agreeable to the mind of Truth, and the sympathy I feel on my mind with the distressed. Expect not from me an elaborate disquisition into speculative points; for this I know from experience, that part must die which longs to comprehend more truths, while the former discoveries are yet disobeyed. The first principles of religion, as I have found, are the knowledge of our own weakness, and Almighty sufficiency to supply all defects. Whoever builds on another foundation will be finally disappointed. Your letter manifests a sense of lack; and, as you attend to that sense, that which gives it, will, in due time, supply it; for the Lord our God hears his own. The state of leprous Naaman has been strongly before me on your account. He was disquieted under his malady, and sought relief; but he had like to have missed it, by contemning the means; his pride was piqued that the prophet came not out to work an immediate cure with some visible demonstration of power; so that stooping to the simple means of bathing in Jordan was very mortifying to him; he remembered Abana and Pharpar, rivers of Damascus, and was willing to believe they were of equal virtue. But know this assuredly, there is no river capable of cleansing the soul but that which proceeds from under the throne of God—no stream flowing from speculation, or any natural powers can wash out the stain and bring peace to the soul. Deeply and submissively abide with the sacred Minister of the new covenant; if you are weak, he is strong; and sure I am, the God of all strength and truth would not leave you destitute. Be content to be a child, or you will be a monster; let his day come upon that which is lofty, and the cross be taken up to hurtful things, and in his light you will see more light; and, until you have been fed from on high with milk fit for a babe, stronger meat or higher discoveries would not be good nourishment, but create disorders for lack of digestion.

My soul fervently desires your help; but remember, with holy trembling, the way to heaven lies through the gates of death. The Lord of all mercy and strength renew effectually his visitation to your soul, and build you upon the sure foundation that can never be shaken. I am your true friend and well-wisher,

—SAMUEL FOTHERGILL.

WILLIAM BROWN¹³ TO SAMUEL FOTHERGILL.

Third month 16th, 1754.

12 John Bragg lived at Whitehaven, and died there very generally beloved, in Fifth month, 1795, aged 72.

13 William Brown came over from America with John Churchman on a religious visit, and returned soon after this letter was written: the visit to Wiltshire therein mentioned, was very seasonable, he being made helpful to Friends of that county, who were at that time in some difficulty.

Having visited meetings in and about London, my way opened to visit Sussex, Surrey and Kent, which I did with great diligence, thinking that after then I might sail for Virginia, and so home by land: but then, when I would eagerly go to sea, it looked fearful and dark, and I had no heavenly bread for sea-store; but if I would walk in the light or the way that opened in my view, I must go through Wiltshire, as I had not visited that county, and so into Wales. And I discovered a hidden warfare between nature and grace, although I had often said to myself, and to some Friends, that I hoped I was truly resigned to His will, who is so highly worthy to be honored and obeyed. I felt something in me which seemed to divide soul and spirit, which made me carry about an aching heart, and especially when one piece of service after another was performed, and I let my mind look home till a fear seized me that I should be like Balaam, if I was so constantly asking for liberty to go, and spoke of doing only the Lord's will, who was pleased so to accompany my spirit that I had often to say. Well, I am glad that I came to visit this place, as I have been favored with such healing balsam that has bravely healed my sore inside; and since I came out of Wales, I have had as close and heavy work as in any part of my religious labors.

—WILLIAM BROWN.

SAMUEL FOTHERGILL TO ANN APPLEBY.¹⁴

Warrington, Fourth month, 1754.

In my journey into Yorkshire, from which I returned a few days ago, I heard the sorrowful account of the death of your husband, and had it confirmed by your favor of the 21st ult. The sympathy I strongly felt with you in your present situation, had determined me, before the receipt of yours, to send you a few lines; and I can assure you, I am a sharer in your distress, and can mingle my sorrows with yours. The relation he bore you, my dear friend, and some acquaintance I had with him, were inducements to esteem and affectionately to regard him; but there seemed, and really was, a closer union and connection at and since our last interview than heretofore. I thought him near the kingdom, but was not apprehensive of his being so near his discharge from the cares and disquietudes of this life.

We must acknowledge the laws of friendship are sacred and strong: we cannot, we ought not to divest ourselves of their obligations, nor with insensibility of mind admit their dissolution. The unspotted Pattern of infinite righteousness, when his friend Lazarus died, felt as a man, and wept: but various considerations will be suggested, to that mind which looks the right way, to alleviate the pain which attends these dispensations—the mercy and wisdom of an Almighty Being, glorious and full of majesty as Jehovah, yet gracious and compassionate as the Father and Fountain of relief, which has revived many a drooping soul when afflictions have attended. He knows what is best for us all, and most conducive to his own honor. We may acknowledge, when our understandings are opened, though his works may seem marvelous, and his ways past finding out, yet

¹⁴ Ann Appleby, previously Ann Ford, of Leek, was at this time the widow of Joshua Appleby, who died in the county of Durham, Third month 16th, 1754, aged 26.

in wisdom has he made them all. The tender connections of husband and father are now forever broken—but by whom? One whose wisdom and mercy are over all his works, and who can abundantly supply all deficiencies, and has been known to be a father to the fatherless, and a judge for the widow, from his holy habitation.

He is removed from us in youth, and the prospect of long continuance among his friends. Alas, how know we what remains for us in the residue of our days, that we are so anxious to have prolonged? Many exercises and troubles attend the smoothest passage in this life; what better time than when under that preparing hand which fits for eternal peace? It is admirable wisdom and mercy thus to deal with us, to relieve from all dangers, and translate into that quiet rest, where all sorrows, fears, and temptations are unknown terms. Afflictions, dear Ann, spring not out of the ground; they are often conducive to our help in the best things. Let this awful, solemn trial enough close on your mind, and engage you to look to the everlasting, holy, unchangeable husband and helper of all who reverently seek to be fit for his acceptance; who, by the secret working of his unsearchable power, clothes excellent mercy in the form of disappointment, and causes all things to work together for good to his servants.

Let the impressions made on your mind, by the moving object so lately before you, and the true, certain testimony delivered, of the great advantage of true Christianity, be imprinted in deep humble characters; that so, merciful protection may be ever with you and yours, and lead, at last, to a reunion in the kingdom of peace, where you may inherit an unfading crown.

My wife joins me in tender sympathy with you, and our prayers are for your preservation and Divine help. Your real friend,

—SAMUEL FOTHERGILL.

ANN FOTHERGILL TO HER BROTHER SAMUEL.

London, Seventh month 23rd, 1754.

William Brown, accompanied by Joshua Dixon, has sailed for America. I, with several other Friends, accompanied them to Gravesend, and had much solid satisfaction in his good company. I think I may say a Divine sweetness and joy filled his mind with gratitude, peace, and thankfulness, that he had been preserved in the way of his duty, to a full discharge of it in these parts; he repeatedly said, with awful thankfulness, that he was clear, and had never found the like solid joy and consolation of soul, without any intermission, as he now enjoyed. He dropped several weighty admonitions, in much love and tenderness, which nearly affected and united those present to him; the parting, with a rising prospect, brought by it very near to my view, was more than I could sustain unobserved by those present.

The following is part of a letter from Israel Pemberton to William Brown, which the latter desires me to send you:—“I have been, for a long time past, desirous of writing to Samuel Fothergill; the reverence I have for his

worthy father's memory first inclined me to think of it. I have still deferred it, and now perceive he is preparing to pay us a visit, of which we have long been very desirous; the wish I have of engaging his company to my house, determined me to salute him with a few lines, and even to offer to attend him through the adjacent provinces; but though to will is present with me, how to perform I find not, and some doubt arises, whether such a proposal would or may be agreeable; therefore I adopt this method of hinting my thoughts and wishes to you, and if by that means I should succeed in obtaining his good company to lodge with us when here, it will afford me a great deal of pleasure, and I hope be to his satisfaction."

A letter is received from John Churchman, who desires us to give you the speediest notice that he thinks of going with Captain Mesnard, who is to sail on the first of next month.

—ANN FOTHERGILL.

Chapter VIII

The year 1754 is memorable in the life of Samuel Fothergill, as being that in which he left his native land to engage in the long and laborious service of a religious visit to the provinces of North America.

The unfoldings upon his mind of this important duty, and the steps which he took that he might rightly engage in the performance of it, are well described in the following extract from his journal. His care to observe good order, and his earnest desire to obtain and proceed with the unity and concurrence of his friends, are well worthy of note.

"It having been weightily upon my mind, from the motion of the Word of Life, to pay a religious visit to the church of Christ in the plantations of North America; after near ten years from the first opening thereof, and many painful tossings, with fear on one hand of running unsest, and on the other, a reverent care not to slight the requirings of that Holy Being who has a right to command in earth as well as in heaven, I found it clearly opened when was the proper time, and a disposition of spirit was given me to acquiesce with Truth's requirings, and endeavor to act honestly thereto.

"In pursuance whereof, having mentioned my concern to several weighty brethren and sisters, and having their concurrent sense of my being rightly called to that service, I acquainted our Friends at the preparative meeting at Penketh, and monthly meeting for Hardshaw, held at Warrington in the fourth month 1754, who gave me a certificate of their concurrence, and sense of Truth's requiring in this weighty undertaking. I also laid my concern before our quarterly meeting at Lancaster, the same month, which endorsed my certificate, and signed it by many Friends. I also found my mind engaged to acquaint Friends at the yearly meeting of ministering Friends in London, who also testified their approbation by

a certificate, signed by many brethren and sisters. These particular steps I found it my duty to take, in order to obtain the concurrence or counsel of Friends, both for example's sake, and the mutual unity of the brotherhood, which in low times, has been strength and encouragement to my drooping spirit.

"I left Warrington the 2nd of eighth month, 1754: my dear wife, with some others, accompanied me to Leek, where we parted on the 3rd, and I came to London, being met at Albans by my sister, on the 5th, and stayed in London until the 9th, when dear John Churchman and myself, accompanied by many Friends, went down to Gravesend.

"Eighth month 10th, 1754.—Went on board the Caroline, Stephen Mesnard, commander; had, with many Friends who went on board, a precious opportunity, in the humbling sense of Divine regard. We returned to Gravesend to dine; and afterwards parted from our dear friends, and went on board the ship. Fell down the river, and were detained in the Downs and the Channel until the 17th, when we lost the sight of land, and pursued our voyage.

"Had a comfortable passage, in which time we always kept up—though only two,—our religious meetings, and the Lord of all mercies was often and mercifully near to our comfort.

"Ninth month 23rd.—We first discovered the Capes of Delaware river, and took in a pilot; being favored with a good wind, we came one hundred and twenty miles up the river, and cast anchor above Wilmington.

"24th.—Went ashore, and hired horses to Wilmington, where we were very kindly received by William and Elizabeth Shipley, Immediately after our arrival, William Brown and Joshua Dixon came in, who were just landed, though they sailed three weeks before us. Dear John Churchman went home that evening, and William Brown, Joshua Dixon, and myself, went up that evening to Philadelphia and Schuylkill, I lodged at Israel Pemberton's, where I met a kind reception."

The journal is kept thus minutely only for a few days after he landed in America; but he continued daily to record in it the places he visited, and the meetings which he attended, with occasional brief notices of some of them, as a "favored meeting"—"meeting large and well"—"a low time," etc.

His feelings, and the various exercises of his mind, his progress and travels, are much developed in the correspondence which follows.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Opposite Margate, First-day morning, Eighth month 11th, 1754.

As our pilot is likely to leave us very soon, I embrace the opportunity of sending this on shore by him, to let

you know I am well and easy in spirit and body. The strong ties of affection subsisting between us, rendered it very hard for me to tear myself away from you; but I accept it as a mark of the heavenly Father's regard, and an evidence that I am not out of my place, that my mind peaceably centres in Him whose hand I feel in the service before me; and have much left behind me every tie that might unavailingly distress my mind.

I beg each of us may ever seek that centre of real quiet, which can never be destroyed by any commotions by sea or land.

My near and affectionate salutation is to you both, and my prayers are for your preservation, as for my own.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, Ninth month 26th, 1754.

I embrace this early opportunity of acquainting you with my safe arrival here, after a very agreeable passage of six weeks and three days from London. I have had my health at sea remarkably well, and not an hour sick the whole passage; my appetite and rest in general as well as on land; highly favored with the agreeable, profitable company of dear John Churchman, and the whole cabin to ourselves; and what is still more valuable, the countenance of our heavenly Father often beheld to our comfort: with a grateful, humble spirit, I ascribe thanksgiving and praise to the Fountain of mercies, ancient and new.

On third-day, the 24th instant, we landed about thirty miles below this city, being prevented from coming up by contrary wind, and went ashore near Elizabeth Shipley's, where we met with a kind reception, and in half an hour were agreeably surprised to see William Brown and Joshua Dixon come into the house; they sailed three weeks before us, and we arrived before them,—a joyful, humbling meeting it was. After we had refreshed ourselves, John Churchman left us, proposing to reach home that night, and we came up to this city.

I am, with a heart replenished with thankfulness to the Author of all our mercies, and in the most affectionate nearness to you, with the salutation of love to all relations and friends, yours in the bonds of continued affection,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, Ninth month 30th, 1754.

I earnestly crave of our heavenly Protector that his holy arm may surround and support us both; may keep

you in quiet resignation to his will in the present trial, and in every respect help to live to his own praise, and your solid comfort: and I question not but it will be so, as he is properly and reverently sought to. I know and sensibly feel your sympathy is strongly with me in my present allotment, and I have, with an awfully humbled soul, to acknowledge His living power and mighty arm have been sensibly and plentifully with me since my arrival here, having been at six meetings in this place, several of which have truly been memorably to my own encouragement to look to him who is all-sufficient.

The meetings are exceedingly large, and all sorts and ranks of people flock to them, and the mighty Name is deservedly exalted. In the midst of this favor I rejoice with trembling, and in full expectation of my having an approaching humbling time, wherein I may be proved with need and poverty; I am thoroughly resigned, I hope, to suffer as well as to abound Friends here treat me with very great affection, on dear father's account, and some resemblance in person and ministry has induced several to think they would have known me to be his son, if they had not known of my arrival. Oh, that I may be so conducted as to walk in his footsteps, and dishonor neither his name, nor the cause of Truth.

And although every affectionate sentiment towards you, and near union to friends and relations thereaway, strongly subsist with me, yet I have a perfect quiet and weanedness from all at home, which I esteem a singular mercy; my soul is bound to the testimony and seed of God in these parts.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Philadelphia, Tenth month 3rd, 1754.

I have now to inform you my health is preserved beyond expectation, and the climate, though it has been much hotter than any of our summers, has not been intolerable; the greatest inconvenience I find is the number of mosquitos, a little venomous fly, that have, within these few nights, severely handled me, and so swelled my hands as to render it not easy to write; a feverish heat has attended, but I am carefully and affectionately nursed by my very kind landlady.

I hitherto have cause of thankfulness and awful worship before the Almighty, for his help in enabling me quietly to bear a separation from what is to me inexpressibly dear, and even without a wish about any, but for their happiness, which often occurs. I feel my soul bound to the testimony and cause of Truth as my proper business; no insensibility attends my mind, or decay of pure affection; it is cheerfully fresh, and livingly revived; but I have been led into a service, by a hand at whose dispensation I dare not repine, and who is the all-sufficient and only stay for all our states, and who has been pleased to favor, in condescension not to be enough admired, and claims the most humble returns.

I have been at seven meetings in this city, some of which have been times of memorable favor to my soul, and

I believe a fresh visitation of gracious help to some here, that I have cause of secret ease of mind in giving up to the service. Yet am I sensible, low baptizing times must be met with, and I may probably travel many days in the strength of that bread already received; but in this also I desire to be contented; it was the lot of the all-perfect One, and of his faithful. I beg preservation from everything which might exclude me from his holy table; and let His will be done who is ever worthy.

Dear sister, may your mind be stayed upon that which is immovable, which, though one, is omnipresent, our mutual rejoicing in spirit, though absent in body, and I am afresh assured is near us both for our good: this time of absence will gradually wear away; and I hope to be restored in the due time to the enjoyment of that society and company which is at this time fresh in my remembrance, and dear to my life.

—SAMUEL FOTHERGILL.

MARY PEMBERTON TO SUSANNA FOTHERGILL.

Philadelphia, Tenth month 16th, 1754.

It is in a degree of that love that makes the friends of Truth near to each other, in a spiritual relation, though personally unacquainted, that I at this time salute you; and having oft-times experienced a real pleasure in sympathizing with my friends, whether in joy or sorrow, it is a disposition of mind I desire to retain, as it bears a near resemblance to that blessed example which it is our duty and greatest interest to follow, and justly due to each other as His disciples. In a sense of this regard and sympathy, I have thought of you in this time of separation from so valuable a companion, for the work's sake whereunto he is called, and so eminently qualified; and doubt not, dear friend, but the present dispensation will be made easy to a person of your religious experience, by a large share of that peace which is the effect of righteousness, and in partaking of that blessing, which I hope and trust will attend the labors of your dear husband in this part of the world. And may we, who have been frequently visited with tokens of the Divine regard in this respect, walk worthy of so great mercy and favor, by bringing forth fruits agreeable to the abundant labor bestowed upon us. Well may it be said of us, as of old, We, as a people, above all the families of the earth, have been distinguished, by the inestimable blessing of a living and powerful ministry; the Lord grant that the present generation may experience the happy effects of these gracious calls, thoroughly to awaken them to a humble and circumspect walking with him; and as your beloved husband is peculiarly instrumental in this great and honorable work, I believe I may venture to say, he meets with a pleasing reception by all, and I am sure by us, who are favored with his acquaintance and agreeable company at our house.

After our quarterly meeting, the beginning of next month, he, perhaps, will make but a short stay among us, the season of the year being the most suitable for a longer journey to the southward, to which I perceive he is at present led, and am not without thoughts that my dear husband may bear him company, if he can contract his affairs into a compass suitable to leave; and though it is a considerable trial to be deprived of the company

of an agreeable companion and indulgent husband, it is a circumstance which has heretofore frequently fallen to my lot, in which, at times, I have happily experienced that the exercise of patience and resignation has been attended with a suitable reward.

—MARY PEMBERTON.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, Tenth month 31st, 1754.

I can at once inform you I am well, every way well; glory and praise forever be ascribed to the inexhaustible spring of all mercies, who has sustained hitherto beyond my utmost hopes, and enabled me to travel closely and labor faithfully, in his work and service. I have finished, as far as I see at present, my visit to the eastern shore of Maryland, and visited a small meeting in Virginia, which consisted but of one family; but, as I understood they kept up a meeting constantly, I could not leave it, though it cost me one hundred and eighty miles ride. I have been about twenty-five days out of this place, and travelled about six hundred and fifty miles, and am better in health than when I left it; the weather generally pleasant, the roads very good, our accommodations such as many better Friends have been content with, and I am thoroughly so. I came back to this city, having some concern to attend the quarterly meeting; after that I hope to have everything ready for my long journey. I expect it will be five or six months before I can either hear from or write again to you. Israel Pemberton proposes to accompany me the greatest part of my southern journey.

I esteem it a mercy that claims my deepest gratitude, that I am so much favored in every respect; and my soul is bowed in reverence to the Author of true help, for the aid granted, and I hope ever to live mindful of it. I met dear Mary Peisley here, and we were together this day at the week-day meeting, which was very large, and we were both helped to labor in the wisdom and authority of Christ our head, to his own honor and our great peace.

I lack not affectionate remembrance of my near and dear relations, but have not opportunity at present of writing, nor does necessity require it; if they live in heart to the heavenly Father, our sympathy and union one with another will stand immovable, in that which absence cannot impair nor many waters quench; which will be our joy and rejoicing one in and with another; though outward expressions may fail, yet no mistrust of neglect or forgetfulness will take place. But if this hidden root of the saints' fellowship be overlooked, a decay of true union will gradually ensue, and alienation of heart from the family and its Holy head will take place. My soul fervently begs all may be quickened to diligence, in this their day, to do their own business faithfully in the heavenly plantation; to the rooting out hurtful things, which I am sure will grow and spread in the unguarded heart, which has not a hedge about it, nor seeks the descending of holy rain, for quickening, enlivening help; but is absent from its proper, safe habitation in the Truth, abroad in the world, and its pursuits and evil spirit. Such will suffer loss, and be in danger of being so lamentably covered with briars, thorns, and weeds, as to be altogether unlike that garden enclosed, wherein the Spouse often condescends to walk, and makes it as Eden.

The salutation of my heart is towards my brethren and sisters that way, and their families, with strong desires for all their help and establishment in the truth of God; for that is our foundation, and sole, safe corner stone to build on. People may build upon hay and stubble, and have cause to be ashamed with everlasting shame and disappointment. For let us awfully consider, what many are desirous to forget, a day of trial hastens quickly upon all, in their particular capacity; and happy they, and they only, who have dug to Christ the rock, and in faithful obedience been built up by him, in and upon himself. When dismay shall overtake the stout-hearted, and woe and distress those who have been falsely at ease in Zion, and a terrible day come upon the forgetful and negligent, those honestly concerned and diligent laborers in their respective lots in the heritage, will have to rejoice in the abundant experience of Divine protection, and receive the end of their faith, even the salvation of their souls. The overflowing of affectionate remembrance has, unaware, led my pen forward towards my near and dear relations with their families, and I leave you to your liberty either to keep or spread among them what I have written.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Philadelphia, Eleventh month 6th, 1754.

In the freshness of strong natural affection, and in the renewedness of that love which is abundantly more uniting, I tenderly salute you; and though far outwardly separated from you, for the cause and testimony of Truth, and the way of my duty for peace' sake, yet are you often present in spirit with me, and I am persuaded, I with you, in that which is not destroyed or impaired by absence. I have, through the wonderful condescension of our father's God, to inform you, who are anxiously solicitous about me, that I am well—every way well; my health better than I have for some time enjoyed in my native country; and what is to me a deeper cause of reverent dwelling in ashes, the holy arm of strength is near, to help to live and to labor in the Lord's heritage, so as to know his blessed approbation, which I principally and above all desire, and in that true and solid peace which is the true riches of the soul.

I worship in heart and spirit towards that heavenly Arm who has led me, an unworthy creature, into the secret fellowship of his servants, and given an earnest of the promised inheritance; who has graciously passed by manifold transgressions, called me into some share of his holy service, and hitherto sustained through many besetments, regarded the secret seed of sincerity in my heart, and revived my hiddenly pained soul, even when I had merited an everlasting rejection. O, that the sense of his mercy might ever cover and clothe our spirits to such a degree of humble diligence, as to excite to a faithful following and service of him who is ever worthy of fear and obedience. In this, and this only, we shall rejoice in our lots, every one under his own fig tree, that has been planted, pruned, and made fruitful by the cultivation of the right hand of the great Husbandman.

On the 4th of last month, I went towards the eastern shore of Maryland, to some yearly meetings, which I found

my mind drawn towards, and to visit the meetings of Friends in that part of the province, and the three lower counties belonging to Pennsylvania; in which visit I was mercifully often favored with strength to labor to my comfort, and true ease of spirit, being often remarkably opened into the states of the meetings and individuals where I came; but alas, the state of the church is very low thereaway, their numbers small, but their care and zeal for truth in general less than their numbers, so that I could not avoid a daily pain of heart on their account, while with them. The cause seems to me much in their heads, and such as ought to be their leaders in precept and examples, by a contrary conduct are become indeed the tail of the people, as will ever be the case where people seek to live and grow strong, and not by heavenly food.

Tomorrow I propose to leave this place, and go through a course of meetings to the remotest part of Virginia, among some newly settled meetings. I expect to travel five hundred miles, without much turn out of a direct line. I salute you nearly and tenderly, and am your affectionate brother,

—SAMUEL FOTHERGILL.

The intimate friendship and frequent correspondence maintained by Samuel Fothergill with Israel Pemberton, his brothers, and others of the family, demand that some brief account of them should be here inserted.

Their ancestor, Phineas Pemberton, was born near Wigan, in Lancashire, in 1650. He was an early and active member of Hardshaw monthly meeting, residing then at Bolton, where he endured much persecution for his faithfulness in supporting the testimonies of the Society of Friends; he had also suffered in the same cause while an apprentice at Manchester.

In common with many others, who, about that time, sought a country where they might serve God unmolested, and enjoy the rights of religious freedom undisturbed by persecution, he embarked for America in the year 1682, with his wife and his aged father, having many others of their company, to the number of fifty-two persons in all. This was about the time of the settlement of Pennsylvania by William Penn; they landed in that province, and found that he had arrived six days before them. When they came to the place where the city of Philadelphia now stands, they could not procure any accommodation for their horses, “so they spancelled them, and turned them out into the woods.”

Phineas bought a tract of land near the river Delaware, where he long resided, a useful member of society, and filled with reputation several offices in the province.¹ He died in 1702.

His son Israel was born in 1684. He was a man of a calm, even, and cheerful disposition, and his mind improved and enriched with the principles of true religion; this rendered his whole life an instructive

1 In 1697 he was a member of the Council, and speaker of the Assembly.

example of the Christian virtues. He was one of the most considerable merchants of Philadelphia, and was, for nineteen years successively, a representative for that city in the General Assembly. He died in 1754, much esteemed and beloved, for his great hospitality, talents and integrity.

His three sons, Israel, James, and John Pemberton, were all of them eminent and valuable men in their day, useful in their respective stations, and for a long period took an active and prominent part in the concerns of the Society, as well as in some of the affairs more at large of their native city and province.

In the letters of Samuel Fothergill to them there may be observed, not only the plain and honest manner in which he expressed his affectionate feelings for their welfare, but also the remarkable and clear sense which he had of their respective states, and of the difficulties to which each of them was exposed by character, by mental constitution, or other circumstances; and the peculiar fitness of his affectionate counsel and exhortations to the three brothers is very striking.

Israel, the eldest, was a man of great powers of mind, of a clear and sound judgment, yet of a quick and ardent temperament, against which he had often to contend, but he was enabled to yield in good measure to the subduing and regulating power of Truth. He was extensively engaged in commerce, and in benevolent pursuits. He died in 1779, aged sixty-four.

James, the second son, received a liberal education; and his parents took care early to instill into the minds of all their children a regard and reverence for those great principles of Truth, by which his future life was regulated. His mother, Rachel Pemberton, watched the early unfoldings of his mind, and hoped much from the mildness of temper and steadiness of conduct which he early manifested. Nor was she disappointed; while he often bore decisive testimony, and particularly when near the close of his long and useful life, to the deep obligation he had been under for her tender and judicious care.

His intellectual powers were great, and highly cultivated. Possessed of ample pecuniary means, endowed with a sound judgment, and influenced by the most enlarged benevolence, he was ever found ready to devote his powers, his time, and his substance, to the promotion of the good of his fellow creatures. Of the public chartered schools of Philadelphia he was early elected an overseer, and of the hospital and other benevolent institutions, he was a liberal benefactor, and took an active share in their management. With his brother Israel, he was the steady friend and advocate of the oppressed African race, and of the Indian tribes. They were both at one period members of the state legislature, and possessed considerable influence, which they often exerted on behalf of the latter named people.

He filled with ability and reputation many offices in the religious Society of Friends. Of the meeting for Sufferings he was a member from its first establishment in 1756, until, in the yearly meeting of 1808, he publicly resigned his place, on account of his advanced age and increasing infirmities.

In the year 1777, he, with his two brothers, and seventeen other Friends, were unjustly seized by the government, and without being informed what was alleged against them, were taken from their families

and homes, and sent under a military guard to a distant province, where they were detained as prisoners several months.

His temperate life, and the evenness and placidity of his temper, contributed to his length of days, smoothed and softened the decline of life, and rendered the approach to its final close easy, and almost imperceptible. He often contemplated with steady attention, and without fear, that solemn period; and in the second month, 1809, he quietly departed, in the eighty-sixth year of his age.

John Pemberton, the youngest of the three brothers, was a humble, diffident man, gifted with a meek and quiet spirit: his fearfulness often led him into deep provings and mental conflicts, before he felt sufficient confidence to yield a full and unreserved obedience to required duty. To him was given the kind word of encouragement, while his brothers appeared more to require, during their earlier days, the calming and cautionary counsel of an experienced fellow traveller and faithful friend, like Samuel Fothergill.

John Pemberton was well known as a minister; he travelled extensively in this capacity in his native land, and three times visited Europe. He first came over with John Churchman and William Brown, the former of whom he accompanied through many parts of England, and also into Holland.

His next visit was in 1783, in company with William Matthews. On their voyage they were taken prisoners, and carried into France. He had extensive service among those not of the same religious profession with himself, particularly in the north of Scotland. He spent upwards of six years in diligent labor during this visit, and returned to America, in 1789.

Finding himself once more engaged in religious concern to visit Europe, he embarked in 1794, landed in Holland, and proceeded to Pymont in Germany, where, after about four months spent in religious labor, he departed this life, on the 31st of first month, 1795, aged sixty-seven.

Their mother, Rachel Pemberton, was the daughter of Charles Read, one of the early settlers of Pennsylvania. She was indeed as a “mother in Israel,” and was distinguished by her care over her own family, her sympathy with those under affliction of body or mind, and her great hospitality and kindness, particularly to those who were called to travel in the work of the ministry: to such her house was ever open, both during the life of her husband and afterwards. She died in 1765, at the age of seventy-four.

Mary Pemberton, the wife of Israel, was also a valuable and experienced elder. The removal of her husband into exile, in 1777, was a great affliction to her; and, as she expressed, she believed it would tend to shorten her stay in this world.

She fell into a gradual decay during his absence, and some time after he was restored to his family, she thus addressed him:—“It is now evident to me, my dear, that we must soon part; we have passed through many deep trials; there is nothing between us but true love, and great affection; I hope you will be kept in true resignation. I had some hope of continuing some time longer, both on your account and that of our

dear grand-daughter; but I am not solicitous about it, not very solicitous." She peacefully departed this life in the tenth month, 1778, aged seventy-four years.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Opechan, Twelfth month 4th, 1754.

In expectation of your dear husband's being set out to meet me, I address this to you, to let you know where I now am I have, with a reverently bowed spirit, to inform you I am well every way. My health is maintained beyond my hopes; and what is more, and a deeper cause of gratitude and inward worship to the Most High, his holy arm is near to sustain in labor, to his own honor, and the help of some. To his worthy name be all the gain consecrated, for it is his due.

My passage seems through briars and thorns, and my walking as among the tombs of the dead, a general languor having spread among the people; nevertheless, the Lord, terrible in righteousness, is nigh at hand to conduct forwards, renewing strong evidence that I am in my proper line.

This consideration, dear friend, is a fruitful source of comfort in many times of deep wading. Oh, that we, and each of the family, may fix it in full view, as the mark of the prize. Satisfied I am, many would have wings given them, that now lie as among the pots, and the Father's name become famous among the ten thousands of his true Israelites. My soul salutes you in the fresh sense of living help revealed near; and begs, as for myself, immovable perseverance, and increase in faithfulness; that the residue of hindering things may be fully fanned away, and we may come up in our lots here, and remain in glorious ones forever.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Curles, upon James' River, in Virginia, Twelfth month 13th, 1754.

In daily and affectionate remembrance, though far outwardly separated, for the cause and testimony of the Lord our God, yet never more livingly and comfortably near in spirit since our first acquaintance; with all the tender affection and sympathy so tender a relation claims, yet without repining at my lot, or looking painfully homewards, being sensible the unchangeable Shepherd is all-sufficient to keep and bless, wherever or however scattered, if suitable care remains not to scatter from him.

I find something in the climate peculiarly favorable to my constitution. Have had good travelling weather, and not any severe cold; some rain swelled the rivers as I came along, and we were obliged to pass them in small canoes ourselves, and swim our horses; a circumstance I much dreaded before I left England, but am

now reconciled to it, and many other things that seem like hardships; but I am made perfectly easy, and the day is sufficient for the evil thereof. I have hitherto slept under a roof, though sometimes a miserable one, and nevertheless have been preserved from taking any cold that has been troublesome. I expect to rest at this place two or three days, and then to proceed in my visit to the residue of this province, North Carolina, South Carolina, and Georgia, in which route I cannot avoid some nights in the woods; but the climate there is very warm, and even at that time of the year the days pretty long. In this place, where I am, this day is two hours and four minutes longer than it is in England, and I have five hundred and fifty miles almost due south to proceed, before I can see it my way to turn back again.

The state of the church in this province is low and painful; those advanced in years, in general, very insensible of true feeling, or suitable zeal for truth's advancement in themselves, their families, or the church. My passage among them has been close, laborious, and, in some places, I believe strengthened to awake and alarm the careless, to their help, and the renewing cause of secret worship to the Lord Almighty, that he has hitherto answered the humble petition of my heart, not to leave me destitute of His holy presence in this remote and desert land. And his word has indeed been as a flame of fire, and the house of Esau as stubble; but it is the most exercising, laborious work I ever was engaged in, being concerned to visit every small meeting, and many of their families, and when that is done to collect four or five meetings together, as a general meeting, to take my leave of them.

This manner of labor requires time, and prevents my getting hastily forwards: but I came for peace, and must not overrun it; and the sure Helper and reward of his people is eminently near to help, to the praise of his mighty name, and the revival of his plantation among the rising generation, some of whom His blessed hand is upon for good. I am favored with the company of a worthy innocent Friend, an elder, from Philadelphia; his name, Edward Cathrall. I expect Israel Pemberton here this day, to accompany me southwards, and then Edward Cathrall returns. He has travelled with me about twelve hundred miles, and been very serviceable; and has sometimes, though against my will, stepped in between me and expense.

I am humbly thankful to the all-sufficient Hand, for the continued evidence of his blessed regard; and strong hope prevails he will not be unmindful of you, and my little concerns at home, but by his blessed Providence make hard things easy, and enable, with patience, and careful diligence, to act our several parts, to our comfort in him and one in another.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Curies, upon James' River, Virginia, Twelfth month 13th, 1754.

I have, through the continued favor of the never-failing Fountain of all good, to inform you, my health is

preserved to my admiration. I remember not eleven weeks spent for some years with less interruption of health than those I have spent in these parts; though various circumstances of hardship have attended, particularly cold lodging, little better than in the woods, yet have not been affected by any cold, or found any inconvenience afterwards attending. I find my bodily strength renewed, and ability given to undergo seeming hardships with very great ease. I mention this circumstance of health with a grateful heart towards him who is Lord of all, the support of body and soul, and before whom they ought both to be altars from which the sacrifice of awful worship should often ascend.

I have, since I wrote last, visited some meetings which lay remote in the distant back parts of Pennsylvania, Maryland, and Virginia, having crossed the great river Susquehanna, about eighty miles west of Philadelphia, and visited the meetings of Friends along the Blue Mountains, and from there returned one hundred and thirty miles through a country void of Friends, into the more inhabited part of this colony. Have hitherto visited all the settled meetings of Friends in my course, however small and low, and indeed sorrowful is the state of the Church in these parts. The same painful stupidity of heart, which has covered the eastern shore of Maryland, and too many in Pennsylvania, seems here also to spread and benumb the people, more especially among those advancing into, or near old age; there are some living young people among them, but the crooked foot-steps of the old professors, in part, and the lethargy of those more morally clean, seem to threaten the utter extirpation of the profession from various parts of this province. I have been led into very close and laborious work among them, in their meetings and in their families, and to visit particulars, to my own secret ease and comfort in the discharge of my duty, though through the hardest labor that I ever yet met with in public and private. But the strong support of ever blessed Help has been very wonderfully near, and has answered the petition that has often arisen from my soul, deeply and anxiously bowed, that he would not leave me destitute of his strength and help in a remote land, but accompany and lead me in every part of my passage, that though separated from many, near and dear to my life, among the nearest whereof I rank you, I might not be separated from the holy Presence, or unacquainted with the renewal thereof every day. And it is with a heart at this time covered with reverence, I have to acknowledge, he has not failed to help me to labor faithfully to some service in various places, to the awakening and the help of some on their way, and the comfort of the scattered remnant of the true Israelites.

Some of the younger class seem under the visitation of the blessed planting Hand, to whom my heart has been drawn with lively encouragement to hold on their way, and though rejected by their natural parents, with respect to any religious oversight and help, the eye of the Father of the whole family both in heaven and earth, seems over them. May their eye be unto him, for, alas! all instrumental assistance seems cut off from their earth. I am obliged for peace' sake, after I have visited three or four meetings, to collect them together, to take my leave of them, and though it makes my passage slow, yet it brings peace, and that I came for, and would gladly bring with me, if ever I revisit my native land.

It is not unlikely but the rumour of some damage done in the back parts of South Carolina, by the Indians, has before this, reached England, and may give some uneasy apprehensions. I had an opportunity of conversing with a person lately returned from that neighborhood, who informed me that the bodies of sixteen English

were found murdered, and nine were missing, who, being principally women, were supposed to be carried into captivity. By what Indians the act was committed, is only conjecture; some northern Indians were seen to march through the back settlements of Virginia and Maryland. It is generally thought the English were settling themselves very fast on a piece of fine hunting land belonging to the Indians, without giving them satisfaction for it, and had been warned off by them, but disregarding it, received this severe token of Indian displeasure. It is remote from the settlement of Friends, and far from my route.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO TABITHA ECROYD.²

Curles, upon James' River, in Virginia, Twelfth month 14th, 1754.

You have for some weeks been the frequent companion of my thoughts, with true nearness and strong regard for you, and desires for your safety, and progress on your way toward Zion, and I found this evening an openness of heart to write to you a salutation of true brotherly kindness, to encourage and caution for your help; for though my house may not have been so with God as that of some others, I am not void of experience in the way to New Jerusalem. I consecrate the gain to God, and dedicate my strength and labor to his service, and the help of my fellow travellers. Convinced I am, dear friend, the Lord Almighty has given you a name in his holy household, and consecrated you in measure to his service.

What lives upon my heart towards you is: Keep with diligence the earnest of adoption upon your own spirit; seek, seek incessantly, to know the inscription and mark of the family clear and evident upon you. It is at times written and imprinted in characters so evident, that ourselves, and even by-standers, may easily perceive it; this affluence, in an unguarded heart, produces ease and relaxation of spirit; then is the time Lucifer arises, and whispers to the soul that dangerous doctrine—Once in grace, ever in grace; and, Soul, take your rest; the Lord your God has dealt bountifully with you. By this means daily care for living bread ceases, and the remembrance of former bread becomes the sole sustenance of the soul, and even that in process of time becomes less cared for, another support having been chosen. Under the law, many animals were deemed clean who chewed the cud; but when the victuals have been received in gross, and by the power of revulsion, brought a second time upon the palate, and chewed, they turn to nourishment, but are never again to be eaten as food, but fresh must be sought for, or death soon ensues. Oh! therefore, cleave to the Feeder of his people; receive what he hands forth; there is a blessing in it, though it be the bread and water of affliction; low, painful times are often strongly and blessedly helpful, and produce a careful search and holy inquiry. If the precious piece of money be lost, to sweep the

² Tabitha Ecroyd was the daughter of Richard and Susanna Ecroyd, of Marsden, in Lancashire, and was born in the year 1724. She bent early to the visitations of Divine grace; many deep baptisms and conflicts of spirit were her portion; these she endured with patience, and in the twenty-sixth year of her age came forth in the ministry of the gospel, and became a diligent and faithful laborer therein. About two years after her marriage with Richard Marriott, of Mansfield, they removed to Marsden, and there she continued to reside until her death in 1786.

house clean, by the searching power, has often, no always, been attended with success, as the only method of finding it again. In these purified hearts, the word of the Lord God will grow, and the plant of renown will shoot vigorously, and spread over the wall, and the branches thereof spread to the ministry of the Word to others.

That lamentable dwarfishness which attends some, is, I am persuaded, much owing to the lack of proper cultivation, and deep labor for spiritual sonship; for the Lord, our holy head, would have his children resemble himself in beauty, and their faces like those of the sons of princes of the immortal family. His voice is heard distinctly—the cry—the what—the when—are all intelligible to these souls; their ears are quick of understanding, and their hearts prompt to knowledge. If heavenly favor be their covering, their safe dwelling is in ashes; if tossing and low times attend, the Lord is the stability of their salvation; if snares and temptations attend, they hear the ancient call, “Arise, my love, my fair one, and come away.” Oh my friend, beloved, in and for the Truth, that your lot may be in this safe enclosure of the walls of salvation, and I am satisfied in heart that the Lord would make you an instrument of good in his hand. Do you cleave in soul to him, and if he should put you seemingly up, and lay by from service in public, quietly bear the dispensation of his providence; awake not your beloved until he please. The Lord of all mercy preserve you chaste to himself; guard you from incumbrances of every kind, that he alone may be the object in your view—your morning light, and evening song. Amen, Amen says my soul, for you, myself, and all his visited, the world over.

I have travelled very closely, being preserved in my health admirably. I have not been on shore twelve weeks but have travelled above twelve hundred miles, and have had near seventy public meetings. A lively remnant remains in this land, principally of the rising generation, and advancing towards middle life; many of the elders are dead, and some, though alive in the body, are dead to God in the sense of Truth. I have often been deeply baptized into distress and suffering on their account, but with a soul covered with deep reverence before all-sufficient Help. I have to say his powerful hand has been wonderfully made bare, and his word has been as a fire in the Mount of Esau, dreadfully alarming to the forgetful and obdurate; holy balsam to the wounded has been near; remember it, O my soul, with trembling!

Accept, dear friend, this salutation in good part; it is the language of a soul solicitous in a strong, secret manner, for your welfare.

—SAMUEL FOTHERGILL.

SUSANNA FOTHERGILL TO HER HUSBAND.

Warrington, First month 12th, 1755.

It gave both me and your friends great satisfaction to hear of your safe arrival and good health, and of the regard of heavenly protection and help, and your evidence of peace was more than all; indeed, I did not doubt but Divine Providence, who was pleased to call you from your native land in his service, would be near to you,

and be your support and strength in every needful time. My spirit is often with you, and my soul often bows in reverent thankfulness to the Fountain of all our mercies, on your account, and likewise on my own; having with humble thankfulness to say, he has helped me hitherto, and has renewed my strength. He has, at times, lifted up his countenance upon me, and replenished my soul with his goodness, so that I have no cause to murmur or repine, nor ever have since our separation; being made sensible that it was the will of Providence; and he has been pleased to endow me with strength freely to resign you, believing that he that called you from me, could in his own time restore you to me again, and so has he been pleased to stay my mind on him. I have had great peace of mind, and a secret belief that he would be your guide and support, and conduct you safely on your journey.

Be not in haste, wherever you come; do not let any place slip that you may have the least glimpse of service in, be it ever so small, or whether in meetings or families; deliberate and wait, to know whether there be not something required, and if you find anything left short, where you have been, it is better to return to the place and finish the work. I hope and believe Providence will be with you, and be your guide.

—SUSANNA FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Charleston, South Carolina, Second month 13th, 1755.

Since I came from Wain-oak, I have visited all the residue of Virginia and North Carolina, and late last night arrived here, and have had a meeting here this day, among a poor miserable handful of professors, and believe I must visit all their families before I can easily leave the place. I expect to be in Georgia, one hundred and fifty miles south of this place, some time next week, and then return northwards, eight hundred miles, upon a line, without much stop, except seven meetings which I left as I came southwards.

The winter hereaway has been remarkably pleasant; the principal inconvenience has been the heats we have met with; sometimes in the last month ourselves and horses were obliged to lay by for some hours in the middle of the day, to avoid the excessive heats. On the 29th of last month, we were overtaken in the evening by a violent storm of thunder, lightning, and rain, and were lost in the woods. With much difficulty we got a fire made, and stood round it in the most violent rain until almost midnight, when some dogs at a plantation directed us to it, by their barking at our fire, and the howling of the wolves about us.

On the 2nd instant, after a ride of fifty miles, we were obliged to lie in the woods all night, and though the scene was unusual and the night pretty cold, I do not find I have got any cold, or am any way disordered by it, being fully sensible—Sufficient is the day for the evil thereof.

I am humbly thankful to the Lord Almighty for all his mercies, among which, I esteem it a singular one to be enabled patiently to bear a separation from you, which at first seemed like a most painful division; and although

no time of our being united together has passed in which you were dearer to me, or my affections stronger than at this time, yet I am comfortably easy, in hopes we may afresh be favored with a personal reunion. May the Shepherd of Israel be our keeper, and his everlasting dew rest long upon our branches.

My companion, Israel Pemberton, is agreeable and helpful in various respects, and hope he will receive some profit from this journey.

I have this day had a large, good meeting, to my satisfaction; but the meetinghouse being small, was inconvenient. Most of the principal inhabitants attended, and I expect the use of the Baptist meetinghouse on first-day evening, to take leave of the inhabitants of this place, who have given general instances of their regard.

George Whitefield passed through this town a few days ago, for Georgia, having travelled very hard from Philadelphia, to get to his flock before we came among them.

I have now travelled two thousand five hundred and fifty miles, upon the continent of America; of which, one horse has carried me one thousand seven hundred and fifty; he is an excellent creature, and providentially put into my hands by a friend near Philadelphia.

He cost me about five pounds sterling; he travels with great ease and safety, and sometimes, like his master, with hard fare, and sometimes none at all, but we both jog on contentedly. I intend him to rest here until my return from Georgia.

The state of the church is generally low, and exceedingly so in this place; there is very little of the form, and much less of the power of Truth among them. My heart has been bowed into strong concern, and close labor for and with them, and hope for some little reviving of secret care in particular; but alas, many seem awakened for a time, and sink afresh into lukewarmness.

Second-day morning, Second month, 17th. Yesterday is comfortably passed over; the Baptist meetinghouse was lent to us, and we had a large, crowded meeting, to memorable satisfaction, the ancient Helper vouchsafing to appear as mouth and wisdom: to him be all glory ascribed.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Charleston, Second month 26th, 1755.

I wrote to you from this place about twelve days ago, since which I have been in Georgia, and returned here last night; having continued cause of humble acknowledgments to the Father of all mercies, for his support every way. I have now been to the extent of my visit southward, being one hundred and twenty miles further than any Friend has travelled on religious account, and am setting my face northwards. I propose another public meeting

in this place tomorrow, and then to leave.

We have been much favored with fine weather, and have excellent roads; the heat has been rather troublesome, but not so much as to be very inconvenient. Our road is through woods which are nearly always green, being almost covered with myrtle, laurel, and bay trees, which makes me often forget the time of the year; none of the symptoms of our winters are here to be seen.

—SAMUEL FOTHERGILL.

MARY PEISLEY TO SAMUEL FOTHERGILL.

Wrightstown, (in America,) Second month 27th, 1755.

The freedom and candour of your very acceptable favor, has had the happy tendency to set me upon the strictest examination of myself which my deceitful heart was capable of; a task to which it was much disposed before the receipt of yours, it being a season of emptying and cleansing: a state and dispensation, which I pray with my whole heart that neither you nor I may ever get above, and especially when we are much engaged in our Master's work; for it seems to me next to impossible that we should escape some little spots and stains: though we may be ever so careful of our clothing, and wrap it ever so closely about us; it will get a little soiled, by being used every day. I am sure mine does so, and if I should hinder my Master from stripping it off, and washing both it and me, I should before now have made but a very mean appearance in the sight of Him who sees through every false covering, the veil of flesh and all its seeming excellencies; beholding no beauty nor comeliness in any thing that is not derived from himself, who is the only unmixed fountain of light and purity. And what does it signify, my dear friend, if we appear naked and empty in the view of a set of mortals, who are unacquainted with the Lord's ways and doings? I think I have beheld in his light, and been informed by the instruction of his pure Spirit, that I have never been more amiable in his sight, nor attracted a greater degree of his love, than when my spirit has been quite unclothed, not only of my own righteousness, but also of the rich jewels of his grace, and wandered about as in sheep skins and goat skins, destitute, afflicted, tormented, in a spiritual as well as a natural sense; nor have I ever had such near fellowship with the martyrs, apostles, and fellow-sufferers of Christ, as in this state.

—MARY PEISLEY.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

East Nottingham, Fourth month 10th, 1755.

I have often, and with true sympathy and nearness, had you in my remembrance since we parted, and though I have been so situated as to be disqualified from much correspondence, my hands being pretty full of labor,

yet the various steps I had to tread, in which I often found yours and your dear companion's footsteps secretly united in an inward inexpressible manner, and I found both strength and comfort in suffering with those who were baptized for the dead. And indeed we may say. Good is the word of the Lord, in all its manifestations, and a tried buckler to the soul which is bowed, to keep its rank in the battle, within or without, or both; it is often our place to know it as a word requiring to be kept in reverend patience, as with our mouths in the dust, and in deep emptiness and poverty. Such has been my lot, and the best preparation for strength and nourishment, in measure according to the will of God. I have not forgotten you, my friend and sister, in the faith and patience of the gospel of Christ; the spreading of fraternal affection in Christ, our holy head, has often reached towards you, through invisible channels, with strong desires and secret hope, that the arm of holy kindness will sustain, and the rod and staff of the God of Jacob will be revealed to us both, to guide in the midst of the paths of judgment. I have found the rod often necessary for my instruction in righteousness; and it is with reverence I have to acknowledge there is a love in my heart to the chastening hand, which, perhaps, my own folly may make more necessary for me than some other more dutiful and watchful children of his house. Enable me, O Father, to sing of your mercies and judgment all the days of my appointed time.

I have travelled with diligence since I saw you; I left South Carolina easy and cheerful, having done what seemed my duty. I thought, before I reached Charleston, that I should visit the adjacent islands, but found a prohibition, though they invited me; they seem desirous the testimony should be exalted by others, but will not lend a hand, but according to the extent of their influence seem to me to pull down. S having thrown, voluntarily, his children out of the Society, I had true peace in plain dealing with them, and the other libertine professors in that place.

By a letter from Lydia Lancaster, I have a good account of Isaac Wilson, being a true born son into the ministry, and likely to become serviceable in it.

I desire, as for myself, your preservation and stability in the truth of God, and I cannot doubt, all-sufficiency will be near, as a fountain at times unsealed, if we fail not in suitable inward watchfulness, and are kept from repining at times of searching and sifting, or from being careless when the fulness of the house may be our portion. Wisdom will lead in the middle of the paths of judgment; and if we love her discipline, she will cause us to inherit substance.

The affectionate friendship which yours breathes is, with me, reciprocal, and so it has been ever since our first acquaintance suggested the most cordial desires for your solid prosperity, of which I have the strongest hopes.

I salute you in the union of a friendship which is founded deeper than nature, and remains fixed beyond dissolution.

Your sincere friend,
—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, Fourth month 15th, 1755.

Through the continued protection of the God of all strength and sure mercy, I have to inform you of my safe return in good health, to this place, where I am arrived, after a journey of three thousand miles, in about twenty-four weeks, in which I passed through the remote mountainous parts of this province and Virginia, and came down and travelled through that province. North and South Carolina, and to Georgia.

When we left Charleston we had near four hundred and fifty miles to ride to the next settlement of Friends, through a country little inhabited, and in which accommodations were scarce enough, though we made shift to get into some cabin or other at nights, but had not my clothes off for several nights successively, or any thing at times to lie down upon but a bear skin or boards; but sufficient was the day for the evil thereof. I was favored with a state of perfect good health, and a quiet, patient acquiescence with my lot, having renewed reason to believe I was where I ought to be. It is with a humble, thankful heart I review the difficulties and jeopardies which have attended, and through which gracious protection has sustained me; record it, my soul, in your annals, to be often perused to your humiliation. I returned through Virginia to the western shore of Maryland, and' visited the meetings thereaway; which was made a time of renewed visitation to many, and solid comfort in honest labor to myself. On the 5th instant, I crossed the great river Susquehanna, and came to the habitation of dear John Churchman, where I met with a kind and affectionate reception.

I found not much time for respite, and visited several meetings in that neighborhood, in which I had his and his valuable wife's good company, to our mutual satisfaction.

The instances of mortality you mention are affecting and instructive hints to us, who, for a short time survive, that we forget not that we also are strangers here, and are hastily advancing to an unchangeable state.

The situation of affairs here occasions much discourse and tossing, among those people who know not the foundation which stands sure. A considerable number of the Indians have come down here, to remain until the hurries are over; the vessels of the earth seem smiting one against another; but I am not dismayed by any appearance of danger, nor drawn from my quiet habitation, in the power of endless strength, to meddle at all, otherwise than as I am often led to point out the only refuge and hiding place which will protect, and labor to gather the people's minds out of that which is wavering and unstable, to the stability of the salvation of God.

I propose in a few days leaving this place and going down to New England, and the parts adjacent, which I expect will take about five months' moderate labor. As the weather comes on warm I must relax my bow a little, and travel with more indulgence to my body, and you may assure yourself I will endeavor to preserve a being to which you have so great and just a claim: the temperate season, the goodness of the roads, the meanness and scarcity of accommodations, have obliged me to travel hard this season; but as there is a total alteration in those respects, the weather coming on hot, the roads worse, accommodations good, and meetings more frequent in

my way, I shall travel with more leisure than hitherto.

My good old faithful servant, who carried me about two thousand four hundred miles, at last failed me; I have left him behind me in Virginia, and yet hope some more good service from him; he travelled well and very easy, and never failed until he was reduced to short allowance of food, and sometimes, poor creature, none at all, unless I gave him my Indian bread, which my own stomach needed very much. I was obliged to leave him; I had the pleasure of doing it in good, careful hands, and bought another, which I hope will perform well. My expenses have run very high, though I have been as frugal as the nature of my journey would admit of; but being obliged to hire guides, at a very great expense, through the wilderness country, with various other daily expenses, have made it absolutely necessary to spend a deal of money.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Philadelphia, Fourth month 17th, 1755.

Though we are outwardly far separated, yet as it is for a cause dear to us both, and may it ever continue so, the secret, invisible tie of all the family has not failed of its wonted influence to unite in that which is stronger than nature; in the renewing of this hidden virtue, I nearly and affectionately salute you; earnestly desiring we may redouble our diligence in humble walking before Him who has mercifully cared for us, has followed us from our tender years, in mercy and judgment, and been more to us than we could ask or expect. When I consider how many of our contemporaries, descended from worthy ancestors, have been cast aside, and we yet remain, monuments of mercy, and under the blessed notice of the Lord Almighty, and enabled in our measures and gifts to build up his Zion, my spirit is deeply bowed, in humble, reverent admiration, and a request raised for strength to step rightly forward. And as it is his own arm which has wrought for us hitherto, and not our own, O that we might be more and more devoted to his service, and careful to watch every turning of his hand, in coming faithfully up in our very reasonable service. Difficult it is, dear brother, to keep our robes so clean as to stand with approbation in his sight, who charges his angels with folly; but he is all-sufficient in strength; and, as we steadfastly eye him, not allowing the transient glare of this world's goods to ensnare, he will clothe us with the white linen of saints; a better covering here, and at an approaching hour, than all the friendships, honors, and splendors below can ever furnish.

Your affectionate care for my health, and prudent cautions against too much hurry, are marks of a regard which shall not be extended to a person deaf to advice; I find their force and truth, and assure yourself they have that weight with me you desire. I have found great advantage to myself, and some service to others, in the families of Friends, from spending the evenings in such a manner as is consistent with the end of my journey into these parts.

While the weather was cool or temperate, I travelled with great diligence, yet left no place until I had carefully examined whether my business was finished; and yet believe I must return to a quarterly meeting in Virginia, before I leave this country; but the time is not yet.

I have now paid a very general visit to Friends in Maryland, Virginia, North and South Carolina, and some of the remoter parts of this province; in which I have been mercifully favored with good health, not being at all hindered by any indisposition of body; nor in the whole journey of four thousand miles, lost half a day by bad weather, nor suffered by travelling in it. Our accommodations have been such as we could dispense with, much better, I often thought, than our worthy predecessors in the same labor could possibly have. And although many painful, pinching times have fallen to my lot, yet the gracious spring of sure help has been often unsealed, and access vouchsafed to the renewing of humble trust in his all-sufficiency, on which, whoever have carefully leaned, have never been left totally destitute.

I am disqualified to give you any information of the state of affairs in relation to the wars; it is not my business, and have found it my concern to deny my curiosity in inquiring after news, or hearing anything about it. I have found great peace in my endeavors by example and precept, to draw Friends' minds to their own warfare—that as our hands cannot be active [in outward war], so our minds cannot be embroiled [in it], consistently with our testimony. Here are several of the chiefs of the Delawares come down to brighten the chain.

Friends here are very kind, in their frequent invitations to stay and rest a while; but a succession of visitants from morning to evening deprives me of time to converse with those I have a nearer regard for, and subjects me to more fatigue than even daily travelling, for then I am comfortably solitary, and often renew my strength.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ELLEN EVANS.

Fourth month 18th, 1765.

Had opportunity allowed, I should, long before this, have acknowledged the receipt of your affectionate lines, though it is not easy to express that uniting virtue which cements the family together, and brings them suddenly into an acquaintance and nearness of spirit that requires not the ceremonies of the world's friendship to introduce nor its arts to maintain. I have often been comforted in times of discouragement, with this mark of having passed from death unto life, that I love the brethren. I feel its prevalence at this time, and in it salute you, your dear husband and children, with fervent desires that he who has been your morning light and help hitherto, may be your staff to lean upon, beloved ancients in Israel, in this your decline of natural strength, so as to fill up the station allotted you in the Church of Christ; few are the ancients left, to whom the middle aged and rising youth can look with advantage! The Lord of heaven and earth has gathered many to himself; the world, in its various appearances, has slain many others; and some, who are not yet dead, have their garments

so covered with dust, and spotted with defiling things, that they are not fit to be looked upon, nor their footsteps to be inquired after. But happy is the state of those advanced to old age, whose conduct proclaims they have not followed cunningly devised fables, but have been made living witnesses of the power and coming of Christ. I These have been powerful inducements to me to bow my heart in holy awe, from childhood to this day, (I mean with respect to outward means,) and I am thankful to the great preserver of men, that there are such here and there to be found; and, though painful baptisms for Zion's sake may attend, in viewing the backslidings of many, yet ability is given, at times, to appeal with reverend confidence to the searcher of hearts; "You know how I have walked before you!" I trust this will be your crown of rejoicing, in an hour approaching, which I could wish very remote from you, except that the laws of nature proclaim it to be near.

The same love and hearty well-wishing attend your offspring! May they so acquaint themselves with the God of their parents, as to stand in their lots, and be found worthy to have their names appear in the register of the Lamb's army! Beloved young friends, permit the advice of one that loves you, though outwardly a stranger, to have place in your minds. The experience of many years has taught me that godliness is profitable for all things, and that real happiness is known in proportion to the progress of it in our hearts. If you look around among your contemporaries, you will find it a sealed truth, and unspeakably comfortable to this wise number, who have sought with unwearied diligence the kingdom of God, first in time, as it is first in value. How beautiful upon the mountains have been the feet of these! and how strong the voice with which their conduct has proclaimed good tidings! Salvation has been their portion, and peace their safe refuge. They have been qualified to maintain their testimony, and earnestly to contend for the faith once delivered to the saints. Where began these? In the immediate operation of the power of Truth in their hearts, in a humble waiting and resignation to the Divine will, not making haste from under the refining hand. All who have known an advancement in true godliness have begun upon this foundation: upon this low ground, but sure foundation, your worthy parents began, and built with success, and now know how precious it is in advanced life. The dew of the everlasting hills, and a sufficient share of the fatness of the earth, are the portion of every soul, which, above all other considerations, seeks the Lord in truth and sincerity. O, says my soul, may there be such a heart in you as to fear the Lord Almighty, and keep his commandments always, that it may be well with you and your children. Thus my spirit salutes you, dear youth, in the spreading of concern for your good; that you may, by means of heavenly help, be made truly happy in yourselves, a comfort to your aged parents, and useful to your brethren in the Church of Christ.

I have travelled with much diligence, according to the ability given, and have had my experience enlarged in rejoicing and suffering; the last has been often my lot, but I dare not repine; to be what I ought is my only aim, and best Wisdom knows the method to make me so; in his will I humbly acquiesce.

—SAMUEL FOTHERGILL.

Ellen Evans was the wife of John Evans: he as a minister, and she in the office of elder, were both valuable members of the monthly meeting of Gwynedd, in Pennsylvania. He was born in Denbighshire, and in the

year 1698 removed with his parents to Pennsylvania. In the twenty-third year of his age he appeared in the ministry of the Gospel; he was deeply learned in heavenly truths, and plain in declaring them. He was a zealous promoter of visiting Friends in their families, and often engaged therein, and his labors were awakening and useful. He travelled through most of the American provinces, and having served God in his generation, he departed in the ninth month, 1756.

Ellen Evans was born near Dolgelly, in 1685, and removed to America when very young. She had a good understanding, which being enriched and sanctified by Divine grace, soon distinguished her as one seeking heavenly treasure, and she became an honorable member of Society.

She was exemplary in her family, and remarkable for piety and industry, rising early in the morning, and encouraging others to do so; often observing, that those who rose late lost the youthful beauty of the day, and wasted its most precious part; that the sun was the candle of the world, which called upon us to arise and diligently apply to our several duties. Except on meeting days, it was her practice to retire about noon, with the Bible or some religious book, and spend a portion of her time alone, often to her great refreshment. She frequently assembled her family in the evenings to read the Holy Scriptures, with which, as well as with the writings of Friends, she was thoroughly acquainted.

She died on the 29th of fourth month, 1765, aged eighty years.

SAMUEL FOTHERGILL TO HIS WIFE.

New York, Fifth month 9th, 1755.

I have continued cause to acknowledge the kindness of Providence, in preserving my health and ability to labor in his service; although it is very hard and close work which falls to my portion, yet I endeavor after quiet contentment in my lot, and all my desires centre in this point, that His heavenly presence, who is my light and my strength, may accompany, and then all will be right and well; and I may acknowledge, with reverence. His hand has wonderfully supplied and opened in all wisdom and counsel, to the help of the faithful, and the rousing up of the careless and forgetful, and staying my mind upon Him who is the companion and help of his own afflicted seed. Oh may we both so dwell with and walk before him, as ever to know him at our right hand, that we may not be moved in any of the disquietudes and tossings that this world produces.

I closed my last under much concern on sister Ann's account; several circumstances had created in my mind a persuasion that she has finished her course, and if it be so, I make no doubt but she has a residence beyond the reach of pain and sorrow forever. The ties of nature are strong; the removal of so near relations afflicting; the apprehension of it, and my own exercise for the church, have been very heavy upon me for some weeks past.

We had a large, good meeting in this city last evening, much to my ease, and I am preparing to go to Long Island.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Flushing, (Long Island,) Fifth month 26th, 1755.

Although a constant series of employment has prevented my testifying my affectionate remembrance of you and your dear spouse and children, yet I can with great truth assure you, you have been very frequently the companions of my thoughts; and though unfitted at present, by deep poverty and leanness, for any beneficial correspondence, I cannot dismiss my dear and worthy companion, your brother John, without some token of affectionate regard, which, I flatter myself, is from the dictates of pure friendship, which I often feel is reciprocal.

I have been led, since we parted, into frequent and deep suffering, in the view and feeling sense of the suffering state of the church all along, which sits in the dust, and has on her mourning weeds, although there are a few who have kept their garments clean; but the lamentable defection of those who would be thought the head, but are the tail—I mean the more advanced in years, profession and station among the people—gives a painful prospect. And as it is hard to lift up a hand against gray hairs, my progress has been more difficult and afflicting than I can express. However, I have to acknowledge with reverence, heavenly assistance has been at times helpfully near, to my full discharge and ease in my painful labor, though I believe I must traverse a second time some steps I have already trod.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Newport, Rhode Island, Sixth month 5th, 1755.

I have been sustained to travel and labor with diligence, and to my secret comfort and ease in most places; but the work is very laborious, having not only the burden of the state of the churches at times upon me, with respect to the work of the ministry, but the revival of discipline, too much neglected by many of those who seem most active for truth's service, and opposed by a ranting spirit, which hates discipline, and represents it as a lording over one another's faith. In both respects, I have been concerned to labor closely, and to some service. I have performed a general visit to Long Island, and some parts of the continent belonging to that province, and was at their yearly meeting, held at Flushing, which was very large and satisfactory, through faithful, awakening labor, to the careless and worldly-minded. I then visited some part of Long Island, and travelled to this place, one hundred and eighty miles, where I came last night. The extreme heat of the weather, with my large crowded meetings, are weakening to my natural strength, but all-sufficiency is graciously near, for help in all respects,

and in that my confidence stands. I have had a large open meeting here this day, and propose, after attending some adjacent, to return to the yearly meeting here, I suppose the largest in one meetinghouse in the world.

—SAMUEL FOTHERGILL.

WILLIAM LOGAN³ TO SUSANNA FOTHERGILL.

Stenton, near Philadelphia, Sixth month 10th, 1755.

My worthy friend, your good husband, with whom I have travelled thirteen weeks, had several meetings among the Presbyterians at Boston, Marblehead, Portsmouth, in New Hampshire, and at Jamaica, on Long Island, which were very large, and to his and the people's satisfaction, being as eminently favored, if not more so, among this people than any other; and I am fully persuaded his labors of love will never be forgotten by some of them, especially at Boston and Portsmouth; and should he ever find a concern to return to those parts, I believe it will be on account of those people, and not those of our Society; but, as I have said, he thinks himself clear of them, and is perfectly easy.

He set out, immediately after our yearly meeting was over, for Nottingham, in company with John Churchman, to attend a large meeting held there once a-year, and then intends for Cecil and some other meetings in and near Maryland, proposing to return to our quarterly meeting about six weeks hence.

I am heartily thankful I was favored to be his companion, and hope I retain a due sense and remembrance of the many seasonable and weighty advices given from time to time, together with the refreshing seasons at some of the meetings, and should be pleased I could say they were more generally satisfactory; but truth is, I think, but at a low ebb in those parts, especially among the elders and those of the most advanced years—great deadness and barrenness appearing among them in most places, which has caused some hard, affecting service to your good husband. The youth have a more promising aspect, and seem to be sensible of the declension of the church, and zealous for restoring her primitive beauty, which is cause of joy to the humble in heart, and those that are anxious on that account.

—WILLIAM LOGAN.

³ William Logan was a man of some note in Pennsylvania; he was for several years a member of the Assembly of the province. His father, James Logan, went from England with William Penn, and for many years took a large share in public affairs, and filled several important offices, being Secretary of the province, Commissioner of Property, Chief Justice, and for two years governed the province as President of the Council. A number of years before his death, which took place in 1751, at the age of seventy-seven, he retired from public life, and spent his time principally at Stenton, his country seat, where he occupied himself in literary pursuits, and in correspondence with many of the principal literati of Europe. He was well versed both in ancient and modern learning, a master of the Greek, Latin, French, and Italian languages, and acquainted with several of the Oriental tongues. He was well skilled in Mathematics and in Natural Philosophy. He wrote several treatises in Latin, one of which was translated by Dr. Fothergill. To the people of Pennsylvania he made a munificent bequest of a most valuable library which he had been fifty years in collecting; it has since been called. The Loganian Library.

SAMUEL FOTHERGILL TO DOCTOR FOTHERGILL.

Newport, Rhode Island, Sixth month 13th, 1755.

I have continued cause of thankfulness to the Almighty hand, who has wonderfully supported me every way, and has been pleased to favor the opening of their large yearly meeting, this day, in a most glorious helpful manner, and brought the deepest reverence upon my soul, and tears of joy and comfort from those few elders among them, who rightly remember our father and his God. Oh that I may never forget His mercies, which are sure, even to his children's children!

The yearly meeting begins at Nantucket this day two weeks, and I believe I may take in their course most of the quarterly meetings in New England, which I am desirous of doing, as their discipline is much neglected, and the revival thereof is no small part of my concern and labor.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO MARY PEISLEY AND CATHERINE PAYTON.

Ponygansett, Sixth month 22nd, 1755.

In the renewings of that hidden sympathy and nearness, which truth itself gives those that diligently abide in it, to feel with and for one another, I affectionately salute you, who are at this time, and many others, as epistles written in my heart, and helps in my way forward; with earnest supplication to the Lord, our alone Helper, that he who has been our Alpha, and mercifully regarded us, even beyond many of our contemporaries, for our health and salvation, and who has given the earnest in measure of the promised inheritance, may ever be the single object of honor and pure worship in our eyes, that thereby strength may be known to bear up and sustain our souls in travail and baptisms, many others are strangers to; for few are the footsteps, of this age at least, that can be discerned in the path, a little remnant—of which you are and I long to be—are travelling in, which is cast up of God, and leads to that peaceful Omega, where the weary enjoy peace without interruption. I have nothing to write of the goodness, sure mercy, and salvation of God, which you know not already, and are stepping in the line which enlarges experience; but I wanted to give you an assurance of my most affectionate feeling with you, and for you; and it has been a comfortable consideration to me, in many secretly pained hours, that I have one mark of passing from death to life, in that I truly love the brotherhood.

Perhaps by this time you may have pretty nearly visited all the meetings in this part of the world, and may be judged by many, consequently ready to leave it, and return home. I have just a freedom to say, "Stand still, look about you closely;" I believe you went not into the business unrequired; but leave not hastily any little service that may spread with a degree of permission, liberty and openness. Although absolute necessity does not at present attend it, the heavenly Master may yet prove the quickness of your attention by a low voice, on your faithfulness to which, your peace may much depend. I leave the hint, and very likely it may be needless.

I crave for you, as for myself, the blessing of a peaceful, safe return to your native shore, and the plenteous reward of peace; if it be not largely distributed, but kept in the Master's hand, it is, nevertheless, sure, and will be handed to you in wise and suitable times and portions.

I should be glad of a farewell epistle, if freedom and convenience admit; my heart will nearly sympathize with you, when on the mighty waves; and may your remembrance be of me, and prayers for me, that my goings may be established in the precarious passage through the remainder of my labors in this part of the world.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Ponygansett, Sixth month 23rd, 1755.

I have continued cause of humble thankfulness to the ever blessed Helper, for his support vouchsafed from day to day, proportioning strength to the time and trial inwardly and outwardly. Yet many are the painful seasons I have passed, on account of the general state of the church, which have issued in more proper qualification to labor for the help and regulation of things among us.

Long Island was a laborious place, for little present earnings. We went by water from Setawket to Seabrook, twenty-two leagues in one day; and then to Newport. The yearly meeting was large and well, being a fresh visitation to many there, of all ranks, especially the youth. I found some engagement to attend my mind respecting the discipline; and got some queries prepared and transmitted to the quarterly, monthly, and preparative meetings, to be answered in the subordinate meetings, and to the yearly meeting. Another set of queries were sent to be read, considered, and answered, in all the meetings for ministers and elders; and answered to their yearly meeting of ministers and elders. I was concerned to recommend the like to the women Friends, who also accepted my labor therein, and sent down a few queries relative more immediately to their own conduct, to the several women's meetings. I know not what advantage may redound to the church, but it brought me great peace, in the sense of a discharge of my duty, in this labor for the revival of that discipline which Divine wisdom placed as a hedge about his vineyard, when he planted it in the morning of our day.

Great is the work the Lord our God has begun, and is carrying on in the earth, for the promotion of his own glory; and, indeed, few are the faithful laborers in his harvest; though there are knees bowed before the Holy One of Israel, who have not bowed to Baal, who will in due time be brought forth into the field, and strengthened to labor successfully in the church of Christ. I think I see such a remnant lying almost out of sight in some parts of America, by and in whom God will arise and get himself a name. Unwearied are Satan's endeavors to hurt the service of such, and render the beginnings of the work upon them useless to themselves and others.

I have often, dear Israel, remembered you in a distinguished manner; being sensible the Lord of all power and wisdom would clothe with eminent qualifications for his service, in this your day, in which the church has on

her sable weeds, and her priests are in bitterness. He who is the giver of every excellent gift, has endowed you beyond many of your contemporaries, and I know he would bless you in them to his own service and your peace. The meekness of the lamb, the humility and abasedness of a disciple, add strength, beauty, and true weight to all labor in the church of Christ. Oh that your spirit might be more and more seasoned and bowed with and by that power which alone sanctifies our all to God, and does his work and service. I have seen you, dear friend, in the hidden conflict, and the struggle between the two opposite powers, and have sympathized with and for you, when you have been bruised and hurt by the prevalence of that which stands as an armed man in your way to rest. I am sensible of your secret bemoaning at times, when loss has been sustained, and the renewal of holy reaches for I by help and recovery; I earnestly wish for you as well as for myself, the thorough subjection of all within us to that abasing, humbling hand, who prepares instruments for his service from the dust of Zion, and ordains praise out of the mouths of babes and sucklings. In the spreading of tender love, I could lay my hands under your feet, if necessary, that you might receive strength to reign in the Lamb's dominion, over all which diminishes that excellent service you might grow up in, for the revival and strengthening of the Lord's cause in your generation.

Accept, dear friend, this salutation, the fruits of love unfeigned, in good part.

From your assured friend,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Nantucket, Sixth month 27th, 1755.

It is Truth which strengthens the nearest union, and renders it truly near and comfortable one to another; and in the living, holy sense thereof, I most tenderly and affectionately salute you. I am still helped to labor with such a degree of strength as to feel the reward of true peace, that my heart is bowed in holy thanksgiving to the all-sufficient Helper for the support of his ancient arm, and humbly encouraged to trust in him when more pinching times are permitted to attend. I have made some advances in my experience to know what it is to be in need, and what it is to abound, for I never knew more of baptisms for the dead, nor the glorious arising of the mighty power of God, in all wisdom, strength and counsel, than this journey has given me to feel: the gain of all be consecrated to him, who is ever worthy.

I found in Newport, on Rhode Island, a valuable number of relations, the children of my father's sister, some of whom are deeply solid Friends, to whom I was united in the hidden covenant of spiritual kindred, and strongly hope for their preservation in the way of truth and righteousness. My uncle is still living, an innocent, good old man.⁴

⁴ John Proud.

We were eminently favored with the Divine presence, in the whole course of that great yearly meeting at Newport; and a large share of labor fell to my lot, both in ministry, and endeavoring to restore discipline, which, with respect to its usefulness, was nearly lost among them. The Lord enabled me to labor with success, and queries were prepared and sent down into the quarterly meetings of ministers and elders, with directions to establish monthly meetings of the same nature; and other queries to the monthly and quarterly meetings; also queries for the women's use, as in England, all which fell to my lot to draw up; also an epistle to the several meetings of ministers and elders in the province; that it was a time of close labor to me, and took up some hours of the time I ought to have slept. But all is well; the great Name is spreading itself afresh to an unfaithful people, with merciful extending of holy help; he will be clear, and enable his servants to be clear, and to stand in their lot at the end of days, as they abide faithful.

On the 18th instant I left Newport, and had meetings at Accoaxet, Accushanet, Rochester, Newtown, and two very large meetings at Aponyganset; two days we were upon the waters, coming here, where we arrived well. I was more sick in coming these twenty-five leagues, than one thousand one hundred from the Land's end of England to the Capes of Delaware, The yearly meeting, begun here yesterday, was large, but a hard, shut up meeting, as most I have been at in America.

I expect to be upon the main again next week; and I believe it must be my lot to visit all the quarterly meetings in New England, in order further to direct the use of the queries sent down. This will cause a considerable increase of bodily labor; but to be found faithful, just and true, in the measure of the gospel labor committed to me, is the aim and desire of my mind.

Dear John Pemberton accompanied me from Philadelphia to Flushing, on Long Island, greatly to my satisfaction; the more I know of that valuable youth, the more I love him. At Flushing, William Logan, a certain great man in the world—but his greatness is more eminent in his religious capacity—joined me, and is now my agreeable companion through New England; he is a choice friend, and had John Churchman's recommendation with him to entitle him to be my companion; and although no public minister in word and doctrine, is an exemplary preacher of righteousness in life and conduct, and of these preachers the world has great need.

Another meeting for worship has been this day held, in which truth arose in its own dominion, and crowned our assembling with living virtue, to the help of the true-hearted, and placing the testimony of truth over all transgressors in an eminent manner: the gain of all is justly due to Him from whom all strength and ability proceed.

I would gladly hope to be at Philadelphia in the ninth month next, at their yearly meeting, which I want to see; but this poor New England needs help, and the Heavenly Master has given me great place among them, that I know not whether I shall be thoroughly easy, but leave it to the disposal of all-wise Providence, whose service I have more in view than any other consideration.

I affectionately sympathize with poor E. T., in the loss of her daughter, yet believe she is removed in mercy,

while measurably innocent. I have had, since I left home, that young woman often in my thoughts, and was not sorry when I heard of her removal, though it might be a stroke severe enough upon a natural parent, and more than they know well how to bear; to see their beloved offspring torn away must make their hearts bleed for them, and for their loss; yet Infinite Wisdom has sometimes prevented a greater affliction, by administering one that is easier. I therefore hope dear Esther, whom I nearly remember, will patiently acquiesce in the present dispensation, under this certain sense, that high, heavenly, and wise is He who has been pleased to strip her to the one band, who has heretofore rejoiced in many. My dear love is to her; and O that her son Abraham may consider the obligation he is under to mitigate her pain, by every instance of dutiful regard, that she may find some relief from painful distress in him. But if even this fail, Truth itself remains, the everlasting stay and unchangeable spring of comfort in all affliction.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Nantucket, Sixth month 28th, 1755.

Here is a very large meeting of professors upon this island, which is, with respect to its soil, a sunk bank in the sea, about fifteen miles long and three broad. The yearly meeting, finished here this day, was very large, the place considered, being more than one thousand five hundred, principally professors of truth, at meeting, and about four hundred out at sea, fishing for whales. A convincement there was formerly among them, and a body of good Friends remain; but as the richest part of the inhabitants embraced the principles of Truth from conviction, the others thought the expense of maintaining a priest would be too heavy for them, and have turned Quakers to save money; though I hope, even among them, the power of the begetting word is in degree at work, to give a surer title to the family of Christ.

There is another island, about ten leagues off, where no European Friends have hitherto been, that I have heard of; it is called Martha's Vineyard; I cannot with ease of mind pass it by, and intend to sail for it soon after midnight, intending to have a meeting there tomorrow afternoon, and from there to the main land of New England, and would gladly hope to be again in Philadelphia in the ninth month. I have looked about me, in every place I have left, whether I had any more service required; and though I have used great diligence, I have not made haste, but believe I must have another fatiguing journey into Virginia. My poor old horse, I am afraid, is dead; I was obliged to leave him; nature could not do more; he travelled one hundred and fifty miles with me without even having so much as a quarter of English oats; I was obliged to beg a little Indian bread for my own support, for none could I buy, and I divided it honestly between him and myself. My companion, Israel Pemberton's horse, I hear, died soon after we left them, and the departure of my poor old "Buck" was daily expected.

—SAMUEL FOTHERGILL.

While thus closely engaged, and deeply exercised for the cause of truth in America, he was not unmindful of his Friends at home, and from Nantucket he addressed to Friends of Penketh meeting the following epistle, which was publicly read there at the close of the meeting for worship.

EPISTLE TO FRIENDS OF PENKETH MEETING.

Nantucket, Sixth month 28th, 1755.

Dearly beloved Friends,

In the sensible renewings of that melting, humbling love, which has often bowed my spirit and yours in reverend, holy worship, when present with you, do I affectionately salute the truly living among you, as present in spirit, though, for the cause of truth, far separated in body; yet, by no means less inwardly anxious for your establishment in the unchangeable truth, than when present among you, and engaged in labor for your help and growth into your several measures of the fulness of Christ. In which true love, my spirit has often secretly reached towards you; and of late, with that unreserved openness, as to allow me at least a liberty to salute you with a token of love unfeigned.

First to you, my beloved friends, partakers of the heavenly calling, who have surely known him in whom you have believed, and been made witnesses of his powerful resurrection unto life; my soul is at this instant bowed, with and for you, that nothing may be admitted to weaken your hold, or diminish your following on to know him, and his work, who has made his voice known and his holy arm bare for your help. I have seen the snares laid in your way; the love of the world, and the indolent rest in the remembrance of former favor; together with the strong touches of heavenly help, which have been considered as marks of approbation of your present state, rather than what the Lord Almighty intended them for, even strong inducements to follow on to know him. This fatal mistake has sometimes led the truly visited into a partial work, and centred them in a false rest; in a low, and dwarfish, weak state, subject to frequent failures and bruises, which have eclipsed and dimmed the beauty which the Lord of the heritage would have endued you with. Therefore, beloved friends, wait for and submit to the shaking, loosening power, which would lead from the unnecessary embarrassments of this world; for such are those which lead to forget God. Follow faithfully to Bethel, to Jericho, through Jordan, and to the last vision of the heavenly messenger; so shall a double portion of the Spirit rest upon you, and the name and cause of the Highest be magnified, your own treasures enlarged, and those who are behind encouraged, by your example, to diligence and steady care to possess the like durable inheritance. On the contrary, where negligence and weakness, through a worldly spirit, prevail among the seeming foremost ranks, it encourages in undue liberties, relaxes necessary care after their own help, and is a stumbling-block in the way of the weak, who gladly admit of these discouraging prospects, as they flatter their own negligence, and speak a language calculated to indulge them in their remissness suitably to labor for hidden treasure in their own possession. Let, therefore, the word of exhortation be received by you, to stir up to an increase in faithful obedience; ever bearing in your remembrance the lovingkindness of the Lord of sure mercies, and its end, even your own establishment, and

the help of others by your living example; that you, being faithful followers of him who has entered into rest, may say to others, "Follow me, as I follow Christ."

And I am fully assured that the reverend, honest travellers among you, to whom my spirit is secretly united, will not be overlooked. Although they may have pensively to muse on the roll written within and without, lamentation, mourning, and woe, He who has bowed the heavens, and come down for the help of his own seed, will not turn away his holy ear from their requests, but speedily arise for their sure deliverance.

You also, my friends, who are not so sensibly united by a birth from the immortal seed to the true family, as I have often begged for you, have a place in my remembrance, and an affectionate concern that you might be prevailed with to work while it is yet day with you, and be excited to seek after the one thing; a solemn approaching hour will convince you, that it is absolutely necessary for peace and rest forever. How long has the gracious Hand been extended for your help! even all the day long, until the evening has drawn near, and his locks have been wet with its dews; unwilling to leave, and graciously mindful of you. Oh! that none such may survive the extending of the blessed arm of all-substantial strength, and remain in advanced life as trees twice dead, and plucked up by the roots, reserved for Tophet, prepared of old for those who forget God.

And O, that the youth among you, to whom even Dives's desire for his brethren, that one might be raised and sent from the dead to warn them, has been granted, of which I am a living monument, might be roused in every heart to seek carefully after their own interest, and to study betimes those things which can alone make their lives truly comfortable, and enable them to fill up their essential duties here, and rest in peace at the solemn approaching conclusion. Whatever place it may now have with you, satisfied I am, you have been eminently favored; and line upon line, precept upon precept, have been given, in the spreading of gathering love and mercy, which my soul craves your reverent remembrance of to your profit; for they will not fall to the ground, but remain, as profitable direction to the right-minded, or a dreadful hand-writing upon the wall against the rebellious and negligent. For thus, even now, says the Lord Almighty, respecting the effect of his word to his visited people as of old—"As the rain comes down, and the snow from heaven, and returns not there, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

O, therefore, dear young friends, be warned in time to bow in heart to this word, that you may know it to be a word of sure comfort in a day when nothing else can speak peace to the soul; and that, through its sanctifying virtue, you may be made vessels of honor in the house of God, that the labor frequently and affectionately bestowed upon you may not be in vain to any among you. I am sensible that there are good desires at times present in some of your minds; but, alas! often weakened by the hurtful things which are spread as snares in the path of youth, and which often endanger the unwary, careless mind, and lead it into certain destruction; but there is an all-sufficient Hand, able and willing to direct and support in all perils, and to conduct steadily and safely to that desirable possession, which is reserved for those, of all ranks and of every age, who seek

diligently, by faith and patience, to inherit glory.

I have, on my own account, cause of reverent worship, for the continuance of daily support, proportioned not to my deserving, but to the abundant condescension of a gracious God, who has every way helped me, inwardly and outwardly, in this laborious service, and has supplied with wisdom and strength to labor to some service, and my own great peace, in humble, reverent trust in his unchangeable love and help, which has not yet failed. So that I have often, with a soul inwardly melted before the throne of grace, admired His goodness, and had to acknowledge His unutterable kindness and mercy, in engaging my heart to devote the bloom and strength of my life to his service, who is ever worthy of love, obedience, and the tribute of a devoted heart. Amen, amen.

Thus, beloved friends, the yearning of an affectionate heart reaches to you, and craves for you sure help in the way of righteousness and peace; that if I be restored again to you, there may be a sensible increase and growth; that you may be a joyful prospect to me, and that my return, if permitted, and of which I have a secret hope, may be to you in the fulness of the Gospel of peace, and not with sorrow and distress on your account.

The everlasting, holy, and unchangeable God of all comfort be near you, to strengthen that which remains alive, and should live, to support you in every difficulty, and preserve you as a well fenced and frequently watered garden, is the prayer of your true friend and well-wisher,

—SAMUEL FOTHERGILL.

During the visit of Samuel Fothergill to the island of Nantucket, his mind was much exercised on account of a difference which then, and had for a long time previously, existed among some Friends there; this he took much pains to remove, and after he left them he felt engaged to address to the monthly meeting the following letter:

TO FRIENDS OF THE MONTHLY MEETING OF SHERBORNE, NANTUCKET.

Sandwich, Seventh month 4th, 1755.

Dear Friends,

I have found so much secret travail and concern of soul, on the account of your present circumstances, as not to allow me with true ease of mind, to dismiss the Friends who have kindly accompanied us, without a few lines of brotherly advice and counsel.

First, and principally, to those more immediately active in the government of the church, and the management of truth's affairs: let a suitable search be made, in and by what spirit you are conducted in all your services, in the, meekness of wisdom, that loves and seeks the establishment one of another in the unchangeable truth, the ground and rule of all your motions and advances, that you may act for God in your day, and be happy with

him at last. Is this, my friends, your chief aim in His sight, who knows all the secrets of men's hearts, and every view of the mind; or has not rather the interposition of other things weakened some of your hands, and opened another eye than that single one to God's glory, which his true-hearted servants, both in ministry and discipline, are truly concerned to keep open; and to the head, Christ Jesus—which has apparently diminished the beauty which, I believe, once rested in a more eminent degree upon that island than at present? O, Friends! how has it happened? At whose door may it be laid? I fear the head has been sick, and from there weakness and infirmity spread itself into the body, and rendered it unfit for his descent into our assemblies, who, of old, required the removal of the lepers out of his camp, as a previous step to his abiding among the congregation; and if the leprosy of the lowest class of the people could thus prevent Heavenly regard, what shall we not have occasion to fear, if among the chiefs and principal heads of the tribes any lepers be found, for such are all those whose minds the god of this world has defiled, and led them to seek their own things, more than the things of Christ, and sometimes even at the price of the church's peace.

I am much a stranger, and desire to be so, who has been the occasion of the present breach of union among you; but I am clearly and fully convinced, that had those watchmen who take that name upon them been awake, and quick of understanding in the fear of God, they might have been instrumental in preventing its spreading out into those branches that are apparent; and although I shall not make myself a judge and divider among you, with respect to the validity of the claim of any, yet this I am very clear in, that those who made themselves judges in their own cause, without pursuing the constant advice of Friends, to refer their claims to proper judges, mutually chosen by both parties—and in consequence thereof, turned out their cattle — made a breach of the rules prescribed by Divine wisdom for our Zion, and the beast of the field broke through into the Lord's vineyard: therefore, the likely way to end this affair seems to me to restore things to the situation they were in formerly, and if any Friends think their rights abridged, to request jointly the assistance of your quarterly meeting; in the mean time, keep out of reflections and evil surmises one against another, and abide in the peaceable spirit of the Lamb, which alone will be finally victorious.

Let the establishment of the family be dear to you all; and O, that the keepers of the flock, both ministers and elders, may so watch over them as to have to say, I have lost none of those committed to my trust, but have watched over them for good, and preferred Jerusalem's welfare to my chiefest joy. My heart is pained for you, and truth among you; and I am strongly bowed down before the Almighty, in intercession, for a time of reviving from his own presence among the more aged with you, and the more active leaders, that the cause, eminently owned of God among you, may not perish, and you, also, in your negligence.

And oh, you little distressed remnant, who have communication together, and are sad — the heritage that mourns to the Lord in the sense of the numbers that are slain on the high places—let your eye be to that Alpha who was the beginner of all good, and he will be your Omega, the author and finisher of your faith; the companion and stay of his own seed is he, and will arise for their help.

And now, dear Friends, in the sense of best regard, my heart pleads with you; for Zion's sake, follow after

peace with God, and one with another, that the God of love and peace may ever be with you; in this peace alone stands that farewell my soul craves for you all.

I am your Friend, concerned for your true help,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Nantucket, Seventh month, 1755.

I have to acknowledge the receipt of your acceptable letter, and although I have little to say which can recommend my writing, yet I do love to be in the way of getting good, by maintaining a correspondence with such as are capable of communicating it. I have, through continued mercy, cause of thankful acknowledgment to the gracious Hand, for his support every way hitherto; although many painful hours are to be met with, yet I am helped to be generally quiet, and this is to me a great and good attainment. Sometimes I think I can see that my commission has passed the proper office, and got seals to it; at other times I can scarcely see either seal or commission, which, though a painful dispensation, is profitable to quicken to diligence, to be very attentive to my Master's directions, and quick of understanding in his will; and that, above all things, I may know an abode in his service, though but in the most seemingly trivial employment, yet to any honest employ for bread, am I heartily willing to have my hand turned.

I have been stirring about pretty closely since we parted; we had a large meeting at Flushing, but low and distressing, as indeed was my passage in general through Long Island. The meeting at Newport was very large and satisfactory; brought in the reward of peace, through close, painful labor. I found my mind greatly engaged for the revival of discipline among them, in which I labored with some seeming success. The meeting here has been large, and, as times go, pretty well upon the whole, the state of the people considered. There is a considerable body of Friends who are true members of the family.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Boston, Seventh month 31st, 1755.

I wrote you from Nantucket about five weeks ago, since which time I have travelled as diligently as I could, and have visited several parts eastward of this city, and had many very large meetings, both among Friends and in several places where Truth opened my way among others, where no Friends lived, which have been signally satisfactory and serviceable. It has bowed my heart in reverence, to observe and feel the openness and visitation of love and life which is manifest in various places in this formerly persecuting government; the authority

heretofore exerted to suppress our meetings, is now watchful to support them, and in many places the principal people flock into meetings in crowds, and behave with great solidity. I had yesterday a large and memorably good meeting in the courthouse, at Marblehead, about twenty miles distant; and about two weeks ago one of the most eminently favored meetings I have been at, in the courthouse, at Portsmouth; and three offers to have any place of worship they had, if I would stay another meeting. I mention it with a bowed, reverent heart, acknowledging it is the Lord's doing, and awfully marvelous in my eyes.

Though heavenly support to labor is often renewed, and inward peace sustains and covers, yet I have largely tasted of the cup of suffering, as I have felt the state of the churches as I have gone along; there is a remnant truly living, and true though weak children, who lack help and guidance, and seek it, to whom the merciful regard of the Lord of heaven and earth, freely reaches, and through whom I hope for the revival of ancient beauty; they are principally of the rising generation; the greater part of the more advanced in years are rather obstructions than helps in the way, and must be removed before the family will be rightly replenished and strengthened from the Living Fountain. It has been exceedingly hard to my nature to treat gray hairs in the manner Truth itself has led, but I saw no other way to peace than true obedience, in which, though through affliction and distress, I have found heavenly regard, and I ask no more.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Boston, Eighth month 1st, 1755.

Since my last I have pursued my journey eighty miles eastward of this city, and was about to go down to Casio Bay, to see two small meetings of Friends who have gone and settled there, about seventy miles distant from any other meetings in the province, but unexpectedly found a stop in my mind, and a curtain seemed to be drawn between me and those parts, which I could not see through, and found my way opened to appoint some meetings among the people, and then return to Boston. As soon as I had finished the service of the appointed meetings, I was seized with violence by the gout in my feet and stomach, and having procured a carriage, I returned to the house of Zaccheus Collins, at Linn, a kind Friend, who has a valuable wife and daughters, who waited upon me with great affection, and where I had every assistance they could afford me; and through the blessing of Divine goodness, and the plentiful use of the bark, the fit, which I feared would be tedious, left me in a few days. I was pretty much disabled for six days, but got out to two large meetings at Lynn, on first-day—one at Salem, and a very large and memorably good meeting at Marblehead—and came to their meeting here yesterday, which was large and satisfactory.

I could not but admire the gracious Hand, in preventing my journey eastwards; I must have been exposed to many hardships, and no assistance; my bed might have perhaps been in the woods, in that time of distress. Since my recovery, I have carefully looked whether I am fully clear, and I believe I am, and at liberty to return

towards Rhode Island. It is now (except one day) twelve months since I left my own habitation; many painful events have attended, much close labor and travail every way, but all-sufficient Help and Goodness remains gracious, renewing a humble, reverent trust that he will, in his own time, re-conduct me home to my native land, and to my friends and relations, both in the natural and spiritual alliance; but the time when, is hid beyond the veil, and right it should be.

2nd of Eighth month.—I dropped my pen yesterday, under a weighty concern to appoint an evening meeting in this place; and upon its being mentioned to the magistrates, they cheerfully offered either one of their own places of worship, or the town-hall, saying that our own house was too small to accommodate the people who inclined to come in. I found more freedom to accept their offer of the hall, and had a very large meeting in the evening, at which were present about two thousand people, and among them nearly all the magistracy of the place, several of their ministers and principal people. It was a time, I believe, never to be forgotten; the power and wisdom of Truth was a canopy over the meeting, and I believe the Truth itself gained great ground: let every part of the gain, glory, and profit be ascribed to that excellent Name, in and from which all wisdom and strength proceed. One of their ancient professors said pretty loud, at the close of the meeting, “I thank God that I have once heard the Gospel of life and peace preached in its purity, as it has been this day.”

It is with a deeply bowed heart I mention this and other circumstances of Divine regard, spreading itself to the people in a wonderful manner. I hope ever to remember it is the Lord’s doing, and is humbly marvelous in my eyes, and I hope will be a means of encouragement to the humble seekers of Zion’s prosperity, to labor with diligence to keep clean the camp of God, that its purity and safety may appear to those whom the heavenly Power has shaken in their false rests. But, alas! there are too many of the professors of Truth who are the greatest enemies to the cross of Christ, by their corrupt conduct; and many others, though more morally clean, dead in the root, and rather obstructions to the youth than helpers of their faith; such as are unsound in various parts of our Christian testimony, are leaders among the people; and the favor of the government, in exempting Friends from the payment of priests’ wages, has been a lasting detriment to the cause here, by a hasty admission of persons who desire to be made members. Many are very desirous of an addition to their meetings, even if they are not added to the Church of Christ, from views of a corrupt nature, to make a figure in their neighborhood, and perhaps bear rule in it, and gradually get names on earth, and a share in the management of public affairs; from which, however, they are totally excluded, and may they ever remain so.

There is a remnant of right-spirited people, of the youth and younger race, who have at heart the cause of God, and the regulation of things among them, with whom I have been united in labor, and helped to strengthen their hands, having been at most of the monthly and quarterly meetings in New England, and hope the Lord of mercy will graciously regard the cause of his truth, and preserve a seed to his own praise.

4th.—On the evening of the 2nd instant, I got a meeting among Friends, the inhabitants of this place, which was to my satisfaction in the discharge of necessary duty; and yesterday had two very large, solid meetings, to true satisfaction, through heavenly help, which was great among us.

I am now clear of this place, which has borne with weight upon my mind at times, years before I left home, and hope some service has been done. May the gain and glory be wholly rendered to Him who alone is worthy; it is he that is the staff and stay of his servants, whether their feet are made beautiful upon the mountains, or dipped in Jordan.

With respect to martial affairs, as they are remote from my business I meddle not with them, but endeavor rather to draw out of that fire and bustle too prevalent among the people. An express arrived here last night, with a confirmation of the news of General Braddock's total defeat, with the loss of about seven hundred men killed, himself and sixty officers among them, and the train of artillery, baggage, etc., belonging to the army; he took along with him one thousand five hundred picked men, and kept them together in the European manner; the French and Indians, skulking behind the trees and logs of wood, destroyed the English, who stood collected as a mark for some time, and then left their officers and ran away. It is said the enemies were not above three hundred in all—one hundred and fifty Indians, and as many French.

—SAMUEL FOTHERGILL.

JOSEPH FOTHERGILL TO HIS BROTHER SAMUEL.

Eighth month 19th, 1755.

My late indisposition confined me several months, which to me, so little acquainted with ill health, was very distressing, both to body and mind, and I have been often brought very low, and deeply bowed in mind, where I have been made sensible of the supporting hand of Divine help and consolation underneath, in the most pinching times; and the extension of gracious goodness has been towards me when in the greatest need, for which gracious dealings, and the many favors and blessings received, my soul begs I may be preserved in a humble and grateful remembrance of, and for the remaining few days I have to spend, which I often think may not be many, that I may be enabled to redouble my diligence in endeavoring to walk worthy of the regard of our Heavenly Helper, who, as leaned unto, will not only enable us to form good resolutions, but to come up duly in the performance of them.

I take notice, with much thankfulness, of your kind concern and regard for me in the conduct of my worldly affairs, and am duly sensible that your very good advice springs from that Divine Fountain that has hitherto freely flowed through you to all the visited of God Our children, through mercy, are in health, and Heavenly Goodness is near to the tendering of the minds of many of them, and the refreshing dew, I hope, rests upon the minds of those growing up. It is my earnest prayer that we, their parents, may be preserved in such a manner as to be exemplary instruments in the hand of our Heavenly Father, in their education in his fear, and in training them up in the nurture and admonition of the Lord.

—JOSEPH FOTHERGILL.

SAMUEL FOTHERGILL TO ABRAHAM ANTHONY AND JACOB MOTT, TWO FRIENDS OF
RHODE ISLAND.

Nine Partners, Ninth month, 1755.

In the fellowship of the suffering seed among you, I affectionately salute you, and hereby inform you, that the situation of the Society in your parts, has been, since I parted from Rhode Island, the frequent and painful companion of my thoughts, in which I have deeply looked to see how it might be helped, and have carefully looked at the proposal of entering, in writing, the names of such as are to be deemed members of our Society, which, upon the whole, I cannot fully fall in with. I believe, as through the remissness of the watchmen the present disorder has entered, by the labors of the watchmen the remedy must be obtained. It appears to me the likeliest method to know who are of you, will be to consider that all such who have a birthright in the Society, or have been admitted upon request, or been employed in offices of the church, must be deemed members, and under the care of Friends, and that a visit be paid to all such as frequent meetings, and have not a right to membership by the means aforesaid; the visitors taking the queries agreed to last yearly meeting, and solidly reading them to the parties, may acquaint them that those queries, or the substance thereof, are universally agreed to among Friends everywhere, as the rule of their outward conduct; and if they desire to be accepted as members, it is expected they concur therewith, and be governed thereby; if such submit thereto, and testify their concurrence by a personal appearance at the monthly meeting, or to Friends' satisfaction, a minute may be made of their being deemed and accepted as members of the church. If, on the contrary hand, any declare that they will not be governed by such rules, after deliberate waiting, and visiting them, they ought to be deemed strangers to us, and the Society no-ways answerable for their conduct; but as they belong not to us, I cannot see the necessity of our making any minute against them. This method, I apprehend, will fully distinguish who are of you, and who are not; and if you find any, who by the aforementioned procedure are members, who are spots in our feasts of charity, labor for their recovery; and if they continue obstinate, place Truth's judgment upon them.

I believe, before Zion shines in her ancient glory, judgment must begin at the house of God, and the refiner known among Levi's sons, and the ancients of the house; and oh that none may obstruct its work, and be found fighters against God, by obstructing his work in themselves or others. The God of our fathers establish you more and more in his work, and work among you to his praise and your comfort.

Farewell, farewell, says your true friend in that which is unchangeable,

—SAMUEL FOTHERGILL.

SUSANNA FOTHERGILL TO HER HUSBAND.

Warrington, Ninth month 24th, 1755.

My soul salutes you in near and true affection, and truly wishes you a continuance of your health, and

preservation through the various trials and difficulties that Providence in his wisdom may see fit to allot you; so that neither heights, nor depths, nor whatever commotions may be among men, may be able to move you from that sure help that has been with you hitherto—has been your battle-axe and weapons of war, and has covered your head in the day of battle. May you not be dismayed, though storms may arise, and difficulties seem to surround you on every side, yet stronger is He that is in us, than he that is in the world, and more mighty than men, and can turn and overturn; and let us poor mortals know that He, the Most High, rules on earth as well as in heaven; that his works are works of wonder, and his ways past finding out. My soul has been bowed, and thoughtfulness has taken hold of my mind, on hearing of the hurries and confusion on that side of the ocean; yet never doubting but the righteous will be supported, will have a rock to flee to, and a safe hiding-place and peaceful habitation that the world cannot deprive them of. Yet is my soul bound in sympathy with you, believing many difficulties may attend you, yet firmly believing you are in your proper place, and may, in the hand of the Great Master, be made helpful to the weak, and an encouragement to good Friends, who, I doubt not, will be glad your lot is cast among them. Some of them I often remember with near regard. I was pleased to hear you got the company of dear John Pemberton, and should be glad you might be favored with more of it; ever since I saw him I thought him a hopeful youth, and I hope he will hold on his way.

I have had several Friends lodging here; we had the company of our worthy friend, Edmund Peckover, two days. I parted with him at Frandley; he has labored closely among us, and has had good service; the dew of his youth still rests upon him.

—SUSANNA FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

John Churchman's, East Nottingham, Ninth month 30th, 1755.

In the near and tender sense of that love which many waters cannot quench, nor distance impair, I most affectionately salute you, having through the mercy of all-sufficient Help, never, I hope, to be forgotten, still to continue the agreeable accounts of my progress, under the sense of Heavenly protection every way, being supported in health, to my thankful admiration, and am now in better health and ability to labor than when I left home. Friends think I am much stronger than when I arrived, although I have travelled about six thousand miles in less than twelve months; neither has inward health been withheld, in the wise proportions of Infinite Knowledge, whose ways are indeed unsearchable; although many painful baptisms, for the dead and dying, have fallen to my lot, yet I have humble cause of rejoicing, in hope that my labor for the help of others, and the obtaining true peace, has not been altogether in vain. And although I have often to walk by faith, and not by sight, or sense of much present feeling, yet the invisible, holy Stay is graciously near, to give renewed testimonies. I am separated from you, for the cause of God and his Truth, and we are both under his fatherly regard for good; we can never be more safe than under his hand, and in his service. I have now visited the province of New York, Long Island, Narraganset, Rhode Island, and New England, pretty thoroughly, and had

abundant labor, both in the gospel ministry and the reestablishment of discipline. I have visited some parts of the Jerseys, and was at the yearly meeting at Philadelphia last week, to some good service; the meeting was very large, and to great general satisfaction. After the meeting, I came down directly with John Churchman to his house, to enjoy a “flat calm,” as he expresses it.

I was often present, in spirit, with Friends at the Northern yearly meeting, and pleased to hear it was satisfactory; though I believe, from some who were there, there would be a great deal more of the bell than of the pomegranate. But humbly thankful I am that there is a remnant left, who have them placed about their robes in due number and proportion. Some of that happy number I find here, and too many of a different sort.

—SAMUEL FOTHERGILL.

(ADDITION BY JOHN CHURCHMAN.)

Dear friend Susanna Fothergill,

Your dear husband was so good as to offer me this, in order that I might have an opportunity to assure you that the tender regard and near unity which, from our first acquaintance, made near impressions reciprocally on each of our minds, to the laying a sure foundation of friendship, still remain as steadfast as ever; and in a renewed sense thereof, my prayer to the Father of all our mercies is, that He would still be pleased to preserve and keep us under the wing of his love, and increase our affections in warmth to himself, for therein stands the fellowship of all his children. Your dear husband, to my great satisfaction, has made a small tarry at my house, in order to give rest to the body, which, by overmuch fatigue, may be so debilitated as to be a clog to a willing spirit. Perhaps these few lines, mean as they are, may meet with no less acceptance for being joined to the foregoing epistle. In much tender affection, in which my dear wife joins, I conclude, your real friend,

—JOHN CHURCHMAN.

SAMUEL FOTHERGILL TO HIS SISTER.

East Nottingham, Tenth month 3rd, 1755.

You are the frequent companion of my thoughts, and that with hope and desire, as for myself, that every degree of happiness may attend, and that proportioned to the just sense you have received, wherein it alone consists. I am thankful for the favor of your recovery; I cannot doubt your awful remembrance of the supporting Hand, and careful inquiry after the mind of Him, who humbles to the brink of the grave and raises up again. His mercies are unutterable, and demand reverent hearts. O, that we may never forget what he has done for us, or be rendered unworthy of the further notice and regard of a Being who remembers his children from generation to generation, and supports through all their trials, to a peaceful habitation with himself.

I expect to spend this winter in these provinces: not only in the continuance of bodily strength, but the renewal of ability to labor in the Lord's work, is my spirit bowed in humble worship. Many are the painful steps among the dead and the dying I have to tread; the heritage seems in some places almost laid waste, through the negligence of those who call themselves watchmen, who appear to me the very tail of the flock; and it seems as if, while the people have made the outward wilderness as a fruitful field, the plantation and garden of God has been made as a neglected desert and barren wilderness.

There are a living remnant among the various classes in age, who keep their garments clean, and are strong to labor in the Lord's work; and work indeed there is, for all who are of a willing heart; and I trust their labor will bring some advantage to the family, and peace to themselves.

My good old faithful companion and servant, who carried me two thousand three hundred miles last winter, whom I left in Virginia, very near his exit, as I thought, has been brought up to me here this week, in tolerably good order; and I expect a great deal more service from him, as my journeys will be shorter, and provisions plenty and good. The poor old creature knew my voice when I spoke to him, and gave all the signs of joy on meeting me that such a creature is capable of.

Dear sister, I am abundantly sensible of the place I have in yours and dear brother's affectionate remembrance; though, perhaps, when sometimes in secret concealed distress, and disappointed of hearing from you, a painful thought may be suggested, and sometimes drop from my pen like a complaint, yet I know it is groundless, am sensible of tender sympathy, and at times, in spirit, as near as if a partaker of conversation with you both. This intellectual union has been often relieving, and I am humbly thankful, that though the tenderest affection reigns undiminished in my breast, I have not an anxious wish towards England; this being, in the course of Providence, my proper lot for the present. I have now been about a week more than a year in this land, and have travelled six thousand two hundred miles. I intended to have transmitted to you an account of my journey, in the nature of a journal, but my time is so engrossed I have not time, but have hitherto kept an account of my manner of spending each day since my arrival.

I am glad to hear a good account of the yearly meeting; I was daily present in spirit, and in humble request for the overshadowing of best wisdom over you.

White-hart Court⁵ was then, and oftentimes, a place I visited in mind.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO DR. FOTHERGILL.

Maiden Creek, in Pennsylvania, Tenth month 20th, 1755.

⁵ Doctor Fothergill's residence.

The signal proofs of Divine help which have been extended towards me and others, through my labors in the gospel service, will, I hope, ever be remembered by me in the manner they ought, to my profit and encouragement, in devotedness of heart to him who is ever highly worthy of obedience and faithful service, and will never send his servants out at their own expense, but amply supply, out of his own inexhaustible treasure of riches, wisdom, and strength: indeed, who is like him, or able to enrich as he? Human understanding, glory, or friendship, are poor in possession, and in event. But never-failing is the fountain of unchangeable good; and though he feed his people with the rod, yet the nourishment is divinely sanctified, and the flock of his heritage, though in the wood, is environed with invisible, yet invincible salvation.

Since my last, I went down to a yearly meeting on the eastern shore of Maryland, and returned with John Churchman to his house; I have also proceeded through the western side of this province, and have had many large and truly precious meetings, although the service has been laborious, among a people, the elder part whereof seem not only dry, but very dry; yet there is a number of young people of the Hebrew race coming up out of their dens, and clothed upon with the vesture of righteousness and holy zeal; and indeed the cause has need of them.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, Eleventh month 6th, 1755.

I strongly hope He who has called to this work will support and enable me to bear it with resignation and patience, and in his due time restore me to my beloved friends in my native land; and in the mean time will preserve us living to himself in the eternal covenant of light and life; for abundant experience testifies that therein is our safety, beauty and use, and proper capacity of yielding service to Him, who is worthy of obedience, worship, and fear forever. Abundantly good and gracious has he vouchsafed to be to my soul, in this painful labor in which I am engaged, and has often filled with his own holy rain to his heritage; and made, at times, as a sharp threshing instrument in his hand, to thresh the lofty mountains to pieces, and to bow the sturdy oaks of Bashan. It has been his own work and gracious condescension, and to him over all, be the praise ascribed, who is God of the mountains, and lifter up of the low valleys, and their distressed inhabitants.

I hinted that something would be likely to detain me longer than I once thought, and I believe it will be my duty to visit all the monthly and quarterly meetings within the verge of this yearly meeting. It has pleased the holy Master of our assemblies to clothe my spirit with a concern for the renewal of the discipline in his family; and he has been near to direct in wisdom, and to give me such a place among Friends here as to open my way greatly in that respect; and I believe in this service William Brown and John Churchman will by turns favor me with their company, which I esteem a favor.

I returned here to the quarterly meeting, which was very large, and strongly good in various respects; and as the Assembly for the province have, in some respects, I think, acted very inconsistently with the principles they profess, I had a concern to have an opportunity with such of them as are members of our Society, being twenty-eight out of thirty-six; and they gave some Friends and me an opportunity this morning to relieve our spirits to them.

Some of those parts I visited last winter are now in great confusion, by reason of the Indians having done some mischief; they have destroyed several families, and spread a general terror over the back inhabitants of this province; and this city was, a few days ago, alarmed by accounts of one thousand eight hundred French and Indians being within seventy miles of this city, on their march to it; but it was a false rumour. But the deviation of many from our testimony, and their desertion of an arm which has been their sure defense above seventy years, and guarded them from hostile invasions and bloodshed, and now leaning to their own strength, and actually putting the people in arms in some places, seems to me a presage of distress they will find hard to bear. I expect you will have great rumours of mischief done by the Indians in this province; but the latest and best accounts to this day, do not amount to above ten or twelve killed; but multitudes have fled from their habitations.

I was, some weeks ago, at a settlement of Friends beyond the Blue Mountains, who were then in great quiet, but have since all removed, through fear of the Indians, and left their plantations and dwellings desolate. In the midst of this confusion, too few know the Rock of Defence, or have confidence towards the Ruler of heaven and earth; their minds scattered, and their foundations discovered very weak, having lost confidence in the Divine arm, trust in their own.

From this account you may sensibly judge of the painful labor I must undergo, to obtain ease and discharge my duty: all the hardships of travel last winter, though very great, were nothing in comparison of the anguish of spirit I feel for this backsliding people, though there are, and even in the Assembly, a number who remember, with humble trust and confidence, the everlasting Protector of his people.

I dare not dissipate my strength by one wishful look toward my native land, beloved wife and tender friends, so as to desire to see them; but steadily and honestly labor here, according to the ability given; circumscribing all my views within the bounds of duty, and resigning all my will, power and faculties, unto the will of Heaven; who has indeed, been pleased often to renew wisdom and strength beyond the usual proportion of my measure, and to support, by his invincible arm, in many deep concealed trials.

I have no confidant here but the Lord alone; here are many worthy Friends, and dear John Churchman is like bone of my bone; but I have found it my safety and strength to be hidden and deeply reserved from all unbosoming my complaints to any mortal, and before the holy Eye alone to spread my cause.

You have a right to know my secret heart, and can enter into its chambers, and in sympathy feel with and pray for my help; and I know you are inwardly bowed with me, and for me, to the Lord of help.

Brother Joseph's letter gave me great satisfaction, on his own and dear sister Hannah and children's account,

towards all whom my heart is often filled with a love which is not derived from mere nature, and in the embraces of it they are often fresh in my mind; but this is all I can at present find a way to manifest. May all our dwelling be in that hidden root of communion from which all the various branches derive nourishment, and we shall be as epistles written on one another's hearts by the finger of God.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Chester, in Pennsylvania, Eleventh month 11th, 1755.

A variety of close, painful labor hereaway, commands the attendance of every faculty of my soul and spirit; though my affection to beloved relatives is undiminished, and I am allowed at times to run in thought from one to another, yet the painful sensation of absence has been very much removed. I esteem it a singular mercy from the everlasting fountain of mercy thus to stay my mind in its proper centre—to hide my native land, beloved friends, and each tender connection, within the veil, to prevent a dissipation of mind to which I am too prone, and to keep my strength collected and firm for the anxious labor of the day.

And, indeed, the sum of Divine mercies is unutterable, of which my soul has been made partaker, for my own and others' help; it has been renewed from day to day. in deep and wise proportions; sometimes more scarce and deeply hid from sight or sense, to awaken awful research; sometimes more evidently manifest, to confirm humble confidence in the all-sufficient Helper: thus deep, memorable teaching has been administered, which I hope will not be forgotten in any future period of my life. The continued support of bodily health claims thankful notice; I never was more healthy than through this country.

I have been favored with the profitable company of that truly great and good man, John Churchman, in various meetings in this province, and to be now and then my fellow traveller.

I have assigned sufficient reasons before, why I dare not point out the time of my return home; it is concealed, and I dare not attempt to draw the curtain. I hope to be preserved steadily dependent upon Him who, I have reason to believe, drew me out from all that is dear in life; and who, I trust, will, in his own time, restore me to them again, in the fruition of that peace which sweetly seasons every dispensation, and whose tender, humbling effect is the strongest cement of the family of our Heavenly Father. You know, beloved sister, whose service I am in, though unworthy to be ranked among his servants; and that he has a right to be obeyed, and devotedly served, whose power is over all, and his mercy is to those who fear him. These considerations, with which your mind is experimentally conversant, will lead to a humble quietude and resignedness.

I am easy and quiet; I know I am not forgotten, and that my dear friends are affectionately, and in true sympathy, mindful of me. I feel the strongest reciprocal returns; may it ever be mutually cultivated, and grow to the brightness of that friendship which is the glorious fellowship of the inhabitants of Mount Zion.

I must conclude this testimony of near and tender remembrance. My spirit is nearly united to you in that which is stronger than natural alliance—the hidden communion of souls, rectified by wisdom, and refined by the power of redemption.

—SAMUEL FOTHERGILL.

JOHN PEMBERTON TO SUSANNA FOTHERGILL.

Philadelphia, Eleventh month 18th, 1755.

I spent most of last week with your dear spouse, and intend to set out this morning to meet him again. He has his health, and looks much better than he used to do in his native land, notwithstanding his deep labors, in body and spirit, which are great, his testimony awakening and powerful, and I think he grows in the root and solid substance. His company is particularly acceptable, to solid friends, at this time of difficulty, wherein his advice has been strengthening, and his testimony clear and weighty against such that join with the world in spirit, and in its carnal reasonings: too many of such there are, that hearken to the clamours of the people, and are dismayed with the world's dismay. Yet there are such that can, in humility and thankfulness, say they are favored with a quiet habitation.

—JOHN PEMBERTON.

SAMUEL FOTHERGILL TO DR. FOTHERGILL.

Philadelphia, Eleventh month 24th, 1755.

Thus far peace has attended my steps; excellent glory be ascribed to its Author! Although the daily opening, through the spirit, of discerning the state of the meetings, families, and at times of particular persons, has subjected to pain and distress, and more exercising than bodily fatigue; yet the holy spring of counsel has issued in its pure crystal streams, which, though they have spread wide and freely flowed, have not left the channel through which they run, dry and sandy; but in due wise proportions both cleansed and made it fruitful in inward enlargement of experience, how to trust the sacred fountain for fresh supplies, improve those already administered, and abide empty until the appointed time for replenishing come.

I received soon after I arrived here, a command and promise from my Lord and Master, that I should make him atone my confidant, and if he should communicate some pearls for my own use and treasure, not to spread them to public view, but return them into his treasury undiminished. And likewise, that in all my distressing, pinching hours, I should to him alone unbosom my pain, and spread my hands towards his holy habitation; and upon these conditions, and a faithful discharge of duty before him, he would fill my treasury, and that with the riches of his own presence, and hear in the day of trouble, and enable patiently to possess my soul

in the invisible probations of companionship with his suffering seed. Thus reserved and concealed, under the appearance of a cheerful, quiet countenance, I have been helped to step along without making complaint to any, or boasting of riches not my own. It has created no confidants, but left me single from all, and by some, perhaps, considered as void of much knowledge in my own private capacity, and by others as an unnecessarily reserved and uncommunicative person.

But it has tended to my peace and ease, and I have not lacked bread in my own house, by an unnecessary profusion of it to such as perhaps had not teeth to chew it, and would have been hurt by it if they had attempted to swallow it.

This simple, eternal truth, soon spoken or written, but of extent inconceivable to the carnal mind, I have found my stay and comfort. That God is good to the upright, sincere heart, and will not forsake them, let their attainments be more or less splendid, or their stations what they may; he will protect in summer's heat and winter's storms, and though they may walk upon the waves, or be ready to sink in them, if the petition be in good earnest. Help, Lord, or I sink, and a right disposition remain to lay hold of the outstretched hand, he will, of his great mercy, renew as of old the expressions. It is I, be not afraid. My heart and pen have outrun my expectation in thus expressing my feelings, but it is to those to whom I am allied by a connection nearer and stronger than nature, who may perhaps read it with those emotions of friendship and sympathy which I hope will ever furnish salt to our correspondence.

About four o'clock in the morning, on the 18th instant, this province was pretty generally alarmed with the shock of an earthquake, which occasioned great consternation; but I do not hear of any damage that ensued, unless the breaking of some chinaware and glasses. I was then at Aaron Ashbridge's house, and being in some pain of mind, my sleep was taken from me, and thereby I was enabled to observe the progress of it with some accuracy.

I heard no noise like that of a rushing wind, which was heard in many places, but a gentle shaking of my bed, in such a manner as convinced me what it was, which continued to increase, and the windows, by the increasing trepidation of the earth, began to rattle; some china, upon a chest of drawers, was moved pretty much, as I conjectured; it gradually increased for one minute, and opened the door of my chamber by drawing the bolt of the lock out of the staple.

As its increase was gradual, so was its decrease, and of the same duration: about one minute; it did not much exceed in all two minutes, nor was it any less. I perceived the shocks of two earthquakes in England, and one upon Long Island, in ninth month last, but they were little in comparison of this, and not all of so long extent of time. Here are numbers, as in England, who, in order to take off any awful impressions from the people, immediately resolve their being into natural causes, lest the Lord of nature should be remembered and inquired after. True it is, he has commanded the subserviency of the elements to himself, and his merciful regard to unworthy mankind; yet has he them in readiness to execute his purposes of chastisement and reproof. Though they bear a part in the general song of praise to the author of their being, yet at times their language relative to

mortals is, “My Father, shall I smite them? Shall I smite them?”

Very distracted is the present state of this province; several cruel murders have been committed on the frontiers, and sixteen people destroyed about the 9th instant, within less than ninety miles of this city; which was done by a gang of banditti, part Indians, with some Irish among them. I was at the place about five weeks ago, but do not understand any Friends are hurt. The five Indian nations who conquered the Delawares, sold some part of the ancient inheritance of these last to the proprietors, some few years since, alleging the right of sale to be in them as conquerors, and the goods were divided among the five nations, principally, to the discontent of the Delawares, who still judged themselves justly entitled to some equivalent for their land, which either the inattention of the proprietors, or their lack of information, induced them to disregard; and it is pretty much on this land, and land fraudulently obtained, that the barbarities are committed.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, Eleventh month 24th, 1755.

I have, since my last, been closely engaged in a part of this province adjacent to this city, and been favored with the renewing of blessed help, to labor in many large, and I hope some of them memorable meetings, though in very deep, distressing, painful service; but it is enough; and the sum of my desires, the Ebenezer of all ages, is near, to strengthen, with the stretching out of his own glorious arm, to enable to clear his own name, and the heads of his servants, from the blood of the people.

On the 18th instant, this province was alarmed by a severe shock of an earthquake; it is the second I have perceived in less than three months, but the most alarming and terrible I have felt.

It fell upon me, in a vast congregation, last night, in this city, to remind the inhabitants of this awful visitation, with the sword now destroying upon their borders. The subject was awful; and a very eminent degree of holy authority and wisdom attended, to make it, I believe, memorably advantageous to some, as it was melting to many hundreds present. What livingly opened was fifth and sixth verses of the 19th Revelations.⁶ I mention it with reverent praise to the ever blessed Fountain of sure supply and help, who, and who alone, is worthy of all honor, dominion, and preeminence forever.

Great is the perturbation of many, and plain the discovery now made, of the unprofitable professions many have made of religion, in this time of clamour and rumour of war; few know where to have recourse for a rock

⁶ And a voice came out of the throne, saying, Praise our God, all you his servants, and you that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigns. Rev. 19:5-6.

of defense, and a safe hiding. Agitated with fear and horror, they feel their lack of a good foundation in this time of need. I hope it may be profitable to many in the end, though, for the present it is painful to such as are concerned to labor among them. The fears of the people are not groundless, nor has any occasion been given to raise them to such a degree; about seventy Indians have been known together, who have burned several houses and scalped some people. But I meddle not with these proceedings; they are not my province or business.

I remember you and dear relations affectionately; and am sensible I have, in this labor, the union and sympathy of many who are near to my spirit. Dear Sarah Chorley has a place in my near regard. I have often remembered her for the work's sake, which the Lord has begun and carried on in her mind, and would and will perfect it as he is steadily looked to.

—SAMUEL FOTHERGILL.

LYDIA LANCASTER TO SUSANNA FOTHERGILL.

Lancaster, Twelfth month 13th, 1755.

Your welfare every way is the concern of my mind, now, in the absence of your husband more particularly, that you maybe preserved daily in that which, above all things, will be your wisdom, strength, comfort, and support, both in spirituals and temporals. I find great need of it myself, having no other help to guide and instruct me in the proper way of my duty, that I may make straight steps in my goings, both before God and man; giving no occasion of just offense to any who may watch for it; as there are many eyes over us poor preachers, some for good and some otherwise; but truth will stand, over all the clamour and wrath of man; no, the devil, and all his instruments, cannot overthrow it; the foundation stands sure, and the Lord knows them that are his, and will plead their cause in his own time and way. But we have need of patience to wait that time; it may not be in our hasty time, for our judgment sometimes is rash; but his is sure, and lingers not but for some good end: therefore, let us ever learn to submit all, and commit our cause to Him who is just in all his ways; let him freely dwell in our hearts, sway his sceptre, and do his will for he will fight the battles of such. I do not know why I should write after this manner; but as it freely comes, so it goes, as unto a bosom friend, who is no stranger to those suffering paths, nor to that Hand of power which works deliverance; into which I commit you, with my own soul.

—LYDIA LANCASTER.

According to the eloquent testimony given forth concerning Lydia Lancaster, and which was written by her intimate friend, Samuel Fothergill, she was the daughter of Thomas and Dorothy Rawlinson, of Graithwaite, in Lancashire, both of them descended from honorable families. They were religiously concerned to instruct their children in the Truth, the most precious of all blessings. That powerful Hand, which can alone give the increase, mercifully extended an excellent blessing to several of their children,

and particularly to this their daughter; and as it opened the heart of Lydia in former time, opened hers to receive the heavenly message.

About the age of fourteen years, she had a sense of its being the will of Providence to engage her in the ministerial service, under which concern she continued about ten years, growing in wisdom and experience, that she might come forth in the right time, endued with proper qualifications. In the twenty-fourth year of her age she appeared in a living, powerful testimony, and grew therein. The blessed Author of all spiritual riches having abundantly replenished her with the treasures of his kingdom, she soon became an able dispenser thereof to the churches. In this cause she visited this nation several times, Ireland and Scotland twice, also the continent of America.

Her ministry was living, clear, and powerful; her openings into the mysteries of the kingdom deep and instructive, adapted to the state of those among whom she labored; close, and with authority to the negligent and careless: yet all her ministry was attended with a degree of that love and tenderness which accompanied her Lord and Master, who “came to seek and to save that which was lost.”

Great was her growth in religious experience, even to the stability of salvation, and an assurance that she should be preserved from falling; yet accompanied with the deepest humility. A filial love, which casts out servile fear, was the covering of her spirit, and rested almost constantly upon her for several months before her removal.

She died at Lancaster, the 30th of the fifth month, 1761, aged seventy-eight, and a minister about fifty-three years.

As she lived, so she died, in great favor both with God and man, full of days and full of peace.

SAMUEL FOTHERGILL TO HIS SISTER.

Philadelphia, Twelfth month 17th, 1755.

As the sure mercies of our Heavenly Father are new every morning, conveying along with them renewed obligations to awful worship, and some degree of holy ability to offer it to him, and to make mention of his lovingkindness, even as a song in the night, so the tender connections of nature, the stronger cement of friendship, and a good degree of the deepest alliance in spiritual affinity, as a threefold cord, draw into a communion and conversation which I hope will not be insipid or tedious. The affectionate, sympathizing spirit which I feel to run through and animate your letters, is to me inexpressibly pleasing. I rejoice that I have a very affectionate sister, a tender friend, and the Heavenly Husbandman a pleasant plant, united in one person. And oh, that he who has done abundantly more for us than we could ask or expect, may, on our part, be so reverently followed and served, that we may ever know him near, to prune, cultivate, water, and replenish to greater fruitfulness, and

a happy translation at last to the banks of that river which proceeds from the throne of God and the Lamb.

Through the continuance of Divine help, I am sustained in ability to travel; my bodily health generally very well, and spiritually according to the wise proportion of His wisdom, who sends not his servants on an embassy at their own charge, but furnishes meat, drink, and apparel out of his inexhaustible magazine; even such provisions as are well prepared, and such apparel as wears not out, but increases in luster, as carefully watched, and often washed, until they acquire a meetness to appear in before the throne of unmixed Purity. Oh that my heart might ever feel what it now suggests, through all the crooked, intricate mazes of this wilderness passage, to a happy residence beyond danger.

A number of substantial Friends, from various parts of this province, having appointed a meeting for conference together, in this city, and requesting my meeting them, I found some engagement of mind for the service. Our conference continued, by several adjournments, until last evening. The Friends met are generally returned, and I expected to go away tomorrow, but feel my way blocked up, and an engagement of mind to remain here, though I see not for what end; but as I am often led in ways too deep for my penetration, I acquiesce in quietness and resignation of spirit.

A general visit to all the meetings (which I have almost perfected), appears not to be the whole of my business here; one little service after another, and not in the character of a minister, has given me some true ease; and hope to be helped to such a degree of attention to the great Master's requirings, as to know, and by his strength perform, his will.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, Twelfth month 17th, 1755.

Oh that our residence may ever be in that house where the Feeder dwells, and administers wise portions to his children, even bread that will never grow mouldy, wine that is well refined, and garments that never wear out, but increase in beauty and luster the more they are worn, until they are fit to appear even in the presence of unmixed Purity and terrible Glory.

Through the continuance of Divine favor, I am still helped, even beyond my expectation, and supported to labor every way to true ease, though very close and painful service falls to my lot, in doctrine and discipline. The week before last, I visited all the monthly meetings in a neighboring county. We met at ten in the morning, and stayed until five in the evening, without breaking up or refreshment, for five days successively, which I think wore me more than any service I have had in this country; but the strong Tower of the righteous was near, and supplied with inward and outward health.

I am preserved from a painful hankering after home, being stayed in my present service from a sure sense of duty, and a painful exercise. My whole heart is engaged to follow after the things which make for true peace to myself, the families' health, and the renown of the ever worthy Name, who has preserved, and by his own hand sustained, to look towards his holy temple, in many trials, and has never failed. You know me too well to think I loiter away time; your affectionate, repeated hints, are tokens of a nearness which nature suggests not, and a united spirit with me in this labor; and may you be remembered in your lonely allotment with the precious dew of the everlasting hills, and the sweetness of that peace which surpasses the understanding of man.

As my spirit is bound to the testimony here, I dare not attempt to hint much about the time of my return home. I hope to return when I ought, and to come sooner would not be to the ease or comfort of either of us.

The consternation in which this province has been thrown by the Indians, is not diminished. The Assembly have sold their testimony as Friends to the people's fears, and not gone far enough to satisfy them; the Indians have complained, without redress, and are now up in arms, and have destroyed many people; there were the bodies of two men, whom the Indians had killed and scalped, brought down in great parade to this city, from the back parts; multitudes went to see them, and seem loudly to clamour for war. The ancient methods of dealing with the Indians upon the principles of equity and justice seem neglected, the spirit of war and destruction endeavoring to break loose, in order to reduce this pleasant, populous province to its ancient wilderness condition.

Few, very few there are to stand in the gap, and spread innocent hands towards the holy sanctuary, in intercession for the people; too many under our name, and even among our professed chiefs, unsound in the faith, having lost their habitation in the fold of rest, are looking at, and calling for, the arm of flesh, and the sword to defend them.

There are, nevertheless, a number who know how to pray, and where to flee. Great is the opposition of spirit the ministers of the Gospel of peace must meet with, and the doctrine of dependance upon the arm of the Lord is an unknown language to many; this makes it very hard labor to many, to endeavor to awaken the people to consider their ways.

Wise, faithful, and true is He that dwells on high, and will convince all people that he rules over all the children of men.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOSEPH PROUD.⁷

Philadelphia, Twelfth month 20th, 1755.

⁷ A relation, son of John Proud, of Newport.

I have been deeply engaged in spirit and very closely employed in labor, almost incessantly, since I parted with you; and so closely has my mind been bound to the testimony, and my measure of labor in it, as to prevent my attention to much else but the labor of the present day. I dared not allow much scattering of mind, even where the ties of nature were sacred and nearest. I hope this may be accepted as the real cause of so long a silence; but a degree of true nearness draws my attention towards you, your dear wife and children, accompanied with an earnest desire for your preservation, and sure building up in the Truth as it is in Jesus, and that your care might be increased to look forward beyond all settlements in profession, and the outward courts of the temple, to that durable foundation and tried rock, which is Jesus Christ, the Lord and giver of light and life. Thereby you may be qualified to be useful in your day; and being gathered up into the peace and rest of Mount Zion, may say to your children, and others, by a living example, "Come here, I will show you the bride, the Lamb's wife." Great is the need of such in your, as well as other parts of this land; yet I am fully satisfied the Lord of salvation has arisen in sundry places, to raise up their weak hands. And oh, that you both may enough feel after the living, cleansing stream, which would more evidently beautify and make fruitful, trees his own right hand has planted, that obstructing things might be more and more removed.

Thus the Lord of the plantation would work for his name's sake, even among some who have yet had little fruit upon them, more and more abounding in inward and outward righteousness to the Lord and his family, and lead gradually to a holy meetness to be at last fixed upon the banks of that river which proceeds from the throne of God and of the Lamb.

Thus, in true earnestness of spirit, my soul longs for you both, that the enduring riches of the Spirit of everlasting love and life may fill your treasury, and an increase of zeal and love towards the family may be known, wherein, I am persuaded, the weight and burden of its welfare would be more felt, and a concern to show yourselves on the Lord's side, in heavenly conduct, and in a steady care for the cleansing of the camp, lamentably; defiled by the spirit of the world in your island. And although a sense of your own weakness, and the difficulty of the labor may at times distressingly prevail, yet the all-sufficient Supply of all would show himself near, and endue with strength to labor to some help in general, and true peace in your own individuals. I believe good is towards you, yours, and the Lord's family; and the ancient prophecy seems in measure accomplishing, "You shall arise and have mercy upon Zion, for the time to favor her, yes, the set time is come. For your servants take pleasure in her stones, and favor the dust thereof."

Happy, yes, inexpressibly happy, will be the portion of the truly faithful, who devote themselves to his service with upright hearts. The excuses of weakness are not available, as the strength of the mighty arm of God will be revealed to the humble seekers, who never said to Jacob, Seek my face in vain.

And, dear children, in true love, much desired and longed for, may your spirits be awfully bowed to seek true riches, which are, I am persuaded, at times offered from the Lord to your acceptance, and can alone beautify in his sight, and in your own, when the veil will be rent, and things appear as they really are. A gradual progress towards Zion, from tender years to such a state as the Almighty may allot, is the most secure and uniform,

is more free from the depths of distress and anguish, than where negligence and folly have attended their inconsiderate steps, and they have the sorrow of unlearning, and the labor of learning, in more advanced years. Remember with love and fear the God of your lives, in the days of your youth, that in the multitude of his mercies he may remember you, and through his mercy you may be set as a seal on his arm.

Assure yourselves of a large share of true regard with your affectionate friend and kinsman,

—SAMUEL FOTHERGILL,

SAMUEL FOTHERGILL TO TIMOTHY WATERHOUSE.

Philadelphia, Twelfth month 20th, 1755.

I have by no means forgotten you, your dear Hannah, and other relations. I feel all the tenderness that nature requires, and the warmth of strong desire for your prosperity and establishment in that blessed Truth, into which your feet have been measurably turned; and oh that you may ever remember, it is the followers of the Lamb that shall with him be victorious. Many have known the arising of the Morning Star in their hearts, and by the brightness thereof have been convinced, and in a degree led into obedience and conformity, yet for lack of steady following on from one degree of faith and obedience to another, have been darkened in their minds, and weak in their steps, and rather by some crooked bypath turned back to Egyptian bondage, than advanced forwards to that land of liberty, the glimpses whereof have in time past been so precious, that they have accounted all other things but as dross, and of no value in comparison with it.

The retaining in our remembrance the joys of our morning, and what was once done for us, has prevailed at times as principal riches, whereby the daily sacrifice has been neglected, the feeling after living virtue stifled, and religion gradually left the heart, the poor soul contenting itself with notions and conclusions it once saw in the light of life, without waiting for daily renewings. Thus form is substituted instead of power; the head enriched; but, alas! the soul and spirit returned, or returning, to their common centre, heretofore in a good degree crucified by the Holy Power, regain life and strength, and, under a varied form, lead into alienation from God.

Unexpectedly, and unsought for, have these remarks dropped from my pen, under a good degree of nearness of spirit to the Great Counsellor, and perhaps not void of instruction to you in your present state; and oh, says my soul, that your morning light may ever remain new and clear, that suffering distress, and troubles on your convincement, may not be rendered void of use, and laid waste by the unfaithfulness of maturer age. Have a care of the world, and its spirit; its friendships are enmity with, and destructive of, that lamblike, innocent life which inherits all things.

Let not your mind be encumbered with posts or places in the government; they are not for you; stand out of them all, in the ranks of the Lord's army; and thus, I am persuaded, the Lord would bless you, and others through you. But if this refining hand and chastity of mind be not rightly sought after, and patiently abode under, I fear

your day will be overcast with clouds, and perhaps scarce strength left to withstand even evident pollution.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

At Joshua Pusey's, Twelfth month, 1755.

It is no small favor, among many others, to me, in my pilgrimage through this land, that I feel the invisible cord which binds up the bundle of spikenard, and find myself at times within it, though a favor not at all times attainable by me. I am often scattered, and in an anxious solicitude, whether I am fit for such a fellowship; and this is well, in bringing more close search after the cause of obstruction; which my soul desires may be removed by the spirit of judgment and of burning. I have rejoiced at times in the sense of this fellowship, in which I have desired my lot might be cast forever; and though many bitter and unpalatable fruits grow in this land, yet there is a garden which produces apples of gold, and our Master has set a slip of this tree at Nottingham. May his dew rest upon its branches, and former and latter rain render it ever fruitful, and its branches spread over all opposing things, and poor I, favored, now and then, with a dish of its fruit.

This friendship you have vouchsafed to admit me to has done me good, and I hope will continue beneficial, in exciting to diligence to be what I know you wish for me; and in the progression of that regard, let your knife as well as your cruse of oil be upon me.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Wilmington, First month 12th, 1756.

You have been so much the companion of my thoughts since I saw you, that I can hardly forbear telling you so, though I have little else at present before me to communicate; only this I may say, my spirit is, and has been, frequently touched with near sympathy with you, and strong desires for your succour in the various exercises of your pilgrimage; for I believe you secretly and strongly affected by them, though outwardly favored with many agreeable enjoyments of life.

And, indeed, unspeakably wise is the conduct of our Heavenly Father towards his children, though we may at times injudiciously repine, when some of his choicest blessings are handed out, under the form of adversity. He knows our frame; past, present, and to come are one in his view, and his wisdom directs their several contingencies to our profit. Afflictions, when they arise from real, allowable causes, are at times made useful, in renewing diligent labor after sacred relief; and truly profitable inquiries. Is there not a cause? have often issued

in such discoveries as could scarce have been expected, nor would have been received, in any other school.

Here is the faith and patience of the saints exercised, and rewarded in His time and way, who slumbers not in the darkest night of probation, but Immanuel is his holy attribute forever.

My spirit strongly begs every dispensation of our Heavenly Father's good pleasure may be effectually blessed, in our obedience, to our help; and I am abundantly satisfied his hand is towards you for good; and comfortable hope arises in my heart, your day is near to break forth more pleasantly; and the cloud which may, perhaps, have been on your tabernacle, will be taken up, as a signal for your progress.

—SAMUEL FOTHERGILL.

ISRAEL PEMBERTON TO SUSANNA FOTHERGILL.

Philadelphia, First month 15th, 1756.

The benefit and satisfaction I have enjoyed from the conversation and friendship of your valuable husband, have interested me in those near friends whom he has left behind.

I feel assured of your partaking sensibly of that reward which Infinite Wisdom and Goodness graciously affords to such who deny themselves of the most precious enjoyments, in the discharge of those duties enjoined by the wise dispensations of his providence, for the benefit of their fellow mortals.

The many excellent qualifications your dear spouse is favored with, being, with a steady devotion of heart, employed in the cause and service of the bounteous author of them, are so signally rendered serviceable to us, in these parts of the world, by the renewed supplies of Divine instruction and strength, daily extended to him, that many have cause reverently to acknowledge the condescension of Divine regard, in sending him among us in a time of great difficulty, when every help, mediate and immediate, is necessary: and I hope in due time, when his service here is over, the prospect of which does not yet seem near in view, he will be safely restored to you, full of the most perfect tranquillity, peace, and true joy, to your mutual consolation.

—ISRAEL PEMBERTON.

SAMUEL FOTHERGILL TO HIS WIFE.

East Nottingham, Pennsylvania, First month 19th, 1756.

Though I have nothing to boast of, as signal fruits of my close labor, to others, yet the peaceable fruits of honest obedience are an abundant compensation, and spread a table in the desert, at times, that is more worth than that the devils are cast out, and that I tread on serpents; the sweet evidence of a name in the Lamb's book of life, is

the sum and substance of all. I mention it with reverence; not as though I had already fully apprehended, but as a mark which is to be arrived at by faith and obedience. Oh, that it may ever be the chief object of our endeavors, with united diligence and care, that we may go up hand in hand to Mount Zion, the Heavenly Jerusalem, where those who overcome inherit all things.

And although painful baptisms, and times of great inward distress, continue at times my lot, yet I am helped to be comfortably easy and resigned, being sensible they are necessary for my own cleansing, and right qualification to minister to others in their various states, and suitable ballast for those times of more sensible manifestations of the Holy Countenance; for such, even to a glorious degree, are at times vouchsafed, but they are the festival days of Zion, and only come in the wise appointment of the king and ruler of that heavenly city.

I know your heart is as mine, and your desires strong that my return may be in true peace, and hope we shall both be preserved from repining at the disposal of that Hand, from from which a multitude of unmerited mercies have proceeded. The present state of this province is very distressing; the Indians, very cruel and bloody, destroying men, women, and children, and burning their houses; which has occasioned great trouble, and raised the clamour of the people against Friends, who dare not resist violence with violence. Yet too few lay it properly to heart, and learn righteousness. A choice seed there is, who spread innocent, interceding hands towards the holy temple, with which my very soul is united, and that seems likely to detain me longer among them than otherwise I might be.

The ingratitude of many to a merciful benefactor, their worldly mindedness and forgetfulness of the Lord God of their fathers, is cause of awful alarm from him who justly challenges the love and obedience of all flesh, and will get himself a name in the earth, in mercy or judgment, and be heard by all flesh. Oh that this people were wise, and knew this.

The Assembly here have passed a law imposing a tax upon the inhabitants of this province; and as a great part of the money is to be laid out for military purposes, many solid Friends cannot pay it, which is likely to bring such a breach and division as never happened among us since we were a people; may it be finally conducive to the glory of the ever worthy Name, if it results in the winnowing of the people.

I still continue very healthy for the most part, though I have travelled and spent myself as much as most, having travelled seven thousand miles in this country. The winter proving favorable, thus far I have not been willing to lie by, but intend two days entire rest here, which is more than I have had at one time for some months.

—SAMUEL FOTHERGILL.

LYDIA LANCASTER TO SAMUEL FOTHERGILL.

Lancaster, Second month 10th, 1756.

In the pure fellowship of the gospel of peace, my soul nearly salutes you; having you in daily remembrance, and according to my measure, travailing in spirit and sympathizing with you in your painful and laborious service, and under your many heavy burdens, which, though great, will, I doubt not, be sweetened to you, and beneficial to many. I pray, in my soul, you may not faint in your mind, nor be weary in well doing your duty, according to Divine manifestation; for whether the people will all hear or forbear, you, and all the faithful, shall reap in due time, not sorrow and perplexity, but glory, honor, and peace.

O, my truly beloved friend, whom the great Lord of the harvest has sent, as a cloud full of rain, into that wilderness country, I beg you may be enabled every way to quit yourself fully, by discharging your trust honestly, that when it is your time to return, it may be with pure clearness and lasting comfort; yes, and I believe it will be so. I am extremely obliged to you for writing so plain, free, and informing a letter as your last to me was; indeed, I prize it much. I now send you a renewed token of that love which neither time nor distance can diminish; for I feel the length and strength of it to increase, and rejoice in my heart, with a spring of praises, to the Fountain and Author of our mercies, whose presence attends his depending children all the world over, under their various afflictions and trials. Great cause have we humbly to trust in Him, in a daily, patient waiting upon him, to know his pure will; and such have cause many times to rejoice in his salvation.

As to the state of affairs in America, I do not think myself a proper judge; but think our people had better have quitted their places in the Assembly, as the world is circumstanced. They are in a strait and very difficult station: I see not how Friends can faithfully bear up the ancient testimony, without being loudly cried against; wherefore, if they could be free to resign, and live in peace and quietness, minding their own business, as Friends do everywhere else, seems to me most agreeable; as I wrote to you once before, so shall leave it; and let you know I had a late letter from Edmund Peckover, giving an account of an extraordinary visitation from on high, extended to the people at Norwich. In two years time are come forth in public testimony to the number often, all well approved; among whom is E. G., from a state of mind far from agreeable, is reduced to the greatest humility, and as a weaned child, is in much self-abasement and abhorrence. He appears in their great meetings, to the satisfaction and joy of Friends, and agreeable surprise of every body; and that there is such an open door of convincement, that he thinks it may be said there are almost daily some added to the faith.

As to the times outwardly, things look very threatening, and I expect a war with the French this ensuing spring and summer. May it please the King of kings to defend and protect us by his Almighty power, as I have reason to hope he will, (all those who are really his,) yet I believe it will be a time of such calamity as this our native land never knew; and yet there is a secret hope in me that it will all work together for good, to those who truly love God, and labor for Zion's prosperity, and the enlargement of her borders. There is a tender visitation to many of the youth in this nation; and I believe the time that is approaching will shake, sift, and loosen the wordlings from their too eager pursuit and love of what will be found in a tottering condition; that they must either fasten close to the ancient foundation, or else fall; no, I hope many will be awakened to righteousness, and have more room for religious consideration than heretofore; for it has long been a dull, drowsy time, and little more witnessed than the name of religion; but the great God is jealous of his honor, and will not be

mocked. Deep and ponderous have the meditations of my heart been for months past, and much satisfaction from the Lord has been met with.

I now conclude, with a heart more furnished with crystal streams of love and pure prayers than pen and language can set forth; wherein I remain your true and faithful friend, sister, and companion in the sufferings of Jesus, and joy of our Lord according to my measure,

—LYDIA LANCASTER.

SAMUEL FOTHERGILL TO COMFORT HOAG, (AFTERWARDS COMFORT COLLINS.)⁸

New York, Second month 12th, 1756.

In a degree of that love wherewith our Heavenly Father has loved us, and sought us out when our feet were turned from the paths of peace, I affectionately salute you; earnestly desiring your preservation and establishment, that neither heights nor depths may remove you from the safe abiding of the faithful. Various are the trials, and manifold the afflictions a remnant have to pass through, in their journey towards Zion; some more manifest than others; some within, some without, and some both. But here is the faith and patience of the saints, that nothing may move them from their trust; and these present afflictions may work for us a more exceeding weight of glory. Large has been your share in probations and trouble; but he who led Israel through Jordan, and commanded her waters to stand as walls on each hand, has an everlasting name in his family, and will be his poor children's guide through Jordan's waves and depths, and establish on the firm land of salvation, as humbly followed and trusted in; and when their hearts may be overwhelmed, will lead to a rock which is higher than they.

It behooves us, dear friend, in order to share so great salvation, to be obedient children of our Heavenly Father, to wait for his counsel, and the renewing of the Holy Ghost, to purge and redeem, that we may have a claim as children, to the Father's promise, "I will never leave you nor forsake you."

With respect to myself, I am mercifully sustained in health and ability to proceed with diligence in the Heavenly Master's employment. I thoroughly visited Chester county; performed a second visit, to my great satisfaction,

⁸ This Friend resided in New England, and attained to a great age. The following account of her is taken from a letter written in Eighth month, 1812, by Matthew Franklin:—"We called to see Comfort Collins, aged one hundred and one years and eight months. A more interesting and precious opportunity I never remember. All her faculties have, in a measure, fled, save her religious sensibility; she has no sort of recollection that she ever had either husband or children, or houses, or lands, nor of her nearest friends even, when named; yet her sense of Divine good, and the religious fervor of her mind, are unabated. "We stayed about an hour, the whole of which time she was engaged in praising her Maker, in exhorting us to love the Lord, and to lay up treasure in the heavens; several times saying, 'One hour in his presence is better than a thousand elsewhere: I know it, friends, I know it from experience,' and then her voice would seem to die away in a kind of melody; and after being still a few moments, she would again lift up her voice with much sweetness in praising the Lord, and advising us to love and fear him; and looking round upon us said, 'I love you, dear friends, though you are strangers to me; for I love them that love the Lord, blessed be his name!' "The whole company were in tears while we stayed. The remembrance of this season is not off my mind; nor, I hope, ever will be, while memory remains, for I think that she and Mary Griffin are two most memorable instances of the reality and rectitude of the principles of spiritual light and life." The time of her decease has not been ascertained.

to the western shore of Maryland, and through the Jerseys, to this city. I stand ready to go any where that truth leads, and light shines; but think I am near clear of this land; and have this evidence—I have, in my measure, labored faithfully. I have seldom known a greater share of the word of life than has attended in this journey from Philadelphia here, which has been about three weeks; nor more frequent scarcity of bread out of meetings, so that I have been ready to say, notwithstanding all my labors, “I am cast out of your sight, oh Lord, and in sorrow sought my beloved, and for times could not find him.” But I believe his pitying eye and gracious ear are open, for good towards Zion’s dust, and his arm invisibly near when our heads are overwhelmed by the waters of bitterness.

My dear love in the unchangeable covenant of life, salutes the living among Friends thereaway. May the mighty God of Jacob preserve in holy, humble waiting, and sustain to his own praise, and keep in his own meekness, wisdom, and purity, that in days of mourning and lamentation for the slain and dying, this land may have to spread innocent hands towards the holy throne, that he may spare his people, and that they may never be a prey to the Gentiles, neither inwardly nor outwardly. So be it, oh Lord God!

I am, with the salutation of true love, your friend and brother in the faith, patience, tribulation, and victory of the gospel,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO DR. FOTHERGILL.

Philadelphia, Second month 20th, 1756.

Although a variety of painful exercising steps are in the way of my duty and labor, yet all-sufficiency is one of the attributes of our Heavenly Father; and each of them is very deeply significant. It is and has been cause of profitable humbling to my soul, that sure mercy has so signally attended every way. I know it is for his own name’s sake, and his people’s sake; and may the praise and reverence due, forever arise to him alone, undiminished from me, for I am not worthy of his so great condescension. Neither, indeed, are the professors of his pure truth; and that, I hope, some of them are awakened profitably to consider, and have their hearts stirred up to apply for help to more fruitfulness and diligent care after true support, though of too many my hope is low.

Oh that we, who have tasted that He is good, may never forget him, nor allow our palate to be vitiated by that which our present and future experience will evince is not bread; the artificial, imaginary dainties of this world’s riches, honors, and friendship, have too often been an ensnaring banquet, to which even some of Zion’s sons have sat down, tasted, and forgot their proper aliment. But this you know; and may you ever be guarded in the proper exercise of your senses, and thereby preserved healthy, and strong, and fit for that service, which is of infinite importance and everlasting duration.

I wrote to you from West-river, in Maryland. I finished my second visit to that shore, and was enabled to leave

it with great peace, obtained through painful, faithful labor, I returned to the quarterly meeting at Concord, for Chester county, having travelled very hard, and was enabled, through merciful help, to clear myself of that part of the province to great satisfaction; the name of the Lord was gloriously high among us, to the melting many of our spirits as into one heavenly lump. I came here on the 11th, and have not been a day unemployed; and have been favored with some truly good meetings in this city.

The circumstances of this province still continue fluctuating and unpleasant. Many thousand pounds of the province's money, have, by the Assembly's committee, been laid out in erecting forts upon the frontiers, and placing men in them; a step as prudent, and likely to be attended with as much success, as an attempt to hedge out birds, or the deer. The neighborhoods of those forts have been, since their being erected, the scenes of the greatest barbarity; in contempt and mockery of the attempt, eleven people being destroyed a few days ago, within a mile of one of their forts. Fresh matter of contest has presented between the Assembly and the Governor, The recruiting officers having enlisted the servants of the inhabitants, they have, many of them, no means of following their several employments; a great number will be ruined, and a greater still exceedingly prejudiced: the Assembly have addressed the Governor respectfully, but received an evasive answer. I so fully concurred with your sentiments before you imparted them, about the pointed style of the Assembly's reply to the Governor, as to improve every opportunity I could meet with, to impress the necessity of decency and due respect upon such of the Assembly as I could propose to myself to be likely to have any influence upon, with the manifest inconsistency of every inflaming step, with their interest, and with their religious profession. I found many pained about it, and sensible it is wrong. It is altogether imputed to B. Franklin, their principal penman; who, I have sometimes thought, intended to render the Assembly contemptible, and subject our religious Society to the imputation of lack of respect to authority, as a factious sort of people; and I fear he has gained his point. But as the uneasiness of the minds of many in the Assembly with such language increases, I believe they will for the future be more guarded.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO MARY JORDAN.⁹

Upper Springfield, Third month 5th, 1756.

If I have not, when personally conversant with you, given you proofs of a real affectionate sympathy in your present afflicting circumstances, you may be assured it has not been the effect of disregard, or occasioned by

⁹ She was the daughter of Mary Pemberton, and her former husband, Robert Jordan. Her mother, in an affecting account which she wrote concerning her, says—"She was one whom the Lord had favored with a good natural capacity, and having his holy fear implanted in her heart, she found it to be true wisdom; her deportment was grave and solid; her words were few and savoury, manifesting a lively sense of religion, even from her very young years." Her illness was lingering, through which she was preserved in great patience, and uttered many tender and affecting expressions. She died on the 21st of Tenth month, 1759, in the twentieth year of her age.

the lack of that sensibility of others' distress which nature and principle have deeply fixed in my mind.

A continued chain of important reflections relative to the whole, may have often diverted my attention from particulars, though not from you; and, indeed, I have found it expedient, as much as I could, to avoid much dissipation of mind, that I might stand more collected for the labor of the day.

But I have ever desired the favor of a mind susceptible of others' distress; and chosen from the school of affliction to receive the tongue of the learned therein, to speak a word in due season to the weary and pained. That afflictions of body or mind are not joyous, for the present, to nature, is a truth abundantly confessed, yet that they are often sanctified to work a more exceeding weight of glory, has been fulfilled in the happy experience of multitudes.

The afflictions incident to these tabernacles of clay, have often a painful effect upon the mind; the weight of them sometimes raises distressing reflections, and prevents our attention to the sole, suitable relief; and when the Lord of our life intends wise instruction, disquietude and secret repining induces the desponding mind to increase its perturbation, by a fear that we are cast out of the notice of the Heavenly Father, forsaken of God, and therefore afflicted.

Hereby we are prompted to wrest the inscriptions Heaven has written upon all his messengers, whether sickness or health, sorrow or joy, and are in danger of defeating the end of their being sent. What more particularly endangers our misconstruction of the message of sickness and distress, is its being sent in the time of sprightly, blooming youth, when the gayer, easier scenes are most likely and more eligible; advanced years submit to it, of course, but youth by force. The language of Hezekiah upon such an occasion is very natural, and the result of most minds in parallel circumstances: "I said, in the cutting off of my days, I shall go to the gates of the grave, I am deprived of the residue of my years." Not only the gloomy prospect of nature's decay, and the dissolution of the body, affected his mind, but a painful solicitude about a hereafter aggravated his sorrow, even the fear of an exclusion from future joy: "I said I shall not see the Lord, even the Lord, in the land of the living."

Peradventure, dear Mary, disquieting sentiments from both these awful reflections may at times have supplied hours of anxiety; and a combination of real causes of complaint, aggravated by the anticipation of those suggested by fear, may have furnished you with a variety of fears; and the vigilant accuser of the brethren improved the opportunity at times, to cast down below the proper place.

What may conduce to remove the whole cause, is not in my power to prescribe, but an affectionate regard may suggest; and I would hint moderate exercise, as often as you can; the approaching season invites, and the tender indulgence of affectionate parents will often furnish you with the means; endeavor to exert yourself, and let not an apprehension of inability render you incapable of contributing all in your power to your restoration to health; this, I believe, would tend to your advantage, and repair the breach in your constitution a state of inaction may have occasioned. Not only your own advantage requires it, but I believe it would happily tend to the comfort of an affectionate, worthy parent, whose mind has been exceedingly depressed by affliction for her dear children's

sake; your indisposition, which you could not prevent, and also your poor brother's, having, at times, been as much as she could bear, and indeed insupportable, if Almighty regard had not sustained.

I am abundantly convinced the great Physician of souls is not far away from you, to help in the necessary hour, and as reverently inquired after, will establish in innocence and virtue, and bring salvation and peace to your house. Though virtue is not hereditary, yet the intercessions of religious parents are often available on their children's account; and I hope at least one of the successors of that worthy man of God, Robert Jordan, may know and be happy with his God, and may know the same result of anxiety Hezekiah knew: "You have, in love to my soul, delivered it from the pit of destruction."

That all things work together for good to those who fear the Lord, is an undeniable truth, if we, through impatience and inattention, render not the visitation of Heaven unprofitable to us. This consideration has often induced my reverent kissing the rod, and humble inquiry into that instruction which ever attends it: who knows what scenes of temptation a confinement to a sick chamber prevents our being tried with; peradventure it may be the hollow of an Almighty hand, hiding us until the causes of indignation are past by. Yet when that is gone by, the call, "My people, come out of your chambers," claims equal regard, for we have various relations in life to discharge, and holy diligence and watchfulness will be rewarded with a bulwark of defense; and placed in the midst of this world and its commotions, we shall know our situations to be as a garden enclosed. Great is the need of such examples, though there are some yet preserved, and I trust among the youth of your sex an increasing number, who know salvation as walls and bulwarks; and though little sisters, yet in the lineage of the immortal family, and though weak, surrounded with all-sufficiency; and I hope your place among these happy relatives to the King in Zion will not be vacant, here or hereafter.

My regard and strong desires for you are more than I can express, and hope accompanies my mind that you will be helped to live to your Creator, be a comfort to such as may expect it from you, and know a time of more true relief every way.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Burlington, Third month, 1756.

I think I have very little worth notice to send you, but the token of affectionate remembrance, in a degree of the revival of that love which never dies, which at first baptized and united our spirits, and remains our joy, and at times is cause of it one to another. I believe, in proportion to our access to the Father of lights, its luster and animating rays will retain and increase their splendor, and in times of traversing the gloomy, remote regions of the shadow of death, its reflection, though not in direct lines, will be relieving, and its genuine, though faint beams, convey hope.

The course of my experience, since I left Philadelphia, has taught me a practical paraphrase on what the Apostle meant by living by faith, and at the same time all within me has been repeatedly humbled by the wise alternations of light and darkness. Seldom, in my spiritual progress, in my own individual case, am I more deeply poor out of meetings, and more reduced to a poor morsel of bread, and sometimes not that, except the word of patience; and in meeting, not often more opened in the powerful Word of Life; but alas! I feel like a tube; some liquid, crystal stream runs through me to others, but I doubt little remains. May the cleansing efficacy of the holy stream purify the channel, and run into that reservoir constructed by Eternal wisdom, out of my reach, but from which he can water my garden, even with his foot.

I was favored with some open, relieving times in Philadelphia. I left that place on the 21st of last month, and came here to the quarterly meeting for ministers and elders, which was, through very hard labor, at last well. I was at Mount Holly on first-day, and in this town in the evening; both meetings large and well; at the quarterly meeting here on second-day, and the youths' on third, both large, and the latter memorably comfortable. On fourth-day, at the quarterly meeting for ministers and elders, at Wrightstown; very close labor, but strength proportioned to the work: a large, profitable meeting succeeded, held that evening in the courthouse, at Newtown.

Next day the quarterly meeting, very large, and a thorough good meeting, through manifest support in the extending of the fan and the axe, and the oil of consecration to those who waited for it. I left that county easy, and came to this place. On seventh-day, had a large meeting in a Baptist meetinghouse, about eleven miles off; yesterday, a large meeting at Mansfield, and this day a large and heavenly meeting at the monthly meeting here.

Our epistle from Philadelphia to the monthly meetings meets with a different reception, as the people differ; the libertines, worldly-minded, and opposers of the reformation in themselves and others, cavil and rage; but the seed is relieved, and the honest-hearted are strengthened. I see it will be a time of division between wheat and chaff, and that we shall find some among the latter we thought would have been more deeply weighty, and perhaps the contrary in some other instances. But the company, in which some who dissented from us find themselves left, will, I believe, awaken some weak, honest hearts to ponder, whether Divine wisdom has changed the channel of instrumental intelligence from its usual course, by a living, sensible ministry, into the muddy pipes of the licentious.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Philadelphia, Fourth month 28th, 1756.

I often feel called upon, by the voice of unfeigned affection, to remember you; there is something in my mind stronger than [what] mere nature inspires, which suggests strong and sincere desires for you every way, as for

myself; and as you well knows, from a measure of experience, the path of true happiness, may your strength be renewed with the increase of your knowledge, that through all the intricacies and probations of life, your race may be steady, and its termination be within the everlasting gates of that city, whose inhabitants are established in peace without alloy.

The first perception of approaching liberty to revisit my native land, was allowed on my return from a laborious and painful visit to the western shore of Maryland. I never, until then, found myself at liberty, or even much desirous to draw the curtain aside, but it was then rather lifted up by the Master's hand, and a two-fold sense was given, of peaceful approbation, and a view of release. Nevertheless, my mind is quietly calm, yet under the weight of some remaining service, and solemnly still, without any tumultuous emotion, in the view of my again being personally conversant with those to whom I am united in the ties of nature, and the closer cement of grace.

I have gratefully and reverently to acknowledge, that the unspeakable mercy of an all-sufficient Hand has been plentifully extended, in such a manner as loudly to demand a humble abasement and faithful subjection to his holy requirings.

Being made to know I go not in this warfare at my own expense, but though spiritually without bag, scrip, staff, or shoes on my feet, of my own providing, yet the inexhaustible store-house, armory, and wardrobe, where all the living generations have sought and received supplies, is often opened to my humbling admiration; and though I have travelled at great expense, the bag continues to be filled with fresh riches, the scrip with suitable bread, and the staff strong to support in arduous, painful pilgrimage; and though I have travelled among sharp, cutting rocks, rending thorns, and even among scorpions and serpents, my feet are not bruised, but shod with the preparation of the gospel of peace and light.

I have not an exulting thought in my heart to appropriate these favors to my own wisdom or worthiness, but my exultation is in the name of Him whose mercy is unutterable, and not at all proportioned to my merits, which would result in eternal misery, if interposing condescension averted not the stroke. Oh! that every succeeding day of my life may produce a testimony of my awful regard to the riches of Divine forgiveness.

I have had another smart attack of my old complaint; it was not of long duration, confining me only eight days, but for four days exceedingly grievous pain in my side, breast, and back. It seized me at New York, in a house where both inclination and ability concurred to render me every service possible. I was so disabled as not to be able to ride on horseback, but came in a chaise from New York here, and in about fourteen days was bravely recovered.

Another circumstance it may not be improper to mention, lest it should come some other way. The day I came to New York, one of the ferry-boats was overset, and eleven people drowned. As it was pretty generally known that I intended to cross the ferry that day, it was suggested that I was among the people who were lost, and the report circulated through the neighboring provinces with surprising swiftness, even down to Maryland in

four days. I was apprehensive some forward person might transmit it to England, and therefore, with a grateful heart to the great and good Preserver, give you and my friends, if such a rumour should come, this intelligence. I passed the ferry the same day in safety. I had a meeting that day in the seat of government of the Jerseys, in the Presbyterian meetinghouse; the Governor, J. Belcher, procured it, and attended the meeting. I dined with him afterwards, and met with a kind, affectionate reception; he is old, and his body enfeebled, but I think his immortal part not far from the kingdom.

I could not pass by this circumstance, as in that town, i. e. Elizabethtown, our dear and worthy father met with bitter opposition when last here, from the former priest, and with difficulty got a meeting in the place; and such is the change, that the present priest voluntarily offered me, in his terms, “his pulpit.” I did not ascend his rostrum, but, as no place could be procured equally large for the reception of the people, accepted the house. It was a day of memorable mercy, and I hope as such will be remembered. The general spring meeting here was very large, Friends from remote places coming to see and take leave of the Europeans, and it was a great and good meeting in its various sittings.

Since that time I have travelled several hundred miles, visiting some fresh places, and re-visiting others where I thought duty led, and have now gone through all the provinces of North America, as fully as any that ever came into these parts, excepting one remote corner in New England, where are two small meetings. Yet am I fastened here; Joshua Dixon sailed some days ago, in a vessel for London. Some weeks ago I went aboard the vessel, but it seemed to me no place of rest, nor my business here finished. Joshua thought he was released, and the ship appeared pleasant. I too, with humble submission, desire when I may, to return, but Mary Peisley, Catherine Payton, and myself, felt our minds alike restrained from returning; and although we now see little before us, yet we are bound to this place and land, for what end we cannot fully see; but the Lord is with us, and therein we desire humbly to acquiesce.

There are several very large quarterly meetings coming on, which I am ready to believe will tend to our discharge.

The distress of this province is great—its commotions violent—all the desolations of a cruel Indian war impending, and the legislature in a great degree infatuated; it seems like a judicial desertion of all their counsels, and every step they take increases their perplexity. Friends have interposed for the restoration of peace, and borne their testimony faithfully; I hope it will result in their dismissal from government, their connection with which has been of great disservice of later times to the real end of our being raised up as a peculiar people, to bear our testimony to Him whose kingdom is in peace and righteousness. The love of power, the ambition of superiority, the desire of exemption from suffering, strongly operate with many under our name, to continue in stations wherein they sacrifice their testimony, and are as salt which has lost its savour. But as it now appears that we can scarcely keep the Truth and its testimony inviolate, and retain those places, many stand up on the Lord’s side, and declare they have none on earth in comparison with the God of their fathers.

I am already sensible of perils among false brethren, and am afraid they will be strengthened from your side

of the water; some letters are already received, disapproving Friends' conduct here, in a crisis in which there appeared to me an awful inquiry. Who is on my side, who?

I intended to have written to dear brother, but am not allowed time; the present posture of affairs is not to be described in a short compass, and I cannot meddle with gathering a bundle of sticks to lay upon a fire which already burns too fiercely, lest I should gather a viper to bite my hand.

My dear love attends M. W., and what can I say to her that she knows not, of the alone everlasting Husband and Judge for the widow and fatherless, whom she knows, and who I humbly hope will not fail in this time of trial? If any ask when I return home, I can only say, as soon as I can and bring peace with me; that peace I have diligently sought; and though the curtain long drawn between me and home, is at times a little drawn by, yet I see not full liberty to leave this land, but hope a few weeks more may set the seal of peace upon my dismissal.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, Fourth month 29th, 1756.

I acknowledge with thankfulness the kind regard of our great Master, in keeping us in quiet resignedness in this time of separation, for his cause' sake, and that he is present in the needful hour. I might speak largely of his gracious dealings with me in this laborious service, but I silently adore his hand, and crave his favors may be remembered by me, and produce a testimony of daily and awful regard to the richness of his mercy.

I greatly rejoice to hear of some revival among you, and ardently wish preservation, stability, and growth to every plant our Heavenly Father has planted, and I am abundantly convinced, it will not be of the Lord that unfruitfulness and instability appear in any. He would yet make Zion the joy of the whole earth.

I expect this is the last letter I shall send from these parts. I am humbly thankful that the Hand which directed my opening services on my first arrival here, is near to help and strengthen to my own comfort; and I may reverently say, he has set before me an open door among this people, and they know, and the Lord knows, I have not flattered them, nor coveted any marks of their regard.

The frontiers of Pennsylvania continue to be harassed by the barbarous Indians, who destroy man, woman, and child; all attempts to defend themselves against them seem vain, and the means of restoring peace, (namely) doing the Indians justice, by fully paying them for their lands, were in the beginning shamefully neglected, and will now be very difficult to bring about.

Unsearchable are the ways of Providence in the execution of his judgments, and his steps in his holy sanctuary, to get himself a name: resentment, anger, and destruction to their enemies, seem to be the general reply to this

awful voice, instead of a strict inquiry, “Is there not a cause?” Oh that this and our mother country may both learn righteousness, before the brandished sword of justice be unsheathed to their terrible chastisement!

—SAMUEL FOTHERGILL.

JOHN CHURCHMAN TO ANN FOTHERGILL.

East Nottingham, Fifth month 23rd, 1756.

There are but few of the many friends in England that I more frequently remember than you and your dear brother, and that with sincere desires that the God of Abraham, and of Isaac, and of your own natural father, may still remain to be the preparer and sanctifier of your hearts, and that you may still remain to delight therein; this, with a mind truly bounded and made content with the allotment of Providence, is great gain indeed. Our whole life, from earth to heaven, should be one continual travel, and as our heart’s desire is towards, and our eye fixed on, the mark of the prize that is before us, and this object continues rising, so the world is left further and further behind, and grows, as to its enticing things, smaller and smaller.

Your dear brother has made an honest visit to the churches in America, and if he has not much increased in words and fine eloquence, I am sensible he has improved in the root of living ministry, and has been baptized into the states of the people, as much as any I ever knew from Europe, and I think, though I love him nearly, my judgment is not biassed by the warm regard I have for him; we may value one another for the work’s sake, but there is no praise due to man for the excellency of the gift, for every gift, good and perfect, comes from God; in humble reverence let him alone be therefore praised forever, and all his own works will praise him who is worthy forever and ever.

Dear friend, your countenance is as familiar to me at this hour, as it was when I enjoyed that quiet rest at your house, so very acceptable to me, being almost worn out, and your singular kindness and regard can never be forgotten by me; at seasons, while I was in London, I felt very poor and worthless, and tender usage makes deep impressions; I acknowledge, had it not been for such humbling seasons, whereby I was taught to know myself, I had been less worth than I at present am. Perhaps it may be some encouragement to you to know that some others have been taught to think meanly of themselves, when, for their trial, their Life has withdrawn himself, and left them to view their own imperfections.

—JOHN CHURCHMAN.

ELLEN EVANS TO ANN FOTHERGILL.

Sixth month, 1756.

Though I am a stranger to your person, yet not so to the good character you bear, therefore I find freedom to send you a recital of the close, prophetic warning of approaching trials, which was delivered to a large auditory, at the time of our quarterly meeting at Philadelphia, by your brother, soon after his arrival, when not so much as a handbreadth of cloud appeared over our land; but in a short time a storm arose and fell heavy on many within our borders. As the subject was solemn, so was he quite great in the delivery of it, which was to the following effect:—A holy commemoration of God's kind dealings, formerly, and latterly, to this our thriving colony; aptly comparing it to the vineyard, the Lord thereof had in a very fruitful hill, which, after clearing and fencing, he planted with the choicest vine; such indeed were the first inhabitants of Pennsylvania, men of excellent talents, both natural and divine;—when, looking for fruit, behold it brought forth wild grapes. He then queried, what more could have been done for a people than had been done for us? He besought us to consider what fruit we were bringing forth?—if sour grapes, we might expect the fence should be taken down, and we trodden and laid waste:—signifying that such would be our case, if not prevented by timely repentance and amendment of life. Such, indeed, was the force of Divine evidence which attended him, that Friends' minds were seized with awful dread, and had to say to each other, after meeting: Is this the last warning that we are to receive? It seems so like that of Jeremiah to the Jews, just before the destruction of Jerusalem!

The first time I had an opportunity to hear him I thought he flew high, even to the third heaven; when a pang of slavish fear took me, and I had liked to have wished him there for good and all; that is, safe in his heavenly mansion; but I was stopped, and bid not to pray that he should be taken out of the world, but to breathe for his instruction while in it which I did with all the little ability I had. But when I had opportunity to observe his humble, watchful conduct, like one always walking in fear, my fear, before mentioned, was entirely removed.

He is now going to leave us, who are so nearly united to him, that bidding him farewell seems a heavy task to me and mine; that sweet flow of divine love which frequently passes through his heart to his auditory, endears him to all, both saints and sinners.

There is a fine company of them going together. Those precious ministers, Mary Peisley, and Catherine Payton, whose services were great in these parts of the world, and also our dear ancient friend, Abraham Farrington, and Samuel Emlen, junior.

As love for a long time has been grown in my heart to your worthy father, who, of all men, struck the deepest impressions, in a religious sense, on my mind, so it is matter of rejoicing to me to hear of the welfare of his family. I often do believe God has a peculiar regard to the seed of the righteous; such, dear friends, you are. May the blessing of your father's God rest plentifully on all your heads.

Accept of the love of one of your father's old friends,

—ELLEN EVANS.

In several of the preceding letters, mention is made of the alarm which then prevailed, on account of the inroads made by the Indians on the back settlements of Pennsylvania and some neighboring states. It was a time of war between England and France, and the French authorities in Canada had engaged some of the Indian tribes in this warfare.

The city of Philadelphia, in particular, was in a state of much excitement; the defeat and death of General Braddock; the devastations committed by the Indians, and the fear that they and their allies might even attack the city itself, caused great and general alarm.

Friends were under an exercise of mind, not only that all the members of the Society might be kept quiet and faithful in support of its testimony against all war, but were also much engaged in interceding and making efforts with the Government and with the Indian chiefs, with whom they had great influence, to prevent a general Indian warfare. Another cause of anxiety was an impost or war tax, which the Assembly had laid upon the inhabitants, by which Friends were brought into considerable difficulty.

Samuel Fothergill, as was often acknowledged, was very helpful to Friends under these circumstances; aiding them with his counsel, and frequently engaged in earnest exhortations for all to remain faithful in support of their Christian testimony. "If the potsherd of the earth clash together, let them clash!" was his language; and his charge in particular to Friends was to abide in their tents, and not so much as to look outward, but to avoid and keep clear of everything contrary to the peaceable spirit of the gospel of Christ; and thus to show themselves his true disciples.

He joined with several other Friends in signing and issuing at this time an epistle of advice and caution. He also united with Friends in their efforts to preserve the peace of the colony, and in particular to prevent the Indians from becoming engaged in the war. These efforts were frequent and strenuous, but proved unavailing. In his Journal are the following entries:

"Fourth month 9th, 1756.—Had some labor among Friends, to endeavor to prevent a cruel Indian war; and had also a conference with the present and late Governor, along with John Pemberton, upon the present posture of affairs; they received us with candour, but our labor was ineffectual, for on the "10th, a day to be remembered through many generations with sorrow, the Governor agreed to proclaim war against the Delawares, and delivered the hatchet into the hands of some of the Indians."

This conclusion on the part of the government, was the source of much distress to Friends in general; and Samuel Fothergill largely partook of it. He, Catherine Payton, and Mary Peisley, during one of their earlier visits to Philadelphia, were in that city when the first soldiers who had received their commission from the English government, arrived there, under the command of General Braddock. The circumstance excited considerable attention, and is thus mentioned by Catherine Payton, in her Journal:—"I said a cloud of darkness came with them. The Lord had settled this colony by peaceable means; he has hitherto protected it by his own Almighty arm, and it prospered greatly; but henceforward disunion and

disturbance prevailed and increased in it. Our friend, Samuel Fothergill, as well as we, were strongly and affectionately engaged to promote peace, and guard them against the event, which he feared would ensue, and which in time followed.”

The general Spring meeting held in Philadelphia, (1756,) was very numerously attended, and was a solemn, instructive meeting; in which the Friends, whose labors in America were now nearly accomplished, had considerable service, and in the love of the gospel, took a solemn and affectionate leave, and soon afterwards embarked for Europe.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

On board the Snow Polly, near Bombay-Hook, Sixth month, 1756.

Your very acceptable salutation, I read in that love and affection in which I am sure it was written; and I trust the pure friendship, hitherto subsisting since our first acquaintance, will often receive a holy stimulus as we have recourse to its inexhaustible source with suitable frequency, and furnish us with both inclination and ability to converse together, when we must be necessarily separated in body: for I think, while I am in the body, I shall never forget the regard and sympathy you have manifested; and although the heavenly approbation is the most to be prized and sought after, yet the pure fellowship of the brotherhood is a stream from that eminent spring from which all good proceeds; and even the fellowship of the saints on high, in the Father’s love, is a part of their felicity, I have taken my leave of America with peace and quietude of mind. I have some sea store, but not to profusion. I beg wisdom to husband it well, that I may carry some of it home, and know it blessed when I come there. I have sometimes deeply inquired into my own state, and feared an apostacy, in that the ecstasies of joy, heretofore very often renewed, have of late time very much abated. It has taught profitable inquiries, and has sometimes appeared not to be occasioned by declension, but by a solid equanimity in enlargement of experience, and more productive of stable joy and fixedness, than the variable circumstances attending the former. I boast not of my growth, for I have not overgrown a variety of painful weaknesses. I am easy with a solid review of my journey, and believe I shall very frequently remember many of you in love unfeigned.

—SAMUEL FOTHERGILL.

The last entry in Samuel Fothergill’s Journal is this:—“5th of sixth month, 1756.—Came on board the vessel Charming Polly, John Troy, master, bound for Dublin.—Left this land, with peace and holy quiet.”

Thus concluded, with that reward he had so earnestly desired, and so diligently sought, the visit of Samuel Fothergill to America:— a visit, during which he had faithfully and honestly labored, and wherein he spoke diligently the things of the Lord; he had taught publicly, and from house to house, and had not shunned to declare all the counsel of God.

To many in that land he had become bound by the strong ties of Christian love; this bond was mutual, and terminated but with life itself. Many were the proofs and testimonies reciprocally given of this feeling; several more public testimonials were also issued by his friends, of their approbation of his labors among them.¹⁰

The vessel in which the Friends embarked had a comparatively quick, though rather a stormy passage, of thirty-four days. The waves, at times, dashed over into the cabin. Notwithstanding the stormy weather, they had many good and precious meetings during the voyage, some of which were attended by the master and sailors.

It being a time of war, several French privateers were in the Irish channel; they were favored to avoid these, and to arrive in safety at Dublin, on the 9th of the seventh month, 1756.

SAMUEL FOTHERGILL TO HIS WIFE.

Dublin, Seventh month 10th, 1756.

I salute you in the tenderest affection, and hereby inform you of my safe arrival in this city, after a good passage of five weeks, in which time I have been, and yet am, greatly favored with health, and a degree of that holy peace which passes understanding. Glory and praise to His adorable name, who lays the beams of his chambers in the waters, and is the defense of his people forever.

—SAMUEL FOTHERGILL.

They were detained in Dublin upwards of two weeks. On the 25th of seventh month, Samuel Fothergill and Catherine Payton embarked for Holyhead, and proceeded from there to Chester. Here they parted: and on the 29th of that month, Samuel Fothergill was favored to reach in safety his own house at Warrington.

¹⁰ The following certificates, which he brought from various meetings, are among the records of Hardshaw monthly meeting: — From the monthly meeting of Hopewell, held at Opechan, in the county of Frederick, Virginia. From the quarterly meeting held at Symonses Creek, North Carolina. From the monthly meeting held at Fredericksburgh, South Carolina. From the yearly meeting held at Nancemond, Virginia. From the yearly meeting held at West river, in Maryland. From the quarterly meeting held at Portsmouth, Rhode Island. From the quarterly meeting held at Flushing, in Long Island, New York. From the quarterly meeting held at Burlington, New Jersey. From the monthly meeting held in Philadelphia, 28th of fifth month, 1756. (This is signed by eighty men Friends.) The tenor of these documents is,—“That his public labors among us, both in the ministry and the discipline, have been fervent, deep, and lively; to the edification and building up of the Church, the information of strangers, and to the great satisfaction of such as wish well to Zion’s cause.” According to the account kept in his Journal, he had travelled, during his visit in America, eight thousand seven hundred and sixty-five miles.

Chapter IX

The impressions made upon the mind of Samuel Fothergill by his visit to America, were never obliterated; his diligent labors there for the advancement of truth and righteousness—his fervent desires that these labors might not be in vain, but that, through the blessing of Him whom he desired to serve, there might be brought forth fruit, even a hundred-fold—his interactions with Friends—his warm attachment to them—the particular friendships formed with many—and the deep interest he ever afterwards continued to feel for their welfare and their various concerns, were subjects often predominant in his thoughts, and conspicuous in his correspondence.

Among those to whom Samuel Fothergill became much attached while on his visit to America, and whose minds were peculiarly affected by his ministry, was Samuel Emlen, son of Joshua and Deborah Emlen, of Philadelphia. He was endowed with great natural powers of mind, with a peculiar readiness and fluency of expression, and had received a liberal education, being well skilled in several languages. He accompanied Samuel Fothergill on his return to Europe, and an intimate friendship ever afterwards subsisted between them.

He was the companion of Abraham Farrington during part of his religious visit to England and Ireland, and at a meeting at Carlow he first appeared in the ministry. In this service he travelled much on the American Continent; he also visited the island of Barbados, and was several times in England, where he travelled extensively, as well as in Ireland and Holland.

In 1772, he crossed the Atlantic, with John Woolman, intending to pay a visit to his much-loved friend, Samuel Fothergill, then in a weak state of health; they arrived in London at the time of the yearly meeting, and when that was concluded, he hastened to Warrington; but before he arrived there, his friend was released from the bonds of mortality, and had entered into his rest. Samuel Emlen attended the interment, and was largely engaged in the ministry on that occasion.

His last visit to Europe was in 1796; he was not able to travel much, but spent most of the time in Dublin and in Lancashire, visiting the meetings and families of Friends very acceptably, thus setting the seal to his previous abundant labors in England and Ireland.

Upon his return home in 1797, the health of Samuel Emlen became much impaired; his constitution was naturally weak and infirm, and from this period he gradually declined. A short time before his decease, being at a meeting at Philadelphia, while engaged in a lively testimony, he was seized with violent pain; leaning for support on the rail of the gallery, he pathetically repeated these lines: —

*“My life, if thou preserv’st my life,
Thy sacrifice shall be;*

*And death, if death must be my doom,
Shall join my soul to thee."*

He departed this life on the 30th of twelfth month, 1799, aged nearly seventy years, having been a minister forty-two years. His interment was attended by a large assemblage of his friends and fellow citizens, of all ranks and degree.

During the last visit of Samuel Emlen to Europe, he spent much time at Warrington, and was accustomed often to advert to the labors of his departed friend Samuel Fothergill, and to the powerful and awakening tendency of his ministry. He would frequently visit the house in which his friend had lived, (it was then occupied by the editor's parents,) and describe and expatiate upon the hours they had there passed together: he also related several interesting passages and circumstances connected with Samuel Fothergill's visit to America; among others, the following:—That during a visit which he paid to a few Friends scattered in the back parts of Pennsylvania, they had to endure much hardship, were sometimes obliged to pass the night in the woods, having the sky for their canopy, their travelling cloaks for covering, and using their saddles for pillows. Late one night, they arrived at a solitary house, in a lonely place; here they requested lodgings for the night, which were granted. They found that the house and extensive farm around it belonged to an individual, the mistress of many servants employed upon the land; she was of masculine character, and strong powers of mind, but of an unregenerate heart, much under the influence of unsubdued passions, and greatly addicted to profane swearing. Samuel Fothergill told his companion, that from what he had observed, he thought her the most wicked woman he had ever seen. She nevertheless treated them with civility, and even kindness. The situation of the family, with such a character for its head, caused some exercise of mind to Samuel Fothergill, and in the morning he requested that the household might be collected, and that they might sit down together; this was complied with, and the whole family was assembled. He addressed them in a remarkable manner, and in particular he was led to lay open the wickedness of the human heart in its unregenerate state, and the awful consequences of remaining in such a state; his language and expressions were so powerful, that the mistress of the house was greatly affected, her spirit was broken, and she wept much.

After this, feeling at liberty, the Friends prepared to depart, they took leave of the family, and desired to pay for their entertainment. She refused to accept anything, but said they were quite welcome to everything they had had; adding, that she was unworthy to receive such guests under her roof; and so powerfully had the word preached wrought upon her heart, that she exclaimed, "You are angels, but I am a devil!"

Another circumstance was related by Samuel Fothergill himself, of a Friend at whose house he had lodged when passing through the wilderness. These thinly peopled back settlements were then much infested by wolves, and she told him of a remarkable deliverance which she had once experienced from these ferocious animals.

She was a widow, and lived with her son, who cultivated a small piece of land, which furnished them with a frugal subsistence. Their nearest neighbor, who lived a few miles distant, through the forest, came early one afternoon, to request she would visit his wife, who was suddenly taken very ill, and stay with her while he went for medical advice. With this she complied, and putting up in a basket a few needful things for the sick woman, she told her son she did not expect to return before the next morning, and set out and reached the place in safety.

With suitable remedies, the invalid soon recovered, and her husband coming speedily back, the widow concluded to return home that evening, hoping, as it was a fine moonlight night, that she might pass the forest without danger; but, on crossing an open glade, she saw a company of wolves drinking at a pool of water at some distance, which made her sensible of her great rashness and imprudence, knowing, that unless she could pass unobserved, her destruction was inevitable, as no human help was at hand; for though her home was now in sight, she could not get in, believing her son would be in bed, and the cottage fast. In this strait, she lifted up her heart to God, in earnest prayer, that He, who had often strengthened and consoled her in many troubles, would now be pleased to interpose for her help, and that as she was returning from a work of charity, he would not permit her to be devoured by these savage creatures; her mind became composed, and she ran quickly forward: on crossing the fence, she looked back, and perceived that one of the wolves had raised his head, and discovered her; he uttered a shrill cry, and immediately the whole pack was in pursuit.

Meanwhile, her son, not expecting her, had retired to rest, but he could not sleep; a strange and unusual anxiety came over his mind, which continually increased; he got up, and made a large fire of wood, which blazed brightly, by which he sat down; in a short time he thought he heard his mother's voice calling to him, and opening the door, he perceived her, followed by several wolves; one was so near as almost to touch her shoulder with his paw. The sudden light dazzled and checked them, and for a moment they fell back, which gave her time to rush into the house and close the door, when she, with her son, both greatly affected by this deliverance, united in returning thanks for the merciful interposition which had so remarkably preserved her life.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

Eighth month 1st, 1756.

I affectionately salute you in a degree of that love which has often mutually united, and raised desires for the preservation and establishment of each other in these days of dissipation, when so few come up to the solemn feasts: and dear friend, our experience may teach us humbly comfortable lessons of the faithfulness and truth of our heavenly Father. How has he sustained in trials, within and without! when the billows rolled high, his arm supported; and when the diffident heart was ready to say, "I shall no more see him in the land of the

living," he has renewed his presence to us as the morning light. Our duty, our greatest duty is, humbly to follow on to know Him; to abide under his holy, redeeming hand; that every branch which would sprout out of his holy counsel may be early removed; thus, I believe, a happy equanimity of spirit might be more generally known, and perhaps less of that deep suffering which sinks beneath the happy medium. I am afraid deep sufferings and baptisms must be known by all who retain their place in the Lamb's army; but such is the equity and truth of our Captain, that if patience have her perfect work, his true followers, even through the region of the shadow of death, fear no evil. May the Stay of the righteous in every generation thus direct our steps, in the midst of the paths of judgment, to the honor of his cause, the dignifying his name, and to our own peace.

I rejoice to hear of your dear mother's agreeable state of health, and more so to understand the decline is made tolerable and easy, by an increase in that which remains when nature fails, and is the enduring riches of all who are happy. She has been long convinced of a fixed truth, and now feels its sweetness, that religion is the stay of life, and the greatest comfort of its close.

I am, through mercy, pretty well in health, calm in spirit, though much emptied. I know it is right, and may every residue of corruption, be searched out and removed. I can beg for sanctification through the spirit of judgment and of burning, and the degrees of glorification will be justly attained.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, Third month 6th, 1756.

With a heart replenished with strong emotions of gratitude to the great Preserver of men, whose excellent name is the abiding defense of his people, and their sure munition, I affectionately salute you, your dear wife and children, for whom, not only from motives of gratitude, but the uniting cement of the family, I wish every degree of essential happiness.

Under the protection of the Holy hand, we arrived safe at Dublin, the 9th of last month, but I could not reach my own habitation until the 29th, being detained by contrary winds. But as service offered, and renewing of strength to perform it, I was preserved from much impatience, and have cause to believe our return by Dublin was in the wisdom and by the direction of Heaven.

I found all well at home, my dear wife fully as healthy as when I left her; and had awful occasion to acknowledge, not one word of the Lord respecting me or mine has fallen to the ground. May it ever be awfully marvelous in my eyes, and engage in prompt obedience to every succeeding call to service. O that I may be preserved to be remembered in the household, by the great Master, and his will respecting the labor, not mine, be done.

I am, at present, much restricted for time to write, but may just say, I am returned in peace, can review my

labor among you at least with ease; and He who drew forth has caused the angel of his presence to be nigh at hand upon my return. I have nothing to rejoice in, but abundant condescension: nor does any gloomy cloud of distress intercept my prospect of the heavens. Various are the prospects of the skies, according to the time of day; but if the dark clouds arise not from our own misconduct, we may awake and arise from them, and see the holy likeness.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Eighth month 10th, 1756.

No expressions are capable of setting forth the variety of trials, painful labor, and exercise, which, within and without, have attended me, since, this day two years, we parted at Gravesend; but I may say, with a deeply reverent heart, equally unalterable have been the sure mercies of our Heavenly Father and helper, before whom our darkness and weakness is open and known, and his saving arm of power magnified in the greatest distress. He has graciously preserved, and helped, and kept, to return in peace and safety, when others of his precious servants have laid down their lives, far from endeared relatives. O that it may evermore be awfully marvelous in my eyes. I believe my going was in His wisdom, and have cause to believe my return was so likewise. I found work to do at Dublin while I stayed, not without lively evidence that I was where I ought to be—and that is enough.

I believe we parted on the 10th of eighth month, 1754, and this is its anniversary; two years are revolved and lapsed, but I trust they are not lost, but have been employed to future advantage; at least my own, if I be enough bowed in heart to live near that Hand, which is the glorious supporter of all who bear its refining and turnings; I am calm, quiet, and easy, not returned with the rapturous fruition of heavenly riches; they are locked up in the celestial treasury, and one wiser than I keeps the key I have gratefully to acknowledge, He who is one of a thousand, has been comfortably near to my spirit, as a holy stay and quiet rest; I have an evidence of acceptance, and that I have been where, and done what I ought. But it is conveyed in the still small voice, which requires very deep and silent listening, and not in the rapturous whirlwind.

Good and wise is He with whom we have to do; oh, may we labor, with diligence and steady patience, to be fitted for a place among his own children, who have their bread in due season,

—SAMUEL FOTHERGILL.

LYDIA LANCASTER TO SAMUEL FOTHERGILL.

Lancaster, Eighth month 13th, 1756.

Yes, thankful I am that you have been favored with health, and every way preserved to perform such a long, heavy, trying journey, and to return in safety with peace in your bosom, and which I hope will rest upon you like dew, to your lasting refreshment, comfort and satisfaction, of which your dear wife will also have a share; for she has been a true fellow traveller with you, in a feeling sense of close sympathy, and has borne your absence in a most prudent manner, with much fortitude and Christian patience, and becoming cheerfulness.

When we heard of your arrival at Dublin it made many glad hearts. I have often thought our quarterly meeting looked naked and weak without you, yet Providence has graciously condescended to our help and joy of faith.

I have lately heard that Friends have had another opportunity with the chief of the Jersey Indians, since you came away, who seemed well satisfied with the conversation of Friends, and said they had now a different apprehension of Friends, having had their acquaintance mostly with the new-light Presbyterians. Many of them went with Friends to their meeting on first-day, and were much tendered under Truth's testimony.

—LYDIA LANCASTER.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Dudley, Eighth month 14th, 1756.

Solitude seems so much my choice, as well as safety, and my present business seems to be so much at home, that I am willing to look at it, being very desirous that I may not move out of my place, and so destroy that peace I am at present favored with.

I am not, my dear friend, insensible that we are frequently (I had almost said, most frequently,) the cause of that distress of mind we feel, and hope earnestly to press after a state of perfect resignation to the Divine will. I believe there is such a state of rectitude and strength to be attained, as that we shall not be greatly moved either by outward or inward trials, in which attainment I know myself but too deficient; but through mercy, I have a heart that loves instruction, though it comes in judgment, and that has frequently prayed that the Almighty might not spare the rod when it was necessary, by which, as well as the staff, I have been comforted; yes, I have been fully willing that the righteous justice of God should be exerted, and if for any transgression I was cast into prison, I might remain there the appointed time. But, through his grace, I dare hope for a degree of liberty, which I already feel; and may my eye be ever kept humbly watchful, that my flight may neither be in the winter nor on the sabbath day.

—CATHERINE PAYTON.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Warrington, Tenth month 26th, 1756.

It has not been the effect of forgetfulness, that I have not before this time written to you, from this, the land of my nativity; but a variety of outward affairs, to which prudence required my attention, and some employment relative to the Society, may plead my excuse; especially to one who knows I dearly love him, although I cannot tell him so at all times. It is surely when the warmth of this holy union prevails, that correspondence is most truly beneficial.

I am returned home in safety; and though I feel no rapturous enjoyment of riches, yet pretty much exempt from outward blame, in the close review and examination of my progress in your land. Although the rod, as well as the staff, are the wise allotments of our Heavenly Father, and to me equally necessary, yet I find it safe to endeavor after steadfast dependence upon Him, with whom alone is salvation. I have sometimes a glimpse of more openness, and the more sensible testimony of acceptance. But may I seek more worthiness, for I have more than I merit. The western counties appointed their yearly meeting at Warwick this year. It was large, and I believe, upon the whole, satisfactory. Catherine Payton had very acceptable service; but, between ourselves, I had a painful prospect and feeling of the present state of the ministry among us; yes, more so than ever before. My sister Ann met me at Warwick, and I went with her to London, and much rejoiced to see her and the Doctor, not solely from motives of natural affection, but for the Truth's sake which is in them, and in which I hope they have grown in my absence. May the Lord of perfection carry on his own work, until they and we are entire, lacking nothing. It is many years since I was in that city, at any other time than at the yearly meeting, and was pretty much a stranger to the state of things among them, which I found lamentably low; upon a view of those who might be instrumental in rebuilding the waste places, one cannot avoid a cry, "O Lord, by whom shall Jacob arise?"

I found in almost every mind a secret displeasure against the Friends who signed the epistle of caution and advice; and fully expected to be tried by the Meeting for Sufferings, for being concerned in it. But innocently conscious of my own and friends' integrity, and mindful of that which engaged us, I was quiet, and yet bold. I have this remark to make, although subscribing that epistle has made me the butt of professor and profane, I never once repented it; I believe it was right, and leave the effect to Him, whose ways are unsearchable, yet faithful, just and true.

The Friends who are among you from Europe, will, I hope, be guided aright; they have great need to ask wisdom of Him whose gifts are perfect; many here expect they will condemn that epistle, and censure the Friends who signed it; some think otherwise; but it is the promotion of Truth itself, (not our names, and our own honor,) my soul begs. I have not hitherto received a line from any Friend in America, except two from Rhode Island. You are many of you very near to my life, and fresh in remembrance: I think I should be sorry to be entirely forgotten, though I had rather that was the case, than that the message I had to deliver in my Heavenly Master's name should be written in dust. I am often with you in spirit and true sympathy; the clouds seem black, and filled with tempest; happy is it for those who have a Refuge to flee to in time of storm, even

the ancient enduring fortress of the righteous, the strong tower of David.

This nation seems in a ferment, and likely to come to distress; a scarcity of bread, and various losses; a divided people, and many enemies among ourselves; and what is most to be lamented, our crying iniquities cut us off from Divine favor, as it may justly be feared. These things seem to me to portend a cause of humiliation, perhaps more awfully alarming than any thing we have long met with. I cannot divest myself of pain for my native land, as an inhabitant of it, nor yet a remembering our multiplied offenses against the Lord of heaven and earth, or desire a breach in the uniformity of his attributes, by his withholding punishment from those who have despised and abused his mercies, and mocked at his gentle correction. With respect to my health, it is not so good as in your country; a pretty frequent cause of complaint in my breast has attended me, and has been one cause of my silence, writing much being painful.

Our honorable and aged friend, David Hall, departed this life a few weeks ago, having been some time indisposed, but went off suddenly at last, though I fully believe in a happy preparation for that rest which is glorious.

I must draw to a conclusion, with the salutation of dear love in our holy Head and High Priest, which extends over sea and land, and is stronger than death; may we be made and preserved such sanctified vessels, as often to be replenished thereby, and be preserved, in times of withdrawing, chaste and dependent, that our fruit may be on us every month, in the variety of seasons in the Lord's year. My dear wife is bravely, and joins with me in the most affectionate tenders of true love.

Yours, in the fellowship of the hope and sufferings of the gospel of Christ,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN PEMBERTON.

Warrington, Tenth month 26th, 1756.

In a fresh sense of that love and pure friendship in which our spirits have been at times mutually refreshed and united, I very affectionately salute you, ardently wishing for you, as for myself, an increase with the increase of God, and that whereunto we have already attained, we may hold fast without wavering, and persevere in that path which has been mercifully cast up for us, and is indeed the path of peace.

Many are the difficulties and trials through which lies our passage to rest; and that the souls of a remnant know right well. Yet with equal certainty have they to rejoice in All-sufficiency, and make His most excellent name their song in the house of their pilgrimage. The main and proper business of every traveller, who would succeed in his journey, is to keep close to his Guide, whether the road be joyous or more afflicting. Sometimes, by endeavoring to take a shorter, and at other times an easier path, people have insensibly wandered away, and

gone on without going forwards, and their mistake been fatal. Sometimes a smooth path has, by its seeming straight direction, and contiguity to the right one, diverted us from arduous labor, and we have been induced to choose present ease, at the expense of true peace; and the danger of final miscarriage has been hid for a time, but at last appeared with awful weight; happy where timely enough to retrieve the mistakes resulting from former indolence or inattention. We live in a benumbing climate, and every hour brings with it a torpedo, to stupify our right hand. Though, dear friend, I am not jealous of any peculiar necessity for the application of the above hints to you, yet I am so conscious of their relation to myself, that I cannot well omit them, as they flow unsought for, not unfelt.

That ancient cord of love, which binds up in the heavenly bundle of love and life, is often around my spirit, in sympathy and fellowship with some of yours; though a debility of mind often is my lot, in which I am disqualified from much expression, and sometimes have no right to express any thing. I have been much divested of the sense of heavenly treasure in my own possession, since my return, but am thankful for a resigned, quiet spirit, which I feel is not insensible stupidity; and all I beg for is, to be remembered and replenished, in the wise proportions of His knowledge, who keeps the windows of heaven shut as it pleases him, and opens when he sees fit. I am poor, yet not void of hope at times, and I thank my Heavenly Master I am content, I rarely open my state, but to Him who can relieve and supply; but it may not be discouraging to you to know there are others poor and needy besides yourself.

We seem in great agitation in this kingdom, and perhaps on the eve of some national calamity. Few, very few, lay it to heart. Destruction and bloodshed seem the principal topic of converse, but the real enemy and great destroyer is cherished as a friend. I think there seems an increase in wickedness in this land, and it appears to draw fast down a stroke from that Hand, which will make its own way in the earth, and be magnified in righteousness. I do not expect your present situation is the most pleasing; but oh, that the Rock of the righteous, and their dwelling-place throughout all generations, may be our fortress, for the clouds seem heavy with a tempest.

Dear John, your assured friend,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JAMES WILSON.¹

1 This venerable Friend resided near Sedbergh, but in his latter years he lived at Kendal. He was born near Kirby, Lonsdale, in 1677, became convinced of the principles of Friends, and when about thirty years of age received a gift in the ministry, in the exercise of which he travelled much in England and Scotland, and was frequently engaged in holding public meetings in many places where no meetings of Friends had been ever held before; great and serviceable were his labors herein. He had to pass through many trials and afflictions, both inwardly and outwardly, under which he was sustained with much resignation. He had nine children, and many grandchildren, all of whom he survived, excepting two of the latter. A few years before his death, he thus wrote: — “I am now waiting, and beseeching God Almighty to grant me the continuance of his blessed grace and Holy Spirit, to aid and assist me in a full preparation for death, and calmly to resign myself to it; and above all, to grant me his help in that painful and trying season, that I may forever praise His holy name, who is forever worthy, with his dear Son, who is my dear and blessed Saviour. Amen!” He

(The original is in the possession of Thomas Thompson, Liverpool.—G. C.)

Warrington, Eleventh month 9th, 1756.

Dear and worthy friend.

As I am persuaded you have greatly at heart the welfare of Zion, and in a particular manner are interested in me, having discharged the office of a father to me in my minority, with a father's regard and tenderness, I take up my pen to salute you and your dear wife, my worthy and honored friend, whom as well as yourself, I still remember with distinguished, yes, filial regard; and can assure you and her, though I have not made many professions of affection and esteem, there are few living to whom I bear an equal share, or who are the more frequent companions of my most affectionate remembrance.

A variety of labor, in which our heavenly and blessed Father has engaged me, has very much confined my mind to the service of the day, and rendered it necessary for friendship to give place to duty; so that my correspondence has been but little, though, I hope, in the hidden root of immortal life, I am made a partaker of the fellowship of the brotherhood. But this, with the poverty and leanness which have been much my lot, has laid the finger of silence upon my lips, and stopped my pen. I thought I found at least a liberty this evening to assure you of my regard, and give you some little account of myself, my labors abroad, and how, upon the whole, I apprehend the state of the Society is in those parts where my lot has been cast. Through mercy, I have to acknowledge I was favored with a more confirmed state of good health than usual, two short interruptions excepted. I travelled with diligence, and at times pretty hard labor; and as I passed through various provinces, I may give you a hint how I fared, and found things in each.

To begin with Pennsylvania, where I landed. There are a very great body of people who bear our name, and many who deserve to bear it. A noble seed, of several classes respecting age, though too few of the aged among them, who have kept their garments clean, and whose hands are strong. Their fathers came into the country in its infancy, and bought large tracts of land for a trifle; their sons found large estates come into their possession, and a profession of religion which was partly national, which descended like the patrimony from their fathers, and cost as little. They settled in ease and affluence, and while they made the barren wilderness as a fruitful field, allowed the plantation of God to be as a field uncultivated, and a desert. Thus, decay of discipline and other weakening things prevailed, to the eclipsing of Zion's beauty; yet was there a noble remnant, whose love was strong, and who remembered the Lord of the whole earth and his house, while they built their own.

A people who had thus beat their swords into plough shares, with the bent of their spirits to this world, could not instruct their offspring in those statutes they had themselves forgotten. As every like begets its like, a generation was likely to succeed, formed upon other maxims, if the everlasting Father had not mercifully extended a visitation, to supply the deficiency of their natural parents.

died at Kendal, twelfth month 30th, 1769, aged ninety-two, a minister sixty years.

It consisted with his wisdom and mercy to reach forth a hand of love to many of them of the younger sort, and to subject their hearts to the work of his own power; and more especially of later time, he has prevailed upon many in that province; brought some into the ministry, some fitting for it; and I trust for many, who are like the little sister, who has no breasts to give to others the sincere milk of the Word, he is building them up as a wall, upon which a palace of silver may be reared. I cannot but hope in that province, particularly in the city of Philadelphia, it may be said Truth prospers, and there is a prospect that the succeeding generation may excel the last. I visited all their meetings, not as running hastily through them, but with great circumspection, and some of them four, five, or six times over, being desirous to leave them in peace.

Maryland is poor; the gain of oppression, the price of blood is upon that province— I mean their purchasing, and keeping in slavery, negroes—the ruin of true religion the world over, wherever it prevails. Friends there are greatly decreased in number, and mixed with the world, in whose spirit they dwell. Their unfaithfulness to their testimony against the hireling priests, and their hands polluted with the gains of unrighteousness, have almost destroyed even the appearances of Truth in various parts; and as the pure gift of the ministry cannot be communicated to such unclean vessels, there is a great scarcity of ministers. I know not more than two in the province on whom is the heavenly stamp visible, and they are neither negro keepers nor priest payers. Nevertheless, in this Sardis the blessed Hand is at work. Some are lately convinced, and among the rising youth are some of the true Hebrew race, who have heard the alarm of the heavenly trumpet, and come out of their dens and caves.

This very much describes also the state of Virginia; only I think I may add, the visitation of Divine truth seems more effectually received in various parts of this province than the former, and a spring of living ministry to edification; but here the youth are those whom the King of heaven delights to honor.

North Carolina is the next. There are a great many Friends in a part of it contiguous to Virginia; some truly valuable Friends, but few; yet many who offer a sacrifice of that which cost them nothing. The largest body of Friends here seems to me the weakest; they have been a lively people, but negro purchasing comes more and more in use among them, and the pure life of Truth will ever proportionably decay. I travelled twelve hundred miles in this province, among Friends and others, and found some brethren and true members ingrafted into the Vine; though worldly mindedness and lukewarmness have seized upon many.

South Carolina has only two meetings; one at Charleston, where there are few who bear our name, and fewer who deserve it; yet such is the force of our Divine testimony, as to gain place among the people. I had several very open meetings there, particularly two in the Baptist meetinghouse, to great satisfaction. The principal people of the province attended, and the Lord of all mercies magnified his eternal name. The other is one hundred and thirty miles distant; a pretty settlement of Friends, mostly from Ireland.

I went from there to Georgia, and had a large meeting in the courthouse, and some opportunities in the inn where I lodged, to some service, though there were not any there who bore our name.

I returned through the several provinces, as Truth opened my way; had sundry meetings in the county

courthouses, and some of their places of worship; and finished my visit to Friends, where I had omitted any meetings in my going south; and upon my return rested a few days at Philadelphia.

The Jerseys were the next in course; I had much close labor there; there is a valuable body of Friends, but much chaff, though I trust things are upon the revival. Long Island contains a great body of Friends; some truly valuable, but the more aged have not walked as bright examples; the leaders of the people have caused them to err. I visited this island four times, and left it at last with a pained heart, to which the lack of a hopeful prospect of things being better greatly contributed. Narraganset and Rhode Island were then in my course. I had much close labor among them; this world has intercepted their prospect of a better, and greatly impaired that beauty which once rested on them, or their ancestors, though I hope there remains a little remnant upright, with their lamps trimmed and burning. But, alas! the number of the faithful is there but as the gleanings of the vintage; I met with few places more discouraging. From there, I went to Nantucket, a late plantation in comparison with many others, but too few there have kept their first love; divisions and contentions, the certain companions of the spirit of this world, have hurt them; and as these have subsisted among the leaders of the people, their example has been injurious to others. Yet, even here, hope remained, from a prospect of a rising generation coming up, to assert a testimony their fathers have forgotten or neglected.

Boston government was the next place where I found continual occasion of sorrow, yet intermixed with some hope. I had abundant labor, both with the natural branches of the olive tree, and those without. In that Aceldama, or field of blood, I was greatly favored in many open and very large meetings, to publish the everlasting Gospel with some success, to my humble admiration, and thankful acknowledgment to the ever worthy Name. The state of the Society in this province is affecting. What open persecution could not effect, has been too fully accomplished by the caresses and favors extended to Friends there; nevertheless, there are a body of lively Friends up and down, who, I trust, walk in white.

I returned through Narraganset, Rhode Island, and Long Island, into New York government; where, though cause of sorrow appeared, yet it was not void of hope for many among them, whose faces are set towards Zion. In the city of New York is a small, but very valuable body of Friends, who grow in the Truth as it is in Jesus.

I returned to the yearly meeting at Philadelphia, ninth month, 1755, which was very large, and truly comfortable. The winter I spent in close labor in Pennsylvania, and through Jersey, to my relief and ease of spirit. And although very painful baptisms attended me, yet the overshadowing of a rock which was higher than I, preserved in summer's heat and winter's storms; and graciously supplied for every time of need; and mercifully sustained with ability to bring forth fruit in every month, throughout the revolution of the Lord's glorious year.

I mention it to the praise of his most excellent Name, for righteousness belongs to him, but to me blushing and confusion of face; inward and outward salvation was the merciful and unmerited bounty of his hand; he stayed me in humble reverence, when I came to the festival days of Mount Zion, and preserved me in patience, when I pensively mused on the scroll, written within and without, with mourning, lamentation, and woe.

Excuse the tediousness of this epistle. I did not expect it when I sat down; but my heart is touched with a lively sense of Divine condescension, and gratefully worships Him, not one of whose words has fallen to the ground. I have nothing to glory in, and am weak; I have known strength. I am foolish. I have been helped with wisdom. I am poor, but have been enriched. The rod I have often merited; the staff has been often revealed. I have nothing; I am nothing; let the gain and praise be consecrated to Him, whose is the fulness of all wisdom, riches, and strength.

Farewell, my dear and honorable friend. May that arm which has been your succour, and the strength of your youth and middle age, be near in the decline of life, perfect everything necessary to be done to qualify for converse with the saints in light, and keep by its mighty power to the last moment. May the close of your well-run race be joyful: and when access is vouchsafed to the throne of grace, remember poor me, who may have yet a larger portion of the slippery course before me, that I may be enabled so to run as to obtain, and be preserved a monument of unutterable mercy to the end. Your very affectionate friend,

—SAMUEL FOTHERGILL.

THOMAS GAWTHORP TO SAMUEL FOTHERGILL.

Blackwater, in Virginia, Twelfth month 8th, 1756.

I should have been glad to have seen you before you left this continent, but it seems to me it was for the best that we had no personal communion with each other, for some in Nantucket were so weak as to imagine I had seen the letter you wrote to Friends there. The difference is not closed, and I fear it will be to the hurt of many.

Your labor for the renewing of the discipline seems to gall many stubborn ones, but causes joy to those who are bowed in spirit for Zion's welfare; so that there is hope Truth may yet gain the ascendancy, and the church, which long has had her place in the wilderness, as a lily among thorns, will, in the husband's time, become the beauty of nations, and Jerusalem the praise of the whole earth.

Friends were much distressed about training, in New England and New York governments; and though some could not suffer, yet a good number were faithful in the testimony they were called to bear on behalf of their Lord; who said, "My kingdom is not of this world; if it were, then would my servants fight, that I should not be delivered to the Jews;" so that if, as servants of Christ, they could not fight for their Master's life, much less for their own lives; and if not fight, not train, nor pay others to do that for them, which they believe they should not do, either for their Master or themselves. It is likely the state of Pennsylvania will be given you by another hand, yet thus much I may say, the yearly meeting was a good, profitable meeting to many.

I hope you will sometimes remember me, a poor traveller in these perilous times, with desires that fortitude and wisdom from on high may be my armor, while I have to pass through the broken ranks of these hosts, where sword is set against sword, and the divisions are so great, even among the first born sons of Jacob; for which

my heart and bowels are pained within me.

—THOMAS GAWTHORP.

Thomas Gawthorp, a fellow-laborer with Samuel Fothergill, in America, was born at Skipton, in 1709. His father dying when he was young, he was put an apprentice; and meeting with severe treatment, he, to get free from it, enlisted into the army.

While in that service, he attended a meeting at Skipton, wherein his mind was so affected by the powerful ministry of Mary Slater, that from that time forward he continued to attend Friends' meetings as opportunities offered, and was brought into great exercise of mind on account of his situation; yet he was not at liberty to have his discharge purchased, fearing that he might not stand his ground: one of the officers, observing his distress, made him an offer of his release, upon payment of the money paid to him when he enlisted; this, on solid consideration, he accepted, and left the army.

Soon after this he married Isabel Crosfield, and settled near Kendal, and in a short time came forth in the ministry; "his mind being devoted to the service of his great Master, and obedient to the manifestations of Truth, he grew in the gift received, and became a deep and able minister of the gospel; diligently laboring, in the openings of life, for the exaltation of Truth in the hearts of the people," often having close and pertinent counsel to deliver, well adapted to their different states; "not in the wisdom of man, nor in the eloquence of words, but, in the simplicity of the gospel, and with the demonstration of Divine authority. He, nevertheless, often found it his place to repress a too eager desire after words, by setting an example of humble and awful worship in solemn silence."

He several times visited many parts of this nation, Scotland and Ireland. He also visited Friends in America four times: from the last of these visits he returned "much reduced in bodily strength; but he was preserved in much peace, being clothed with innocency and sweetness, quietly waiting for his change, and having an evidence that his day's work was nearly accomplished." He departed this life the 29th of ninth month, 1780, aged about seventy-one, a minister forty-seven years.

The following extract of a letter, written at the time of Thomas Gawthorp's last return from America, in 1778, gives some further particulars of him, and of the situation of affairs in Philadelphia:

"William Dillworth brought my brother, Thomas Gawthorp, home in a chaise; he was very feeble, he can neither write, nor in any way use his right hand. He says he was twenty-seven days on his passage from Philadelphia to Falmouth; he was in the former place when Washington and his army were in it, also after he left it, and William Howe took possession of it without any opposition, many of the inhabitants rejoicing, though they had little left to give them, lacking almost everything necessary for the support of the body; beef and mutton sold at half-a-crown and three shillings per pound, and other things in proportion. Before he left the place, four pins

sold for a halfpenny, and Friends wished to have bought him two yards of flannel to put about him at sea, but could not get it. He says his son James, who is settled in Virginia, suffered much; and for refusing to muster when required by the Provincials, he was taken and marched two hundred miles, to Philadelphia, with his hands tied behind him and a gun on his back; he was not kept long, but sent home again, but was not allowed to see his father, though then in Philadelphia.” (Letter from George Crosfield Westmoreland, to his son George Crosfield, Warrington, 1778.)

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, Twelfth month 8th, 1756.

A time of deep poverty and leanness, in which it has pleased the heavenly Father I should be much exercised since my return, might plead my excuse were I silent. But I wish to assure you of my very near regard, however poor and worthless I am: and indeed, I think, at times, I see a wisdom unutterable in the most stripping times which are allotted, when we sit alone and hold our peace, for our houses would never be so carefully swept and searched, if we had the ten pieces of silver in constant possession and view. I am, however, humbly content; I dare not complain, it is not lawful. There is a just occasion administered by the inadvertence of the past, or for the instruction of the future part of life.

It consists with His wisdom, who is perfect in knowledge, to balance our steps in righteousness; he wisely ascertains the bounds of day and night; the hilly, rugged path and painful steps, the smooth part also of our race, are all planned in a knowledge too great for our present comprehension. Here may we reverently acknowledge our incapacity for choosing right for ourselves, and commit our all into his hand, as into the hand of a faithful and good preserver. In the midst of his attributes of glory and majesty, there is to be read the excellent name of most merciful Father; but this only when he gives vision to the eye he has formed; until then, who is so poor and blind as his servant?

May that Hand which has led and sustained you hitherto in slippery paths, from your youth upwards, for such has your pilgrimage led through, be your staff during the residue of your passage; that by his help you may offer an evening sacrifice of praise, and say. Oh! Lord, you have been with me from my youth to this hour.

Our worthy friends, Abraham Farrington and Samuel Emlen, have been at my house a week; the former has gone to visit a neighboring county. I believe he will have great and good service among us. Samuel Emlen is not, at present, fit for much travelling, and is advised to lay by; I hope for his company at my house this ensuing winter.

I have not been favored with a line from Pennsylvania since I left it; I am not distressed about it; may the message have its proper weight, and I care not if the messenger be forgotten. I have nevertheless, heard with sorrow of your distress, and the slaughter on your confines. I think the clouds are heavy with a storm towards

various parts of the British empire; scarcity of bread threatens us here, and is already severely felt by the poor in many parts of this land.

—SAMUEL FOTHERGILL.

At the close of the year 1756, and during the winter, there was much distress among the poor in Warrington, as well as in many other places, owing to the high price of provisions, and insufficient employment: the sufferings of his neighbors excited the compassion of Samuel Fothergill, and he wrote the following address, in which he adverts also to the circumstance of the town being then encumbered with a company of itinerant stage players.

The address was published anonymously, but it effected the removal of those people from the town, and caused a subscription to be raised for the relief of the suffering part of the inhabitants.

A FEW HINTS ADDRESSED TO THE INHABITANTS OF WARRINGTON, 1756.

The present distress of our poor neighbors justly demands our attention, and ought to excite in our minds a proper disposition to relieve them, accompanied with gratitude to that kind Providence who has made us to differ from one another.

Sympathy with the distressed is a painful yet pleasing sensation, to those who consider the social duties of life necessary to be sustained with propriety, as one step towards a fellowship hereafter, [which] every consideration should induce us to aspire after.

If we are blessed with hearts susceptible of such impressions, to mitigate their distress will necessarily be our endeavor, if happily their burden may be made lighter through our assistance.

These remarks arise from the general complaints and cries of our suffering poor, which indeed are loud and piercing, through the lack of bread. Circumstances the most painful, where not a few parents, after the labor of the day are compelled to hear, without any possibility of relief, the piteous cries of their children for bread; alas I they are not able to procure it for them.

That this is the state of many among us, is a most painful, certain truth; though perhaps, neither thought of, nor attended to by many, who in fulness of bread and ease, forget the anxiety of the poor.

What attempts have we made to relieve them, and mitigate their sorrow and suffering? I wish I could give a detail of many:—are the inhabitants unable to administer relief to their poor neighbors? are their circumstances such as to render it difficult for them to sustain the necessary duties of society? I believe otherwise.

Have we not had among us, for many weeks, a gang of players, vagabonds, declared such by the laws of the

land. Cannot we find money enough to squander upon them, to supply their luxury, and pay them for corrupting our youth? We can spare, as I am credibly informed, from eight to fifteen pounds per night, supporting, at the expense probably of one hundred pounds, these vagabonds, in defiance of every awful sanction of laws. Divine and human; and yet hear unmoved the cries, and see the tears, of our starving poor, who mourn for the relief we thus lavish away.

Is this a loan to the Lord we might hope himself would repay? Who will hesitate a moment, upon reflection, whether it be not more consistent with our duty and interest, to turn this stream of profusion into the families of the poor; to banish this nuisance from among us; prove ourselves capable of rational and religious considerations; and thereby will be suggested to us, in a time of need, the calm, peaceful evidence of our having been good stewards of the manifold mercies of God.

Inquire not who is the author of these remarks, but whether they are true.

—PHILANTHROPOS.

JOHN PEMBERTON TO SAMUEL FOTHERGILL.

Philadelphia, First month 11th, 1757.

Our yearly meeting at Burlington was a time of great favor to the upright. Honest Thomas Gawthorp was there, and had some very satisfactory opportunities in public. In the meeting of ministers, John Churchman told me, he thought him equal at least to any he had ever heard. In the meetings for discipline, he was several times singularly favored; but it is not often he is permitted thus to ascend: his path is trodden by few, and he is often reduced so low, both in body and mind, as to be scarcely able to keep on his feet.

The eye that is still over us for good, directed through the service of that meeting in a manner not to be forgotten; it began sooner and lasted longer than usual, and though many seemed to come prepared for war, yet the spirit of the Lamb was victorious, that without much argument or controversy, the mouths of gainsayers were stopped, and the authority of Truth presided remarkably to the conclusion; which was a little sooner than would have been chosen, if the burial of our worthy friend, John Evans, had not engaged many of us to assent to it. That good man had a time of close sifting and probation on his death bed; I went with Daniel Stanton to visit him a few days before he died, and found him low, dejected, and distressed. This should excite alarming considerations in some of us, who are conscious how vastly deficient we are of the attainments which he had experienced; yet, alas! I must confess we lay it too little to heart.

—JOHN PEMBERTON.

LYDIA LANCASTER TO SAMUEL FOTHERGILL.

Lancaster, First month 23rd, 1757.

That pure love which I often feel bubbling up towards you in the spring of Divine life, engages me to send a few lines beseeching your acceptance, as I know we have an endeared affection for each other, grounded in and upon that ancient Root, which has hitherto borne up and been the support of us and of all the faithful, through the various tribulations of our march. And lest our grand adversary, under any disguise, should get one step in upon any of us, to deprive us of that free partaking of the sap, and virtue, and nourishment which this heavenly root affords, I have made a narrow search and close examination of myself and inward condition, with as much singleness and impartiality as I was capable of. For I was ready to think you had not such full unity with me, nor indeed with few of us, as used to be. I could tell no reason for it, except that we could not all see and think alike about some new proposals, and in this we did not play the hypocrite, but spoke freely, and I believe in much love and friendship. I am sure I did, for it is the way Truth leads me, whether I may be the better or worse thought of for so doing; and after I have spoken my mind, do think myself clear, not bearing any grudge, or harbouring any ill opinion respecting those who may not at that time see as I do. But I search my belief over again, whether they or I was in the right; for we none of us plead infallibility, or desire any should pin their faith upon us, but desire all may see for themselves, and see right; so leave such things as cannot at that time be accomplished by love, nor strive too much, nor over-drive any of the flock, lest thereupon they should sicken and die; for all are not of one strength, and yet with care, time, and patience, may so run as to accomplish their journey. We read, the Apostle Paul was not only strong, but skillful also, in spreading the Gospel net, becoming weak with the weak, taking their pace in a gentle manner, whereby he caught many.

I hope it is far remote from my heart's intention to daub any stone in God's Zion with untempered mortar, or to heal any wound of sin deceitfully; but I find as it was love ever raised and made any of us instruments of service in the house, so it is by our abiding under the same influence that the body comes to be edified, and to grow from one degree of strength to another, to be changed from one measure of clearness in understanding, brightness and glory, to another. And though you may think our meeting worse than it was a few years since, I own myself to be of another judgment, both respecting aged and young; but I may be mistaken, so shall leave it for time and truth to determine, and with a heart fruitful in love to you, my beloved and valuable friend, and your dear wife, I now conclude, and remain your real, true, and constant friend,

—LYDIA LANCASTER.

SAMUEL FOTHERGILL TO ELLEN EVANS.

Warrington, Second month 4th, 1757.

That affectionate regard which Truth itself raised mutually in our hearts, is by no means impaired. Often, very often, since I left your land, has it been strongly revived, and more especially so upon receiving the sorrowful tidings of the removal of your dear husband, a circumstance in which the affliction is, like the loss, very

extensively felt. You mourn the loss of a tender husband; his children, that of an affectionate father; the church laments a pillar removed from the place it filled, at a time when such are greatly needed. A sorrow allowable—for the perfect example of every virtue, even Jesus wept for Lazarus; this, nature demands, when its connections are broken, and the endearing social ties dissolved: but you well know, and I hope it now stands you in stead, that we are all pilgrims and strangers, as our fathers were, each journeying on through this region of distress, towards that city which has foundations. Why should we grieve too much when a companion with whom we have travelled many dubious, anxious steps, has an entrance granted him into the holy city a few moments before us, and enjoys consummate felicity, while we stand at the door and wait also for the same fruition, of which at times we receive the earnest?

Upon all the glory of the earth, and all its enjoyments, upon every visible thing, one inscription is written, as the immutable law and determination of Him whose name is the Most High; “They shall perish.” Throughout all nature and natural connections, however endearing, it has been and must be verified. Equally fixed is the subsequent truth, the joy and the song of many generations, “But you remain.” On this everlasting Husband, Father, Friend, and Succour may you and yours now lean, and know this dispensation sanctified and blessed to all your help, in renewing diligent care to live and move, that when the Great Shepherd shall appear, and all his faithful servants with him, your portion may be among them forever.

And now, I cannot avoid addressing myself to you, the descendants of my honored, because honorable friend. I am convinced the same gracious Hand which was his support and comfort, has been near to some of you for the like glorious purpose, even to establish you before him forever. But I am jealous that the lack of religious depth, and simplicity God-ward, has been cause of halting, and rather a choosing to embrace the present world, and have a name eminent in it, than to have a new name, the name of God, and of the city of God. Thus will the heavenly tenders of immortal treasure be disregarded, and the vain shadows of things be preferred to those true riches, which none ever sought with too great diligence, or if they sold them, ever got their worth in exchange. A heart honestly concerned for your help cannot contain or dictate flattery; I love you dearly, therefore thus I write. I am also persuaded there is a seed and heritage that mourns in secret, because of its leanness, and honestly seeks relief from where it has ever sprung. May stability and patience be the girdle of their loins, and in the Lord’s time this poor, suppliant, distressed seed will delight itself in fatness.

One general hint from my own experience, and the parity of our states, would I suggest to young people. Let all your conduct demonstrate that you remember the worthy deceased with due affection, and though he be dead with respect to the body, yet let him speak. I have found it my duty and great advantage to place in view my worthy father, and in matters of importance, or dubious cases, to consult what would have pleased him, who was ripe in experience and judgment. I believe this reverence to the memory of a worthy and religious parent, is an oblation of sweet incense before the Everlasting Father.

Farewell, dear Ellen; may Israel’s Rock be your safe abode, and keep you fresh in spirit, green and fruitful in old age, and unite you to Him, and the many generations of the just, who are entered within the pearl gates.

Farewell, you descendant of the great and good; imitate their example; as they followed Jesus Christ, follow you them. Be wise, for it is true happiness: in wisdom you will fear to offend, and this fear is an excellent defense.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, Second month 4th, 1757.

As the love I bear you is sincere, I flatter myself it is reciprocal. I know your engagements are various, I also know my own unworthiness to engross time which may be spent more usefully.

I think I am profited by the general silence of my acquaintance on your side the water; it has led to a solemn, strict scrutiny and review. Perhaps I might have acted more wisely in some parts of my conduct; but if integrity of heart and honesty of intention are general salt, I appeal to the Searcher of hearts, every part of my labor among you was seasoned thereby. I have been, since my return, making some proficiency in the holy school. I left your land with a holy quiet, and knew upon my return the royal diadem upon me. I have known the withdrawing of the pure river, which is the cause of solid joy to those who are replenished by it. I have seldom in the course of my experience known so dipping a time. The day again has dawned, in which the mysteries couched in darkness, and sealed for a time, are opened, as well as the requisite labor of the day; that I find when the cloud is taken off the tabernacle, the voice is very near to call to fresh labor; and I think, in a humbling sense of the worthiness of our Master to be ever served, all within me says, O Lord, give me your presence, in which is all things, and let prompt obedience be my return forever! Oh that it might also be your happy lot to know the feast of dedication, for in the solemn day of dedication of the temple to God, a glorious feast is ever held. I am abundantly convinced the Author of all sure mercies would have it so; and if Solomon's choice of wisdom be yours, He will array you with distinguished glory; if otherwise, the event is fixed. He will cast off and reject.

It is time to conclude, which I cannot well without a testimony of affectionate remembrance of your wife and children, for whose true help and establishment in the best things I am concerned, even with a distinguished anxiety. May you, their parents, by living example, show them the way to rest and peace, and thereby a peaceful acquittance in the day of inquisition will be obtained, and I trust the solid satisfaction of seeing in this life those fruits of Heaven's blessing on your zeal and care, which may be yours, and your children's everlasting rejoicing.

Remember, I entreat you, dear children, and humbly seek Him in youth, for religion and holy fear is the best embellishment of youth, and the safe and only guide through the difficulties and snares of life, as well as the excellent companion and solace of declining years.

—SAMUEL FOTHERGILL.

JOHN PEMBERTON TO SAMUEL FOTHERGILL.

Philadelphia, Second month 19th, 1757.

On the 8th instant I received your very affectionate epistle. The kind expressions of regard and good wishes for my welfare which it contains, affected my mind with a degree of reverent thankfulness, and with a desire that my attention and solicitude might increase steadily to pursue the path of peace, whether it is joyous or afflicting; for I have felt, and with awful weight, the danger of missing the crown; and lately my situation was dismal, and thus continued a long time, so that I was entirely without hope, yet subscribed to the Almighty's justice. And though the prospect of an eternal separation, and an inheritance of inexpressible misery, was beyond utterance distressing, yet I was filled with deep anxiety for the tender youth whose feet might be turned out of the path, or greatly injured in their journey, if by being left to myself, I should commit any thing that might bring a reproach. And though prayer was cut off, yet was I resolved I would live as near to that which I thought right, as weak reason would suggest, or was in my power. At length the long suffering and gracious Being was pleased to favor with a degree of light, in a time unexpected, and a prospect of duty seemed to open, to which I seemed freely resigned, but afterwards that vanished, and I enjoyed a calm, and was willing to do, or to suffer any thing to be under the Divine notice.

May my spirit reverently magnify the Lord, and rejoice with fear in the all-merciful God, whose tender dealing with us cannot be fully set forth. The freedom with which you have written to me, and the fatherly care manifested when present, have made me thus free, believing you were not altogether insensible of my situation, and the danger that attended me when you wrote, for many of your expressions were applicable; for too great inattention has been my failing, and indeed I am surrounded with infirmity, and darkness often covers me.

—JOHN PEMBERTON.

SAMUEL FOTHERGILL TO JAMES PEMBERTON.

Warrington, Second month 25th, 1757.

The ground of that pure and true friendship, which subsisted between our worthy fathers, was doubtless in that love which remains throughout all generations; and as the natural descendants from fellow members so united, abide in the same love and pure friendship with the ever-living Head, the union will remain undiminished, and the present, as well as the past, will make us as epistles in one another's hearts.

Two expressions have often, since we parted, moved in my mind to apply to you, with earnest desires they may have due place. The first is this:—Know your place. I am made fully sensible the Lord of the family has designed one for you, in his house, to bear up the ark in these times, when it is grievously shaken. For this end has he vouchsafed the visitation of life and understanding, and has at times taught you to travail in spirit for the

cause, and admitted you to the tribulation of the companions of Jesus; a fellowship not eligible to many, who would have the cause to prosper, but do not concur in the promotion of it, in themselves or others. Let not the embarrassments of this world, neither the commerce of it, nor its stupifying fears and turbulent commotions, divert from an honest inquiry after your proper place in the church. There is all our safety and rest. In stormy times, these know, such is the excellency of Zion's dwelling place, none can make her afraid. A stone in a building is not serviceable merely for its filling a vacancy, but, being skillfully placed, it keeps others also in theirs; it covers some, and supports others; that the share every stone has in the support of an edifice is worthy of religious application. A humble application to the holy Workman to square and fit, and a sincere yet fervent resignation to be placed where He will, will, in his own time, fully instruct what is our place, and fix us therein. Having known your place, and entered therein, abide there—was the other hint which spread in my heart towards you. Beware of being turned out of it by any of those suggestions which an unwearied enemy frequently raises. One seemingly plausible is the lack of proper qualification; but from where comes this lack? Is it of the Lord of perfection that the people are lame and defective, or of themselves? He is infinitely full of all we need, and would make our feet firm upon the mountains, and therein beautiful. Beware of arraigning a wisdom that is deep and high; yes, unfathomably so in the building of his house, and the choice of the several parts thereof; for where this spirit prevails that puts off labor, and slides away with the plea of unfitness, it hastens their rejection from the house of God; and alas I then, what fabric can they flee to, in the stormy day of his power and wrath?

Inwardly dwell in His pure preserving fear. Let not the world lift up above your proper place, in reverence of heart and chastity towards the Beloved: let not the extensive concerns of merchandise, lawful in themselves, be carried to such a degree, as to induce to forget the pearl hid in the field; and I humbly hope you will attain and retain that rest which is steadfast and immovable, rejoice yourself, and teach others also how to rejoice in the stability of God's salvation.

Farewell, dear friend; may the most substantial of all blessings be diligently enough sought, and it will be found, and be an excellent defense.

Yours in sincere affection,

—SAMUEL FOTHERGILL.

In the spring of the year 1757, Samuel Fothergill had an alarming illness, which lasted a considerable time. The exertion and fatigue he had undergone in America; the long journeys on horseback which he was in the constant habit of performing; the nature of his public services, and the many engagements which incessantly occupied his mind, ail combined to produce a serious effect upon his constitution, from which it never afterwards fully recovered.

His strength was on this occasion greatly reduced, and his recovery was slow. It is thus mentioned in the

journal of his intimate friend, Catherine Payton:—

“Fourth month 9th, 1757.—We went to Warrington, where a renewed occasion of thankfulness to gracious Providence was administered, by the probability of the recovery of our dear friend Samuel Fothergill, from an indisposition wherein his life had been despaired of. This had much affected my mind, from the consideration of the great loss the church would sustain by his removal, and myself as an individual member thereof; yet dared I not ask his longer continuance, in this state of trials and dangers, knowing that if Divine wisdom called him out of it now, it would certainly be in the best time.”

ABRAHAM FARRINGTON TO SAMUEL FOTHERGILL.

Newtown, near Carlisle, Third month 19th, 1757.

Yesterday I was at Carlisle monthly meeting; it was large. I had been very weak for several days, but was helped much that day; the helping hand was near. I have often found it has been the way in which I have been led deep into suffering, both in body and in mind, to be prepared to do a good or great work; and after it, must be brought down again, almost, as it seems, near to death. Oh! Astonishing! why must it so be, or so suffered? but to keep the creature from glorying; and to prepare it for another work, it must be marred. O, let it be in the Potter’s hand, new made for every work. Had I been a silver or a golden vessel, the marvel need not have been so great. Silver or gold will melt easily, and not lose either virtue or weight; but wooden vessels cannot bear the fire, but deep scouring, rubbing, and scalding they must have, to take out the scent they are apt to contract. So that I find that saying remains true, and will stand forever, “Every branch in me that bears fruit, my heavenly Father purges it, that it may bring forth more fruit;” and again, “whom the Lord loves he chastens,” and those who are without it, or do not love it, are bastards. O, what need we have of patience, after we have done the will of our Master, to wait for the promise. New whetting, new grinding, new melting, seems to be, I think, the lot of poor instruments and vessels, for the work is new; but who are we, that we should reply, or ask the question, Why have you made me thus, subject to change or be changed? It may be, if we can be enough passive, and content, from being marred in our own eyes, the change may be from glory to glory.

What am I writing, or to whom? If I have gone too far, do not expose me.

—ABRAHAM FARRINGTON.

DR. FOTHERGILL TO SAMUEL FOTHERGILL.

London, Third month 31st, 1757.

Yesterday I received an agreeable account from cousin Charles Chorley of your recovery. As soon as your strength, the weather, and the roads permit, the easy motion of a carriage will, perhaps, be beneficial: be very

careful, however, of the first cold, for this may plunge you again into great difficulties.

This, I hope, will find you fast recruiting, and if not yet able to write yourself, yet let us hear from you through some channel, as often as possible. I must leave to our sister, for a while, the management of a correspondence which is one of the principal pleasures I enjoy. But I am almost oppressed at present, though, I trust, it will not be of long continuance; and I write this after having mounted not less than fifty single pairs of stairs today, and some of them at no small distance from each other; but while I have any sense left, whether I am able to express it or not, I shall always remain your affectionate brother,

—JOHN FOTHERGILL.

SAMUEL EMLÉN TO SAMUEL FOTHERGILL.

Dudley, Fourth month 4th, 1757.

B. M. and myself were favored to get well to Stafford, the next evening after setting out on the journey. The next day was extremely wet, and perhaps, proved a sufficient excuse to some of our brethren in profession, for their not attending the monthly and quarterly meetings, both held there. The number of those who came was very small: I think not above a dozen or fourteen men, and not more women; among the latter was dear Catherine Payton, to whom, I believe, it was a day of suffering and pain. She intimated her willingness to see some of their families at home, and much to my unexpected pleasure, intimated a freedom that I might accompany her therein.

I thought a little of the matter, and hoped, if I proved not in her way, or burdensome, it might be an additional opportunity of improvement to myself, among the many put into my hands by a gracious God, whose long-continued willingness for my help furnishes matter of humble admiration and thankfulness, with a degree of which I wish my mind may be daily clothed; being satisfied I am distinguished by receiving many mercies, and peculiar marks of unmerited long neglected favors. O that the time past, in which my heart has been too much attached to lying vanities, may be properly, and then will it be profitably, reflected upon, by quickening to greater care and vigilance in the important work of true religion, the necessity of which, at times, is in mercy shown me.

I am painfully sensible, that although I was, early after my coming to Warrington, called upon in your meeting, in the words of the apostle, “O, Timothy, keep that which is committed to your trust, avoiding profane and vain babblings;” an inattention to the former has been an inlet to the latter, and to my unwary mind, has been a destructive snare of the adversary, who, alas, persuades too many of the unguarded youth, that if they refrain from those things accounted among men immoral, they are then safe from noxious things. By this specious delusion, my sorrowful experience bears me witness, a seeking after that most desirable knowledge, of a growth in spiritual understanding and Divine favor, is diverted. Hence come leanness and poverty, which if

not timely fled from, produce death; against which I desire to be more watchful than in the former part of my time, and hope, when it is well with you, for your future breathings on my behalf, to that Being, with whom is all-sufficiency.

The sorrowful news from Ireland of the church's loss, and the afflicting dispensation allotted to S. Neale, in the death of my dear mother in the Truth, Mary Peisley, quickly spread thus far; an additional evidence of the uncertain continuance of all sublunary things, which I wish may awaken me to more strict consideration thereof, and diligence to endeavor, as much as in me lies, to follow the footsteps of that truly worthy woman, of whom I have this testimony, that of all the people within the compass of my knowledge, I think none were more watchfully circumspect at all times than she. Though now gone from works to rewards, I hope the remembrance of her will be often livingly fresh in my mind for my own instruction. The endearing love which subsisted between her and dear Catherine Payton, will render the trial to the latter great; she knows where in time past she has found support, and I hope will be yet enabled to trust in Him, who remains to the upright, unalterably faithful and all-sufficient.

My good wishes are towards your brother Joseph's family, to some of whom the visitation of Divine love is extended, to the humbling of their minds at times; may they prize the mercy while afforded. The contrition under which I have sometimes seen Sarah² has affected my mind, and raised desires that she may now, in the time of youth, the most acceptable season, be prevailed with to embrace that, which will furnish true peace and durable comfort, when the most pleasing of temporal enjoyments sink into very nothingness, with respect to any satisfaction in their power to yield.

—SAMUEL EMLEN, JUN.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, Fourth month 25th, 1757.

I have had a long indisposition, being afflicted with the rheumatism and a fever, and in general apprehension near my final change; but am, through mercy, much better in my health, though very weak, and have but at times the use of my hand.

Neither absence, nor sickness, nor any other circumstance, has impaired that love unfeigned, I bear to you, your dear wife and children; a love flowing from a pure fountain, which would effectually wash all our garments from everything unlovely, if we enough sought and waited for its baptizing virtue, and would present us without spot or wrinkle to our holy Head.

I have found it very necessary to bow in heart to the rod with which the Heavenly Father has pleased to chastise

² The second daughter of Joseph Fothergill, afterwards Sarah Hird. She died at Leeds, third month 31st, 1819, aged seventy-eight.

me, and with inward and outward distress to humble into very dust before him. A time of profitable searching, I trust, I have had; and may it evermore remain, and its result as a nail fastened in a sure place. We serve a wise, gracious Master, and yet, even after we have done our duty, and labored according to the present direction and portion of strength, we have need of patience, for in the inscrutable treasure-house of our Master is reserved our wages. Oh that such may be our fidelity, through the various revolutions of our pilgrimage, that nothing may deprive us of our crown; but having received the faith of our Lord Jesus Christ, may we hold it fast without wavering, and receive its reward, even the salvation of our souls.

Our worthy friend Abraham Farrington, was lately well in the county of Durham. He has along with him the most unquestionable seals to his commission, and is among us in the fulness of the gospel power to search out the hidden things of Esau, and is a nursing father to the tender plants.

I am greatly obliged to you for the extracts of the proceedings of your yearly meeting, and glad to hear you were favored with the overshadowing of the Holy Wing in it, and blessed with a spirit of mutual condescension. I hope all things will work together for good, as the meek, suffering nature of the Lamb is abode in.

I was supported by the Hand which has been often near to my help, to labor honestly in London, and not ashamed of the gospel of Christ my Lord. Many of the warmest opposers of the progress of the church from strength to strength, were at their country houses. I expect the united attack of such will be upon me at the yearly meeting. But I know who has covered my head hitherto, and I humbly beg for wisdom and counsel and strength in the field of battle, in which I shall find myself necessarily engaged.

Dear worthy Mary Peisley is now beyond the reach of reproach, having suddenly finished her course, and gone down to the grave, in the highest degree of splendor, and the glory of her Master's countenance, which was most eminently, no, in a double portion, with her for some weeks before her final change. She was married to Samuel Neale the 17th, taken ill two days afterwards, and departed the 20th of last month, to the great loss of the poor withering church in Ireland. But unsearchable is the wisdom, and perfect the goodness of God, who rules in heaven and on earth.

I cannot make retaliation of the favors and kindness I have received from you and your family. My most ardent wishes are for all your prosperity, and growth up into heavenly places in Christ our holy head; that the blessings of heaven and its fruitful dew may be known to lie upon your many branches, yes, to remain there long; that even beyond your excellent progenitors, your blessings may extend; and thus would Eternal Fulness plenteously diffuse more and more through the families of his people the riches of all ages, as they are made the chiefest joy.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ABRAHAM DARBY.³

Warrington, Fifth month 14th, 1757.

Yours I received this day, and have to acknowledge, with gratitude to the gracious Preserver of men, I am much recovered from my late indisposition, though yet weak, and not altogether free from pain.

I nevertheless hope to reach the yearly meeting in London, and am necessarily obliged to make it as easy a journey as I can. I hope to be at Coventry the day you mention, and have thought of easing myself now and then by the use of a post chaise. I am under some engagement of mind to attend a meeting in this neighborhood next first-day but one, and am really unfit to make any excursions out of the direct road, unless duty absolutely required.

With the utmost sincerity, I wish your daughter Hannah much happiness. May Jesus be called to her marriage, and every real blessing be extended, in the wise proportions of eternal mercy and wisdom. Let not the transient glare of this world nor its fallacious promises, bring a veil over that beauty which is in holiness, or impair in her view the loveliness of that one in a thousand, "fairer than the children of men," whom she has sometimes beheld in measure. All visibles are fleeting; all lower connections, however tender, endearing, and laudable, liable to dissolution; but he that loved us and gave himself for us remains the Ancient of Days, yet new every morning. Let your example, oh parents! impress these truths deeply on your offspring, and spread among those with whom you have to do, or among whom you have to walk, lively examples of that humility and heavenly mindedness which becomes and adorns those, who well knowing the greatness of this world is a tempting snare, and yet an empty bubble, seek a city which has foundations, laid and established before the foundation of the world was laid. Farewell, beloved friends, be wise, watchful and happy.

—SAMUEL FOTHERGILL.

At the approach of the yearly meeting he was sufficiently recovered to leave home, and accompanied his friend, Abraham Farrington, by easy stages to London, when they both attended that meeting.

JOHN GURNEY⁴ TO SAMUEL FOTHERGILL.

Norwich, Fifth month 29th, 1757.

When I last parted from you at Gravesend, I could not think, if we both lived, that I should have missed seeing you at the first yearly meeting in London after your return, which I much longed for. I am unavoidably prevented, and so must submit; I have not missed above once before for twenty-three years. I am very glad

3 Abraham Darby died at Colebrookdale, third month 31st, 1763. The marriage here mentioned was that of his daughter Hannah to Richard Reynolds.

4 John Gurney died eighth month 2nd, 1779, aged sixty-one.

and thankful it has pleased Providence to permit your safe return, and to hear that your health is restored; for I am ready to believe there was never more need of a nearness one to another; nor any period, that, in my remembrance, called for more circumspection. We seem, from many incidents fallen out, more noticed than ever, and according to the shining of our lights shall we become a blessing or a hindrance to those that are seeking truth. I can truly say I greatly wish in our whole conduct that we may be blameless and harmless.

In this place we have of late had great changes, and Truth has, in particulars, operated very strongly, I may safely add miraculously; the freethinker, the libertine, the scoffer, having in great nothingness and humility, been deeply baptized into the spirit of the gospel, so that the last are become first, and some that have been cause of great pain are now a cause of joy. I am sure I am truly glad that it is so, yet I cannot help also desiring, that such as by their outward appearance have seemed first, may not be the very hindermost, or that, being centred in form and ease, they should become lost to the very savour of life, and so be dry and die. May all be incited to more and more diligence, by seeing the invitation of our great Lord embraced by such as have long dwelt in unbelief, and have, as it were, wasted their substance in a strange land.

I know not what I shall urge for my writing you thus, but I found a desire to salute you in a few lines. Your affectionate friend,

—JOHN GURNEY.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Woodbridge, Sixth month 21st, 1757.

In that love which neither time nor distance can efface—which breathes health and salvation to all, and especially to the heritage of God—do I salute you, with ardent desires for your preservation and yet firmer establishment on the eternal Rock, which I am sure I find it necessary daily to press after, and believe it to be so for all, however advanced in experience, or dignified with divine honor, who are yet in a state of progression, and may advance in glory and holy stability. And inasmuch as we may acknowledge, with humble gratitude, that the Lord our God has done much for us, and in his own wisdom and power exalted us above many of his servants, may we be still concerned that his own image, which is purity and perfection, may be more and more conspicuous in all our works; that we may be examples to the believers, in word, in conduct, in doctrine, in spirit, in faith, in purity.

Through infinite favor, I am got thus far, I hope well, on my journey, having been helped by the mighty Helper to discharge my duty beyond my expectation or desert; and also made subject to the humbling dispensations of his providence, so that it has been little to me whether I was clothed with the royal robe, or made to appear naked and barefoot in the view of the people, if the name of my God might but be honored in and by me; both which states have been remarkably my lot, and I believe, will be measurably so, of all the vessels that are made and

preserved honorable in the Lord's house. They must be stripped of themselves, and have all former experience taken away; so shall their ministry be more and more refined, and effectual to the end for which it is appointed; and though it appear less in measure, it will be more in weight. It is not, my dear friend, because you are ignorant of these things, that I write them, but as they freely offer to my pen, I drop them simply: perhaps by such free communication we may read each other in the life, and be incited to persevere in the heavenly race.

I am favored with an agreeable companion in Sophia Hume, and John Kendall has given up to accompany us in our intended journey to Holland, who I rather hope will be more serviceable than some Friends may expect, as he has of late years been industriously improving himself in the language: so far as I can yet discover, Providence smiles on the undertaking, and I humbly hope will favor us with peace therein.

—CATHERINE PAYTON.

MARY PEMBERTON TO SAMUEL FOTHERGILL.

Philadelphia, Sixth month 29th, 1757.

I marvel not at the low, stripping seasons you have experienced, since your return from such an engagement; and indeed, it is a manifest token of the peculiar regard of Infinite Wisdom and mercy, to administer a balance of this sort to his children, who are indulged with large attainments, and blessed with precious endowments, that through every dispensation of his providence they may be preserved in a humble dependence upon the strength of His everlasting arm, whose faithfulness fails not.

It was, dear friend, with a considerable degree of concern we heard of your late illness; and I think, I may say for all your friends, that I do believe there never was a friend among us remembered with a greater degree of esteem, or more unfeigned love, than yourself.

The aspect of our affairs appears more and more gloomy, and the Lord alone knows what will be the event of these commotions in the earth; in the midst of which, all that the humble have to hope for is, that they may see Jerusalem a quiet habitation, a tabernacle that shall not be trodden down. He is sufficient to exalt his own name and power, by ways and means which are not to be comprehended by the finite, limited comprehensions of men, though the clouds are darkened by an impending storm.

Daniel Stanton desires to be particularly remembered to you; your letter to him was particularly acceptable and very serviceable, as it came in a needful time, and was expressive of that sympathy and regard which is truly an emanation of the Divine mind, and which that alone can inspire the soul with; it could not have been more suitably adapted had you known his circumstances, he being then very low in mind.

—MARY PEMBERTON.

In the sixth month, 1757, Samuel Fothergill attended the quarterly meeting at York, and the following circumstance is related of him. He had been largely engaged in the ministry, and was at that time in great repute among Friends everywhere; his company was much sought, and many appeared to strive who should show him most attention. He was earnestly pressed to stay and attend the meetings on the ensuing first-day. An aged woman, from the country, a plain, honest Friend, believing him to be in some danger from the caresses of the people, took him aside, and repeated the passage, When Jesus perceived that the people would take him by force and make him a king, he departed into the mountain himself alone. Samuel Fothergill saw the force and wisdom of the advice; he took his horse, and quietly departed towards home; and when afterwards adverting to the circumstance, he always spoke of it as an excellent admonition.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Norwich, Seventh month 6th, 1757.

I cannot quite easily leave the nation, without acknowledging the receipt of your truly acceptable and seasonable salutation in this city, wherein I have indeed been partaker of the suffering of the righteous seed, which I fear is oppressed in the hearts of most of the professors of Truth. Our meetings are much frequented by many people of other societies, who have an ear open to the testimony of Truth, and some are convinced and settled among Friends, for several of whom I hope well; but, alas! the numerous company of preachers is far from administering joy to me. I am afraid many of them are untimely births, and some bastards; and these, perhaps, make the greatest noise, and are in danger of hurting the few true born children, whose judgment has not yet acquired strength to distinguish from where the voices which are uttered are; and seeing how some, who, I doubt, have little root in experience, appear great in the branches of doctrine, they may, on considering how little and foolish they appear, be discouraged from coming up in their services, or unwarily led to an imitation of that, which, to a discerning eye, is apparently some of the wares of mystery Babylon.

I am now nearly clear of them, and hope I may say I have in a good degree discharged myself faithfully; for which, perhaps, I may not go uncensured; for I believe it appears somewhat strange and ungrateful to hear one cry, "A sword!" in opposition to such as have cried, "Peace!" But (or I am mistaken,) there is occasion for such doctrine, even to the chiefs among them, some of whom, I fear, are too much clothed with spiritual pride.

I delivered your message of love to _____, but not fully in your own terms. I make no doubt of his having been of honorable descent, and of considerable service in the church; but if I feel aright, a renewed baptism is necessary for him. I should scarcely write thus, did I not fear that the knowledge of his standing in the relation with you which you express, would rather tend to exalt than humble him. I lodge at Henry Gurney's; I feel a considerable nearness of spirit to him, and to Edmund and his mother.

Although suffering is my lot, my good Master deals bountifully with me, in resigning my spirit to the various

dispensations of his providence, and sometimes raising me, in his own power, to testify to his eternal Truth.

Oh! my dear friend, may I never forsake the way of his commandments, in which there is light, peace, and joy unspeakable. I can say truly, that I fear nothing so much as being debilitated for his service, by taking any crooked step through life. Let what will in the course of his unerring providence attend me, I am at present resigned thereto, if happily the mark of preservation may but be set upon me. It is true, as you observe, “the conflicts of the passage are arduous.” I need your prayers, not only in the present weighty engagement, but perhaps more so in my future trials, and through mercy, I feel you can not withhold them, for the Lord has opened our hearts in intercession one for another, having singularly united us in the best relationship; may our eyes be kept attentive to that which alone can make us helpful to each other, and give an impartial judgment of our prospects and services.

—CATHERINE PAYTON.

P. S.—I am this morning favored with yours, which on your own account affords me true satisfaction, although the low state you are dipped into claims and obtains my sympathy; but as I doubt not its pointing to some further height of glory, or being placed as a defense on that wherewith Divine wisdom and mercy has already clothed you, pardon me if I say, I rejoice in your tribulation, as I have frequently done in my own. I heartily join you in desiring that I may be preserved humble, and hope that He who knows best how to proportion the depths to the heights, for the salvation of his people, will administer baptisms effectual for that end. The secret strippings and fears which I pass through, are only known to him; they frequently breathe this language—I have nothing to glory in but my infirmities, and the Divine mercy.

—CATHERINE PAYTON.

HENRY GURNEY⁵ TO SAMUEL FOTHERGILL.

Norwich, Seventh month 9th, 1757.

Our worthy friends Catherine Payton and S. Hume, are still here, with A. Farrington and John Bradford. Their company has been much to the satisfaction of Friends in general, and very greatly to mine, who have the pleasure of entertaining them. I hope they have had some reason not to repent their visit to this place. Our meetings have been very large; probably Catherine Payton may have given you her sentiments of them, and therefore, I shall only say, her appearances therein have been like such as seek not their own honor, but the glory of Him who has called them, and I wish (not without faith,) that they may have their effect to stir up the negligent to diligence, and encourage those who have begun in the heavenly race, to persevere, without fainting to the end, where the prize of eternal life is to be obtained.

⁵ Henry Gurney died fourth month 7th, 1777.

A. Farrington and his companion leave us this afternoon. The poor old man is sadly afflicted with pain in his head, and at times seems very low in his mind, lest he should thereby be rendered incapable of service. I accompanied him to two meetings this week, in both of which he bore powerful testimonies to Truth, I am persuaded to the edification of most present, in a manner much suited to their circumstances, and will not soon be forgotten.

There is great need in this country of such skillful and laborious workmen, where, though there appears some greenness and life, the enemy is scattering his tares, and in many, yes, abundantly too many, the seed is choked, and in danger of being destroyed. How glad would some be to hear you had drawings in your mind to pay us a visit; but if that is not to be expected, yet let us be in your remembrance, and when you are favored in the secret of your heart to approach the throne of Divine Grace, intercede for our preservation, that we may hold fast the Truth, of which we are convinced, without wavering, and if it be the will of Providence, by example, and as He may otherwise appoint, contribute to promote his glory.

—HENRY GURNEY.

SAMUEL FOTHERGILL TO SAMUEL EMLÉN.

Warrington, Seventh month 25th, 1757.

True friendship, like its synonymous virtue, charity, is not restricted to the general forms of correspondence, but, whenever its sacred warmth is felt, discovers itself, though perhaps in weak productions. This, at present, is my apology to you for writing.

I hope it is well with you, though, if I judge right, in a situation rather painful than joyous: but I rejoice in your tribulation, as it most certainly tends to produce experience to yourself, and a yet further establishment in that holy stability, which is the blessed fruit of suffering, when rightly digested.

Such are the times as to require the true sons of the immortal Father to enter into their chambers of mourning, and weep for themselves and Jerusalem's progeny; and even to adopt the prophet's wish, "Oh that my head were waters;" nevertheless, He, whose is the cause, the kingdom, the power, and the glory, is not unmindful of his distressed servants no, their sorrowful bemoanings are to him a very acceptable sacrifice; and a Divine fragrance attends them, as a part of that sweet odour which ever arises to perfume his holy habitation. Let not, therefore, your disconsolate situation, in weakness, and in great poverty at times, dismay you; neither lose your hold, in humble, depending patience, for that love which is symbolically set forth as a woman to her sucking child is towards you, and as you abide in its holy relish, and lives in obedience to its holy dictates, your borders, though now scarcely visible, will be laid with fair stones; your windows, or the faculties of your spiritual understanding, with agates, well polished or squared, according to the rules of unerring rectitude; and all your gates, through which the will passes into action, of transparent carbuncles; all fitly framed together, as

a receptacle for Him, who is glorious throughout all his name. Thus would the Holy One build you up to his praise; and if he be the architect, no matter whether we are a lodge in a garden of cucumbers, or built up in the similitude of a palace; for both are necessary, in the appendage of the King of kings.

Repine not, therefore, dear friend, at the wise allotment of the great Master to you, in the economy of the Holy household; infinitely wise is he who has assigned it, and the future reward is proportioned rather to the fidelity of his servants, than to the sphere of their motion in dignity.

I sympathize with the afflicted from experience, yes, from my present lot, which is cast by the fountain of Marah. I may, perhaps, be preparing for some future service, but am, at present, as I believe is requisite for me, stripped of all. Some glimmerings of the Master's countenance at times appear, but in the general situation of my mind, I feel less than the least of all true disciples. May the name of my God be exalted, though I am abased in dust and ashes.

Farewell, dear Samuel, be vigilant and happy. Yours in truest affection,

—SAMUEL FOTHERGILL.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Amsterdam, Eighth month 1st, 1757.

We arrived at Helvoetsluys on the 22nd ult., and proceeded by way of Rotterdam to this city, where we found a few under the profession of Truth, some of whom I hope and believe, are measurably in the possession thereof, although in some particulars not so strict as some Friends in England. By these we are gladly received, and also by some seeking people of other societies, especially among the Mennonists, who are a people greatly degenerated from that simplicity which in the beginning appeared among them. Yet there remains a remnant, who are near the kingdom of Christ, and who, I cannot help thinking, were there a solid body of Friends in this city, might be likely to settle with us. I find myself considerably straitened in conveying the mind of Truth to the people through an interpreter.

John Vanderwerf acts in that capacity; he is the most suitable person we could meet with, having a pretty thorough understanding of the English and Dutch tongues, and being of a sober conduct, and not void of religious impressions. I believe he is very just in rendering the sense of what I say to the people, but for lack of a greater depth in experience, the virtue seems to me to be in part lost, and the openings of Truth are choked. But notwithstanding this discouraging circumstance, to which I may add my being frequently stripped of the sensible enjoyment of the best good, and made to sit in bondage, under the humbling sense of human infirmities, which creates fears respecting my future standing; yet have I never been permitted to doubt my coming here was in the direction of Infinite Wisdom, who can, if he pleases, make effectual to his glory, means which to us appear very weak and imperfect. I am convinced that those who go on such errands as this, must be divested of

seeking great things to themselves, and endeavor to keep in the patience of Jesus, which, if I am favored to do, I hope, at least, to return with the evidence of having done what I could. I am not without apprehensions that this country has suffered much for lack of being visited by weighty ministers: and indeed, I have often wondered that any part of the Lord's vineyard, wherein there are any plants of the true vine remaining, should be so much neglected; or that a country wherein liberty of conscience is allowed, and wherein some of the people are inquiring after truth, should have been no more visited of late years.

Doubtless the difficulty I labor under has been a discouragement; but I cannot help thinking that had the visits of Friends been more frequent, that difficulty would have been less than it is.

—CATHERINE PAYTON.

SAMUEL EMLÉN TO SAMUEL FOTHERGILL.

Swansea, Eighth month 1st, 1757.

Your acceptable letter furnished additional occasion of reverent thankfulness to your God and Father, who, at times, brings to your remembrance an object indeed unworthy the notice of his children, and in great kindness, through them, at times, as well as by his own delectable presence, lets me know his gracious willingness for my help is not wholly withdrawn; notwithstanding the repealed backslidings, and departure of heart, which have been my sorrowful experience, would long ago, if his ways were like the ways of men, or his thoughts as the thoughts of the work of his hands, have caused a total withholding of benefits, and prevented any further offers of love so often disregarded.

I was yesterday at their meetings here, in both of which, an entire silence, as to the outward, was kept; and oh that I could have been more sensible of a joint inward labor and travail of spirit, for that sustenance which rightly nourishes the soul, and preserves it vigorous, quick, and lively before God. But alas! poverty, weakness and need are such, as perhaps to bring so near death's door as to be scarcely sensible, sometimes, when good is stirring in meetings; though at other seasons, when quite alone, and separate from all outward company, the Lord of mercy, in melting goodness, graciously vouchsafes some touches of his love; and then does my heart rejoice, and with humble gladness, concludes it is good for me to be here. Be it in whatsoever place it may, to feel the renewings of heavenly favor is really more worthy my anxious seeking than all visible things, some of which have been very desirable in my esteem, and with great solicitude cared for, at the expense of neglecting the invaluablely precious, immortal part.

As the secrets of the Lord still continue to be with them that fear him, distance of place has not deprived you of a sense of my condition, but the holy and all-knowing Intelligence, who has heretofore communicated to you a knowledge of the states of others, did, in mercy to me, again speak through you unto me; and your letters furnish some encouragement to endeavor after contentment in the Divine allotment, and faithful patience in his dealings

with me; though for some weeks past the general situation of my mind has been one of great distress and pain. A solitary path as to the outward, have I had to pass along, but my heart craves the guidance and direction of that wisdom which is infinite, and that power all-sufficient may attend. Under these feelings do I, at times, hope for stability and advancement in the too little frequented path of the tribulated followers of Jesus.

I am thankful for your kind notice of me, and so long as I retain my right senses, shall be glad of its continuance; and by seeing some testimonials of it, either in very few or many lines, just as you find your mind qualified by that Power which has often made you an instrument of good to others, to his own glory and to your peace. That his arm may keep you in hours of difficulty and deep distress, on account of those who are unmindful of their true and chief good, is my great desire.

—SAMUEL EMLÉN, JUN.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, Eighth month 18th, 1757.

I am, through mercy, restored to a tolerable degree of health, though not so fully confirmed as I could wish; but I desire patiently to acquiesce with the allotment of Providence, with the consciousness, that I have spent my strength and constitution in the best of causes, and I leave the event to Him who is infinitely wise.

I remember every branch of your family with a peculiar tenderness; and not seldom I visit you in spirit, with a portion of that warmth I found when present, and which is not lost or extinguished by personal absence.

Worthy Thomas Brown, I hear, is removed to the full and everlasting fruition of that society among whom he happily conversed in his pilgrimage below, to abide with everlasting burnings in seraphic love, where he lighted his fire when he sacrificed before the congregation. Oh happy, desirable release from care and pain, to freedom and eternal certainty! The chilling winds of this world's care can no more obstruct his verdure and fragrancy, but, planted on the banks of the river of life, his leaves and fruits will be ever produced, through all the duration of the everlasting year.

Excuse my incoherent letter; it is a copy of the present state of my mind, engaged in various and almost oppressive labor, yet at all times replenished with love to my friends, and among that number is very distinguishedly every branch of your family.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Warrington, Ninth month, 1757.

I salute you and yours in true love. I have often felt it strong, and still perceive it is of that nature many waters cannot quench, nor can the distance of place impair it. And it is a most singular privilege the true born children enjoy in their mutual sense of, and access to, the table of good things, when the laws of matter and motion deprive them of personal interaction. Oh that we may know the renewings of the Holy Ghost upon us, in such a manner as to qualify for a place in the Lord's house, and therein to abide, as sanctified vessels, empty or full, as his wisdom sees fit. My lot has been often among the empty vessels, in which allotment I wish a wise resignation, to guard me against impatience and insensibility. I have had several letters from my friends on your side of the water, which give me an account of things among you. I hope the trials permitted to attend you will tend to the help of many, though I believe them very severe and pinching. The desolations on your frontiers are very distressing, but the difference in Friends' judgment, the disunion within the gates of our Zion, affords more cause of mourning. I am glad to hear mutual condescension prevails among you, that ancient signal of best fellowship.

I nearly sympathize with the living among you in this time of deep probation. O, that you may all stand fast, and quit yourselves like men, for that testimony and faith once delivered, and now revived, to the saints. In this heavenly brotherhood I feel myself in spirit present with you in your land; not as having left aught undone which duty required, but in the sweet participation of the hope, patience, and tribulation of the Gospel and kingdom of Jesus our Lord. And if the church go into the wilderness, her place is prepared of God, whose eye looks towards, and his arm sustains, every part of his extensive family, both in heaven and earth. The mourning of his heritage is as audible to his ear, as hosannas of the fixed inhabitants of his holy mountain.

For our part, we seem (I mean the Society) to live in great union, but I fear the unity of the one ever blessed Spirit is not the source, but rather an agreement to let things go as they may or will, without much care about them; and if any are zealous for the testimony, rather to single them out as turners of the world upside down, and troublers of the church's quiet.

For my own part, I am very much like a disbanded soldier, or, I hope, more of an invalid, yet in some little pay, and commanded to do duty in a particular spot of ground; and let my Master's good pleasure be done, and let him send by whom he will, if I may but know my name is upon his roll, it is enough for me. We have lately had the company of a great stranger; my brother John spent a few weeks at Scarborough, and returned this way to London: his company was acceptable as a brother and as a friend. I hope it may contribute to his health, and the relaxation of his mind from a cumber, in which it is very difficult for the plant of renown to flourish.

I feel that I am exceedingly near you at this time in my spirit. I think your yearly meeting at Philadelphia begins this day; may the God and Father of sure mercies preside; and as, in the allotment of his wisdom, he has seen fit to prove you deeply, may wisdom and knowledge be the stability of your times. The establishment of a Meeting for Sufferings was by many among you little thought of, as you sat under your own vine and fig-tree; many of you have rejoiced in the flowings of worldly abundance, and not sung to the springing well of God's salvation, and it is consistent with his righteousness to vary his voice, and teach them by the things they suffer,

what is due to his arm, and the weakness of our own.

—SAMUEL FOTHERGILL.

THOMAS GREER⁶ TO SAMUEL FOTHERGILL.

Dungannon, Ninth month 9th, 1737.

I have often thought of you of late, and I think, always attended with strong desires that you might be sent to visit us in this nation, which may truly be said to languish as to the life of religion, but am afraid to expect such a thing suddenly, when I consider the weight that lies on your shoulders in your own land, a painful sense of which I have more than once felt, and in my small measure, have sympathized with you and some others therein; indeed, if I have felt right, the number of those who are rightly baptized into the state of the church is few with you, as well as here, considering the number of professors; yes, and of those who lay claim to something of sacred embassy to the people. But, alas, many of them are too superficial to feel the states, and much less capable effectually to prescribe for the recovery from those things which weaken and afflict the body. It is indeed a cause of sorrow to behold the leanness and dryness that has overtaken many; and when a comparison is made between the present state of the church, and that healthful, active, green, fruit-bearing condition, which dignified our worthy predecessors, at, and after the breaking forth of truth among them, the declension from the life of religion, simplicity of the gospel, and nobility of mind, is very apparent. The making of such a comparison does often affect my heart with pain, and strong are my desires that the few faithful, to whom it has been given to see into the depths of Satan, may yet wax more mighty, in the wisdom and power of the Highest.

Dear Samuel, I am afraid to enlarge, not only as considering to whom I am writing, but also that it may not be lawful at all times to speak or write what we see or feel; but having often, as at present, felt the free circulation of that unity of spirit which the Father of lights has vouchsafed to give to his children, as a bond of holy fellowship—by which, though dispersed in different lands, we are bound in one bundle of love, and notwithstanding far absent in body, yet present in spirit, being as epistles in each other's hearts—I thought I would venture to give you these few lines.

—THOMAS GREER.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Kelvedon, Ninth month 10th, 1757.

⁶ Thomas Greer died in 1803, a minister upwards of fifty years.

I should some days ago have made you a sharer of the satisfaction I felt on my return to my native land, resulting both from a sense of having been absent therefrom in the wise appointment of Heaven, and the gracious, supporting, preserving hand of the Most High having been with me, for which my soul bows in thankfulness, and I hope I may say, all within me worships His holy name, with desires to be devoted to his service through the residue of my life; but that this dispensation of life and peace was very quickly succeeded by its contrary, wherein I could not determine to address you, rather choosing to commit the keeping of my soul to God, than to my fellow servants. He no doubt, in the wise appointment of his providence, permits and appoints these alternations of light and darkness, as preservatives to his people.

I am now, through mercy, a little relieved, and I hope settled in my former service of ministering principally to the members of our own Society, which, being very different to that wherein I had been engaged on the other side of the water, it is no wonder that I must be immediately stripped of the clothes I then wore, and be clothed with a new suit, which I was ready to think, when first put on, were the plainest I ever wore, yet I hope suitable to the occasion and time wherein I am appointed to serve in the Lord's house, which appears to me to be a time wherein the people are not to be delighted with eloquent oratory, but instructed by plain, simple truths, suited to their states, in which ministration I ardently desire we may both grow. Doubtless I needed to be washed, as well as to change my garments, having been long among men of unsanctified spirits, although perhaps not such as are looked upon by the world as the worst sort: but I have found by experience that it is exceedingly difficult to converse much with those whose desires are not subject to the yoke of Christ, without contracting a tincture of that infectious lightness which appears in the whole course of their conduct.

We were eight days wind-bound at Helvoetsluys, during which time we were in company with several who came in the same packet to England, and but that I had some hope that it might some time be rendered serviceable to some of them, would have rendered our stay much more disagreeable. I know not but this little trial at the close of our journey might be profitable for us all, as it might further instruct us in the necessary lesson of patience, wherein I found I had need to be better learned.

My dear companion, Sophia Hume, left me this afternoon, being gone to London.

—CATHERINE PAYTON.

JAMES PEMBERTON TO SAMUEL FOTHERGILL.

Philadelphia, Ninth month 15th, 1757.

Public affairs on this Continent are remarkable for the confusion which attends them. None of the attempts in a military way have answered the expectations of the people, but, on the contrary, everything they have yet prepared to do has contributed to strengthen the French. I do not incline to be particular, further than to remark, that in proportion to the increase of these tumults, so, in some measure, advance the trials and probations of

our poor Society. And, amidst all the gloomy prospects, I am at times led to conclude none occasions more sorrowful reflections, than the present state of the church, many of whose members, by a long enjoyment of ease and tranquillity, have become too insensible of the dignity of our calling, and in this day of trial start aside; which affords occasion to look back, and consider the close engagements and labors of the Lord's servants, who have been sent among us, to warn, and caution, and proclaim the necessity of being roused from the lethargy which has prevailed, in order to prepare for such a time of trial as has overtaken us; and happy would it have been, if more regard had been paid to such messages. The testimony of the Prince of Peace would be less violated than has been too visibly the case lately, by evasions and temporising, of which there have been painful instances on a late occasion in the Jerseys, where the day of trial has been more closely manifested than at any time during the late agitations; the unfaithfulness of some has contributed to the burdens of the few who were concerned to stand their ground.

Amidst the present calamitous circumstances, it affords cause of thankfulness that the extendings of Divine regard are so signally manifested towards us, by the continuance of the messengers of the gospel, sent to labor among us; we have now six European Friends in these parts, the company of all of whom we expect at our approaching yearly meeting. John Hunt has spent most part of the summer in this province, where his ministry, and other Christian endeavors, have been attended with evidences of divine favor.

Our Meeting for Sufferings has met pretty diligently since its establishment, and a variety of occurrences have presented; in the transaction whereof I hope nothing has been done to the disadvantage of the cause of Truth.

I cannot but acknowledge how much I am obliged to you for your kind letter, which I shall endeavor duly to regard. It gives me some satisfaction to be so far noticed by the Lord's servants, and I am frequently desirous of so conducting as to be preserved at least from injuring the testimony, or of administering uneasiness to them.

I am, with much regard and affection, your loving friend,

—JAMES PEMBERTON.

SAMUEL EMLEN TO SAMUEL FOTHERGILL.

Bristol, Ninth month 26th, 1757.

Your affectionate lines I esteem an additional confirmation of the continuance of that friendship, wherein, so long as I am divinely assisted to be steadfast in the pursuit of true peace, I shall always have cause to rejoice. Sure I am, that notwithstanding the ties of nature in external affinity are strong, there seems to me to be in the Truth connections much more firm, by which the really living in the body, whereof Christ Jesus is the holy head, are united one to another. As we are humbly and reverently engaged to keep in this unity, no greater joy will be experienced by any one of us than a confirmed sense of the increasing strength in ourselves and fellow-members, and the advancement of each individual in Divine favor.

Your remark, that “to move in the line of Divine appointment, is our strength and safety,” is, I doubt not, the language of well-grounded experience, and I trust will be at times profitably suggested to me when doubts and wavering surround my weak mind.

The Western yearly meeting, held at Milverton, was, in several of its sittings, greatly overshadowed with the life-giving presence and power of the Most High, to his own glory, and the comfort of many, who I believe have returned to their own habitations with peace and gladness. Isaac Sharpless, Edmund Peckover, Samuel Hopwood, John Fry, William Cookworthy, and six or eight other ministers were there; the service of the meeting was pretty much on the first two; there was a little company met early on the first-day morning preceding the meeting, and six or seven elders were desired to have the oversight of the ministry, and to caution privately where occasion might offer; I believe the meeting was upon the whole satisfactory, both to those of our Society and others. The people will be glad of future opportunities of this kind.

Be assured I am not insensible of my own condition, and of the need I have to be watched over as a child, and I think greater poverty and weakness seem to be my daily experience; that this dispensation may be patiently (not with supineness and indolence,) acquiesced in, that the will of the Highest may be thoroughly done, in and by me, is my earnest desire. I have been often brought to more than willingness to be what the Lord would have me to be, but under the operation of his hand there is need of patience, which, if he graciously furnish, it will be sufficient.

—SAMUEL EMLÉN, JUN.

ANTHONY BENZENET⁷ TO SAMUEL FOTHERGILL.

Philadelphia, Tenth month 1st, 1757.

Nothing but the deepest sense of inward poverty could have so long prevented my writing to you, my dear and near friend. But thus it has been, that I have not dared to meddle with religious things; when I have done it, especially in writing, it has been with rebuke, and now I am at a loss what to add. That my love is as entire to you as so low a creature is capable of, is fixed and certain. But what shall I say? O my leanness, my leanness—it is beyond expression, and so sensibly felt by me, that I dare not as it were extend any further, lest I should

⁷ Of this virtuous, humble man, so well known for his philanthropy, and as an early and strenuous opposer of the Slave trade, little need be said here. He was born at St. Quintin in France, 1713. He was of a respectable family; his father, a wealthy man, was a Protestant, and, along with many others, was obliged, by the persecutions which followed the revocation of the Edict of Nantes, to seek a shelter in a foreign land; he accordingly removed with his family to London, and afterwards to Philadelphia. His son Anthony joined the Society of Friends about the fourteenth year of his age, and for the greater part of his life pursued the useful occupation of a schoolmaster. A competent judge has pronounced him “one of the most zealous, vigilant, and active advocates which the cause of the oppressed Africans ever had.” After a life spent in endeavoring to serve God, and eminently devoted to the service of his fellow creatures, he died, aged seventy-one years, on the 3rd of fifth month, 1784. At his interment the greatest concourse of persons, of all ranks and professions, was present, that had ever been witnessed on such an occasion in Philadelphia. Several hundred black people attended to testify their regard for this friend of their oppressed race, and of mankind at large.

defile God's jewels. Though a beggar may have a prospect of the order and beauty of God's house, and can even at a distance see, and apprehend he can distinguish the furniture of it, yet shall he presume, while clothed in rags, to enter therein? Will he not defile the same, and be the greater object of scorn, instead of pity? Perhaps a time may come when a washing and pulling off the filthy rags of nature may be known, and a belter clothing experienced.

Thus far I have written, and that not without a rebuke, but could not longer delay expressing my sincere love to you, dear friend. Why is it so with me?—if you have any comfort or counsel to communicate, do it I beseech you. May the God of all consolation be with you. From your afflicted friend,

—ANTHONY BENEZET.

ABRAHAM FARRINGTON TO SAMUEL AND SUSANNA FOTHERGILL.

York, Tenth month 1st, 1757.

This may just inform you that I yet live, although my suffering at times is considerable, both in head and heart. Indeed, such is the state of the church in general, that I think I am called to suffer with it, both in body and mind—the whole head is sick, and the whole heart faint. The mystery as well as the misery is, that so few lay it to heart, or seek relief. To have the earth cleave under us, or the sea overflowing us, would cause great lamentation and outcry; yet to see the world, earth and sea, swallowing up almost whole counties, in a religious sense, and we at ease, and thinking all is well, is surprising.

Your letters were to my comfort—as a glass wherein we sometimes see one another—so excellent is this kind of correspondence to distant friends; sometimes like apples of gold in pictures of silver—pictures set up in our best room, i. e. the heart—or as nails in a sure place—or as goads, to prick one another forward, or to keep back; for poor oxen, old oxen, with a load, go heavily and dully up hill, and sometimes run too fast down. These epistles renew the epistles formerly written in our hearts; such have been your kind letters with several others from worthy friends. I received one from John Pemberton, and one from John Churchman, who says, “We are now going to an Indian treaty, to be held at Easton, in Bucks county, though we have been repeatedly informed by the governor that it was his desire we should not attend, as we had done at sometimes heretofore, from an intimation which he had received from the Proprietary, that it was offensive to the Ministry in England. Our sense of duty in this affair, at this critical conjuncture, is too deeply impressed to be rubbed out by repulses, or disdainful flouts, arising from misconstructions of our intentions, which are pretty liberally bestowed on us at present; but our proceedings, manifesting the sincerity of our intentions, when they come to appear in public view, may set things in another light.”

Thus we see how that which lets will let, until it is taken out of the way; but, surely, if Friends keep their places in the Truth, there is no sword formed against it which will prosper, and every tongue rising against its

judgment, will be condemned. And I am persuaded that stillness and patience, when we have done our duty honestly, are safest to abide in; and it will be seen that the Lord will make a way for his Truth and people, and their enemies will fall.

I came almost directly from the Northern dales to this place.

Let us not forget the rock, nor the hole of the pit from which we were dug: it is a rugged place to get to and from—I left it too soon. If I should have my age renewed, and wings as an eagle, or as a giant refreshed with wine from the true Vine; or, in your language, warmed with fire from above; or, if my Master would give the signal, and array me with his own livery, I would venture his pay. This, with dear love, from your poor old friend,

—ABRAHAM FARRINGTON.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Tenth month 3rd, 1757.

I am poor, very poor: I have a fund of affection and tenderness, but even that is at times almost inaccessible, and then how can I bring it forth? I may claim your affectionate sympathy, and perhaps, if at any painful hour the like may attend you, it may suggest relief, in that you are not alone. The alternations of light and darkness are necessarily appointed; in the first creation of this world, night intervened between the days; if so, in the days of purity and innocence, what may not be expected, when transgression and offenses have brought an interruption of order and harmony? No, if the Almighty Former have renewed into newness of nature, the day and the night remain in Divine wisdom, in the necessary variety of the new creation, that each may show forth their wonders, and speak his praise who ordained them. Thus, beloved sister, friend, and fellow traveller towards the mountain where the Lord rests, having finished his work to perfection, we may learn to rejoice in tribulation, sustained by a lively hope that neither heights nor depths, things past, present, nor to come, shall separate us from that love which is stronger than death, though the trials thereof may be manifold.

I am relievingly sensible of best help and strength renewed to act and live to my own peace, and the advantage of others; as a person, embarrassed in a dark wilderness, without a path or light, beholds with joy the return of day, and the prospect of the dwellings of men, so has my exercised spirit, after a painful, yet profitable baptism, again beheld His face in the Light, and found myself among his shepherds' tents; may the gain and glory be ascribed where it is ever due. I am, in the bonds of sincerest affection, your loving brother,

—SAMUEL FOTHERGILL.

MARY PEMBERTON TO SUSANNA FOTHERGILL.

Philadelphia, Tenth month 13th, 1757.

I am at times mercifully favored with a degree of that united love, which in its Divine nature and efficacy cements the hearts of its true votaries, and makes them dear to each other, though personally unacquainted. It is in this sort that you, my friend, have been often brought to my mind, as well as a near remembrance of the deep travail and unwearied labor of your dear husband in the glorious work of the gospel, in which my spirit has frequently been greatly refreshed under a variety of exercises and close baptisms. And I doubt not but many besides myself do both now, and will hereafter, reap the advantage of excellent fruits produced by his ministry, as well as that of several others of our valuable friends, eminently gifted and qualified and sent to us in an acceptable time, which to me seems an evident demonstration of heavenly regard, and that the everlasting Arm of Sufficiency is still stretched forth to gather a people, whose progenitors were not only blessed with the dew of heaven, but also with the fatness of the earth. Outward peace and tranquillity filled their borders, and the sound of war they were strangers to; but, alas! the scene is greatly changed, and I believe many of the offspring of those worthies, who are entered into their heavenly mansions, have too lightly esteemed their fathers' God, and the Rock of their salvation. Nevertheless, there is yet a number whose trust and confidence is in him alone, and these at times are favored with the spirit of intercession, that the descendants of his people may not be cast off, but that he may be graciously pleased yet to make choice of them, though it may be in the furnace of affliction.

This is designed to go by our valuable friend Thomas Gawthorp, whose visit has been very acceptable and serviceable, I believe in general, and in a particular manner to myself, having his company in the house at a time when nearly tried; my only daughter being visited with a dangerous illness, which reduced her so low, that for many days I despaired of her recovery, and she herself did not expect it. Though she had been a hopeful child, it was to her a season of deep probation, and a winnowing time, in which the Lord was pleased to manifest to her the emptiness of every temporal enjoyment without that of his Divine presence, for which she was in great distress; and as it has pleased him to raise her, even from the brink of the grave, I hope, and earnestly desire, it may prove a lasting, profitable visitation to her. She, with the rest of our children, retain an affectionate remembrance of your dear husband, and entertain, at times, a pleasing prospect of once more seeing him in Philadelphia, at which many beside them would rejoice.

—MARY PEMBERTON.

JOHN CHURCHMAN TO SAMUEL FOTHERGILL.

East Nottingham, Tenth month 15th, 1757.

I think that this yearly meeting, during the time of our sitting on the affairs of the Society, was as much favored as any meeting I was ever in; which is, indeed, great cause of solemn thankfulness. We had the company of many of our youth, who sat with a reverent attention, and some spoke to the business to my admiration; so that,

notwithstanding all our troubles, which are many, I dare not yet conclude that the Lord intends to destroy us, but rather to instruct by a rod of correction.

Dear Samuel, as to myself, I dare not say much, being never more sensible that of myself I am weakness altogether. I have known few times of greater purgation than of late, which has made way for a greater degree of purity for a time, and the text says—The pure in heart shall see God; and, indeed, it is only in a state of purity that the Lord reveals his secrets, and opens those things which to the world and its spirit have been kept secret from the foundation of the world.

In many places there is a young generation coming up, who will take the burden willingly upon them, not of constraint, but of a ready mind, and the work will prosper in their hands, though at present they may be reproached by such Sauls, who, at times, know the anointing is upon the young, and the spirit is in them, though departed from themselves, because of disobedience: and who more jealous and spiteful than such at times are?

—JOHN CHURCHMAN.

ANTHONY BENEZET TO SAMUEL FOTHERGILL.

Philadelphia, Tenth month 17th, 1757.

I herewith send you a new edition of John Everard's writings; a book on the reading of which, often, light and a degree of life have been communicated. Doubtless you are not unacquainted with it; but, as it is scarce to be met with among you, I thought it might not be unacceptable to you or your neighbors. However, it is the best token I am at present capable of sending you of my remembrance and love; which is as sincere and entire as my poor weak heart is capable of. May the Almighty be your guide and strength! Painful in many, very many respects, is our situation, particularly mine, under an uncommon sense of poverty and desertion. O, the weakness, the instability, the self, the remains of a subtle pride that hangs about human nature, even of those that are esteemed good and wise in the main. How liable to change, waver, and run from one extreme to the other. Well, I hope I am cured from any more dependence and expectation from man. May I steadily seek comfort and establishment in God alone, by retirement, silence, and prayer!

I have often desired to write to you at large, concerning the present situation of our affairs, but have been let hitherto, for lack of a sufficient freedom thereto. Perhaps it is best it should be so. I may with pleasure say, there continues to be a great shaking among our dry bones; the hearts of many among us, especially the youth, are touched with love and zeal for God; may they abide the trial better than I have done, and escape the many snares which the enemy seems to strengthen himself to lay in their way. The world and the flesh allure on the one hand, and when that is in measure overcome, another dangerous snare presents, from a kind of enthusiastic spirit, which I apprehend very much prevails, and often, too often, presents itself among the sons of God, even in otherwise honest-hearted ones. A mixed fire, in a great measure proceeding from the passions of the creature

being warmed and raised by that which has the appearance of zeal, and even in some, I have feared, from the melody of their own voice, which makes the creature imagine it is as on the mount, when its fruits, its spirit, and its brethren's religious sense declare it is not. And this spirit, not being sufficiently learned by that meekness, diffidence and doubt, which accompanies the true gospel, is impatient of contradiction, and very apt to smite at the honest fellow servant, when put on reexamining its attainment, prospect, and foundation. From these two extremes, joined to my own great poverty, arise pain, and often deep anxiety. I need not desire you to excuse my irregularity and freedom. I know your sympathizing heart can bear with the poor and weak. Only I would desire that, as often as you find freedom, you wouldst let me hear from you.

I salute you, dear friend, and your wife, and in the nearest and dearest manner, bid you farewell.

—ANTHONY BENEZET.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Dudley, Eleventh month 11th, 1757.

Our quarterly meeting is to be held at Worcester; I should be truly glad of your company, where perhaps it might be singularly serviceable, as nothing has been done in my absence, in America, towards the proper settlement of a meeting of ministers and elders, and it is hard for me to act single handed in such weighty affairs.

I am convinced that the bond of our friendship is purity, and a joint concern for the honor of God, and for the good of mankind; and I have long thought, if we are mutually favored to keep our places in the church militant, some singular good will accrue from it. It is the earnest, steadfast prayer of my soul, that the purposes of Him who has graciously called us into his vineyard, in the morning of our day, may be fulfilled by our steady advancement from stage to stage in our sacred employment, and acting in every station and relation appointed to us in life, to the honor of Him that has called us to glory and to virtue.

I can say truly, that for a series of years I have had nothing so much in view as the filling up that measure of righteousness whereunto I am called; and if, in looking forward in life, I have been permitted to take in any prospect, which in the apprehension of some might savour of creaturely gratification, it has been in the simplicity of my heart, from its appearing with the face of rectitude, at the same time standing open to the immediate convictions of Truth, or the intermediate assistance of its servants in the suppression of delusion; and if I am at last permitted to fall, it is with an anxious desire to stand, let the consequence, with regard to the body or things appertaining to this life, be what it may. To give up the world, even at the Divine command, and in exchange for an infinitely better inheritance, to a mind that is centered therein appears much, but to one that can reap no satisfaction from any temporal good, but as it is received and used as the gift of God, it is a small matter; and as to partake of it affords to the one a delusive pleasure, so to the other pain and anxious care, which is only rendered easy or tolerable by a sense of being engaged therein, in and by the direction of Heaven: so

true do we find by experience that assertion of our Lord, “In the world you shall have trouble, but in me peace.” My mind, dear friend, has been very humbly exercised for some days past, which may, perhaps, have fixed these thoughts rather deeper than usual.

In my late turn among you, I may say, with the Apostle, I was with you in weakness, in fear, and in much trembling of soul, and was more likely to conclude that I had lost, than gained strength and wisdom, in the exercise of the gift I am entrusted with; which humbling dispensation I know was profitable, at the close of a journey, wherein I had been sometimes remarkably favored.

—CATHERINE PAYTON.

In the eleventh month, 1757, Samuel Fothergill had a certificate from the monthly meeting, to visit the meetings of Friends in the city of London: no account of this visit remains, but some allusion is made to it in the following letter.

LYDIA LANCASTER TO SAMUEL FOTHERGILL.

Lancaster, Twelfth month 4th, 1757.

Your lines were very acceptable to me indeed, joining so much in one with the concern of my own mind, in which I was ready to think I had been almost, if not altogether alone; and notwithstanding the weight we have labored under, from the sorrowful apprehension and gloomy views we have had; from all which we have been deeply bowed in supplication, with the cry of—“Oh, Lord, spare your people,” and yet, still resigning all to an all-seeing, all-wise Providence, who only knows the turning of every heart, and the humiliation of every soul, and can divert his judgments as he will: in whose will and holy counsel may we ever stand fast! for I believe that what he allows and brings to pass, in this nation, will turn out to his own praise and honor, and to the glory and enlargement of his church. I was truly glad on reading of your visit to London. My spirit said “Amen” to it, yes, and prayer filled my soul to Him that has all wisdom and power, that he might not only put you forth, but also clearly give you to see your way, place, and service, in every meeting, preserving you still within the bounds of your commission, rather within than over, for a shortness is easier to mend than an overplus, while sometimes the fervor of our spirits is ready, without steady care and watching, to take a flight, to the detriment of the whole: you will bear with me, as an old friend, who has in measure learned to know the depths of Satan, and also some degree of the majesty of godliness. My love to you runs parallel to that of my own soul. May the Rock of Israel’s strength, safety, and refreshment be daily revealed, for you to lean upon; that in body and soul, which are his, you may be supported to finish your service abroad, and to return with a weighty sheaf of peace, is the sincere desire of my soul.

It is not without difficulty that I write, having for two months past been more troubled with my old complaint,

the asthma, than ever before; though I manage to get to meetings mostly, yet it is with much hardship, for my breathing is so obstructed, that I can speak but a few words together.

Farewell, my friend and brother in the nearest kindred.

—LYDIA LANCASTER.

SAMUEL FOTHERGILL TO TABITHA ECROYD.

Warrington, Second month 12th, 1758.

So strong and engaging is that precious unity, which is the bond and cement of the family in heaven and earth, as often to bring each other into fresh remembrance; the connection is stronger than nature suggests: and in a fresh spring thereof, my mind this evening was a little warmed towards you; though, indeed, such is my present poverty and leanness as to furnish little worth your notice, unless it be agreeable to know that I feel a relation to you in the tribulation of the gospel of Jesus; in which tribulation I can at times rejoice: so it behooves the gospel minister to follow his Captain and Lord, who was made perfect in the feelings of humanity, and if possible, added glory to his divinity, by suffering and crucifixion.

My house has not been so ordered with God, but that I have administered too frequent occasion for anxiety and sorrow. I hope I have learned from the things I have suffered to be more vigilant for the future, and endeavor evermore to keep the holy fire alive and burning, to dress the daily sacrifice; for when that once ceases, abomination will stand in that place, which ought to be a receptacle for the Lord of purity and perfection.

I write it with a deeply feeling heart; I have nothing to glory in but in the Lord, and in his showing mercy and lovingkindness; my goings in his service and sanctuary are imperfect; weakness and imbecility in his work at times cover me with confusion, and in times of greatest help and blessed owning, I can say righteousness belongs to him, who only is holy, but unto me blushing and confusion of face.

It is a great and glorious thing to possess our vessels in sanctification and honor, made fit for the reception of the oil of consolation; and to have our garments so unspotted from the dust, as to bear an invariable, uniform resemblance of that attire, which is a garment of praise throughout the extensive regions of our Lord and Master's empire.

I write this undesignedly, and without as much doubt of you as of myself, O may we wait in the court of the temple the appointed time, for our admission into that which is within the veil, and improve to profit every revolution of the Lord's seasons, whether they are the singing of birds, the joyful chorus of souls raised at times above the clogs of mortality, or, with immaculate Purity and the Heir of Glory, breathe out, *Eloi, lama sabachthani*.

Few, very few, there are who are baptized into this cloud; there are many instructors, even among us, who

had need to be afresh instructed in the oracles of religion; a superficial ministry in some places has prevailed, and in others, imperfect births and deformed productions have proclaimed, in the ears of the intelligent, their remoteness from the Lord of order. If ministers are not baptized into the cloud—which, though dark and heavy, has in it the Divine rain—they cannot minister of its dew to others. Men, yes corrupt men, may hold their persons and gifts in admiration, and speak well of them, but praise of the uninitiated is a wound to the soul of the true servants, who seek their Master’s praise, and not their own. Where the Lord has dignified his servants, and made them angels indeed, they have been lusted after with disguised impurity, as the angels sent to Sodom were. It remains, therefore, for us, dear friend, to watch unto prayer, that we may stand in the trying day, and be enabled to fill up our places with dignity and usefulness, and close our race with peace.

I may just add, no time of my pilgrimage has elapsed wherein I have found greater necessity to walk in daily reverence for my own keeping, and for the discharge of the portion of labor allotted me in the vineyard, fervently to petition: Lord, give me wisdom, for I am but a child. He who allots our stations in his service, points them also out to his servants in the visible church. There is great need to ask counsel of our Counsellor, in the various events attending these mortal vessels, and especially in momentous affairs, where much of the well-being of life, and that in the highest sense, is concerned. There never was any offer made to you (at least that I heard of,) which carried so much probability of being in Divine direction, as this now under your consideration: the superiority of outward enjoyments which he possesses, preferably to the other offers, by no means decides with me: I believe there is a similarity of mind, and an engagement, in his measure, for the good cause, which propose a union and fellowship, all the riches of the world can never produce, but have often tended to destroy. As a member of this county, I regret your removal from us; as a member of the church militant, I approve the placing a candle in a room where it seems much needed: I believe, as you wait in singleness of heart for wisdom and counsel, it will be duly administered.

Farewell, dear friend; let us be mindful of our father’s God; he remains to be ours; and generation tells to generation his acts, and worships his everlasting arm.

I am, in the unmixed fellowship of gospel love, your friend and brother in Jesus,

—SAMUEL FOTHERGILL.

ANN FOTHERGILL TO HER BROTHER SAMUEL.

London, Third month 8th, 1758.

I sat down to write to you with a degree of ease and serenity which promised some satisfaction; but this was soon interrupted by a dry frame of mind, that has indeed faded and dissipated every pleasing, comfortable sensation I find no other way to a degree of stability and happiness, but to study to be quiet, and mind my own business; this I think includes acquiescence and resignation to every allotted dispensation; a steady adherence to this, through the assistance of Providence, may become more and more as a shelter and place of defense,

against the violent assaults of many distressing and distracting cares and circumstances that daily present to busy and embondage the mind, the part to be rendered happy or miserable, and we apprized of it, and left to choose; and, though the conflict may be great, [there is] a promise of being made overcomers, if we faint not—the remembrance of which sometimes revives with a little hope and fresh vigor, when we are ready to sink.

Your remarks on worthy Abraham Farrington⁸ are affecting and just; but to reflect on the brightness of the setting sun, spreads over the mind, on his account, rather a pleasing sympathy with him in his happy change, than any painful regret, but for the loss we have sustained.

—ANN FOTHERGILL.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, Third month 9th, 1758.

Some person told me, before I left your country, that I should love your Friends better when I got home than I did when present with you; and I have found more in the remark than I at that time attended to. My spirit often has fled, on the wings of love and sympathy, to a region where it has heretofore been warmed with an ardor no sublunary enjoyment could ever inspire. In which times I run from house to house, from one brother and sister to another. As usual, I seem to enter with an inquiry, the result of affection, not of formality, after their health, and depart with a most sincere farewell. In this view you are familiar with me, and the frequent companion of my mind, distinguished from most in your land, with solicitude for your health and establishment, through the many inclement seasons, as well as more flattering events, which in the course of your pilgrimage fall to your lot.

He in whose hands the winds are held, both the southern gale and the northern blast, has caused the former to blow upon you in the sight of the many; and the northern gale of pinching and trial has also blown upon you, and demanded the sympathy of the few, who, versed in the alternate revolutions of the Lord's year, praise him for summer's heat and winter's storms; for the stormy wind, fulfilling his word, was called upon, as well as the rolling stars of light, to declare his praise.

I have known times of sitting by the waters of Babylon, and weeping when I remembered Zion; but when I have looked into the holy sanctuary, I have seen afflictions and sorrow are more the result of our own conduct than the Divine intention. If we fully follow him in all his leadings, the Lord's way would, to many of us, be a plainer path than we find it. Great is the advantage of faithful obedience; it sweetens every cup, and speaks peace to the soul. Unmixed sincerity towards God is an excellent sweetener of all the cups we drink of from the fountain of Marah; but where the secret consciousness of lack of true resignation and humble following on,

⁸ This worthy friend had finished his earthly course, a short time before this was written, at the house of Thomas Jackson, in London, who thus writes to Samuel Fothergill:—"All care, both by advice and nursing-, was taken of our dear friend Abraham Farrington, as he lived, so he died, in great innocency and quietude, and no doubt, is gone to rest with the blessed."—T. J.

preys upon the mind, such cannot fly with boldness to the altar of God, where even the swallows have a place allotted. May best wisdom and fortitude be the clothing of your mind, and peace, and the answer of “Well done,” be your portion forever.

I sat down to tell you that I remembered you; my pen has run on in a manner I did not expect, perhaps, in an improper one. However, this I know, love, stronger than death, seasons my spirit, in which I affectionately salute you and all your children; I love them nearly, and the Lord loves them, and would make them his in an everlasting covenant. O, that their hearts might but enough prize the blessed visitations of his mercy, and by an early choice of the paths of wisdom and truth, fill up their duty to their parents, their God, and his people, in this their day, that the diadem of peace might be with them forever.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO MARY YARNALL.

Warrington, Third month 9th, 1758.

I have not forgotten the relief which I at times met with when in your country, by Friends mitigating the inevitable pain of absence, by giving my wife some account of me, when I might be prevented doing it by such engagements as necessarily attended a sincere endeavor to discharge my duty in the service of our ever worthy Lord and Master. Experience has taught me sympathy, and the very sincere regard I have for your dear husband, yourself, and the children, demands a testimony of it on the present occasion. I was, by a slight indisposition, prevented accompanying him to a quarterly meeting in Cheshire, to which he set out this morning, accompanied by my wife and Samuel Emlen, and we expect him here again in a few days.

He is bravely in health, and inwardly and outwardly well, being preserved in that happy stability which is in the middle of the path of true judgment. His service is truly acceptable to the living; and by the haste he is allowed by his wise and gracious Master to make, may be expected to be clear sooner than many others that have come here from your land. The tender connections of nature, confirmed by the yet stronger cement of Divine love, which establish your union, will doubtless often suggest a secret, anxious wish for his return to his beloved relatives; but while natural affection prompts to wish his return home, may a suitable deference ever be paid to that direction which is wise, and in whose sacred allotment the joyous events of human life are sanctified, and the adverse rendered sweet. I early felt with and for you, when he was permitted to fall into the hands of unreasonable men;⁹ but He whom your dear husband served set bounds to their wrath, and vouchsafed a speedy deliverance. And why may we not suppose the Lord of the harvest, perfectly wise, in now and then lighting a candle in those lands where darkness prevails? It is, doubtless, consistent with his sovereignty and goodness, who would bless the utmost borders of his ample empire, and make the place of his feet glorious. He who cares

⁹ Mordecai Yarnall, while on his passage from America to Europe, was captured by the French, but was soon released.

for the sparrow, and has numbered the hairs of our heads, mercifully presides among his people, divides the spoil to those who, in his strength, go out to war, and allots a share to those who stay at home, in their duty filling up their places. I am persuaded, beyond a doubt, that the merciful Father cares for what we leave behind us, blesses often with prosperity, and always with patience, as we look towards Him. If outward affairs are not beneath his providential notice, how much more those to whom we stand in a nearer relation—those pledges of mutual love. The example of tender parents may be in measure vacated, yet the deficiency is made up by the interposition of the ever-present and all-sufficient Father. I remember, and at this time it is fresh with me, that in my honorable father's absence, he being in your land, the humbling, converting Hand effectually prevailed with me, to embrace the day of his visitation. And my heart is anxious that you, the beloved offspring of the Lord's servant, may be enriched with the same blessing, and that you may give up your names to be inserted in the roll of the Lord's servants, which is the Lamb's book of life. For this his prayers ascend, who, having proved the service of the Most High, has found it to be freedom and perfect liberty. May a holy union of spirit unite the whole together, that you may availingly follow after those things which make for your peace; and may innocent hands be put up to the Almighty, for a beloved father's return to you in safety, and with sheaves in his bosom.

With a heart replenished with unfeigned love, I salute you, dear friend, and all the children capable of receiving it, and am your very affectionate friend,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, Third month 1st, 1758.

I received your acceptable letter, and as I am often anxiously thoughtful about you, and solicitous for your establishment in the best things, the account you gave me, confirmed by several others, of the gracious continuance of best help towards you in the last yearly meeting was truly acceptable. May the wisdom which is from above, with all its train of divine companions—faith, meekness, stability, and charity—be more the clothing of our spirits; and then shall we know a right improvement of mercies past, and a meetness for those yet within the veil. And when I consider the extent of unmerited condescension towards our Society in general, and to many particulars in an especial manner, for their own help, and the substantial edification of the body, my heart almost dissolves within me, and fervently begs protection and preservation for all in the heavenly hierarchy, that they may bear, without a mixture, in their countenances, the resemblance of kings' sons, waiting for the renewed discovery of their part in the universal tribute of obedience and praise, and strength to yield it; that nothing may ever prevail, either in the latent source of our conduct, or be admitted at all to tincture it, that is not of the Lamb, or distort our features with the emotions of passions repugnant to those of the heavenly family. I know we have great need often to have recourse to the pool, and to come under the turning of that hand that has distinguished us from many of our brethren. Oh let humility be our dwelling place, and the uniform

rule of our conduct; so shall the slippery path through time be trod with safety, and our feet at last stand firmly within the gates of salvation.

I have spent some time agreeably with worthy Thomas Gawthorp since his return home, having paid him a visit at his own house. He has not lost ground by his journey among you, though his lot has been in suffering since his return; yet the answer of “Well done,” seems as a pearl in his field, most surely there, though often concealed from view.

In all cases where contrary sentiments occur, and where we are required earnestly to contend for the faith, the more the meekness of the Lamb is adopted and abode in, the more indisputably He is known to be the Lion of Judah’s tribe, going forth conquering and to conquer. I sympathize nearly with such among you who dare not turn aside from the directions of Heaven, but follow the ark into Jordan. May the holy covering of peace and meekness be upon them, and it will be in the end a garment of praise.

I have never yet seen cause to recede from the judgment of Friends who signed the Epistle of Love and Caution, and I believe our yearly meeting will scarcely decide the point, or meddle with it.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN PEMBERTON.

Warrington, Third month 10th, 1758.

That affectionate regard that lived with me towards you from our very first acquaintance, is by no means impaired by absence, for it is derived from that which does not change; in which I affectionately salute you, earnestly desiring your perseverance and growth into a measure of the stature of the fulness of Christ; being sensible that He who has called you by his grace, and whose gifts and calling are without repentance, would lead on towards perfection his children, whom he has begot by his own power; and although their path may be through the region of the shadow of death, he is able to keep unto salvation.

Many, very many, are the obstructions in our way to the kingdom, but our greatest enemies are those of our own heart; the corrupt, selfish will, that wills not the things of God, is apt to get up, and lacks not its disguises to deceive and multiply sorrow. It would choose and refuse, according to its own conception; and as it is not subject to the Divine law, it cannot enjoy a place in the holy family, who with one accord say, “Your will be done in earth, as it is in heaven.” Dear John, how many sorrowful hours has this revolting heart cost some of us, in our wearisome pilgrimage, let experience testify. On the contrary, when we seek singly the accomplishment of the Divine will, in and by us, peace springs and flows like a river; our strength is renewed, and our youth, like the eagle’s. An increase in heavenly knowledge, from the Alpha throughout the Divine progressive alphabet, from one letter to another, even from the first to the last, is vouchsafed, and the glory redounds to the ever worthy name. In humbling, stripping times, we can kiss the rod, and be instructed in patience and faith, in vigilance

and holy fear. Being well content with our allotment, if we have a place in His house, it is enough, however low the station. Permit me tenderly to suggest the query, whether you have not covered your face with ashes in mourning, at times, through a disposition to choose your service, and to refuse it when prompt obedience was your incumbent duty? Yet the Lord of living mercy is mindful of you for good; his hand is underneath, though at times invisibly, in order to establish in peace and holy tranquillity. But peace is sown for the truly obedient, and will, after the revolutions of the appointed seasons, produce the desired fruit.

I nearly sympathize with the living among you, in this dark and gloomy day that has come upon your land; and oh, says my soul, that you may all stand, with your loins girt about, having on the complete armor of light. Thus innocence and fortitude will render these finally victorious, and whatever may attend, your reward will be sure.

I am, through mercy, pretty well in health, and not idle, finding work in my own vineyard, and according to my measure, in the church of Christ. My wife is as well as for several years, and joins me in the tenders of dear love to your worthy, honorable mother and yourself.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JAMES PEMBERTON.

Warrington, Third month 20th, 1758.

I was well pleased with the receipt of yours, containing a circumstantial account of affairs among you, together with some reflections upon several things which were just and proper. These testimonies of regard and affection are allowably pleasing to me, who often am present in spirit with many of you, and rejoice in every event which promotes the real prosperity of that once happy land, and am as sensibly pained with those occurrences which tend to its hurt. Though, indeed, we are short sighted creatures; we see not the wheel within the wheel, and often form a hasty judgment of those things we do see and feel. Thus present afflictions are accounted evils, and the shaking of the rod of the Highest over a forgetful people is more attended to, and greater endeavors used to obviate it, than to search out the cause, even the backsliding of the people, the constant spring of distress; and no power can separate this effect from its original cause. I trust many look into that which is within the veil, and properly improve the present dispensation, that they may be prepared to bear with benefit a relaxation of present sorrow, or, what perhaps is nearer, the letting loose of the Lord's hand in terrible judgment. I remark with joy the continuance of Divine favor towards you, in repeated offers of his love by his servants. Oh that each soul, sensible of these favors, may improve them to profit; for to many, the dew of heaven is as water spilt upon a stone, from not considering that they are mercies to be accounted for in the day of recompense.

The weakness, wickedness, and insincerity of your principal people in power, are subjects of sorrowful consideration, and seem to me to threaten desolation, instead of protection and help. For when government,

instituted for salutary purposes, becomes either lax or perverted to repugnant purposes, it is a presage of calamity, and made an engine of oppression. But in the cloud is the way of the Sovereign of the world, as surely as in the paths of light. I meddle little with the public transactions of Europe, but think the nations are as a boiling pot. Wars, commotions, and bloodshed fill the awful scene, and a spirit is let loose which breathes destruction I am sorry to hear of the defection and cowardice of some in the Jerseys, in flinching from their testimony. Alas I what have we that we have not received? and can we ever part with any portion of it for a better use, than for His sake who gives us all things richly to enjoy? I sincerely wish all Friends may abide in the innocent quiet, where counsel springs up in the needful hour, as it is sought in singleness of heart. I find an increasing reluctance in several minds against the payment of the land tax here. Peradventure the time may approach, in which the command may run thus,—Speak to my people that they go forward. And perhaps the faithful among you may form the van.

Of worthy A. Farrington's departure, you have doubtless heard. He finished his course well and bright; and that is enough, whenever the appointed hour comes.

Your sister Sarah Lloyd, is the frequent companion of my very affectionate remembrance. Her portion is afflicting; to be cut off from the satisfactions of life, innocent in their nature, and even laudable when rightly enjoyed, and to remain in a constant state of indisposition, makes nature shudder. But if the satisfactions, merely human, are much gone, its temptations are also weakened; and no confinement so close, but he who entered, "the doors being shut," can find admission there. The salutation of kind and tender love reaches to her, and may the Holy One speak comfortably to her. Your assured, affectionate friend,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HANNAH LOGAN.¹⁰

Warrington, 1758.

Neither time nor distance has effaced you out of my remembrance and near regard, though perhaps, you may almost have thought so. You have been the frequent companion of my mind, with desires for your growth and stability in those things which are most excellent; and well assured I am, your morning light would be beautified with additional degrees of splendor, if no unfaithfulness or lack of right care on your part defeat the sacred design of that merciful one, who is the Lord of perfection, and would have his sons and daughters like himself, according to their age and growth. That his blessed resemblance may be impressed upon you, is my earnest prayer; and in order thereto, permit me to suggest a few such hints and cautions as may arise in a mind anxious for your good, and warmed with the best love.

¹⁰ Wife of William Logan, and daughter of George and Mary Emlen.

Study to be quiet, and mind your own business, is one useful, necessary direction to all who would thrive at home. There is an active enemy, who seeks to draw out the mind after other people's business, to the neglect of our own; whereby hurt and loss attend, and the feet of the mind are gadding from house to house, and abide not within our own doors. The domestic affairs of the soul are neglected, the house gets unclean and confused; and when the holy Head of the family and Husband of the soul, comes, he finds things unmeet for his reception, and refuses to take up his residence. Here some bemoan his absence, which is chiefly or wholly owing to their lack of care in having all things clean and in order, and being at home to receive him when he comes.

It is a common consequence of wandering much from home, to hear many reports, whereby the mind feeds on wind; this is also ruinous and destructive. It was not upon the mountains, or far off, that manna descended for Israel, but even about their tents; and the celestial bread, which has been the staff of life to the living of all generations, is in our own houses; the vein of fine gold runs in our hearts, there let us dig, and patiently bear the refiner's hand. Blessed is that servant who is found thus abiding and waiting at home; when his Master comes, he will accept him, and make him ruler in his stead. Here stands the power and ability of being rightly useful in the cause of truth, whether in the church, or in our own families. In this authority, the tender connections of nature, improved by grace and confirmed by prudence, become a threefold cord, that cannot easily be broken; and if we instantly see not the desire of our souls, we shall not assume the Divine prerogative in fixing judgment, or decline our patient waiting until our Lord comes, who can do all for us, yes more abundantly than we dare expect or ask.

—SAMUEL FOTHERGILL.

DR. FOTHERGILL TO HIS BROTHER SAMUEL.

London, Third month 30th, 1758.

I now write that I may not seem to forget you long together; forget you, I cannot. I have passed a laborious winter, unpleasant to myself in some respects, but I hope not altogether unprofitable; I mean not only with respect to temporal advantage—of this I might have as much as one in a private station ought to look for—but I gladly encourage the rising question, To what end? and I hope, in one respect or another, I am kept daily mindful, in degree, of the winding up of all things. Could I, by unwearied application, get myself more at liberty a few weeks hence, to sit down with my friends at our ensuing solemnity here, I should be glad; but of this I have not so much as the faintest hope. I shall see you now and then as a traveller, but if I can be kept so far alive as to rejoice when the will of heaven is done, I shall be satisfied, if nothing more is permitted to be my portion. I am, as much as ever, your

—JOHN FOTHERGILL.

SAMUEL EMLÉN TO SAMUEL FOTHERGILL.

Bristol, Fourth month 18th, 1758.

Our valuable friend Mordecai Yarnall and myself are both here, and through mercy, pretty well in health, and not insensible of the Divine vouchsafements of that help unto him, which ever attends the willing in Israel, though sometimes in seemingly less proportions than the creature may possibly desire, or, according to our present senses, may believe necessary for the advancement of that lovely cause in which we may, by becoming sufficiently passive, be made instrumental.

I fear sometimes, greatly, lest my failure to fill up properly the station unerring wisdom designs for my standing in, may yet prove not only ruinous to myself, but injurious to others, whom in unmerited mercy he has reached unto, and would bring forward towards a glorious rest, if the ascending path thitherward, from an unwise imagination of its insurmountable difficulties, be not declined. My footsteps are, I believe, marked oftener than I sometimes consider. O may they leave the beautiful print of those shoes with which our Heavenly Father guards the feet of his beloved children, and with inviting language persuade others of the mercifully visited yet to step forward.

On the 11th we came to Chepstow, where a meeting was held in the afternoon with the members of our Society. It was a season of favor to us. After this, some expected a select meeting of ministers and elders, but I find they have not yet established such meetings in that principality; the other meetings for discipline evince that things relative thereto are very low. The three succeeding meetings for worship were very large.

I believe I am not alone in being pleased that the best qualified instruments at these meetings were so very little interrupted, or their intended service prevented, by the time being taken up by others. I do not remember any yearly meeting in which the minds of sensible Friends were less pained on this account. I believe it exceeded that at Milverton in this respect; but the minds of those ministered unto seemed less susceptible of profitable impressions, than those who have attended the Welsh yearly meetings allow to have been the case formerly; too many there appearing invariably fixed in their own opinions.

Samuel Neale and Catherine Payton had an opportunity at a crowded meeting here in the morning, both I hope well. She was really clothed with the best coat of mail, and furnished with the weapons necessary among such spirits; I hope to her own great humbling, as well as encouraging gladness, in being so dignified by the great Master, some of whose servants think it was a day of memorable distinction. I think she is made more and more honorable. O, may an increase of humility be her happy portion; then will an advancement in Divine favor be yet administered, notwithstanding the gradations she is already favored with are indisputably great.

I wish, at the ensuing yearly meeting in London, to conclude as to my return home, so as to be quite easy in myself, and give no cause of pain to the minds of any of my true well-wishers, among whom I have abundant cause to rank you; and therefore hope you will look at this matter in your own mind, when any interval of

leisure for it presents to you; and that, with a father's freedom, your counsel may be made known before we meet each other. I desire honestly to attend to the dictates of best wisdom, if vouchsafed.

—SAMUEL EMLLEN, JUN.

SAMUEL EMLLEN TO SUSANNA FOTHERGILL.

Bristol, Seventh month 18th, 1758.

I have seldom heard children blamed for telling their parents, guardians, or friends where and how they are, and should therefore have been apt to send you a line for this purpose before now, if my arrival at this place had been so early as I expected at the time of our parting at Warrington. As we purposed getting to Dudley meeting the next morning after leaving your town, and the ride being pretty long, you would probably think it full as much as my little body was able for; but to make this matter more easy, we took a post chaise about sixteen miles of the very rough road, and thereby easing ourselves and our horses, we were favored to get near sixty miles the first day, and the next morning to Dudley meeting. We found our friends there bravely in health.

I was much pleased, and hope to be profited, with my late visit to that family, (Catherine Payton's). As it is now unlikely I shall ever see them more, it is indeed joyous to believe, that the Hand which has ever guarded and supported all that have been steadfast to the end, is yet evidently near for the continuance of their safety. May the stay of your young years be diligently looked unto; and I then trust, notwithstanding fully as deep draughts of the bitter cup as nature is glad of, may be sometimes handed, they will not tend to weaken in best things, but you will rather experience a happy increase in that Divine strength, which formerly was desirable more than temporary ease and pleasure, which might, perhaps, be greater if your dear spouse's frequency from home did not interrupt. But you are by no means so covetous of his company as to prefer your own pleasure to public advantage, wherein his Master evidently helps him to be useful; and I think you not ignorant that those that abide at home to give necessary attention to the stuff are not forgotten, but at times you are plenteously rewarded by the holy replenishes, to your comfort and cause of thankfulness.

John Storer is undetermined about the place of his embarking for America; here are vessels to sail for Philadelphia, New York, and Carolina, that he may have his choice. I want him to feel his own persuasion of mind in the matter; it is not my place to say much in so important a concern; he is not an entire stranger to that wisdom which is profitable to direct and mighty to save. May a diligent, honest attention to its direction be with him; then I think he will yet witness preservation, though his present state of mind seems not to be exaltation.

—SAMUEL EMLLEN, JUN.

In the sixth month of this year, Samuel Fothergill had a certificate from the monthly meeting to pay a

religious visit to Friends in the north of Yorkshire, Durham, Cumberland, and Westmoreland; and he soon afterwards proceeded upon the service.

SAMUEL FOTHERGILL TO HIS SISTER.

Newcastle-upon-Tyne, Eighth month 7th, 1758.

Your very acceptable lines to Scarborough came in course; the sympathy and instruction they express very strongly affected my mind, then deeply humbled under a sense of weakness and need, as a baptism preparative to the labor which opened before me, in which I find more and more the absolute necessity of resignation to His wise disposal who fills and empties, abases and favors, in the proportions of His most perfect wisdom. I have had additional proofs that all true sufficiency is in and of him, and that for every difficulty; either in the heights or depths, it is indeed a glorious sufficiency; may we lean upon it in every part of our race, and it will safely sustain to the end of all our variously dispensed allotments. I have been favored with a good degree of inward and outward strength.

The meetings, as I have come along, have been generally very large, and often favored eminently with good, so that I have reason to believe my coming was at the right time. I came from our quarterly meeting at Lancaster, through Wensleydale: I had meetings at Hawes, Counterside, Bainbridge, Aysgarth, Masham, Thirsk, Kirby-moorside, and Pickering, and to Scarborough, where I remained nine days, only made an excursion along with M. Yarnall to Burlington. From Scarborough I came by Stentondale, Whitby, Stockton, Durham, Sunderland, to this town, where were two very large and truly comfortable meetings. As they were much composed of other people, I have proposed a more select one of the members of the Society this afternoon, and propose to set out tomorrow morning direct for Cumberland, in which county I expect to stay some time. Thus, dear sister, is my lot cast in close and hard labor, both of body and mind; but every repining thought vanishes, when I consider it is a stewardship in that house in which I have been absolutely unworthy of the very lowest place.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, Ninth month 7th, 1758.

If our Lord and Master vary the dispensations of his providence, it is for some good end. His plan, like his wisdom, is much more extensive than ours, and if the confusions and coruscations in our allotment be harbingers of some approaching manifestations of his own day, to a greater degree of luster, let us be content with our lot, endeavoring after stability and dependence, that the Lord of the day may preside, and direct the work of it.

Our yearly meeting at London was large and satisfactory; the agreeable appearance of many youth comforted

the souls of many who love Zion. I think I have known the stream of the ministry rise higher, but the meetings for discipline were eminently favored. There were several subjects considered and discussed, in all which Truth prevailed against those who wanted to introduce greater liberties.

Soon after my return from London, I set out on a visit to some parts of Yorkshire, Durham, Cumberland, and Westmoreland, from which laborious service I returned two days ago, and propose to set out early tomorrow morning for Kidderminster, where the Circular yearly meeting for the seven western counties begins on first-day next. My journey was very laborious to body and mind; many painful things are to be met with in such a journey, especially where ministers are led into the state of the church to whom they minister. Some secret causes of pain, and too many obvious ones, render it distressing to trace the state of that vineyard which the Almighty once planted in a fruitful hill.

Accept, my dear friend, to yourself and family, the salutes of that affection that remains through all the vicissitudes of my life, in the breast of your affectionate, cordial friend,

—SAMUEL FOTHERGILL.

From the visit to the North of England, he returned with impaired health, and his journey to attend the Circular yearly meeting increased his indisposition. Total loss of appetite, lack of rest, extensive inflammation of the lungs, an incessant cough, and other symptoms of consumption, caused serious apprehensions on his account, and it was feared that his continuance in this life would be of brief duration. His illness continued long, but it pleased his good and gracious Master to raise him up again, for further labor in his service. Being thus rendered unable to attend the monthly meeting, he returned his certificate with the following letter.

TO HARDSHAW MONTHLY MEETING.

Warrington, Eleventh month 21st, 1758.

Dear Friends,

It was my intention to have personally delivered to you the certificate, you were pleased to grant me in the sixth month last; but having been visited with a dangerous indisposition, from which I am not wholly recovered, I am obliged to send it in this manner.

Agreeable to the prospect of duty I had when I requested your certificate I was enabled to perform a visit to the meetings of Friends in some parts of the North of Yorkshire, the counties of Durham, Cumberland, and Westmoreland. In the course of this visit I was often deeply affected with sorrow, on account of the declension of many from the life and power of Truth, who yet value themselves upon a name; but the heavenly salt being

lost, they are unsavoury, and have brought dishonor upon the principle of Truth and its professors. Yet often living encouragement to hope in ancient Help was administered, and the powerful, blessed effects of it made manifest in awakening a remnant throughout the churches to prefer Zion to every other joy, and to labor to build the Lord's house more than their own. I know not what I can profitably add but this humble acknowledgment. The Lord was with me, and overshadowed me often with the wing of his salvation.

I recommend you, dear Friends, to a steadfast adherence to the Word of Wisdom and true judgment; these times require it, for they are gloomy, and the mouths of multitudes are opened, and further opening, against us; and alas for the occasion administered, and the things found against too many of our members, not concerning the law of our God!

I remain your friend and brother in that which remains forever,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Warrington, Eleventh month 26th, 1758.

This morning, about the fourth hour, dear sister Hannah¹¹ finished her course, which, in its conclusion, has been uniform with her life, even, peaceful, and quiet: she may be truly said to have fallen asleep, after having in a happy degree served God in her generation. The interment is to be on third-day next. Your affection will lead you to sympathize with the afflicted family on the solemn occasion of the removal of a head from eight children, and a true helpmeet from a person enfeebled every way by indisposition, though I hope he is better than some time ago, and bears the stroke with a proper equanimity.

I continue better than I could expect: I can scarcely moderate my feelings for those who are left, and the gap that is made. I know it is best to be quiet, but my spirits are depressed by indisposition, and I cannot command them. The solemn peace and divine sweetness which evidently attended our sister, are abundant proofs to me that she has entered into that society whose rest is sure.

I am, dear brother and sister, with the strongest wishes for our preservation to that holy inheritance, your affectionate brother,

—SAMUEL FOTHERGILL.

ANTHONY BENEZET TO SAMUEL FOTHERGILL.

¹¹ The wife of his brother Joseph Fothergill.

Philadelphia, Eleventh month 27th, 1758.

I have now for a long time been much closed up from writing, except where an apprehension of duty has made it necessary; and, indeed, my mind remains still much the same in that respect; yet I think it by no means proceeds from a lack of real regard and love to my friends, for it is my chief consolation, that sincere love and affectionate fellowship seem to flow more than ever towards those who, in degree, bear the image, and abound in the love of our blessed Saviour. Yet now I find some freedom, and I apprehend somewhat of a necessity to lay my thoughts a little open to you with respect to our youth, or I might rather say, the youth everywhere. It is among these that the seed of corruption first subtly insinuates itself most strongly; and notwithstanding exceptions to the contrary, yet Solomon's words will generally prove true. That the child trained up in the way that he should go, will not depart from it when old. We are apt to doubt the general truth of this saying, because experience shows us that the children of many good parents, who have been concerned for the welfare of their offspring, go much out of the way; and yet, if we consider what little effectual care is taken of the youth, even of too many of the best among us, we shall not wonder at our ill success. Some, doubtless, are really and vitally careful, but it is generally an indulgent and partial care; was it such a watchful care as the miser has to preserve and increase his wealth, or the ambitious to gain honors, with a fervent application to God for help, I doubt not that the effects would appear. Ought not the educating and training up of the youth, both with relation to time and eternity, next to our more immediate duty to God, to be the chief concern of every one that really desires the welfare and enlargement of the borders of Zion? I have often thought that, next to preaching the Gospel, the labor that is bestowed in preventing the influx of evil, and in watching over every opportunity of instilling noble and Christian principles into the tender minds of the youth is the greatest and most acceptable sacrifice and service we can offer to the great Father and Head of the family of the whole earth, and the most exalted duty a Christian mind can be engaged in. And it is, I think, observable, that even those children who, notwithstanding great care has been taken in their education, have allowed sin to prevail, so as to rush violently into evil, yet even in these, the Christian labor which was bestowed on them when young, has been as bread cast upon the waters, and found again after many days of vanity and sin. How many are there in the Society, of sufficient talents for educating the youth, who are so situated as that by a moderate addition to their fortune, which they might easily gain by this service, might live easily, and have a mile to spare for the poor. There are others whom God has so blessed with substance, that they have nothing to do but to spend the income of it; yes, time hangs heavy on their hands, and proves even a snare to themselves and others. And there are some who, though they have already a large affluence of wealth, yet are toiling hard to add thereto, without knowing wherefore they thus toil, and whether a wise man or a fool shall possess it after them. Many persons in these different situations are doubtless, in the main, honest souls, who, though they find no call to the ministry, yet think themselves willing, with one of old, to follow Christ wheresoever he goes. Why then do they stand so long idle, when so large a field lies before them? What account will many of these be able to give of their time, when every word, and consequently every inch of time, must expect to be called into judgment? What more beneficial employ, and more fruitful of comfort and joy in the end, than time spent in an honest labor for the properly educating these innocent souls, which the Almighty has clothed with flesh and blood, and by Divine

help, to be so enabled to watch over them, as to frustrate the wiles and devices of the grand adversary, that so these youth might truly answer the end of their creation? What a beautiful and noble prospect do such thoughts open to the view of those whose eyes are not blinded with the love of pleasure, ease, or profit? Why do so many allow the god of this world so to blind their eyes, and vitiate their reasonable as well as religious senses, as to permit them to toil after gain, and think it a mighty thing, and themselves notably employed, if they can add £1,000 to £1,000, or £10,000 to £10,000, and that often by a trade far from being pure from defilement; as such gain often arises chiefly from the purchase and sale of things at least needless and vain, if not of a defiling nature. An instance of this I have often painfully observed among us, where it is frequent to see even Friends, toiling year after year, enriching themselves, and thus gathering fuel for their own and their children's vanity and corruption, by the importation and sale of large quantities of rum, etc., which, though good in its place, yet from the enchanting allurements it is of to nature, and from the excessive use of it, may truly be said to be the greatest curse that ever befell the English nation, and if possible, yet more so to the poor natives of this land.

That a man should labor to become rich, and amass wealth, a state which our Saviour declares to be accompanied with snares and lusts, which tend to destroy the soul—and that this should be attained by the increase and importation of a commodity or commodities, which, from the quantity already imported, proves the ruin of so many thousands; is this keeping clear from defilement, and washing our hands in innocency? Now, that such a person shall esteem himself, and be esteemed, a religious man, and perhaps be the more regarded, even by religious people, because he is rich and great, is a mere paradox; yet is it too often the case. Now, as this is so conspicuous a weakness, and much of this nature appears among many otherwise good people, will any thoughtful man, who is in earnest, desire to stay long in this vale of vanity and misery? Alas! no; but I believe it is best to waive these thoughts, and endeavor to centre in that chanty which believes and hopes for the best. Perhaps this also often arises more from a wrong education, than from corruption of heart. Mean and low prejudices, imbibed for lack of proper care when young, are doubtless the occasion of many of the weaknesses and inconsistencies which so much dim the beauty and lessen the service of many, whom God intends for great instruments in his vineyard.

Well, my mind longs to see, in our well-minded Friends everywhere, especially the younger sort, a noble emulation for the welfare and well educating of the youth. If a number of such Friends, in their different allotments, would, as it were, shake hands with the world and all its enticing prospects, seeking and expecting nothing from it but bread and trouble, and would freely dedicate themselves to the care of the youth, not limiting themselves to the narrow views of fleshly ties, nor even to religious denominations, but looking upon themselves as fathers and brothers of all that need their help, taking more especial care to make the poor and helpless the first objects of such a care, not solely of necessity, but of a willing mind, what a blessing might they be, not only to our youth in particular, but also to mankind in general. And indeed it seems to me that our principles, which, in the present corrupt state of the world, seem to prohibit our meddling with offices, etc., naturally point out to us as a people, rather than others, to serve God and our country in the education of the youth. I will acknowledge that it is a situation which does not appear so desirable as some others, nor so likely to procure riches, ease, or worldly honor. But alas! Alas! what have we to do with these things? Shall we desire

to be great and rich, when our Saviour has so plainly declared it a situation so very dangerous; and that his predominant choice is of the poor of this world'. Is it now a time, or was it ever a time for the believer, who eyes and relies upon the promise—is it a time for such to seek for money, or olive yards, or oxen, etc.? And although by engaging in the education of the youth we should be deprived of some of those things so desirable to nature, which we might better enjoy and accumulate in the way of trade, and thereby look upon ourselves under affliction, yet may we not hope that it will be termed for righteousness' sake, and therefore should not we have thereat to rejoice, and be exceeding glad, and even leap for joy?

And I would further say, from years' experience, that it is a great mistake to think that the education of youth is toilsome and disagreeable; it is indeed not so, except to such who from a desire of gain, take upon them the care of more children than they ought, or neglect to bring them into that discipline which, with Divine help, and proper resolution, is generally not difficult. I do not know how it is among you, but here, any person of tolerable morals, who can read and write, is esteemed sufficiently qualified for a schoolmaster; when, indeed, the best and wisest men are but sufficient for so weighty a charge.

If the governments of this world were influenced by true wisdom, they would make the proper education of youth their first and special care. I earnestly desire that our Friends, both here and among you, would consider of it, and hearken inwardly to what the great and common Father would suggest in this weighty matter. Many good and necessary works are omitted, solely because custom has allowed them to be passed over as not necessary, nor binding upon us; when, if we would give ourselves time to consider them, divested from custom and prejudice, we should see them to be weighty and indispensable duties. But I fear a proposal of this kind would prove to many as great a trial of the sincerity of their love, as the instance of the young man that came to Christ. Many appear to have a love to Christ, and would sell something for his service, especially if it was to serve him in some elevated and shining sphere; but to serve Christ in a station generally so little regarded, where the labor of love, though ever so deep and sincere, is much hid, and often, when the most impartial, but the more disliked, this is hard for flesh and blood to encounter.

Well, dear friend, I was not easy without thus laying before you some part of my concern and prospect. I apprehend, from my knowledge of your generosity, I need make no apology either for the strangeness of the thought, or the incoherence of the style.

Whether this matter will appear to you or others in the weighty and extensive view it does to me, or not, I must leave, and remain your friend,

—ANTHONY BENEZET.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Warrington, 1759.

Many sympathize with their brethren among you, who suffer for conscience' sake, and have their sufferings augmented by being wounded in the house of their friends; what shall we say, but refer all to the wisdom of that Being, who best knows by what means to winnow away the chaff, and purify to himself a peculiar people? I trust, in and through all these things, the great Name will be exalted, and the church be more and more evidently built on that which cannot be removed. Strait is the way to life, and few there be that find it, is a remark which has lost no part of its truth and weight by its antiquity.

The account of the promising prospect of the youth among you is to me cause of humble thankfulness to the ever blessed Helper, who will, in his own way and manner, carry on his own cause, and make the place of his feet glorious: I fully believe that it is his purpose, notwithstanding the day is dark and gloomy; and oh that the natural branches of our vine may never be plucked away for their unfruitfulness; but the will of the Lord be done.

I often nearly remember you and your situation, who has a quicker sense of feeling than many others, and cannot with indifference behold the temple violated and polluted by contentious, apostatizing spirits; may healing balm and heavenly help be supplied, in every needful time. Farewell, beloved friend, let us remember each other when we can, and carefully watch to the end.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, Second month 1st, 1759.

I am indebted to you for the affectionate tokens of your remembrance, by which I am pleased and profited, and retain in my mind a very near and just regard for you and yours; even that love which many waters cannot quench, or remoteness of place impair; in the spreading whereof I am often present in spirit with the living among you, with whom I sympathize, and ardently wish for an eternal memorial, being well content with, and thankful for, a share in those probations which are wisely allotted by our Heavenly Father to his most favored children, in this the house of our pilgrimage. The first-born among many brethren, the Son of the Highest, trod this anxious path; and the disciple ought not to wish to be above his Master. Dear friend, in this stands our peace and safety, in being baptized with his baptism, and drinking of his cup, as obedient children, fashioned after his image; though many secret and obvious scenes may attend, yet in suffering we shall be exalted, and reign by subjection.

It ever gives me a distinguished pleasure to hear of and from your family; gratitude for your kind hospitality is one, but not the strongest motive; there is a similarity in minds which cements a hidden union; wherever this is the case, the connection is strong and delicate, because it is founded in that which is divine and permanent. Your dear children are often, very often, as fresh in my mind as if present with them; and I am persuaded they are under His notice who delights to perpetuate his blessings in the families of his servants, and transmit

from generation to generation his mercy, goodness, and truth; may this inestimable blessing be precious in their eyes, and the humbling impressions be properly prized; so will peace and joy be spread around them, and the solicitude of their parents relieved by its end being effectually answered.

I am, through mercy, restored to a better state of health than I once expected I ever should, though not wholly freed from a weakness in my breast, the consequence of a too unguarded exertion of my voice: care is now necessary to attend to every circumstance which may conduce to the preservation of my health, so as to continue capable of any service, if any should be required.

I am well pleased with the agreeable accounts of the service of our European Friends among you; may the Lord make them a blessing to you, and clothe them with wisdom and power. I hope you will be kindly affectioned to them all, and administer convenient food in due season, though it may be reproof; your neglect of this freedom to some of us, to whom it was due, has not been attended with the best effects.

Whatever my heart is susceptible of, in the time of enlargement, to the family and my fellow believers, in that I most affectionately salute you, your dear husband, and children.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, Fifth month 26th, 1759.

The friendship I had the great happiness to contract with your dear husband and self, remains as entire and animated as ever; for an excellent reason it is so—the stream will flow while the fountain supplies it, and our fountain, I trust, will never fail. I often am present in spirit with you, sometimes a companion of your solitary hours, and as if I sometimes shared with you apart in those baptisms which are necessarily and wisely allotted for the instruction of all states. A time will come, my dear friend, when we shall with Divine ardor and holy certainty, close our anthem with this acknowledgment, In wisdom have you made all your works; until which event attend us, O may all the days of our pilgrimage be passed in vigilance and filial awe! It has pleased Divine Providence to allot me the dispensation of a tedious indisposition, which has held me all winter, and is not wholly removed; the formation of an abscess in my lungs was very dangerous in the ninth month last, and continued so for some time; released from that complaint, I enjoyed a month's half health, and was seized with something like the gout, which quickly increased to a violent degree. I got relief, but remain weak, and scarcely able to walk the streets, my limbs being much debilitated; yet, as moderate exercise is very serviceable to me, I intend setting out tomorrow for our approaching yearly meeting in London.

This humbling baptism of long sickness has instructed me, and I earnestly pray it may be to refine me: the heavens were as brass, and the earth as iron; and I thought the water floods and terrors of the great deep came up into my soul; all comfort seemed removed—no, the hope of salvation, at times, well nigh failed me. But

though I walked through the valley of the shadow of death, the secret invincible Arm was underneath, when I dared not hope it, and brought me again to praise him in the land of the living. May a humble sense of his dealings, who is glorious throughout all his name, remain my covering all his days.

I have lately been favored with the company of dear John Haslam, on his way to visit the church in Ireland. His bodily strength is as well as can be expected, respecting that which must decay; his spiritual strength, as well as could be desired; and all who have spiritual sense to discern with, (except himself,) see him very strong in the Lord, and in the power of his might, but the same humble, diffident, lamb-like Christian he ever was, though I think him more deep in heavenly mysteries than ever. Your faithful friend,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Seventh month 18th, 1759.

There is a union and converse of spirit whose language is too diffusive and tender to be thrown upon paper, in which communion, the ground of which is pure, I wish our increase and stability; and it is a prayer not unattended with faith, that preservation to the end may be our lot, though many exercising scenes, and painful, unaccompanied steps, through solitary paths, may be assigned, in a wisdom too great for us to comprehend.

My dear sister, let us endeavor to possess our souls in patience, and hope in quietness; hereby an equanimity is attainable, that preserves all our spiritual and natural faculties clear and useful, neither dejecting into too deep distress, nor exalting into insecure tranquillity, nor yet relaxing the mind into forgetfulness of what is ever proper to attend to. How safe are the followers of Wisdom, who causes those who love her to inherit substance, and leads them in the midst of the paths of judgment.

I am humbly thankful to the Author of all good, for the return of my health to a comfortable degree, and for the renewal of his gracious presence, for best health. It is a crowning mercy when he vouchsafes to favor with the light of his countenance, and give, if but an imperfect, yet real, glimpse of the seal of the covenant; may it be fresh upon us, in time and in eternity.

I am ready to hope the present situation of my mind is not remote from good, I feel such a degree of love for heaven, for those that dwell therein, and for those that are carefully seeking after a habitation there. As I mused this evening, the fire burned, and warmed me, and I felt you, I think, (after the Author of good,) near, if not quite uppermost in my remembrance; and, though such language as I am capable of cannot point out the outlines of a friendship, though founded in nature, yet refined and strengthened by grace, and rendered strong, if I do not presume too much for myself, by a similarity of minds; yet I am most free and easy to tell you I remember you in that love which is not liable to change or decay, and renew the expression of my wishes for your sure blessing every way. For my own part, I am quiet, I think not stupid; I am often very poor, but I

remember Him who fasted forty days. I at times meet with hidden sorrow, but I call to mind that fair weather comes out of the north; and if the present light afflictions have their proper effect, they will work for us an eternal weight of glory. A superficial view of my state may induce many to think I am remote from the vales of sorrow and disquietude; but I often tread the solemn, lonely path of secret mourning; I do not complain, I dare not, I ought not, for my Father who is in heaven, is wise, righteous, and good. O, may he renew my confidence in him, and be my refuge in the hour of need!

I am not out of love with myself, my state, or the world; I have at times an evidence renewed which makes it comfortable to meet my God in the cool of the evening, and that he cares for me; no uneasy disappointment disturbs my mind respecting temporal matters; I wish to climb above them, into the secret place of the Most High, and I feel his outstretched arm is near for the glorious purpose.

Farewell, my friend and companion in the solitary, safe way to peace; may we eye our guide, and follow him with diligence, and he will not fail us; let us not fly away on the wings of levity and folly, nor derogate from the rectitude of his allotments, by the glooms of nature. Remember me affectionately; tell me so when you can, and be assured of my most affectionate regard from every motive.

—SAMUEL FOTHERGILL.

In the autumn of 1759, Samuel Fothergill performed an extensive visit to Friends in many parts of the west of England, also in the city of Bristol, and some other places.

SAMUEL FOTHERGILL TO HIS WIFE.

St. Ives, Ninth month 2nd, 1759.

Through the gracious help of Providence, I have to send you the account of my arrival here in good health. Yesterday and this day we have had two meetings here, very large, especially this afternoon, which we were obliged to hold upon the sea-shore, no place being large enough for the reception of the people, who were above three thousand, the country coming in for many miles round; the Lord of sure mercies was graciously near, and magnified his own name and Truth; to him be the praise of his own works, for they only can praise him.

My mind is comforted in being here, being assured I am in my place, and my health is much confirmed; I hope to use every prudent precaution to preserve it, though the weight of the service lays much upon me, there being none in the ministry but myself, besides a few of the members of the meeting. I long much to hear from you. I hope to be at Plymouth on fifth-day evening next, at Exeter on first-day, and Bristol on fourth.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

Warrington, Eleventh month 3rd, 1759.

Since my return home, I have been favored with an acceptable letter from you, and should have made several epistolary visits to you, had every other circumstance been as favorable as my inclination, and sincere desire for your preservation and stability in the best things. It is very acceptable to hear and feel that He who has put forth goes before you, and attends graciously with never-failing help. I am under an awful obligation to acknowledge his bounty and condescension, in supporting in my late laborious engagement, and we have both the greatest reason. He has preserved us by the right hand of his power, and distinguished humility, obedience, and watchful fear is our alone place of safety; may we abide therein, that with unimpaired strength we may run our race and finish our course. And, dear friend, it has often been the cause of humiliation and sorrow to me to behold the unprofited state in which many remain, who hear the Truth with gladness, but lay not hold, fast hold, on eternal life; the ministry is to such a pleasant sound, but for lack of rooting, their beauty is momentary, and succeeded by withering. I fear that island, as well as this, has too many of that superficial sort, even among those who think themselves to be something, and judge of their advance in life by their pleasures in hearing and talking. There is a remnant, with whom my soul is united in the heavenly covenant; these have one Father and head, and unto him is their eye directed; they know no man after the flesh, nor have trust in any thing short of the renewings of the Holy Ghost; and they well know nothing else can keep them steadfast and immovable in these degenerate days. My mind will be frequently with the seed in the approaching solemnity, with such strength of desire as I may be favored with for the exaltation of the pure, holy Truth. May all the laborers in the Lord's service be clothed with the humility, meekness, wisdom, and strength of the Lamb; this will be victorious at last, when the zeal, will, and wrath of man must utterly fail.

Your complaint of the state of the church in your parts is sorrowful, and it is much more so when the cultivation of the heavenly Hand has been more abundantly known, and the former and latter rain have abundantly descended, and I think this has been the case of this county in a remarkable degree.

I mean not the favors conveyed through the channel of my labors, but the many heavenly visitations immediately, and through others. The secret love of the world has prevailed to weaken many hands the Lord would have made strong for himself; whereby the testimony is deserted and the cords slackened, immoral practices connived at, and very few, scarcely any, who dare stand in the gap. Many think better of us than we merit, and some think I may be strengthened much by a worthy assistant, who seems, at London, clothed with zeal, but is at home my greatest burden. May our minds, dear friend, cleave to the Preserver of men, that thereby strength may be renewed simply to suffer, and simply to stand in the counsel of God; then how, where, and what we are, will be perfectly right. The Lord direct your steps in wisdom, prudence and zeal.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, Eleventh month 13th, 1759.

Though neither my inclination nor capacity allow my engagements to be in some respects so arduous as yours, yet they are as many and as laborious as my strength of body and mind are equal to, and frequently so encumbering as to prevent my conversing with such Friends as the warmth of an affectionate heart would frequently recall to my near remembrance. Yourself and dear wife, from the motives of gratitude, union of spirit, and similarity of sentiment, are often present with me, and that friendship is not at all impaired which united us when together, and I hope, according to your Indian phrase, “The chain may be often brightened.” And, dear Israel, you well know what it is that unites to all the living, and preserves in the unity of the one Spirit, even that leaven of the kingdom, which, by a silent, solemn, and efficacious energy, begets into the Divine nature, and makes the whole lump congenial with itself and with the family. It is uniform in its operation, ever productive of one glorious end, though the objects on which it operates may be various. It animates the gloomy, regulates the unstable, and causes the volatility of the more vivacious to subside, and directs them to, and in, their respective services.

When I see the different tempers of men, I am confirmed in a strong assurance that in wisdom the Lord has made them all, and that in the abundance of his mercy and truth he would direct them to his glory, and sanctify to his use and our comfort. May we be so happy as to be completely his workmanship, which is beautiful, and the praise of the whole earth. I feel so great occasion for a jealousy over myself, and am so often humbled by one thorn or another, that I may, perhaps, from that feeling, be giving away my own bread to one that has less need of it than myself. But my soul is humbled within me, to crave inward establishment in the holy, hidden life of the Lamb, and that from there the complete similitude of the King’s sons may be our happy experience. My situation is such as to exclude boasting and guard against despondency; and though I pass through various dispensations, their end I consider is one, and that is good, though the path to it may at times lie through the shadow of death; yet this evidence I have, and I hope never to lose, my daily desire and prayer is, in the language of the psalmist, “Let my heart be sound in your statutes.” As to the state of the church, I cannot say much; I think she is going into the wilderness, to the place her husband has prepared for her there; she is seldom visible about the dwellings of her nominal professors; many make use of her name for fraudulent purposes and lucrative views, the filthy profit of preeminence. I know them by this mark—they aspire to be great, and not, by becoming little, and the servants of all, patient toward all men. They say they are zealous, some think them so, but where the eye is not single, no zeal can be there that is of the right sort.

My business is not much in public affairs. Our nation is intoxicated with success. I cannot rejoice with their joy. I think there is yet behind the veil something to teach us righteousness. The commotions of this present day have not that instructive effect on the people. May the great Lord of heaven and earth magnify his own name and arm. I believe He will do it, and that the day is near at hand, that he will work his wonderful work. Oh that our names may be written in his book, enrolled in his army; so shall the strength of salvation and protection be our portion. Dear friend, all other vision is a dream, and all labor fruitless or worse, that has not some tendency

to promote this establishment. We are hastening fast through the scenes of time, and everlasting certainty is at hand. Oh, therefore, let our fervor be directed to that substance the wise of all ages have chosen, and leave the bustles of obstructing things, to sit at the feet of the Prince of Peace.

My love is to your dear spouse; I love the remembrance of her: I wish I were rich in spiritual wealth, I would freely communicate some to her if I could, though she knows the way to the place where all treasure is hid, and also who enables to partake thereof. I have every branch of your family fresh in my affectionate regard, and salute them with unfeigned love; may the riches of all the righteous generations become their inheritance forever. I by no means forget poor afflicted Mary Jordan; she has the just sympathy of my heart that feels for her, and what is infinitely better, the tender mercy of our Father who is in heaven, an appellation given to him from the heights and from the depths. Various are the snares attendant on unguarded health; the steps of youth are in slippery places; our stay is momentary, and more safe in the house of mourning than in the house of mirth.

As to my situation, it has either been a scene of labor abroad, or sickness at home: I have been on the brink of the grave twice last winter. This, seems to promise better health, and, perhaps, a quiet rest at home. However it be, I am content, in humble confidence in the sure Helper of all who love and fear him. I will conclude with the assurance of sincere affection for you all, in that which remains through all the changes of time.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN PEMBERTON.

Warrington, Twelfth month 2nd. 1759.

The emotions of pure friendship, which often warm my mind towards you, render your welfare and prosperity most desirable, and fill my mind with unfeigned sympathy in which I tenderly salute you. From yours of 23rd of eighth month, I find those evidences of life which are incontestable, even need and anxiety; I wish they may ever continue directed towards the everlasting Supplier, who will in his own time lead to Rehoboth, where all sufficiency reveals itself to the humble, sincere soul. It is infinitely preferable to that state of death, and consequently insensibility, which many rejoice in as their principal good. We are under the continual notice of a merciful Father, who sees and pities us; when our backslidings correct us, he mitigates the severity due, and turns even our weaknesses into the means of renewing strength, and renews great occasion to hope all things shall work together for good. I often consider the situation of your province in this sifting day, in which a separation is made between the true-hearted followers of Christ, though in the way of the cross, and those whose building is upon the sand, in the spirit and temper of an unstable world. The suffering of the true seed is great, and the wormwood bitter. These things are permitted, and may be the introduction to greater winnowing and exercise; but the Lamb and his followers will be finally victorious. May the righteous seed therefore be patient, and hope to the end, for faithful is He who has called into this day of buffeting.

Our worthy friend Joseph White is about Durham. His service is not merely very acceptable, but solidly beneficial; I have known none more eminently favored with the wisdom and authority of Truth. His health is not fully confirmed, though he is able to travel diligently.

Farewell, my dear friend; may the hand which has supported in many concealed and obvious trials, and encouraged to hope in his salvation, be reverently waited for. If we, on our part, remember and follow as we ought, our Rock will not sell us, nor ever fail; the Lord our righteousness will make way for us, and exalt our drooping heads in his own time.

—SAMUEL FOTHERGILL.

Chapter X

The firm belief of Samuel Fothergill in the great doctrines of the Christian religion, as held by the religious Society of which he was a member, and his entire conviction of the truth and propriety of the various testimonies of the Society, and of their accordance with the doctrines and precepts of the New Testament, were not in him the result of education or tradition. He had diligently examined for himself the grounds upon which they rested; for this examination, and the thorough conviction which it produced upon his mind, he was well enabled, through the grace and aid of the Holy Spirit, to recommend and to explain these principles, to advocate them as occasions arose, and to defend them when questioned or attacked.

This full acquaintance with the principles of the Society, and his well-known ability to explain and enforce them, together with the eminent station which he occupied as a minister, caused frequent applications to be made to him for advice and assistance; it introduced him into much correspondence, and an extended care over many parts of the Society.

For several years before his visit to America, and ever after his return, he was a constant attender, (when health permitted) of the yearly meeting in London, and, with his brother John, took a deep interest, and no inconsiderable share, in the transactions of, and various important concerns which came before that assembly. Several of the printed epistles during this period contain strong evidence, in their language and style, that portions of them were of his composition. From the records of the yearly meeting in 1753, it appears that he then proposed the establishment of a yearly meeting of ministers and elders, and several minutes occur on the subject The proposal made by our friend Samuel Fothergill respecting the establishment of a yearly meeting of ministers and elders, being reconsidered, was referred to the consideration of the committee for drawing up the epistle John Fry, from the committee appointed to consider the proposal made by Samuel Fothergill with respect to the holding a general meeting for

ministers and elders annually in this city, brought in a report, in which they say, That having solidly considered the proposition, it is their sense and judgment that it may contribute to the advantage of the Society to have such a meeting of ministers and elders established. The report was read and considered, and on the following day it was agreed that it should remain solidly on Friends' minds, and in the year following it was deliberately considered and concluded. The regulations proposed, and then agreed upon, for the said meeting, are nearly the same as at the present time.

In the same year, 1753, it is recorded that Samuel Fothergill brought in from the committee an epistle, to be sent in MS. to the several quarterly meetings; the epistle is fraught with excellent counsel.

Of the character adverted to in a preceding paragraph, are several of the following letters.

In the beginning of 1760, he was engaged in some correspondence with R. Selby, the clergyman of a neighboring parish (Budworth.) The daughter of a Friend near that place had been married before this individual, and, previously to the ceremony of the marriage, he had insisted upon her submitting to the rite of water baptism. The marriage was one of peculiar aggravation and distress to her parents, who were treated with much unkindness by the clergyman; they applied for counsel and consolation to Samuel Fothergill, and the following extracts are from some of his letters to R. Selby on the occasion.

“I am convinced, by the testimony of the Holy Scriptures, that the sprinkling of water upon the face of either adults or infants has no warrant therein: it is neither the baptism of John, nor of our blessed Redeemer; but having no ground in Holy Writ, nor example nor precept therein, corroborating your practice, and it appearing foreign to the nature of the religion of the Holy Jesus, I disclaim it, as being one of the inventions of men apostatized from the power and purity of the gospel. Had your mind been happily subjected to the purifying effects of the baptism of the Holy Ghost, the baptism that now saves, and of which the holy Jesus was and is the minister, I persuade myself you would have acted a different part.”

“I suppose your remark on S. C.¹ being an enemy to the religion of his country, is a reflection on our Society. I trust we are not enemies to true religion, which avails before God the Father. It is true, we think differently from some others respecting it, believing its chief emolument is sanctity of heart and the favor of God, and not lucrative advantages. We have reason to believe there yet remain men who suppose gain is godliness, and are more concerned to advocate their claims by temporal motives, than by the love of Christ; and from such we turn away.”

In reply to some harsh and unjust expressions of his correspondent respecting himself, Samuel Fothergill writes thus:

¹ The father of the young woman.

“I am very free to tell you I make not merchandise of religion: I amuse not the people with the false traffic of unfelt truths. I confess some of the earlier scenes of my life were passed in folly, vanity, and infidelity; but having found mercy with God, through Jesus Christ, and knowing the terrors of the Lord for sin, I endeavor to persuade others to be reconciled unto God, by forsaking every evil way, and turning to him in faith and prayer, with their whole hearts. This is the end of my labor, and its whole intention; for this I am willing to spend and to be spent, without any fee or reward from men. The Lord judge between me and you in this matter.”

SAMUEL FOTHERGILL TO R. OLIVER.²

Warrington, 1760.

My friend, Abraham Rawlinson, some time ago, gave me yours, dated 11th of April, which brought your Commissary's remarks on the suffering case of the Websters, which Abraham Rawlinson had, at my request, put into your hands some time since. A tedious indisposition, and a necessary inquiry into the truth of the Commissary's aspersions, have prevented my earlier attempt to suggest a few sentiments to your consideration, on account of your Commissary's letter: I hope for your candour in doing it now.

Much might be said to his “concurrence in opinion, that every civil government ought highly to discourage every excuse and pretence which are alleged to be founded on principles of conscience, for a premeditated disobedience to the laws of their country;” as also to his charge of the most “perverse obstinacy.” May I not query whether this is not a full justification of all the high discouragements the primitive church suffered from Jewish and Gentile governments, and those inflicted on the reformers from Popery, the founders of the Church of England'. ‘The hierarchy of those days called their invincible constancy, “the most perverse obstinacy.” Has not this been the language of a persecuting spirit, from the time of the accusation of our Saviour by the chief priests; both Jews and Gentiles, and those worst of Gentiles, persecutors professing the religion of the Prince of peace and love, and counteracting it to the utmost of their power by acts of cruelty and injustice? I apprehend the case in question is a proof of this unchristian disposition, and that it is in the first instance illegal and unjust, and that no law of our country subjects us to pay wages to a parish clerk; and I am ready to put it to the issue of common law. Perhaps this might be known to the prosecutor, and from there he was induced to put them into the Ecclesiastical Court, where they might be harassed and lurches into a contempt, and subjected to every hardship a court hateful to God and man has power to inflict. Their being sued there was for an illegal and unjust demand, and every act of that court was, and is, accumulated injustice. We have no reason to hope for any compliment to our religious scruples from chancellors and registrars. We have read of such officers and their conduct, in Queen Mary's days, and we apprehend succeeding times have only varied the object, not the nature of the people's zeal. I freely own we are entirely at ease with respect to any spiritual disadvantage

² Probably Robert Oliver, who was vicar of the parish of Warton, near Lancaster, from 1734 to 1775. I have not been able to collect any further particulars of the case named in this letter.—G. C.

accruing to us from excommunication. The Judge of the whole universe is not at the beck of any mercenary officer, whether civil or ecclesiastical, to execute his sentence of injustice and oppression, at the price of his own attributes of love and compassion. No, indeed, while such instruments of cruelty are found in the habitations of Simeon and Levi, may not thinking men say with old Jacob, “Oh my soul! come not you into their secret; unto their assembly, mine honor, be not you united.”

I was astonished at the account he gave me of two Quakers being lessees of wool and Iambs, and suing as appellants, because the appellees had not made a sufficient tender, etc. I have heard of many instances, and known some, where Quakers being possessed of estates by inheritance or purchase, to which tithes belonged, have, without any temporal consideration dismembered them from their estates, and in the strongest manner conveyed them to the land owners from whose estate they arose, being as conscientiously concerned against receiving as paying them; but never before heard of their suing for them. I procured an inquiry to be made into this matter, and were I disposed to give your Commissary as hard words as he uses for Webster’s conscientious dissent, I might keenly recriminate—but I spare him. Two Papists commenced such a suit, but that two Quakers did, I call upon him to prove. I have copies of two certificates, one from the plaintiff’s solicitor, and one from the defendant’s proctor, as my vouchers; the originals are in my hands. May I not call in question your Commissary’s claim to the epithets of “good and worthy,” who can thus take up and make a false report, and impose upon you with it.

I am much mistaken in the judgment I have formed of my friend Oliver, if these remarks are in his sight insignificant. I cannot think your nature unfeeling, and am persuaded religion would improve every sentiment of sympathy with distress, especially where unjustly procured and unmerited. I, therefore appeal to the man, to the Christian, for redress, which I hope is in your power to procure. For though we fear no spiritual damages from excommunication, as now prostituted, we know there are temporal ones which do affect the already injured, oppressed parties.

I am your real friend and well wisher,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 1760. Third month 23rd, 1760.

I am favored with pretty good health, a blessing greatly to be prized, and in other respects quiet and content; I do not abound, nor am I wholly destitute; I have more than I have merited, and if I be stripped, I acquiesce with His will, whom I think I can call my Father who is in heaven.

The revolving year brings nigh a season I look at with the alternate sensations of pleasure and sorrow, as these result from meeting with similar spirits, and being renewedly baptized with them for ourselves, for the living

and the dead. It is pleasing beyond expression to renew a personal converse with those who are dear to me from every tie; and to see a brother and sister in the strongest union, conveys a pleasure which, like the connection, is deeper than nature.

Yesterday, I received an invitation from Jonathan Laycock, of Halifax, to the burial of his wife. To which an apprehension of duty obliges me to submit, though I confess not without reluctance. But I only ask to be right, and leave the what and the where. I expect little more rest. Our northern yearly meeting, that for Wales, and London, are coming fast on; I am thankful for the present share of ability, which I hope will continue proportioned to the labor of the day.

Our worthy ancient friends, Grace Chambers³ and Lydia Lancaster, are about to set out on a long journey; I expect them here next week, and they intend for the Welsh yearly meeting, Bristol, Bath, and London.

Full of days and full of virtue, their spirits are refined, by long experience, into a meetness for the holy inheritance.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, 1760. Fourth month 7th, 1760.

I was favored with yours, and must acknowledge it was acceptable, though it brought me the tidings of your daughter's⁴ departure out of this troublesome world; and I doubt not but your mind will be so favored with that calm acquiescence with the present dispensation, as to be enabled to say, It is the Lord's doing, and let him work as it pleases him. It is a debt we must all pay, and we ought not to repine at the hour of our summons. Indeed, when the race is shortened, and a quicker transition to eternal peace is granted than through the long, laborious scenes of sorrow allotted to many, it may be considered and prized as a mercy, and doubtless will be so in the cool moments of sedate meditation, when the mind is loosened from lower connections, and reaching onwards to the immutable union and inseparable fellowship of the Lord's family. I was much comforted to observe in yours the happy, blessed end dear Mary was favored with. I trust the remembrance of it will often solace her parents, and may it be memorably instructive to her surviving brothers and sisters, who know not how soon

3 Grace Chambers was born at Monkheselden, in the county of Durham; and about the year 1713, on being married, she removed to near Kendal. She was of strict, exemplary life and conduct, remarkable for her great plainness and simplicity of apparel, manners, and deportment, as well as for openness and generosity to her friends, and hospitality to all, especially to the poor. She had free access to many families of distinction, to whom her affectionate visits were acceptable, and of service. She possessed considerable skill in surgery, and in administering relief in many disorders; and this she did without fee or reward, and devoted much of her time to visiting the sick and those in affliction, to whom she was very helpful. As a minister, she was strong and lively in her testimonies, even when bodily ability had much abated. She finished a well spent life, at her own house at Sedgwick, near Kendal, in ninth month, 1762, aged eighty-five years; being favored at last with a comfortable evidence of gracious acceptance.

4 Mary Jordan.

they must close their eyes to all visible things. Then, O then, a religious, watchful life, spent in the Divine fear, will appear as it really is, an absolutely necessary preparation to what, in a solemn hour, is eligible to all—even a happy conclusion. I nearly and affectionately sympathize with you, in the various exercising steps you have assigned you to tread. I doubt not but the present afflictions will work for you a more exceeding weight of glory; and such times of favor will be renewed, as to enable you to rejoice in tribulation. May the ancient Helper of his humble children graciously support you, and lead forward in the way to true peace; that, in the obedience of faith, you may be established, and all things work together under divine direction for your comfort in hope.

I am about preparing a few instances of the great advantage and necessity of early piety, intending to print them, with some little introduction, believing they may be of some use. I think your testimony concerning your dear daughter will greatly add to the value and usefulness of such a performance; and I believe you will not have any objection to my gathering up her valuable fragments.⁵

I am, through mercy, in a pretty good state of health. I have been much about home this winter, not wholly useless, nor idle; as the summer advances, it seems likely I may be more abroad, though I have no clear perception of any long journey. The visitation of the Shepherd of Israel seems extending itself, and in some places, with a blessed prevalence to the scattered sheep among us, bringing some near who have been afar off, as well as bringing here and there one to the saving knowledge of his own Truth. May his work prosper, and the place of his feet become more and more glorious.

Our worthy ancient friends, Grace Chambers, in her eighty-fourth year, and Lydia Lancaster, in her seventy-seventh, were lately with us, on a religious visit; they bent their course towards Bristol and some adjacent places, and from there to London. They are as well as can be expected, considering their great age, and bravely strong in the root of living virtue. O, desirable state indeed, to have run a bright and glorious race, and be enriched with treasure, ancient and new; green in old age, monuments of Almighty power and goodness, descending to the grave, as much of them as the grave can hold, but the immortal part renewed in holy ardor, and happy in the evident foretaste of everlasting felicity. I have not seen Joseph White for several months; his service in this land is truly acceptable and useful; his Master is eminently with him, and I trust will keep him in the simplicity and power of the gospel. Assure yourself of my most cordial affection being ever warm to you and yours, in which I wish you all happiness, in this; in the salutation of near love, my wife joins with your sincere friend,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN PEMBERTON.

Warrington, 1760. Fourth month 10th, 1760.

⁵ What progress was made by Samuel Fothergill in this collection does not now appear. He did not publish any such work, and no remains of it were found after his decease.

As I tenderly love you, I rejoice in whatever attends you that is prosperous, particularly that our gracious Lord and Lawgiver overshadows your meetings, when the body is collectively assembled for his service. He has often limited the turbulent waves which contentious spirits have raised, and for his own name's sake made evidently bare his holy arm. I have often remarked it with admiration and worship of heart, and learned from ii, that if we do the Lord's work in his spirit, no weapon formed against us shall prosper. I am thankful for the proofs repeatedly afforded, that we are brethren, and are in that spiritual fellowship which is not straitened by distance of place, and therein are capable of adapting matter suitable to your states in our annual assembly. Those epistles have required a vigilant eye, to prevent their being prejudicial instead of helpful; for there are too many among us, as well as you, who consider the approbation of men, more than the conformity to the pattern God clearly showed to the living among us in his holy mount.

I have just now received from London, the enclosed printed epistle. I thought for some time I had a concern to send Friends of Tortola a few hints, and I, therefore, threw together a few sentiments. I sent it up to my brother for his consideration; he laid it before the Morning meeting, who, with some little immaterial alteration in the words, directed it to the press, as it was considered that the transient reading of an epistle once in a meeting, might be of less use than printing such a number as might supply every family with several. One hundred of them will be sent to Tortola.

My time has been pretty much employed, in one little service or another, during the past winter; and I have got peace of mind, and that is very great riches. I am obliged to you for the yearly epistle from Philadelphia. It contains profitable truths, and will, I doubt not, be of service. I think the artless simplicity of the gospel, unlabored in point of diction, is most likely to add weight to these epistles; and perhaps, if you judge it necessary to continue the practice of printing yearly epistles, you may study simplicity and plainness of address. Though I suppose you will hardly judge it necessary to print every year, lest the wheels be clogged, and the frequency of instruction destroy its use.

I most sincerely wish you every degree of essential happiness, and that peace and satisfaction which alone soothes the sorrows, and alleviates the distress of our probationary pilgrimage.

—SAMUEL FOTHERGILL.

The following is the epistle mentioned in the foregoing letter:

TO FRIENDS OF THE ISLAND OF TORTOLA.

Warrington, 1760. Third month 17th, 1760.

Dear friends,

Though I am personally a stranger, and unknown to most of you, yet you have been, of late time especially, so frequently the subject of close thoughtfulness to me, and with so much warmth as to engage my mind to visit you in a collective capacity with this epistle, from some apprehension of duty, and with a heart replenished with sincere good will, in which, I wish you the possession of that happiness which is everlasting.

It was tidings of great joy to the living body of Friends in this land, to hear that the Lord Almighty was at work in your island, to beget children to himself; and that the same substantial virtue which wrought upon many, in this and other nations, to redeem and purify them a people to the praise of his great Name, had also visited you with a day-spring from on high, and produced the same blessed fruits in measure, even a death unto sin, and a new birth unto righteousness; and by the baptism of the Holy Ghost, brought them into the one spiritual body, whereof Christ is head. Oh the tenderness, the fear, and watchfulness, which attended some of your souls in that day!—a precious day of visitation, which ought forever to be remembered; a day wherein the Lord allured some of you, and brought you into the wilderness, speaking comfortably to you, and in his own time gave you vineyards from there: some of you, I believe, have in remembrance those times of divine betrothing, and cannot but acknowledge it was the Lord's doing. Then the mind was humbled as in the dust, and a living concern arose, to walk in white, and to enter into covenant with the Lord your God; a covenant you then hoped would never be broken. In this simplicity of heart, the Lord's children are ever safest. Almighty power watching over them for good, and regarding with a Father's care. As individuals among you were thus engaged, the sympathy and fellowship of the one body spread over sea and land, and we became as epistles written in one another's hearts, and were baptized by the one Spirit into the one body, wherein is the bond of peace and unity of the saints. In this stood our rejoicing on your account; for it is not the accession of numbers to our name, but the gathering of souls to the everlasting Shepherd, which gives joy to the Lord's family in heaven and earth.

Now, dear Friends, is not the dew of your morning at times brought to recollection, and its heavenly relish remembered? Yet, has not a loss sensibly attended you, and the once promising plantation among you become less fruitful and beautiful? If so, where shall we inquire for the cause? We shall not find any deficiency in Divine compassion; but the loss has been occasioned by a neglect to follow on to know the Lord in his own way and leading, and a departure in heart from him has ensued, whereby the work has been marred, and that goodness, wherein the holy, unchangeable One would have established you, and rendered a permanent blessing and beauty to you, has been to too many as a morning cloud, and as the early dew, it has soon passed away. Such ever was the consequence of unfaithfulness to the discoveries of the pure light; weakness, revolt, and backsliding have ensued—and when people have forsaken the Fountain of living waters, which is open for sanctification and refreshment, all their labor and inventions have been as broken cisterns, that can hold no water; and the latter end of such, unless they return and repent, will be worse than their former unenlightened state. Bear with me, dear friends, in this freedom; my soul longs for your help and restoration, that by and through you the great Name may be exalted in those islands, and that part of the Lord's footstool may become glorious.

Let, I beseech you, the seeming foremost rank among you look closely to their own steps, and consider carefully, whether they have not by some means contributed to the general decay of lively zeal and care, through their

own declension and lukewarmness; for it is most certain, the faithfulness or unfaithfulness, of this rank, has a very great influence over young and tender minds, as well as of those who may be more advanced in years and experience, and yet not void of a secret relish for heavenly matters. Return therefore, I beseech you, oh you chiefs among the people, to your first love, and do your first works, lest greater desolation ensue, and He, who walks in the midst of the seven golden candlesticks, come unto you quickly, and remove yours out of its place; for why should the candlestick remain, when the light and luster of the candle is extinguished? And dearly beloved friends of the rising generation, and you in the prime of life, permit and receive the word of exhortation from one who tenderly loves you; remember your Creator and your Judge; let not the foolish amusements, or vain conversation, of this world prevail to turn you aside from your great and everlasting interest; remember there is not any thing of this world can lay the foundation of eternal peace; it is an earnest, humble seeking after the sanctifying Hand, and submission to its virtue, which can alone fashion you as vessels of honor, and fit you for the heavenly kingdom. Cherish the secret drawings of divine love; be not ashamed of its tendering, restraining effects; why should you sell your souls for a thing of naught? for such will be the smiles and frowns of this world in a day that is hastily approaching. Let not, therefore, the evil example of others, nor the reproach of the scornful, prevail to your hurt, but retain the fear of God, which will keep the heart clean, and be an excellent enduring treasure, when everything else shall vanish as a vapour.

And it most certainly behooves you, friends, who were natives of this land, and have had your education among us as a people, and been frequently directed to the heavenly Monitor, to walk with great circumspection; you are among a people who have been made partakers of the like precious faith with us, principally through the immediate reach of a Divine Hand. Will not their eyes be turned to look at your conduct, and to observe the fruits of your faith, by its prevalence in your lives and conduct? And if, instead of the blessed fruits of righteousness, the contrary should appear, and your conduct be the means of stumbling to any, and evil liberties pursued by you, to your own and others' hurt; to such I testify, in the name and under an awful sense of the authority of the Most High, it had been better for them never to have known the way of righteousness. Heavy, very heavy, will be the weight of the complicated guilt of their own transgressions, and the transgressions of others made worse by their example. Woe, from a righteous and dreadful God, to those by whom such offenses come. I make no doubt but there are among you an honest seed, an afflicted and poor people, some of the Lord's poor, who retain in some good degree, their first love, and bewail the hurt of Zion. I beseech such, stand fast in their own lots; abide in the faith and patience; be sober, and hope to the end: though the times are gloomy, the out-goings of the morning are of God, and he can, and will in his own time, cause the wilderness to become a fruitful field. Look not too much at the declension of others, lest your faith should fail; but steadfastly look to, and follow on to know the Lord Almighty, who remains forever, and the defection of multitudes can by no means impair his unchangeable truth and righteousness.

In a sense of the fresh extending of ancient, all-sufficient Help, I most tenderly and affectionately salute you. May the scattered among you be brought home, and the negligent be roused to diligence, while yet a little day continues; let the tender breathings still remaining be cherished, that they may gather strength, and enter with holy prevalence the ear of the Lord and Father of his people: this is the sincere prayer of one concerned at heart

for your restoration and stability in righteousness and peace forever.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO SUSANNA HATTON.⁶

Sixth month 27th, 1760.

In some sense of that sympathy and union which renders the church of Christ a compact body, I tenderly and affectionately salute you. I most sincerely wish you a good journey; good to yourself and so to others. I cannot doubt of the propriety of your mission to that part of the Lord's vineyard; I had an evidence in myself, in solemn silence, that you were under the Master's appointment for that service, and I earnestly desire the wisdom and power of Truth may seal its own evidence on all your labors; and dear friend, though I apprehend myself a younger brother, and now addressing myself to one who was in Christ before me, yet permit me to offer to your thoughts a few sentiments, which have been sealed usefully on my heart.

First.—It is a most solemn and awful thing to assume the name of the Lord's ambassador; I believe you consider it so. So we ought also to consider the high obligations we are under to receive from him, not only his instructions, but our credentials.

Secondly.—These will not be withheld, if we wait our Master's time; his sound will be certain, and his discoveries clear. We shall not say, like Ahimaaz, When I ran, there was a tumult; but distinctly receive and deliver our Master's message, in his own wisdom and spirit.

Thirdly.—In all our service, let us remember our Lord's dignity, and endeavor to maintain it according to the proportion of strength vouchsafed, both in purity of life, and singleness to him, in our ministerial capacity, being empty without him, and only filled with his fulness.

Fourthly.—Let us learn to try the spirits, whether they are of God. I have seen a danger, especially in your sex, of being taken by the passions; the passionate preacher has affected the passionate hearer; both have been in raptures, and neither of them profited. This is a place I would endeavor to guard you in, my dear friend, as I am apprehensive the emotions of your mind are sometimes strong and animated. Mistake not the warmth of

⁶ This Friend was born at Grange, in the north of Ireland, in 1720. Very early in life, her mind was brought under the tender visitations of Divine love, and such was her zeal and her love for the Truth, that she generally went many miles on foot to attend meetings, and labored hard in the service of her employer to make up for the time thus occupied. In the seventeenth year of her age, she received a gift in the ministry, and as one planted by the Master's hand, so rapid was her growth therein, that, with the unity of her friends, she paid a general visit, before she was eighteen years of age, to Friends on the continent of America, in company with Ruth Courtney. She was married in 1742, and for many years had to pass through many outward difficulties, as well as inward exercises and trials, for the cause and testimony she had espoused, and she was favored to hold fast her integrity to the Truth. She travelled much as a minister in several parts of Great Britain and Ireland. In 1760, being then a widow, she embarked on a second visit to America. She afterwards married Thomas Lightfoot, and they settled in Pennsylvania, where she continued to be a faithful laborer in the cause and service of Truth. She was a living and powerful minister, awful and weighty in prayer, careful to wait for the fresh anointing for right qualification. She departed this life on the 8th of fifth month, 1781, aged sixty-one, a minister forty-five years.

passion for the gospel authority; the first is like the rattling thunder, which frights, but never hurts; the last is like the lightning from the east, which illuminates, and at times breaks through all opposition, and melts down every obstruction. I know the integrity of your heart, and what is infinitely better, our Father who is in heaven also knows it, and will not forget to be gracious; and, therefore, with the most unreserved freedom, I remind you of these things. May your Urim and Thummim be with your Holy One, whom you did prove at Massah, which implies the hour of temptation, and with whom you did strive at the waters of Meribah, or strife. Look carefully to him in all your goings, so shall you dip your foot in oil, when you tread on high places, and the arms of your hands will be strengthened by the mighty God of Jacob. If deep poverty be your lot, be not disquieted, neither pour forth your complaints to any mortal; have no confidant, but eternal Help. I never knew deeper poverty, nor more glorious riches, than in that land, but I found it safe to wear my sackcloth on my loins, and put on my best garments honestly and sparingly. Receive no obligation from that quarter, which you can avoid, lest they say, "I have requited her labor," or make vain the purport of your testimony.

In the course of your passage, be courteous to all, unless restricted by secret direction with respect to any particular, which I have found my peculiar duty in some parts. Let not affability enervate your mind, nor lead from the steady stability attending the faithful minister; and yet guard against a spirit which leads zealous people sometimes to say, "There is none righteous, no not one," and therein to overlook the hidden, suffering seed. Let your eye be in your head, so shall your goings be ordered of the Lord, and be attended with peace to yourself, comfort to the living, and general usefulness to the church. Be not hasty to embrace the offer of any companion in service; try their spirits, and feel the liberty of Truth in it. I should rather choose to take one occasionally, as way might open, than engage for any considerable journey. I think it is still more necessary to press your declining any companion from England or Europe, who might have a concern for themselves to discharge their own duty, without regard to yours, and so might another be oppressed by you. Farewell, and may the Lord of all consolation be with you in every trial, and support you by his arm, enrich you by his grace, replenish you by his wisdom, and comfort you by his rod and staff.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JANE CROSFIELD.

Warrington, 1760. Sixth month 28th, 1760.

I am concerned that it so falls out I cannot be at home personally to bid you farewell and wish you a good journey. However, the travail of my soul is for the help, strength, and safety of all our heavenly Father's children, that they may be so wisely conducted in all things, as to know the returns of peace, and feel the unity of the spirit and of the body.

If we are little enough in our own eyes, we shall know divine strength in our weakness; but when any apprehension of our strength and wisdom possesses the mind, weakness and loss in every respect ensue. You have my

good wishes in your present concern;⁷ it is, indeed, a weighty undertaking, and requires a double portion of the Spirit to go through. Let your dependence be upon the renewings of divine help, and all your movements in the gospel spirit. Seek after the simplicity of Truth, and its littleness. You are going among a people, many of whom have understanding hearts, and can discern wisely between spirit and spirit, between sound and substance; this I mention for your encouragement, if you are single-hearted.

May best wisdom direct you in all your steps, preserve you solid in your spirit, lively in your ministry, wise and discerning in your conduct towards all, and upright and exemplary in your conduct!

—SAMUEL FOTHERGILL.

Jane Crosfield was the daughter of James Rowlandson, and wife of George Crosfield, of Preston Patrick, in Westmoreland. The following notice of her occurs in the journal of James Gough, date 1740:—"After meeting (at Height) I went with James Rowlandson's family to his house at Frith. His daughter Jane had, for a little while past, appeared at times in the public ministry, in our meetings. So much of tenderness and of inward fervency toward Christ, the beloved of her soul, prevailed in her as to make deep and lively impressions on my mind."

She received a gift in the ministry when about twenty-six years of age; and in the Christian exercise of it visited Scotland, North America, Ireland three times, and many parts of England several times; "She was enabled to labor honestly in the line of the gospel ministry, and made instrumental to the help and encouragement of many She was often engaged in visiting the families of Friends, and had considerable service therein, being qualified to administer close and pertinent counsel and advice to their various states and conditions. In much tenderness and affection she was anxiously concerned to labor with the rising generation, that they might devote their early days to the Lord's service, and come up steadily, and at all times and in all places, in that plainness and simplicity of dress and address, into which Truth ever leads its faithful followers; and not yield a temporizing conformity to the prevalent fashions and manners of the world, which expose to many dangers, and tend to alienate the mind from its best interests."

"Her conduct and conversation among mankind well corresponded with the doctrines which, as a minister of Christ, she was concerned to deliver; being an exemplary pattern of self-denial, moderation, and Christian simplicity, and much distinguished for her hospitality and openness of heart."

She departed this life on the 2nd of the second month, 1784, aged about seventy-one, a minister forty-four years.

This honorable woman, the editor's grandmother, is also mentioned by John Woolman, in his journal;

⁷ A visit to Friends in America.

he says, "Being now at George Crosfield's in the county of Westmoreland, I feel a concern to commit to writing that which to me has been a case uncommon." And again, "I rested a few days, both in body and mind, with our friend Jane Crosfield, who was once in America." (Seventh month, 1772.)

SAMUEL FOTHERGILL TO GILBERT THOMPSON.

Warrington, 1760. Sixth month 29th, 1760.

Dear Cousin,

I believe I should be out of the way of my duty, if I did not impart to you and your sisters a dream or vision that was represented to me the last night, and perhaps the interpretation of it may be brought home to your own hearts.

I thought the great day of account was come, and all nations gathered to receive the irreversible sentence; I beheld a variety of states, and many clothed in different colours, many in white, which, nevertheless, was of different degrees of luster and beauty. I saw many whom I knew, and among others yourself and sisters; I thought your garments appeared more white than many; and while I mused on the tremendous, yet glorious day, the trumpet sounded with a distinguishing energy, and seemed to say, Come, you blessed. I beheld multitudes arise, as from the eminence of a mountain, and ascend triumphantly. My eye descended to the mountain from which many had risen, and in whose company I had seen you and your sisters. I thought I clearly saw you remain on the earth, clothed in garments measurably white. I queried in my heart, alas! how happens it that these are left behind? Immediately the white garments fell off, and each of you appeared in the common dress in which you usually appear. But I beheld chains which seemed fastened about your necks, and bound every limb and part of the body but the head, and these chains were fastened to great rings in the earth, and held you so fast as to prevent any of you ascending to those who had taken wing and risen on high. Here I awaked in great concern of mind, and found an engagement to impart it immediately to yourself and sisters; none other knows the least tittle of it, nor shall, from your most affectionate,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ISRAEL AND MARY PEMBERTON.

Warrington, 1760. Ninth month 8th, 1760.

Though the channel of personal and epistolary conversation with you may be at times interrupted by other occasions, which abundantly present themselves in the course of my labors in the heritage, yet the best springs of that love are often opened in my heart towards you and yours, in which I travail for your preservation in the way of righteousness, and increase in the saving knowledge of God, and his dear Son, the redemption of his

family and people.

Dear friends, this generation, and we with it, are passing away fast; let us be careful to leave good footsteps to the next, that our memory may be sweet, and our peace flow as a river. We have our several probations to pass through, and our warfare to accomplish; various are the trials and besetments, some constitutional and some adventitious, so as to occasion a query. Who is sufficient for these things? I beheld a state to which salvation is ever extended; and that is true poverty: "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Oh, the excellence of this state of poverty, and being stripped of every human dependence, when all flesh is silent before God, and confusion covers its face; then, indeed, the Lord arises in his holy habitation, made so by his refining Spirit. The longer I live, the more clearly I see, in emptiness is fulness, and that our capacity of service is in our deep submission; then will the Lord's arm awake, and lay hold on strength, and fill the bow with Ephraim.

My soul is humbly relieved in the fresh and feeling sense of His precious love and life, who is the strength and hope of his children; let yours be broken down before him, to be searched and then bound up, and the fresh renewing of covenant and holy zeal for his Truth become the girdle of your loins. So be it, O Father of all the living, amen.

And, dear children, beloved and longed for, my prayers are for you, and my wishes, as for my own soul, that you may acquaint yourselves with the power of an endless life, and be mindful of your privilege in being descended from a line that Truth has made honorable, and would bless you in like manner. Let an early remembrance of your Creator possess your minds, and the cloud of witnesses to the glorious manifestation of Truth in the inward parts prevail with you to join their happy experience; let the peaceful, happy conclusion of your beloved sister be often remembered, and the blessed means of it, even her love to Truth, and obedience to its manifestations. This led her to fear and love God, and honor her parents; they mourned for her loss, but not without hope, as she entered into everlasting mansions of peace. But very different is the sorrow of religious parents which arises from undutiful conduct in children, who pierce the parents with bitter sorrow, and that exceedingly aggravated by a reflection that such conduct is offensive to a righteous, heavenly Judge, who will plead the cause of afflicted religious parents with their rebellious offspring. May other conduct from you furnish the well-grounded hope of a portion with the just of all generations.

At present I enjoy my health more uninterruptedly than for some time past; I have spent two weeks at Scarborough, to my advantage and satisfaction of mind. I propose setting out tomorrow towards the Circular yearly meeting for the seven western counties, to be held in a small town in Gloucestershire,⁸ where are none of our Society.

—SAMUEL FOTHERGILL.

⁸ Wootten-under-Edge, at least one hundred and fifty miles from his own habitation.

In the foregoing letter, Samuel Fothergill mentions a visit of two weeks to Scarborough. He was accustomed to visit that place, both for the benefit to his health which he derived from it, and from the stronger motive of religious duty. It was then much frequented during the season, by many of the nobility and higher classes; among whom he was often largely engaged in the ministry, they being much in the practice of coming to Friends' meetings on such occasions. In one of his letters from this place he says—"I have been mercifully sustained by best help to labor in the gospel service, in several very large, crowded meetings, to which many people of distinction resort. This seems my principal business here, together with some more retired opportunities among Friends' families as occasions offer."

It was during his visit at this time that the following circumstance occurred, as was afterwards related by Samuel Fothergill himself to some Friends who accompanied him on his journey homewards from London. He told them that during one of his visits to Scarborough, he observed that Admiral Tyrrell attended several meetings of Friends at that place; and he took particular notice of the solemnity and reverence of the Admiral's behavior during the meetings, especially in the time of silence. One morning the Admiral came up to Samuel in the public room, before many of the nobility and gentry, and said—"Mr. Fothergill, I have a very high opinion of your people's principles and practices, especially the inwardness and spirituality of your silent worship." Samuel replied—"Admiral, I think such a testimony from you, as a man of war, rather extraordinary, concerning us and our principles, which are for peace, and against all fighting." The other answered—"Sir, I am of your opinion in that particular, and fully believe that the time will come, when nation shall not lift up sword against nation, neither shall they learn war any more: but as every dispensation of unerring wisdom must have a beginning, so this has had one among you, but has not yet reached us; and as to what you hold of a union and communion with the Divine Intelligence, I know, by happy experience, it is attainable in this life.

SAMUEL FOTHERGILL TO JOHN GURNEY.

Warrington, 1760. Tenth month 11th, 1760.

A variety of engagements fill up my time; several journeys the last summer have fallen to my lot, yet the affection I bear to many individuals, yourself and dear wife among others, remain strong, though concealed in silence: may the holy flame of love be maintained, so shall we be made precious in the sight of our heavenly Father, and dear to his family. Its most certain effect is to purify the soul; some have received its luster, and walked in the speculation formed from its light; these fail of its blessed fruits, and lie down in sorrow. But when the light of Israel becomes a fire, and his Holy One a flame, and our hearts truly subjected to its operation, our feet will be fixed steadily in the path, and our peace will flow as a river.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Warrington, 1760. Eleventh month 12th, 1760.

The secret emotions of tender affection to you and dear sister frequently and strongly bring you both to remembrance; and when I can, I pray for your preservation and establishment in the possession of every blessing; in particular, of hearts clothed with a holy sensibility of Divine favor, and an anxious thirst of soul after still more and more worthiness; for gracious remembrance in every needful time, for such times will come; the smoothest passage is often mercifully thorny; and the kings and priests of God's own anointing, when a superficial eye views ensigns of royalty, have underneath sackcloth on their loins.

It is never better with me, than when I descend to bring up some fresh memorials from the hidden depths. Though the waves and billows may at times pass over my head, they are your waves, oh, Father, and I will humbly look through them all towards your holy temple.

I have thrown together some sentiments and remarks, by way of reply to the Sermon and Address I mentioned to you in my last; as soon as I can, after they are transcribed, I think to send them to you, and refer them to your decision, whether to destroy them, or lay them before the Morning meeting. I think I shall be easy either way, though I sometimes think something of the kind, if well done, might be useful in those parts, about Lichfield, where the Address and Sermon is spread, and where there are very few Friends. I am not fond of controversy, still less of seeing my name in print, but I was not wholly void of an apprehension of duty.

The great event of the decease of the king has manifestly proved Jacobitism to be at a low ebb; he is sincerely mourned for by many. I was considering what Friends would do on the present occasion; there seemed a duty to the Society which required instant attention, that is, to caution against the inconsistency of going into mourning. What is done in this respect I know not. I also thought the Society would consider itself obliged to address the successor. I knew not whether the Meeting for Sufferings would undertake it, or defer it to the yearly meeting; but a letter just received informs me that the Meeting for Sufferings have concluded to address the new king; in which, may best wisdom guide you. Though I cannot help you, I could almost wish to be present at your deliberations. As I was musing a little last night upon the subject, it came into my mind to offer one paragraph to you; if the sentiment be improper, reject it,—if there be any thing in it worth a thought, you know how to improve it, and give it a proper turn. I know you will make allowance for me if a warmth of heart surpass right judgment.

—SAMUEL FOTHERGILL.

The suggested paragraph.—“May He who touched the mind of youthful Solomon, at an age similar to yours, with the love of wisdom, which, at his accession to the throne of his royal father, he asked of God, bless you, O king, with a wise and understanding heart, and add thereto riches, honor, and length of days.”

N. B.—I believe Solomon's vision, in Gibeon, was in the twenty-third year of his age, the age of our present

king. If the sentiment be too trifling, excuse me, and pass it by.

—SAMUEL FOTHERGILL

In the preceding letter, Samuel Fothergill mentions some remarks which he had written upon a Sermon and Address delivered at Litchfield. His remarks were afterwards published, and led him into some controversy in defense of the doctrines of the Society of Friends on the subject of Water Baptism. His opponent was Edward Owen, at that time Rector of Warrington, and in much reputation as a learned man, and as an accomplished classical scholar.

The occasion of this controversy is thus described by Samuel Fothergill, in the introduction to his second pamphlet: —

“M. Pilkington, Prebendary of Litchfield, some time ago published a Sermon on the Nature and Necessity of Water Baptism, as an indispensable token of the Christian Covenant, etc. This he prefaced with an ‘Address to the People called Quakers;’ in which he called upon them to declare their sentiments, and pointed them out as in a state of exclusion from the covenant in Jesus Christ.

“This induced me to throw together a few reasons for our dissent: though I enter into controversy with, reluctance, I would not decline a sober discussion of the things most surely believed among us as a people.

“This I hope will be sufficient excuse for my remarks on the Prebendary’s arguments: I did not begin the dispute, but attempted to speak our sentiments in our own language, and remove the censures he had passed upon us, as it seemed consistent with the Apostle’s advice, ‘Be ready always to give an answer to every man that asks you a reason of the hope that is in you, with meekness and fear, having a good conscience; that, whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conduct in Christ.’ 1 Peter 3:15-16.

“Respecting the temper in which I wrote, I have this evidence in my own mind, that I felt no sensation inconsistent with the angelic song, ‘Glory to God in the highest, and on earth peace, good-will towards men!’

“An anonymous auxiliary to M. Pilkington, anticipates the reply with what he styles, a temporary local antidote against the errors in my pamphlet,’ and soon after a second part is published; the author no longer conceals his name, but signs, E. Owen. This pamphlet engages my present attention, as he calls upon me to a review of the subject with this remark, ‘An honest man owes so much to his Creator, the world, and his own conscience, that he ought to justify or retract his opinions.’ As my opinions are not taken upon trust, nor merely the result of education, but arise from the evidence of what appears to me to be truth, I cannot recede from them without violence to my understanding and conscience. I stand open

to conviction, and follow truth with suitable dispositions; in this pursuit I humbly confide in success and acceptance with an omniscient gracious Judge. I must, therefore, either be silent, or give a reason of the hope that is in me: the former seems a suppression of truth; the last I hope to perform with decency and candour, it being my principal design to vindicate the spiritual religion of the Holy Jesus, and a people who embrace it, though under the discouragement of popular prejudice.”

The first publication was entitled, “Remarks on an Address to the people called Quakers; and a Sermon on the nature and necessity of being admitted into Covenant with Christ by Baptism; published by Matthew Pilkington, LL. B., and Prebendary of Litchfield; in a Letter to the Author, by Samuel Fothergill. To which are added, a few Observations, by J. Phipps. London, 1761.”

This was answered by a pamphlet, in two parts, signed E. Owen; “The necessity of Water Baptism; a Discourse occasioned by a pamphlet lately published by Mr. Samuel Fothergill, of Warrington, in defense of the Quaker notion of Baptism.” Liverpool, 1761.

Some time after this, Samuel Fothergill’s second publication appeared, “A Reply to a pamphlet published, in two parts, by E. Owen, entitled. The Necessity of Water Baptism; by Samuel Fothergill,” London, 1763.

Here the controversy ended. The subject was treated by Samuel Fothergill in a clear manner, the arguments and proofs he adduced in support of Friends’ principles were close and forcible, and it was admitted, even by those who differed from him in sentiment, that he had much the best of the argument.

SAMUEL FOTHERGILL TO ELLEN EVANS.

Warrington, 1760. Second month 6th, 1761.

I am much indebted to you for the tokens of your remembrance of me, which I have lately received; there is room for renewed encouragement to seek after that Hand which makes fruitful in old age, even covers with verdure and plenty all the trees of the Lord’s house, according to their degrees of growth. I am thankful to cultivate my acquaintance with these signal instances of the mercy and power of Him who is the preserver of his people; these have known him throughout all their day, from their beginning to advanced years; they can commemorate his kindness in youth, his strength in the meridian of life, and his tender regard when the shadows of the evening approach. I observe with pleasure your happy experience of his regard; may it be your covering through the valley of the shadow of death; and may the Everlasting Arms be open to receive you when your race here is accomplished! I have strong hopes that the ties of nature, the example of honorable parents, their solicitude, the weight of filial duty, the evidence of the beauty and usefulness of religion, and the importance of Divine favor, will combine to excite your children, for whose welfare I am anxious, to renew their diligence and care to walk in that path, which all the generations of the righteous have trod, in their way to glory and peace. Not all the

wisdom of the world, nor the fallacious promises of its favors, are able to direct to this path; the wayfaring man, who is on his pilgrimage, in weakness, besetments, and poverty, shall not err in his seeking, though he may be accounted simple; it is better to be a fool for Christ's sake, than wise in all the wisdom of this world!

I am, through mercy, preserved thus far, this winter, in a tolerably good state of health, mostly about home, and seldom idle; peace is my reward, and that is better than all the world. Dear Joseph White spent last week with us; he is well, and his Master is eminently with him; his bow abides in strength, and his hands are strong: the state of the church requires close labor, and in that is the reward of the faithful, as when they pour water out of their buckets. Farewell, dear friend; I love to hear from you.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 1760. Second month 21st, 1761.

I remember you frequently, with unabated affection, and never more nearly, and with greater sympathy, than of late, when one of the bitterest cups you ever partook of has fallen to your lot. I cannot enlarge upon it; I trust you have a secret resource to apply to on this occasion, and may the never-failing Helper support you and yours, in this and every other probation. How greatly necessary is it for us all to wait diligently, to know our minds and affections circumscribed within the holy limits, and an early government over our own spirits; thus the lamb and the lion can lie down together, and a habitation of peace and quietude is found in the mountain of God's holiness. Out of this subjection of spirit, is ruin and contention; and though we may detest imbruing our hands in blood, yet we may destroy the hidden, innocent life in ourselves or others. May every dispensation instruct us, and may we be like the skillful, industrious bee, who gathers honey from flowers of almost every kind. I have in vain attempted to express my sympathy with your dear wife, in a few lines I enclose; I wish her everything I could petition Heaven for, on my own account, in the day of my distress. I remember your children very tenderly, and scarcely forbear reminding them of the striking instruction resulting to them from their dear sister, who lived beloved of God and man. Instructed by her conduct and example, the incautious youth grew up in piety and honor, learned how to live, and met the languishments of sickness and the terrors of death with holy, humble fortitude; her last days were crowned with honor, and her conclusion was glorious. Such was her happy translation to a life exempt from sorrow and danger, and forever to drink the heavenly wine unmixed in her Father's kingdom. An early acquaintance with the Lord of all power and goodness, who drew her by the engaging virtue of his love, and taught her to love his judgments, subjected her will, seasoned her spirit, and sanctified all to her. A humble, submissive, meek spirit rendered her amiable; due regard to her parents rendered her acceptable, and preserved her in righteousness. She knew the sting of death to be removed, and could commit her lamblike spirit into the hands of the Lord of perfection and purity. But, alas! my heart is pained within me, to consider the opposite conduct of one united to her in the natural alliance of a brother. I cannot pursue the subject; I need not; you, dear children, are too sensible of it to need much explanation.

Think not, I beseech you, especially dear Israel the younger, that it is possible to be safe any where but under the humbling hand of God. Let all proud, exalted, unmortified flesh tremble, for confusion in various forms attends it, in its loftiest, securest state. I most sincerely salute you all, elder and younger; may the blessings of the everlasting hills, whose foundations can never be shaken, rest upon you, is the humble prayer of, dear friends.

Yours, in tenderest affection,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO MARY PEMBERTON, ON THE DEATH OF HER SON.

Warrington, 1760. Second month 20th, 1761.

I never knew until lately, how near you were and are to my soul, though I thought I ever placed you among those with whom I am not merely united, but bound up in the bundle of life, in such a covenant as will survive time, mortality, and all its troubles. The exquisite sympathy I feel with you is not to be described; all language is baffled. I can sit down with you in deep and solemn silence, and mingle my tears and sorrows with yours. I cannot attempt to suggest motives of comfort to you; I believe, no, I am assured, the Invisible Stay of all ages and nations is not far off to succour you. When the tide of maternal sorrow rises to the highest, he can command its noise to be the voice of praise, and stay the tossed soul upon himself.

I cannot add much; my feelings exceed my utterance; I know dear Israel is now your help-mate, and sharer in affliction. May the Lord of Heaven regard you and yours, and support in the closest trial.

My wife joins with me in tender affection and sympathy.

Dear Mary, your afflicted friend,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ELIZABETH BAKER.⁹

Warrington, 1760. Second month 22nd, 1761.

Among the many wishes of your friends for your happiness, none desires it with more sincerity than myself, though more silent about it than some others; and as a testimony of my concern for your welfare, I sit down to throw before you a few hints, which may be useful to you if attended to, even to render your life easy and

⁹ This letter was addressed to Elizabeth Baker, on her marriage with Joshua Sibson, of Lancaster. She afterwards married Thomas Whitwell, and died at Manchester, in Third month, 1826, aged 87.

happy, and your end honorable and peaceful.

First and principally, your duty to the Almighty Lord and Maker of all things, by whom, and through whom, all things visible and invisible consist; the Author of all blessings. Let him be looked to and remembered by you in this light, and be humbly engaged to seek his favor. Let nothing impair your love to him. He it is that can blast every pleasing prospect, can wither every hope, and also sanctify every affliction. Be not ashamed to show your trust in him, by humbly walking before him. It is in vain to expect a total freedom from sorrowful events, but a great mercy to have the Staff of ages to lean upon.

Secondly; your duty to your husband, who, if I judge right from his tenderness and affection to you, will be entitled to every degree of a mutual return; study his temper; accommodate your own to it. I have seen great inconvenience arise through inattention, where the wife hesitates at the request of the husband, and yields at last a reluctant obedience. This diminishes that tender affection which is the life and comfort of the married state, gradually creates a distance, and then life may be uncomfortably dragged along, but not happily enjoyed. Cultivate in his mind, and in your own, every religious sentiment; strengthen that part as much as possible: hereby a twofold cord of divine love and natural affection will unite you in a covenant never to be broken.

Third; towards Friends of the meeting into which you are removing, let your conduct be humble, affable, and exemplary, not assuming; preferring others, that others may prefer you. Humility is the surest way to honor: let no emulation to be greater than some, and equal to the greatest, ever be harboured in your breast; for this will raise displeasure, envy, and other disagreeable affections in the minds of others. Let your dress be rather beneath, than on the level with your circumstances; it will be to your reputation.

Fourth; let it become your constant watch to avoid that ruinous practice of tattling, talebearing, and secret reflection. These sources of division and mischief are hateful to God and man. This character sets itself as the object of general contempt; its hand is against every one, and every one's hand and heart will be against those who merit it. The concerns of one's own mind and family are sufficient to employ a prudent mind, without interfering unnecessarily in the business of others. Notwithstanding this, sacred reproof, where just, and immediately addressed to the party, is a beautiful, useful part of friendship.

Fifth; let your husband's relations become dear to you; cultivate every sentiment of friendship and affection for them, especially for his mother, with whose anxieties a son must sacredly sympathize.

Excuse, dear cousin, the freedom of these hints; they proceed not from any painful apprehension of a contrary conduct, but my affection for you induces me to wish you may be found in the way to blessing, even the blessing of Heaven above and of the earth beneath, the blessing of the ancient mountains and of the everlasting hills.

—SAMUEL FOTHERGILL.

In 1761, Samuel Fothergill attended the Northerly yearly meeting held at Appleby; the individual to

whom he addressed the following letter had occupied unseasonably a portion of the time of the meeting, and caused uneasiness in the minds of Friends present. It shows the care which he extended towards his fellow-laborers, and the honest and faithful way in which he handed counsel.

SAMUEL FOTHERGILL TO JONATHAN HARRISON.¹⁰

Settle, Fourth month 18th, 1761.

I wanted a little converse with you at Appleby, but could not see how or where to get an opportunity; which induces me to make use of this method to make a few remarks to you, in much good will to you and the blessed cause of truth.

I have been some years conversant in the ministry, and not unacquainted with the wiles of our common enemy, who seeks to destroy the Lord's work by every stratagem, and adapts his snares to our various states. I know it from experience; when the living minister feels the holy flame to be kindled in his mind, then is the time to be very watchful, and humbly to wait to distinguish whether it be not a portion for himself, in order to burn up the hay, straw, and stubble effectually, to purge and render him more and more a true son of life. Now, if this holy flame be permitted to blaze out in the wandering uncertainty of even a mind disposed to do some good, it leaves the individual like a cake half baked; the work of true religion unperfected in his own mind; and consequently weak, and like a novice, ready to fall into the condemnation of the devil, who kept not his first estate, but becoming exalted, was cast down. I have clearly seen his working among the called, true ministers of God; thus to lead out of the patient abode under the purifying Hand, and into a form of religion, and promoting an inclination to labor any where, but where we ought. I confess I have for some time had a painful jealousy, lest after this manner he should work with you. I wish your escape, even if you are desperately wounded and half dead. I have feared your branches are too large for your root; and I wish you may centre down in your mind, under the forming Hand, which will be your alone safety; and if (as I believe will certainly be the case) you should be reduced to nothing, and have to begin again in the littleness and simplicity of a child, and die to the present show, may you in humility submit to it, and bear the turning of the Father's hand.

You are situated in a part where too few wise and judicious helpers are to be found; the life of the people seems to be in words, and the tempter works to confirm them in their barren state; and nothing seems more likely to bring this about than a noisy, floating ministry; and so the deceivableness of unrighteousness works, in the hearer and in the preacher, and the blind lead the blind. O that your mind may be induced to ponder deeply, in the light, your whole state, and be stirred up to wait for the Lord in the way of his judgment—then will you take from the noise of the harp; but judgment will run down as a river, and more inward peace and right knowledge of straight stepping onwards towards the holy city, possess your mind.

¹⁰ Jonathan Harrison died in Twelfth month, 1792.

I was exceedingly distressed for you at Appleby; the more sensibly so, as I am assured it was my proper place to have appeared at that time in prayer; the door of holy, humble access being sensibly and livingly set open before me; and what added to my affliction was, the pain you gave to sensible Friends, by your justifying that appearance, and seeming very stiff and high, whereby you have greatly suffered in the esteem of the sensible part of the body of Friends. I must be thus plain and honest to acquit myself; and earnestly request you to study to be quiet, and mind your own business, that therein you may be helped to get out of your present state, which appears to me to be much bewildered, and arise in the Lord's time, as his workmanship, formed to his praise, and in the true line of his service. I am not destitute of hope for you; and may it be confirmed by your careful return to the day of small things, that from there you may be helped to be, and to act, for your own peace, the church's help and the Lord's honor.

Your true well-wisher,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ANN PAYTON.¹¹

London, Eleventh month 13th, 1761.

My mind has deeply partaken with you and your children, upon the present affecting circumstance, the removal of your daughter. The breach of such a tender connection cannot fail of producing deep sorrow, in a mind less susceptible of tender impressions than yours; and when we reflect upon the amiable, endearing qualities of deceased relations, they are as additional motives to bemoan our loss; but as they were prepared for a resting place beyond the limits of sorrow and calamity, the inducement to grief may be wisely considered as its alleviation. The debt of nature must be paid; we are but sojourners in a world of probation and exercise, and ought not to repine if it pleases the Author of all wisdom and mercy to bring to a glorious rest by a shorter path than a long succession of painful, weary steps through weakness and affliction, that often fill the cup of advanced years.

I know there are in the present case circumstances that aggravate the loss; a family of young children stripped of an affectionate mother, of a prudent Christian to instruct their tender minds in the ways of religion and virtue, and of a good example to walk before them, and lead them in the road to happiness. But there is an all-sufficient Hand of power, able and willing to guard and protect them in every state. And the offspring of the righteous share in its gracious offers, in a particular manner. I remember, with great warmth, some of the last expressions of my honorable mother to her afflicted husband, respecting him, her children, and herself. "You will be blessed, they will be cared for, and there is a place provided for me. They are not left under the tuition of a father, like too many now a days, who will neglect their true interests, but of one who, knowing from where every good comes, will seek to the gracious, all-sufficient Father, for himself and for his children."

¹¹ Ann Payton, of Dudley, died Eleventh month 1st, 1774, aged 91. Her daughter, here mentioned, was Hannah, the wife of William Young, of Leominster; she died Tenth month 30th, 1761.

You have largely partaken of afflictions; many have been your bitter cups; and, this added, in the decline of life, must be exceedingly painful. But I beseech you, dear friend, to remember who it was that delivered in the sixth trouble, and rest in humble hope that he will not forsake in the seventh. My brother and sister unite in near sympathy with you and your children.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, 1760. Second month 26th, 1762.

A warmth of sincere affection and friendship is lively and fresh upon my spirit towards you, and every branch of the family; and I think I can safely and solemnly say, I have accompanied you in your deep distress, with sympathy and a participation of the wormwood and the gall; a secret, silent partaking with you and the family, has accompanied me in my solitude; I know not how to say, but I know how to feel. I hope the billows are rolled over in a great degree and the peaceful voice of Him who rules the ocean, distinctly heard to bound its waves; and may the calming presence of the Prince of peace be experienced to prevail. O, the benefit of a hiding place from the storm, and protection in the hour of severe conflict.

The warm, animated sentiments of tender friendship and Christian fellowship I often feel towards you and your husband, tell me the ardor of friendship I felt at our parting, about five years ago, is not abated; a series of employments of various kinds have demanded my attention and stopped the channel of correspondence sometimes, but not destroyed or impaired the bonds of union. I am, through mercy, favored with tolerably good health, employment in my Master's cause, and a good degree of qualification is extended in the needful time; herein I have cause to be most humbly thankful, that my Master has called me into some part of his service, and furnished proportionable peace and strength. My weakness is great, my buffetings many, but the Lord is my strength, my sun, and my shield; of whom then shall I be afraid?

I am often solicitous in my mind about your children; I remember them with a tender affection, and run from one to another with a degree of solicitude, as if I viewed a race of youth connected to me in the ties of nearest natural alliance. How are they? are they your comfort, as far as religion and virtue in offspring can be so to anxious parents? Oh, how grateful to me, how comfortable to you and their dear father, how honorable to themselves might they become, if suitably humbled to seek and abide under the fashioning Hand, which alone makes vessels of sanctification and honor! What becomes of dear Charley? does the softness and delicacy of tender years remain with him, and give reason to hope advance in years and piety will be proportionate to each other? Salute them all in my name; for my heart and eyes overflow in strong petitions and desires for every durable blessing to attend them, their parents, and the whole family.

Perhaps it will be acceptable to your husband to know a visitation of divine virtue has, by its own immediate

operation, wrought to the conviction of several in the neighborhood of Bolton, from where the family of the Pembertons, I suppose, derive their origin; and that our Northern yearly meeting for the four counties of Chester, Lancaster, Westmoreland and Cumberland, is to be held there in the fourth month next.

Dear friend, yours in every Christian service,

—SAMUEL FOTHERGILL.

The yearly meeting at Bolton, mentioned in the preceding letter, was large, and attended by many valuable ministers, and a great number of sober inquiring people, to whom much was communicated, in gospel authority, to their comfort and instruction. From Bolton, Samuel Fothergill, in company with Catherine Payton and several other Friends, went to the yearly meeting for Wales, held this year at Bala. This also was a large and favored meeting.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

Warrington, 1760. Sixth month, 1762.

Few successive hours have elapsed for several weeks past, in which you have been out of my remembrance, with the affection and tenderness which accompanies friendship of the genuine kind, and earnest wishes for your preservation and sure establishment upon the rock against which the gates of hell can never prevail. For myself I pray for it, even from the bottom of my soul, for I never had greater need. It is a comfort, when we are encouraged to remember the sufficiency and unchangeableness of the universal Father, who views us in every probation, and compassionately regards us, when destitute of every other helper, and perhaps receiving the bitter cup, when we might hope for some alleviation of sorrow; but what shall we say of the Lord Almighty, but just and true are all his ways? and what of ourselves, but unto us belong blushing and confusion of face. I was by no means unmindful of you in my return from London, nor was — out of my thoughts: two reasons hastened me home: one, my wife's indisposition, the other, a lack of that evidence of duty which was in measure necessary to encourage me to appoint a meeting. Indeed, such has been the situation of my mind as sometimes to induce me to cry in secret, with holy Job—"My days are extinct, the graves are ready for me." For some beneficial end has a series of hidden distress attended me; I only beg it may promote my sanctification.

I was pleased to meet your brother in London; I hope his mind is rightly baptized, at times, for his own and the Society's help; may he be blessed with sedate stability, and produce in patience, the peaceable fruits of righteousness. Several persons have come to our meetings since the meeting at Bolton, and from some account several are fully convinced, and would sit down with Friends if there was any meeting thereabouts. The like account I had from Bala, by a tender-spirited young man, who called upon me a few days ago; thus, I verily believe, the Lord's work is going forward. O may it possess the gates of his enemies, and effectually lay waste as well as smite all the corners of Moab.

The yearly meeting held in London, in 1760, had appointed a committee to pay a visit to the quarterly and other meetings throughout the nation. Samuel Fothergill was one of that committee, and upon him, with Jonathan Raine, Isaac Wilson, and William Rathbone, devolved, in 1762, the important duty of performing this service in Ireland. They embarked in the eighth month, and were closely engaged, for nearly three months, in a general visit to the meetings for worship and discipline throughout that country.

SAMUEL FOTHERGILL TO HIS SISTER.

At Robert Lecky's, Kilnock, Tenth month, 1762.

Being detained a week later than we expected in England, has rendered it necessary for us to be at meeting or on horseback, and frequently both every day except two, for fifty days successively, in order to finish our visit before the National meeting in Dublin. However, we have occasion to confess, with thankful hearts, that hitherto we have been remarkably and eminently helped to prosecute the object of our journey, and help every way has been graciously extended to us, and health also, in such a degree as to render the journey practicable (though at times painful) to me; the other friends are well.

The state of the church is painful in many places. I think there is not a great decrease of number since I was first here, eighteen years ago, but most of the valuable ministers and elders are gone off the stage, and few, very few, are raised to fill their places, or even attempt it. But it has been a renewed and eminent visitation of divine favor, from which I hope some effectual service will accrue to individuals, if not to the general. Our labor has been close, searching, and salutary, and in the precious unction of divine love, at once to inform the judgment, and reach the oppressed seed. The living have unity with us, and the more distant part of the Society seem to approve of our labor, and see its intention and tendency. May the Lord of the heritage arise, and have mercy upon it.

Dublin, tenth month 9th.—We arrived here this evening; yesterday was the monthly meeting at Carlow, which was very large, and a time, I hope, never to be forgotten by many besides myself. We came to worthy Abraham Shackleton's last night; he met us at Carlow, and I hope will accompany us on our whole visit. The monthly meeting for this city is to be held tomorrow, and is likely to be very large. I quietly hope in His aid who has hitherto been our gracious helper.

A copy of Friends' Address to the King, was put into my hand this evening; it is pleasing to Friends here, and I think it a good one, but hope Friends will be cautious of making our incense to the throne too cheap.

Except the foregoing, there does not appear to be any letter extant, written during this visit to Ireland; but of the latter part of it, and of the labors of Samuel Fothergill in particular, an account was drawn up by Elizabeth, wife of Richard Shackleton, of Ballitore, an abridgement of which is here inserted.

1762, tenth month 8th.—Our friend Samuel Fothergill, with others, visited the monthly meeting held at Carlow. In the meeting for worship he was largely engaged in testimony, setting forth the doctrines of Christianity, and the foundation of it, at much length, for the information of those differing in name from us (for true religion is the same in all;) saying, that as we were a people who almost everywhere had been spoken against, sometimes through ignorance, and sometimes, he was afraid, through malevolence, he was willing to inform them what principles we held, and what our belief was concerning the fundamentals of Christianity; and that it was not being men of literature, nor of any natural or acquired ability as men and creatures, that could procure to us that substantial religion that would stand by us beyond the grave, by assisting us to renounce the devil and all his works, the pomps and vanities of this wicked world; but our humbly depending upon that sufficiency which is of God: He said he was sensible that many were prevented from coming to partake of the inestimable blessing of peace and serenity of soul by that monster, shame, so that they cannot bear ridicule from their acquaintance, which must be their lot if they are bent to live a Christian life. But the cross being as foolishness, and a stone of stumbling, men remain in darkness and ignorance, and answer not the end of their creation, and are prevented from coming to the knowledge of Him who has called us to glory and to virtue. This, he acknowledged, had been the case with himself in the early part of his life, when he lived in as loose and forgetful a manner as perhaps any present, though often convicted in the secret of his soul for his folly. But shame would not allow him to submit to be accounted a fool, for he had extended pretty far in notion and speculation, and endeavored to procure some knowledge in literature, but was made sensible it would avail nothing in that which pertains to life and godliness, through the knowledge of Him who has called us to glory and virtue. And as destruction from God was a terror to him, because of his highness and majesty, he could not endure, he was enabled in measure to conquer this shame, and submit to that power that could cleanse his heart, for which unmerited favor, all within him worshipped and praised Him that lives forever. And having happily experienced the advantage of joining with wisdom's call, he was earnest in inviting others to join with il. For wisdom has extended and built her house, and hewn her seven pillars, which he compared to the virtues to which the apostle exhorts and calls the believers, when he says. Add to your faith virtue, etc. And if we come thus to obey the call of wisdom, we shall dwell in a quiet habitation, in a covert from the storm in times of trial, when afflictions roll upon us, for these we must expect on this side the grave. He addressed himself particularly to those of our own profession, and much desired that we might be as lights in the world.

The meeting for worship being over, he with courtesy acknowledged the favor done to us by those of other societies giving us their company, and their having behaved in so becoming a manner; and informed them that as we had now some particulars to inquire into relative to our own Society only, he requested

that those who were not of us, would, without taking offense, be pleased to withdraw, excepting that those who had at any time been members among us might remain on this particular occasion, so that they were not of scandalous lives, or notoriously bad. Afterwards, he described the nature of their visit; that they came not as severe censurers or rigid inquisitors, neither to lord it over the heritage; but in love, and in order to help and assist; and gave a close caution that such overseers as were to answer the queries, should consider well what they were going about, and give such answers as were just; adding, that those in such offices ought to be men of truth.

The first query being read, and an answer given by one from each meeting, he spoke upon it in his usual powerful manner, showing the necessity of the great duty of attending meetings for the worship of that Being to whom we owe all, in order to have our strength renewed in Him; and if we were concerned thus to wait for it, we should not let trivial things prevent our attendance; and our conduct and behavior when there would be becoming, and if the spirit of heaviness came over us, we should labor diligently to overcome it. But some men he thought there were, too big to enter in at the strait gate, and too great to be religious; and others too lazy to walk in the narrow way; but such are far from the little child's state, of whom is the kingdom. He enlarged upon the love and unity which ought to subsist between brethren, and how cautious they ought to be of saying anything detracting one of another — of saying, "Report, and we will report it;" and how great ought to be the care on the minds of Friends, lest at any time they should be led to speak in any way to lessen any elder, minister, or overseer, or any others, before their children, and of what hurtful consequence such conduct might be to the youth, in fixing prejudices in their minds that could not be easily removed. So he would have Friends keep to that wisdom which is from above, and then that implacable disposition would be removed, which insists upon whatever it thinks right, saying, "I will have rigid justice; I will be paid to the uttermost farthing;" and not giving up anything for peace's sake. He much desired that all such feelings might not have any place, and that none might give way to such a spirit of resentment, but be willing to suffer, and be losers, rather than to contend; this was the true way to live in peace. To enforce this, he mentioned an instance of two persons between whom a strong friendship had existed, but a misunderstanding arose, and was carried to a great length; it continued some years, till at last, he who thought himself the injured person, and who was the accused, to the hurt of his character, went to the other party, who was in much heat, and said, "My innocence supports me; take it to yourself; I will leave the decision to the great day; let the just Judge decide between us, only let there be peace between you and me." This so melted the heart of the party addressed, that he said there should be no difference between them; and from that time peace was restored, and a true friendship, which continued to the end of their lives.

He expressed an earnest desire that parents, and such as have the charge of children and their education, might endeavor, by example and precept, to train them up in a godly conduct, and prevent them conforming to the world and its customs, but have them kept in a plainness of speech and deportment, out of superfluity in dress, which would be a means of preserving them out of unsuitable company, to

which a conformity to the fashions and customs of the world would much subject them.

He earnestly exhorted the rising youth not to give way to the foolish customs of the world, nor to let their minds be entangled by such things. He said he could well remember the tender care of one of the best of fathers, when he would take one child on one knee, and another upon the other, with others standing before him; how he bestowed upon them his tender and suitable counsel; and though he could not recollect the words, he could well remember the tears that fell from the cheeks of his venerable father upon theirs. He was much concerned that the elder branches of families of children should help their religious parents in taking care of the younger, by example and by precept, and mentioned an instance of care in one nearly related to him; what concern he had for those who were younger, and how he labored for their good; and after finishing his labors, how that worthy youth was called to give up his charge, and enter into that rest prepared for him, and finished his course about the twelfth year of his age.¹² He would have all be encouraged to go on in a godly conduct, and shun destructive pride in all its appearances, for it is grounded in ignorance, and the lack of a right knowledge and due consideration of what we are—poor dust and ashes. Some parents, he believed, were careful to provide for their families, and to teach them frugality, etc.; but he would recommend them to be also frugal of time, which is so precious that few know its value until it is too late. This he illustrated, by relating the case of a young man whom he had been with, at or near the time of his being called to give an account of how he had spent his days, and who would then have given all he was worth in the world, and he had large possessions, to have had a short time allowed him; so well did he know, at that trying moment, the value of time, which but a few days before he had been insensible of. He wished the youth might prize it, for time is short, and death is awful, and that parents might not only be diligent in making a good use of it, but also teach their children to be frugal of that, as well as of their outward substance, and so to endeavor to conduct themselves, that when inquisition is made for blood, they may stand clear before the just Judge.

He spoke of Friends being just in their dealings, and punctual in fulfilling their engagements. He thought that justice extended further than many apprehended; and cautioned the young men that they ought to be punctual in their engagements, and not, as too many do, ungenerously endeavor to draw out, or engage the affections of young women, without having serious intentions towards them—this he accounted robbery. Concerning the care that should be taken to prevent young people joining in marriage contrary to our rules, he spoke persuasively to the youth, exhorting them in all such engagements to seek for the counsel of best Wisdom, and to follow its instructions, and to endeavor to have the best Guest present with them; to invite him, so that he might cause the water, which might sometimes be as the bitter waters of Marah, to be turned into wine, and sweeten the bitter cups of affliction that might be their lots, through the various changes of life; and thus to begin, he considered was the way to lay a foundation for social comfort and domestic happiness.

¹² His brother William Fothergill.

He spoke of the concern which had been upon his mind for several years past to pay a visit to this nation; and now as they went along from place to place, they had seen the situation of the various ranks among us, and they had beheld with sorrow that too generally we had not come forward, as it was intended we should—neither the elders, the middle aged, nor the youth. But still there was a living seed left, who were in measure preserved clean; and although the glory of the Lord had moved to the threshold of the door, and to the mountain hard by, yet it was not wholly departed from us, but the shout of a King was still among us, and we were not forsaken; and for this his heart was made thankful.

12th.—At Edenbury, in the meeting of discipline, he again enlarged on the education of youth, and how parents ought, by example and precept, to train up their children in a godly conduct, and what an indispensable duty it is, especially upon mothers, who have frequent opportunities to form the minds of their children, while the father might be engaged in the arduous duties of business abroad; and mentioned the great pains taken by the benighted inhabitants of this nation to instruct their children in superstition; and that we, who are called from darkness to light should not be destitute of the form and power, but be diligent, by example and precept, to train them up in a godly conduct; also in preventing destructive books from being read; and he laid before the youth, the nature and evil tendency of reading such books; as also of following the fantastic fashions that are in the world—such things introduce into improper company, and the friendship of the world; and too many parents he was sensible, were negligent in the proper care of their children in education, though very assiduous in providing things for the body. He owned the nearness of the connection, and the justice of such care, but he would that such should remember, that as they were instrumental in bringing them into life, they should be so also in nursing that part in them that is immortal, and keeping it from being hurt or killed. But instead of this, some conclude that they provide well for their offspring when they settle them well in the world, build their nests on high, above the reach of those difficulties to which many are subject, make their sons great men of the earth, form rich connections for their daughters, but as to a godly conduct, let them look to that themselves, and are ready to bring the words of Scripture to justify their conduct—that he is worse than an infidel that does not provide for his family; not enough considering how far that extends. But to such earthly-minded parents as are adding house to house, and field to field, he spoke closely, and said he had seen such disappointed in their designs; and a blast from heaven had often attended them; and that perhaps some there might live to see it, and he was ready to say would feel it—live to see themselves disappointed, surrounded with confusion, anxiety, and paleness efface, deserted of heaven and earth. He mentioned his knowledge of an instance of Almighty justice in one who had been visited when young, was an officer in the church, and likely to be made an instrument of use, had he been content with what was allotted him, and kept faithful to that which had visited him; but aspiring to be something in the world, he launched out beyond what he could compass, and having neglected what was committed to his care, a blight came over him, one sorrow and disappointment after another, so that he became darkened and wretched, and when near his close, he went to see him, to try if he could feel any thing near him that was good; but he found darkness and horror, and heard him cry out—That if he had been the Lord's

freeman, he should not have been man's prisoner, but he was then deserted of heaven and earth, of God and man, and gave a shriek that pierced the hearts of those who heard it, and so departed out of this life. This he said deeply affected his mind, both at the time, and as often as he thought of it since, and he ardently desired of God, that he might be preserved and enabled to do his duty faithfully, and be clear of the blood of all men.

He spoke on the subject of tithes, that the priesthood which was to be maintained by them was abrogated by the coming of Christ, who was the minister of the sanctuary and true tabernacle which God has pitched and not man; and said he believed that if he should actually pay towards maintaining a hireling ministry, he should forfeit his interest in him.

He spoke tenderly to the rising youth, to persuade them against spending their precious time in diversions; and expatiated upon the superior advantages of going to the house of mourning rather than to the house of mirth; and advised that they should accustom themselves to visit the sick and distressed, to witness the trials of the sick room, and the anxieties of the deathbed, which would be far more instructive than attending places of diversion; as by the sadness of the countenance the heart is sometimes made better. He was also earnest in his desires that the youth might be prudent concerning entering into the married state, that they should not hastily nor inconsiderately rush into it, and so bring sorrow for the rest of their days. This he thought, often led to a wretched dragging on of human life; but to be tenderly connected together in the covenant of life, was the true way to have domestic happiness and social comfort, and to be enabled to bear the variety of trials which are met with as we pass through this land of uncertainty, checkered with good and evil.

13th.—In the select meeting he spoke of a state which seemed much to prevail among Friends in this nation, even as among the royal tribe of Judah; a complaint that the strength of the bearers of burdens was ready 'to fail, because there is so much rubbish; but he recommended such not to give way to ineffectual bemoaning, but rather to be willing to rise up and work, to repair the breaches, and rebuild the walls, and they would find that the King would be with them, and among them, to help, and they would be furnished with a weapon of war in one hand, and an implement with which to work in another; so he desired such might not be discouraged, nor give way to lamentation over the state of the church, without endeavoring to labor for its help.

In the Province meeting he was led to speak of many excellent things. He reminded us of our deep obligations to a merciful, all-wise Providence, who had so wonderfully sheltered us from the devouring jaws of war and distress of various kinds, which others had so deeply felt, and put the question formerly used, "Or those eighteen upon whom the tower in Siloam fell, and slew them; think you that they were sinners above all men that dwelt in Jerusalem? I tell you. No, but except you repent, you shall all likewise perish." He wished us to be humbled, and endeavor to answer the end of so great mercy. He endeavored to disengage the minds of the people from having a dependence on mortals, even upon those who might

have labored faithfully, as the Apostle did; the minds of the people are too apt to be drawn after that which is visible, so as to be ready to worship that which is not good: one says, I am of Paul; another, I am of Apollos; so, Satan, knowing their weakness, disputed with the Archangel about the body of Moses, perhaps that he might deify it, and so delude this weak people, who had before while Moses was in the mount, made a calf to worship, and had such a veneration for Moses, that it is possible they would have worshipped his body, had not the Almighty, in his wisdom, buried him, where they knew not, and could not find him.

Afterwards, in the awfulness of power, he addressed in prayer Him who dwells in the clefts of the rock, and in the secret places of the stairs, that having witnessed the word of reconciliation, he was emboldened, though but dust and ashes, to intercede with him on account of his church and people at large, the workmanship of his hands, that being enamoured with his beauty, many might flock to him, as doves to the windows. He was fervently engaged for the strayed and lost sheep of the house of Israel, that they might be saved.

In the select meeting he spoke with clearness, and under a lively sense of the state of the meeting, a living power attending, to the humbling of the minds of many. He expressed how very sensible he felt of the great lack there was of Friends being sufficiently deep and weighty in their waiting upon the Fountain of wisdom and strength, especially ministers, that they might indeed witness the springing up of the well of life, and being cleansed by it, be enabled to sing to it. This deep, inward waiting for the springing up of life is more lacking than words; and if Friends would diligently endeavor to be deep enough, they would find weight would be added to them, and their countenances would discover to others something of the concern of their hearts, and perhaps, stir up the pure mind in others also. He encouraged such to endeavor to be helpful to their friends and neighbors, to visit them as occasions offer, to drop a word here and a word there; it might be a means of sowing the good seed. He mentioned also a disposition apparent in some, which retards their journey forward in that strength they might otherwise possess; namely, a vivacity of constitution which they have, and which he found it to be necessary in himself to guard against. He tenderly advised that such would be willing to let the girdle be drawn a little tighter, and to know the foal to be bound to the vine, and the ass's colt to the choice vine, that they might be strong to labor in the work. He spoke, as it had opened upon his mind, of the Feast of Tabernacles, how it was formerly held, and a holy convocation, that after they had gathered in their fruits, they were not unconcernedly to sit down and enjoy them, but to get boughs and make booths to dwell in for a season, and hold a holy convocation for the Feast of Tabernacles. So in this day we are not to take up a rest in the fruits we have gathered, but endeavor to be at liberty to attend to the service of Truth, in whatever way it may be pointed out to us; and if such were often to go to the bottom of Jordan, it should be for the washing and cleansing of them, and they would have to come up and bring their memorials with them; and some then present, he said, must bear twins; as it appeared to him, they must be concerned to maintain the discipline and good order in the church, they must also divide the word—they must bear twins.

In the select meeting at Lurgan, in order, as was supposed, to awaken the negligent to diligence before it was too late, he told them of a Friend related to himself, who, when young, was religiously concerned for his soul's salvation, and also for the good of others, and about that time had a dream, which he related to Samuel Fothergill when in America. He was then in the decline of life, and in appearance not far from the conclusion of his time on earth, but was not in the state he formerly had been, having much neglected the gift bestowed upon him, and cared too much for the things of this life, how he should provide for his family, etc., had lost the good state, and was plunged into distress, darkness, and sorrow, the portion of the disobedient; and in this latter part of his life he had another dream. The first was, his being placed in a fine green field or pasture, walled round, and several lambs feeding in it, well favored and in good order, and in the midst a pure clear spring for them to drink at; that a sharp axe was given him with which to guard the well, that nothing should muddy it, and to keep up the wall, and if any breaches were made in it that he must repair them. The latter dream was, that he saw himself in the same field, but it had lost its verdure, the lambs were distempered and disordered, the wall much broken down, the water muddy, and serpents in it hissing at him, which he could not destroy or overcome, having lost the weapon formerly given him, and that as he stood looking at the lambs, he thought he heard a voice, saying—"All these will I require at your hands."

Eleventh month 3rd.—At the concluding meeting in Dublin, he began with the salutation of the Apostle Paul to one of the churches; "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen!" He enlarged upon this, setting forth the efficacy of that grace, through the birth, life, sufferings, and death of our Lord Jesus Christ and how wonderful was that grace, that he who was with the Father before the foundation of the world, rejoicing before him, who was heir of all things, should take upon him the form of a servant, and be clothed with the infirmities of human nature, and be like unto us in all things, sin only excepted, in that body which his Father had prepared for him to do his will in, as in the volume of the book it is written, in order to be a propitiatory sacrifice, not for our sins only, but for the sins of the whole world; that his coming should be so humble, though he came from the bosom of the Father, and being the brightness of his glory, as to be laid in a manger. This appearance was so mean in the eyes of the Jews, who expected it would have been in a splendid manner, that they could not receive it, but queried,—Is not this the carpenter's son?—And a Luciferian spirit was, he feared, too much given way to in this day, by such as are above his small appearance in their hearts. Yet how astonishing was this grace of our Lord Jesus Christ! who submitted to suffer temptation, reproach, distressing agony, when he trod the wine-press alone, and of the people there was none with him, as it was prophesied:—"Who is this that Comes from Edom? with dyed garments from Bozrah? this, that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Why are you red in your apparel, and your garments like him that treads in the winepress? I have trodden the wine-press alone, and of the people there was none with me." And when the drops of sweat were like blood, he would, if it were possible, that the cup might pass from him, but, in resignation to the will of his Father, he gave up to drink it, and to feel that agonizing state, when he was stripped of all

comfort, so as to cry out—“My God, my God, why have you forsaken me?” And all this that he might be offered as a sacrifice for our sins, and for the sins of the whole world: so that no state of life is exempted from the benefit of his sufferings and death, if it be not our own fault. He would not have such as might count themselves in a low state of life, to be discouraged; for a state of sin and wickedness was what he esteemed low and despicable, and no other; for the favor of Heaven is not confined to any station in life; the good tidings of our Saviour’s birth were proclaimed to the shepherds as well as to the wise men of the East. So that his earnest desire and concern was, that all ranks might witness the advantage intended by such admirable grace, extended by the compassion of the Father to his creature man, the workmanship of his hands. That as the shepherd takes out of the mouth of the lion two legs and a piece of an ear, so shall the children of Israel be taken out, that dwell in Samaria, in the corner of a bed, and in Damascus in a couch. And although the form seems almost destroyed by the devourer, and it can scarcely be known what it was when complete, yet the good Shepherd was willing to save his people, and rescue them from destruction, though so entangled in snares that little remains of that ancient beauty that adorned our ancestors; and this for lack of adhering to the grace of our Lord Jesus Christ, and dwelling in the pure love of God, which would lead us into communion one with another, and with the Holy Ghost, which he desired might be with us all.

The account of the visit thus concludes: On the 4th of the eleventh month, our friends “set sail for Liverpool, and had a safe passage, and were undoubtedly kindly received by such as love the cause which they so nobly gave themselves up to maintain in our poor land; and if their extraordinary labors do not produce some good fruits, it seems as if it would add a heavy weight in the balance against us.”

At the conclusion of their visit, the four Friends addressed an epistle to the National half-year’s meeting held in Dublin, which was by that meeting directed to be printed and distributed to Friends throughout the nation. In their epistle, the committee gave a comment upon each of the eight queries which had been read and answered in the various meetings, and thus communicated their view of the state of the Society, adding much excellent counsel on the contents of the queries, and also on some other subjects.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

Warrington, 1760. Second month 26th, 1763.

You are always, dear Friend, regarded with pure and tender friendship by me, though I have not always the power or opportunity to tell you so, and my wishes for your preservation and essential help are as strong as ever—I mean when I am favored with such a sense of life and strength, as to wish for any good thing for myself or others.

With regard to the state of my mind; I live by faith, and am thankful I have that to live on; and if I enjoy little, I hope a blessing rests upon that little. I was indisposed last week, but a messenger brought me an invitation to the

funeral of Robert Abbatt, the elder, of Preston; and I found, upon looking at it, that duty required me to go. He was buried in that town, where never was a Friend interred before, he having very lately contracted for a piece of ground for that purpose.¹³ The meeting was very large, and the latter part of it solid, weighty, and eminently favored. I hope it was a meeting of memorable use. There are two young men who come among the few Friends in that place, and appear sober and hopeful, attend the meetings, first and week day, but have a deal to bear from their relations; they were so closely watched, the night I was at Preston, that they dared not come to converse with me. Thus, the Lord's work is going forward, and it will prosper in his own way and time, notwithstanding every discouragement, arising from within and without. Several are convinced at Bolton, some of whom have joined in society with Friends; and I hope the Truth gains ground in those parts, though too many of the children of Abraham revolt deeply, and may be thrown aside as useless, or unmeet for the great work of reformation.

I have received a letter from my brother; there are two circumstances mentioned in it, which are interesting to my affections:—our sister's indisposition, which had been severe, but was abated; the other take in his own words;—“Our worthy, steady friend, John Hayward, is now no more; he departed this life last night, at Plaistow, after a slow, and somewhat painful illness of some weeks. I am just come from there this evening, and thought it would be proper to tell you that our father's friend, and ours, retained his senses and integrity to the last. Full of love, full of hope, and satisfied that his work was done, and his house in order.” Thus, dear friend, are we gradually deprived of the company of faithful elders. Oh may we silently and solemnly prostrate ourselves daily before the Preserver of men, that if old age be allotted us, it may be dignified with that steady, uniform virtue, which has rendered to some the latest hours of life the best. With this sentiment fresh on my spirit, I conclude with the assurance of constant affection, in which my wife concurs.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ISRAEL AND MARY PEMBERTON.

Warrington, 1760. Third month 14th, 1763.

In a fresh sense of undiminished friendship, I affectionately salute you, with strong and fervent wishes for your stability and increase in every substantial good; that you may be replenished with that peace and fruition of heavenly good, which in all ages have been the stay and strength of the faithful. The means conducive to this end have been clearly exhibited to you in various experience, in which, by the permission of our Father who is in heaven, you have been repeatedly exercised. I see a great deal of instruction in the words—“If you know these things, happy are you if you do them.” To know the counsel of the Lord, is rendered an essential blessing only in proportion to our fidelity in correspondent practice; the simplicity of obedience is our best covering, and will stand us in stead when extensive knowledge and quickness of apprehension in unpracticed truths, will

13 A burying-ground for the Society of Friends.

only pierce the hand that grasps at them, as the principal dependence and treasure.

Dear friends, I am often present in spirit with you; I rejoice in every genuine joy you possess, and I sympathize with you in whatever afflictive scene opens to you; and to nothing better can I recommend you than a patient, quiet, steady attention to Him who forms day and night, directs the alternation of the seasons, and holds in his hand every wind that can possibly blow on the dwellings of men. I feel for your children that anxious concern which attends a solicitude for the preservation of those who are ranked in the near relation of most tender friends; they are now grown up to mature years, they have had many opportunities of knowing wherein the durable riches consist.

And you, beloved young people, descendants of such as have been zealous for the Lord's cause, I beseech you be helpers of their joy, strengthen their hands to labor, by evidencing to the world the influence of their example and instruction in yourselves, who are allied to them by the tenderest connection. For it is a mournful circumstance when the Lord's servants are enfeebled by the transgressions of their own house, and that any children should call their parents fools, by acting contrary to their tender, affectionate advice, and parental authority.

My friendship for you is not transient, not warm only while I am writing to you, it often animates my mind when I have neither opportunity nor capacity to tell you so.

I am not idle, some employment or other often offers; I only beg preservation as an individual, and help to fill up my duty. I have been a laborious journey through Ireland, to my own peace. Immediately on my return, I was seized with an indisposition, which continued some weeks. I recovered my health; my wife was taken very ill and for some time imminent danger attended, but she is, through mercy, recovered. I would not be further tedious; I love you with great sincerity, and should be glad to find I am remembered by you in the same tender affection. Our mutual friend, John Stevenson, is sitting by me; I tell him I am writing to you; he desires to be affectionately remembered to you and your children. Farewell, and be assured I am your constant, cordial friend,

—SAMUEL FOTHERGILL.

In the third month, 1763, he obtained the certificate of the monthly meeting to pay a religious visit to Friends in Essex, and some of the eastern counties; and in the eleventh month of the same year, he was engaged in a similar service in the city of London, and some neighboring places.

SAMUEL FOTHERGILL TO JOHN GURNEY.

Warrington, 1760. Eleventh month 10th, 1763.

I am sensible my silence has borne the mark of ingratitude to a friend to whom I am much obliged, and for whom

I retain the warmest sentiments of affection; but frequent avocations, indisposition of body, and feebleness of mind must plead my excuse; you have very frequently been the subject of my cordial remembrance, and the sincerest wishes for everything prosperous to you and yours accompany that remembrance.

I have been several journeys since my return from Norwich; twice into Yorkshire, and some in adjacent counties. I oftentimes feel the weight and burden of the concern for the church's welfare, and rejoice at times in the revival of the same concern on various minds: may all such, to whom the interests of our Zion are precious, ever keep under the influence of that Hand which can alone preserve individuals alive and vigorous, and render useful for general edification. It is a singular favor to dwell near the Fountain of wisdom, and under the sense of the support of all-powerful Goodness. By this means, the good report which attended the faithful elders was obtained, and the durable riches of holy peace crowned their life and death; their faith, patience, and victory are inciting examples to the like-minded of the present generation, and oh that our lots may be cast in their goodly quarters! I see, I think clearly, the extending of an unchangeable virtue towards many among us, and it prevails so far as to excite strong desires for the honor of the glorious name and cause: too few, alas I so follow on in the most holy path, as to grow up to that degree of perfection in labor and understanding, that lies before us as the standard of religious growth. May you and I, dear John, follow on to know the Lord with full purpose of heart, that we may fill up the duty of our day, and enjoy the reward of all the faithful. I am made often to remember, it is by the renewing of the Holy Ghost our salvation is perfected. Neither tradition, former experience, the most indubitable conviction of the nature of true religion, seated in the head, can ever effectually complete the work in us or others; but the renewed daily experience of redeeming, enlarging virtue, to build us up to His praise, who has gathered us in measure to the morning, and to the advanced light of a blessed, heavenly day.

The same affectionate solicitude which warms and engages my mind on your account, strongly prevails with me for your dear wife, accompanied with hope for her preservation and sure establishment in Divine favor, which has not failed her in many besetments in time past; and may every essential favor from Heaven be with you and your's forever.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO GEORGE HARRISON.¹⁴

Warrington, 1760. First month 20th, 1764.

The agreeable impressions your sobriety, and I hope religious conduct, made upon my mind, while you were at school at Penketh, remain with me, and my desires are very strong that they may ever remain upon you, as the means of your happiness, here and forever. And the motions of true well-wishing are now so fresh upon my

¹⁴ George Harrison was a native of Kendal, resided for many years in London, and died at Wandsworth, in the third month, 1827, aged eighty years.

mind, as to induce me to give you this proof of my affectionate friendship, and earnest desires on your account, that so promising a morning may rise higher in luster, to the full completion of His glorious purpose, who has remembered you with a precious visitation from on high.

We live, dear George, in a time wherein too many forget the end of their being—to glorify God on earth, and be glorified with him hereafter. Vanity, folly, and dissipation captivate the minds of most; oh that you, who have seen into a more exalted end of your being, may be preserved from such a deplorable state! And in order to rejoice in this experience, may your mind dwell always under the influence of that circumscribing fear, which keeps the heart clean, whereby wisdom and knowledge will become the stability of your times. Let your heart be often lifted up to God in secret prayer for preservation, and keep within the bounds of his revealed will. Beware of departing, in the least, from that plainness, watchfulness, and simplicity of heart, which often drew my mind towards you in tender love, and which, I am assured, also recommended you to heavenly regard.

I understand you go to a school where the master is not a member of our Society, nor many, if any of the boys, your school-fellows. Very serviceable may you be in your place, if you are so subject to the power of that principle of grace and truth we profess, as to show forth its excellency by a good conduct coupled with true fear. This may be the happy means of affecting other youthful minds with the remembrance of their Creator in their youth; you will then be rendered a happy instrument of advancing the kingdom of righteousness on earth, and enjoy the glorious reward; for they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. I beseech you be careful in all your conduct; have a care how you depart away in things deemed little. The boundaries of innocence once passed, it is difficult to say where people will stop. Daily seek after the favor of the Most High; let a morning and evening sacrifice arise to him from the soul; that being grounded and established in holy certainty of his presence, neither flattery nor derision may ever lead you into the dark paths of infidelity; but that you may ever rejoice, with joy unutterable and full of glory, in the knowledge of Him in whom you have believed.

I greatly tender your welfare; I feel for you sensations stronger than nature can suggest; and in the warmth of this best love, I commend you to the protection of the Preserver of men. I earnestly wish you a safe hiding-place, as under the hollow of His hand, and a hope in his salvation on your account accompanies my wishes.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JAMES PEMBERTON.

London, Third month 28th, 1764.

Those warm sensations of friendship which I have entertained for you, I with pleasure often feel renewed in my mind, and afresh at this time. I make no other apology for my past silence than this—a variety of engagements have confined me very much to such as are necessary. The last winter has been a state of confinement, through

a tedious indisposition, I dedicated the first fruits of returning health to this city, to which I thought I owed a visit. I have been here three weeks, and though in a state of precarious health, yet upon the whole satisfied with my journey, believing, when I have done what I can, I have done what I ought.

I cannot but deeply interest myself in whatever attends a province and a people, to whom my mind is often united in the strong ties of brotherly union, and for whom I feel the warm attachment of that love, which, when present with you, was mutually and richly shed abroad in our hearts. There remain among you a number who will profit by these alarming circumstances, and quicken your minds to a frequent recourse to the strong Tower of all the righteous; a number who considered it their alone safety in days of prosperity, and were concerned in those seasons to cleave in soul to the never-failing Good, as their principal riches; and now, in the day of calamity and violent commotion, know the inestimable value of the Father and Friend of his people being their stay and succour. Oh that more of the minds of the divinely visited among you were centred in the calming virtue, and had been kept out of the hurries and bustle; surely the canopy of salvation would have eminently overshadowed many, and they would not now have been left to dispersion, and wandering as sheep without a shepherd. May the hitherto preserved of God dwell in the hiding place of His power, that if yet the skies gather more blackness, and the tempest break forth with redoubled violence, these may be kept under the hollow of an Omnipotent hand, until the storm be overpast.

Some reports have circulated here, that there has appeared among many under our name, with you, a sorrowful defection from our religious testimony, by taking up arms; and this is affirmed concerning some, for whom I hoped much better things. If this be the case, it will be an additional affliction. I earnestly wish the minds of the living may be influenced by that wisdom which is from above, and put on fervent charity one towards another, endeavoring to restore in the spirit of love and meekness, but ever mindful of that testimony to the Prince of peace, which was delivered to us to maintain to the world.

Yours affectionately.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HENRY PORTSMOUTH.¹⁵

Warrington, 1760. Eighth month 16th, 1764.

Since our first acquaintance, which is now of many years' standing, you have possessed a share in my affectionate friendship, and a hope accompanied my earnest desire for your preservation in the Truth as it is in Jesus to a happy conclusion. Great was my concern, therefore, when I had a manuscript transmitted to me, signed by your name, and which I am since fully confirmed, was your performance; a manuscript which militated against a material and fundamental testimony received among us as a people, and which, I fully believe,

¹⁵ Henry Portsmouth died at Basingstoke, tenth month 17th, 1780, aged seventy-seven.

is of Divine original. But, inasmuch as reasoning and argument laid not the foundation of our dissent, but the secret influence of the pure, holy principle of truth and righteousness, it is not in my mind so much to attempt a refutation of your arguments, as to endeavor to turn your mind to that which first visited your soul, and drew you into communion with us. I beseech you, call to mind the discoveries and impressions made in the days of tender inquiry after Truth and peace with God; what it led to, and what it led from; and diligently examine whether you have kept your first love; whether the spirit of this world has not entered, and allured you from that holy, circumscribed frame of spirit, in which we can alone abide in safety, and witness the salvation of God to be as walls and bulwarks about us. A frequent, impartial scrutiny of this kind appears to me necessary for us all, lest, having run well for a time, we should unhappily miss our way, and stumble on the mountains of error, and fall to rise no more. Most necessary, therefore, is the advice, "Walk in the light," that you may become children of the light, and of the day of God, and be preserved through the jeopardies of time, and from the deceivableness of unrighteousness, to a happy possession of that crown of life, which is reserved for all those who fight the good fight, and keep the faith. If, upon a most serious anticipation of that solemn day, when every secret shall be disclosed, and true judgment administered, you find not the testimony of Divine approbation sealed upon your spirit, in this dissent from your former friends, I entreat you, by every consideration which happiness in time or in eternity can suggest, stand open to conviction. It is infinitely better to retract an error, though we may fall into the hands, or under the censures of men, than to persist in any doctrine or practice repugnant to the holy Witness, and thereby incur Divine displeasure. If we fall upon the stone, which is a stone of offense to the wisdom of this world, it will break us to pieces; but if it fall upon us, it will grind us to powder. Oh, may your mind be turned to the light, and witness the searching of heart for the divisions of Reuben, that natural might and strength, and boasting excellence which subtly spreads itself through the incautious mind, but God has determined, that in his kingdom and work it never shall excel.

When I was last in London, I saw a long letter from you, addressed to Jacob Hagen, which added to my sorrow on your account; the intention of this letter seemed to be, to intimidate Friends from dealing with such among us as renounce the testimony we were raised up to maintain. I ever wish to see love, tenderness, and long-suffering exercised in the Society, one towards another; and as far as in my power, have endeavored to promote it, that that which is weak may not be turned out of the way, but rather restored. Nevertheless, there is a necessity for a steady regard to be paid to the prime end of our being raised up as a people, namely: the supporting a testimony to the coming of the reign of the peaceable Saviour, whose kingdom is not of this world. Our worthy ancestors received this testimony, and were called to bear it; and harmonizing together in the truths of Christianity, they united in one body, being of one heart, and under the dominion of one spirit. A people thus formed for the Lord's use, in carrying on the work of glorious reformation in the earth, and whose testimony contradicted the received maxims of the world and its policy, had to expect the opposition and suffering which ensued; first, from the powers of the world, which raged at the birth of the Man-child, and sought to swallow him up; but He who had called them to show forth his salvation, and to step forward to the perfection of Christianity, supported them under cruel persecution, to his own praise, and the promotion of his name on earth. The second and most painful cause of distress and sorrow, was the apostacy of some, who kept not their habitations in the light, but

departing from the union of the spirit, lost their places in the body, and became its most invidious opposers: their plea was liberty—their design licentiousness, to introduce confusion and anarchy, and sap the foundation on which our union stands, and rend the seamless garment of our Lord and Master. After much waiting and tender advice, the church testified to the world, that these were not of her. No injury was done to the person or persons who ceased to be of us, by disclaiming our essential principles; it was justice due to the testimony of Truth, and to the Society, to declare to the world that these first forsook us, and not we them.

Some part of yours to Jacob Hagen, seems to render it not improper to vindicate that part of the Society you style zealots, from any imputation of endeavoring to lord it over their brethren's faith. I believe many of those Friends in Philadelphia, who precipitated by their fear in time of great alarm, took up arms, will, on cool reflection, and by tender dealing, be brought to see the inconsistency of their conduct, and return to their places in the house of the Prince of peace; and I doubt not the tenderness of their brethren towards them. But great is the difference between these, and a person who coolly and deliberately forsakes the testimony of Truth, and teaches, as far as he can, others to do so. The cause is not ours—it is not of the flesh, nor of the will of the flesh, but of God; the longer I live, the clearer I see it, and it is a testimony which will gain ground, and yet spread more and more among mankind. I am convinced of it as a most certain truth, not only from faith in the progress of the spirit and power of our Lord Jesus Christ, towards the redemption of the world, and beautifying the place of his feet, but even from the conversation I have had with some of eminent stations in the world. A person of high distinction as a warrior told me some time ago, that though he was a soldier, no part of our principles was more just in his apprehension, than our declining war in every respect. He said he believed the day would come when nation should not lift up sword against nation, and when they should not learn war any more. He remarked, that so mighty a change must be gradually brought about, and the morning of that glorious day had, he believed, dawned among us as a people. Happy are they who abide in their ranks in the Lord's service; they will mingle at length with the conquerors, and inherit all things.

I beseech you, my friend, consider things deeply; if you cease to be one of us, as a society raised for the purpose intimated above, why should you endeavor to draw others after you from the Lord's cause? a work which on a dying bed will not be crowned with peace. Blame not Friends for their faithfulness to their avowed principles, and steady adherence to the cause of God. If the way is become too strait for you to walk in, censure not those who dare not leave it, whatever suffering may arise, from the power of this world, or the defection of such among us from whom we hoped better things. I cannot easily omit mentioning how my mind was struck on hearing your name read in the correspondent book, the last yearly meeting, as a correspondent for Hampshire; how inconsistent this is, must at once appear to any considerate person. What advice could you give to a tender Friend in distress on the militia law? or how could you represent it, if necessary, to the Meeting for Sufferings in London, when yourself have ceased to maintain that branch of our testimony? Surely, your prudence as a man will suggest the propriety of having your name discontinued. The bulk of this letter has greatly exceeded my intention; I make no other apology than my true love for you and your family, and earnest desires for your recovery and restoration; and this rests with me to add, that nothing but a close dwelling with the Spirit of judgment, and the holy fire which refines from dross and tin, can prevent your farther declension and deviation

from the way to the kingdom of rest. Other branches of our religious testimony will be called in question and despised, to the deep wounding of your own soul, and to the grief of your family and friends; but the cause of God, and his holy eternal Truth, will remain unhurt by the defection of those who forsake him; for the foundation of God stands sure, having this seal—The Lord knows them that are his.

I am your sincerely well-wishing friend,

—SAMUEL FOTHERGILL.

In 1764, Samuel Fothergill was engaged in a general visit to the meetings of Friends in Scotland; in which he was accompanied by Isaac Wilson. This visit was not, like that to Ireland, two years previously, by appointment of the yearly meeting, yet it was somewhat of the same character, being to inquire into the state of the Society, and also in the present case to endeavor to improve and restore the discipline in that country, which was at that time reduced to a very low slate. In several places, the monthly meetings had almost ceased to be held, and it could not be ascertained who were, and who were not, entitled to membership in the Society. This lamentable condition continued for about twenty years after this period; when, in 1784, the late John and Elizabeth Wigham, from a sense of religious duty, went to reside in Scotland. This tended much to the revival of the Society there; some other ministers were about the same time led to visit this nearly desolate part of the heritage; among these were George Dillwyn and Henry Tuke, who visited Scotland more than once about this time; John Pemberton also was much engaged in that nation. Soon after this, the discipline was in good measure restored, and a few solid Friends were raised up to conduct the affairs of the Society.¹⁶

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Old Meldrum, Ninth month 8th, 1764.

We stayed first-day at Edinburgh. The meetings there are composed of a very few of our Society, and few, very few, of these worthy of the name. Several came in, and behaved civilly; the state of the meeting is indeed very low, but I need not particularize that place, the state of the Society in general is so, though I trust there is a little remnant preserved living. We went from Edinburgh to Stirling, where I appointed a meeting; the magistrates

¹⁶ At the time of Samuel Fothergill's visit, the meetings for discipline in Scotland were, First, the yearly and quarterly meeting of Aberdeen, consisting of three monthly meetings, namely: Aberdeen, Kinmuck, and Urie. With Kinmuck was joined the meeting of Old Meldrum, and with Urie that of Stonehaven. Second, the yearly and quarterly meeting of Edinburgh, also comprising three monthly meetings, namely: Edinburgh; consisting of the particular meetings of Edinburgh and Preston-pans; Glasford, Hamilton, and Garthshore; consisting of the meetings of Glasford, Douglas, Hamilton, Badcow, and afterwards Glasgow: Lessenden, formed of Lessenden and Kelso particular meetings. They so continued until 1786, when a Special Epistle was received from the yearly meeting in London, confirming their being united under the name of the Half-year's Meeting of North Britain, to stand in the same position as the quarterly meetings in England: this was then concluded upon, and the first of such meetings, afterwards designated the General Meeting for Scotland, was held at Aberdeen, in the tenth month, 1786.

freely granted the town-hall, and mostly attended. The meeting was to good satisfaction, being favored with the extension of heavenly, humbling virtue. We passed through Perth, Dundee, Montrose, and some other towns of less note, to Ury, visiting a few scattered, poor individuals, where we could find them, but had no concern but for the lost sheep of the house of Israel.

We had a meeting at Ury on fifth-day evening; the particular members of that meeting amount to about thirteen or fourteen. A sister of the late, and aunt to the present Robert Barclay, appears a steady, solid Friend. He is very kind. We propose to be here tomorrow, where is the largest body of Friends in Scotland.

Our visit will, I believe, be peaceful in the event to ourselves, comfortable to a very small number, and a pleasant amusement to various others, who would avail themselves of Truth being exalted, from motives of self-love. The prime end of our visit, the reestablishment of the discipline, and a close inspection into the state of the Society will scarcely be obtained. The Queries are sometimes read in the quarterly meetings, but rarely, if ever, considered in the monthly meetings, which are in several places reduced to three or four persons; but each having separate bequests are determined against any junction, and for the same reason the two yearly meetings are determined against a union, which we have urged upon them as much as prudence admits; for I would not exasperate, by pressing too vehemently a matter the active members are determined against; for I find W. M. and R. B. inflexibly bent against uniting the meetings.

It is not right to complain of the anxiety our prospects and feelings afford us daily; we ought to accompany the Seed, and it is in this nation much depressed. The division among the Presbyterians is great; Seceders, and Seceders, and Seceders from them, are almost daily making their appearance; I sometimes hope this is a previous step to better times, and that the commotions and overturnings may be a means to raise a sense of danger, and a secret cry for relief to Him who is alone able to afford it. How happy the lot of those who know the tried foundation, and with diligence and watchfulness wait to feel themselves established thereon. May it be our continued experience, until the time come that we shall never again be moved.

My companion, Isaac Wilson, is truly acceptable and helpful.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 1760. Tenth month 19th, 1764.

I have no conversation which furnishes equal satisfaction with that of now and then renewing an agreeable correspondence with you and dear brother, and you are kind enough to accept in good part the proofs I sometimes give of my most affectionate remembrance. My late journey into Scotland has furnished me with some experience, and I hope, improvement. I went in great weakness and simplicity. I seemed prepared for distress and sorrowful sympathy. I had a secret hope that it was not inconsistent with Christian charity to visit the small

remains of the Society in that nation, though I could say or feel little of that injunction and duty which I have often felt for other services, but a secret draught of mind has accompanied me for some time.

We were favored with good weather, fine roads, and every accommodation necessary: and what is more to be valued, with the presence and help of that Helper who alone is able to stay and succour, under the pressure of every painful circumstance. May a deep sense of his mercy, and my constant need of such relief, ever possess my mind, and then I have grounds of hope in the descending of the latter, as well as in the trembling remembrance of the former rain. The state of the Society is very low in that kingdom; so low as to render it very difficult to see how to labor among them, with regard to the reestablishment of discipline; and such is the genius of the people, that overloading or overdriving would effectually defeat the intention of our visit. We have had several opportunities of conference with the few Friends who remain, and hope to the help of some few individuals; the event must be left to the Disposer of all.

I went from our General meeting at Manchester directly to Kendal, where I arrived on second-day night, and found my mind engaged to stay the funeral there of a Friend, not unknown to the Doctor and me, when at Brigflatts school. Isaac Wilson and I reached Edinburgh by way of Carlisle, Langholm, Hawick, and Selkirk. On first-day we were at the meetings at Edinburgh, which were small and poor respecting Friends, but pretty many others came in, and we were favored; and remarkably so in the evening, at the burial ground, on occasion of the interment of one under our name, who came to that city a few days before, and died suddenly. Next day we went to Stirling, and had a large and satisfactory meeting in the courthouse. Isaac Wilson and I then proceeded to Ury, where we had a small meeting with the few of our Society. On first-day we went by Aberdeen to Old Meldrum, calling to visit some odd stragglers under our name by the way. At Old Meldrum and the neighborhood is the largest body of Friends in Scotland. We had some close, beneficial opportunities with them, and left them with the evidence of having done what we found to do. On our return we had a very large meeting at Aberdeen, which was to good satisfaction. Our mutual friend, David Barclay was with us, at Ury and Aberdeen. He treated us with great affection, and was the means of great relief to my mind in procuring us a very large meeting at Aberdeen. I attempted, about eighteen years since, to see the inhabitants of that city, but none would then give me their company. With close travel we reached Edinburgh on the fifth-day evening, and stayed over the ensuing first-day, endeavoring to spend our time not remote from the intention of our visit. We had a meeting, consisting of the members of our Society, to good satisfaction, as the result of faithful labor, though afflicted to see and feel the extremely low state of things among them; but, through Divine favor, the testimony was exalted, the disobedient warned, and the little which remained alive encouraged. But upon that city, a cloud of darkness and the shadow of death seems to me to remain in a distinguishable manner; and I think, though their number may amount to near thirty, there is scarcely one bound in heart to the testimony. We went to Glasgow, where we had a large, open meeting; many principal people of the city were there, and Truth mercifully owned us. We met with much civility there; the magistrates treated us with great regard, and in a manner I could not expect. Several of the principal people earnestly requested my longer stay, as they alleged they knew nothing of Quakers but through the medium of misrepresentation, and were astonished to find our principles so different from those which their ministers generally ascribed to us. But finding our minds clear,

we left the place, and went to Edinburgh, and Guyle Kirk, and so to Kelso, where we had a pretty open meeting, among a few unworthy people under our name, accompanied by a few of other societies, who seemed nearer the kingdom. On seventh-day we reached Newcastle, and came there to Kendal.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Warrington, 1760. First month, 1765.

I am, through mercy, in good health, a cold excepted, which I got in our arduous labor of visiting families; it is not very troublesome, except when I write, or should sleep. I am content with this indication of a frail tabernacle, I know it will soon moulder to its original. I am thankful the loins of my mind are girded up, at least strongly to wish to run the race successfully, and finish in peace. I look towards a release from temporal concerns with increasing ease; I believe it is quite right I should dress my wings, to take my flight to the land of peace, through those paths of light which may be assigned, but not yet clearly unfolded.

—SAMUEL FOTHERGILL.

About this time, Samuel Fothergill retired from business altogether. His trade was that of a tea-dealer, with which he combined some other articles; and he had occasionally mercantile transactions with America, sending out there manufactured goods, and importing the produce of that country.

DR. FOTHERGILL TO SAMUEL FOTHERGILL.

Lea Hall, Sixth month 28th, 1765.

I am thankful, repeatedly thankful, for this recess; it was not of my own contriving or willing; but I esteem it as I ought, a favorable prospect of escaping by degrees from labor next to oppression. Much I owe to the public, and honestly have I endeavored to repay the obligation. May they never lack persons better qualified than myself to serve them. To me the world has not frowned; I courted not its favors, nor feared the reverse. It is time, however, to think of getting into port, and as the wind serves, I hope to make use of it for the best of purposes—security.

—JOHN FOTHERGILL.

Lea Hall, from which the foregoing letter is dated, is about three miles from Middlewich: it was occupied by Dr. Fothergill for several years. His object and wish in thus occasionally secluding himself, he states in

a letter to his brother Samuel, written in 1764.

“A desire has of late risen in my mind to retreat for a few months next summer, into Cheshire, and some part of the county not far from Middlewich appeared suitable; I wish by a few months’ recess to get some time to breathe, and to let the dependence that many have upon me here, gradually die away, rather than break it off abruptly. I can only look for quiet in a place where I have no acquaintance, yet not too far from those I most love. If we can procure some respectable abode, not far from a meeting, in a situation not unhealthy, nor very populous, where there is room comfortably to accommodate my sister, myself, and four or five servants, with a bed or two for our friends, I shall be satisfied. In this part, there is the forest (of Delamere) on one side, which is but thinly inhabited, and there is a meeting, and I can see you all occasionally.”

In pursuance of this plan, Lea Hall was engaged, and here with his sister, and frequently other relations and friends, he was accustomed to pass a part of every summer, for several years; enjoying in this retreat, a season of needful repose from the fatigues of his profession. In this retirement he had an opportunity, which his incessant engagements in London did not afford, of indulging in the pursuit of science, and more particularly in the study of Natural History, and Botany; to these he was much attached, and in various ways a munificent promoter of them. The place, though much gone to decay, still bears in its ancient garden, marks of his love of, and taste in planting.

One day in each week he attended at the neighboring town of Middlewich to give gratuitous advice to the poor.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 1760. Twelfth month 10th, 1765.

My correspondence on your side the water is almost dropped, owing principally to my incapacity of sustaining it as I could wish sometimes, for I am sure I often feel the same animated love of the brethren extend itself towards the children of the Father’s family, which was often my crown of rejoicing when among you. But as my engagements and labor become various and diffusive, my mind necessarily admits of various objects of solicitude, and the individual is swallowed up in the general. Thus I feel myself frequently, and am obliged to postpone the offices of private friendship, to the more urgent obligations of general duty. I would not have made so long an apology for my silence, had it not been the true state of my mind, and to remove any apprehensions of forgetfulness or neglect of a person and family I remember with great affection, and for every branch whereof my spirit ardently wishes every happiness.

Dear friend, we are not strangers to the commotions of your land, the report whereof has reached our ears, yes, and many of our hearts, whereby deep inward sympathy, as becomes brethren, has been raised, and a secret

strong travail before the Lord of the whole earth, for the preservation of his family in this dispensation of the hour and power of darkness, which has come upon many among you, and is endeavoring to introduce ruin, and desolation, and every evil work. In such a season as this, it is next to impossible to stand neuter; the conflicting powers of light and darkness, according to their prevalence, enlist the spirits of the people under their respective banners; some to endeavor to build up and repair the breaches, and to be bound in heart to the holy testimony, and earnestly contend for the faith once delivered to the saints. Now, says my soul, "Peace be to you, O Zion, and peace to your helpers; and may these evermore remember, it is the Lamb and his followers which shall have the victory." Though this expression may have become trite by frequent repetition, yet it is a great, instructive and important truth. Neither the most ardent zeal of the cherub or the seraph, nor the sagacity of the living creature, though full of eyes before and behind, nor the strength of the lion can overcome, unless the meekness, gentleness, and patience of the Lamb, suffering, yes slain, from the foundation of the world, have the ascendancy, and be diffused through all our labor. A vivacity of mind which is natural, and a solicitude of mind for the cause of Truth which is from a higher source, are, I believe, distinguishedly possessed by us both, and I feel, for myself, the absolute necessity of deep attention to His direction who has engaged me in his service, in order to experience him to put forth, having reduced the creaturely part into a humble dependence upon Him, whose is the power and the wisdom. We are now, my friend, arrived at a date of life when the fuerte which attends youth may, by the laws of nature, be supposed to abate, and cool, deliberative wisdom, confirmed by experience and long observation, take its place; and I hope, we have not so lived and labored, as to be destitute of a portion of Divine wisdom, to correct the mistakes and inadvertencies into which we may have been hurried in past time, which I acknowledge with regard to myself have been various. Oh that our minds may sufficiently cleave unto that Hand of power, which will effectually convert us from every error in judgment and practice, and then properly enable us to strengthen our brethren.

Dear friend, I beseech you, by the mercies of God, whereof you have largely partaken, abide in the quiet habitation, whose safety and beauty you have often beheld, and desired your portion in it. Let neither the commotions without, nor defection within, carry you away from the quiet rest; a greater degree of fitness and wisdom to act rightly, when necessary in both, will be hereby attained. I feel inexpressibly a sympathy of spirit with Friends in your parts; the faithful and unfaithful are the companions of my mind almost incessantly; to the former, I wish that wisdom and knowledge may become the stability of their times; for the latter, that through the prudence, patience, tender compassion, and steadiness of the faithful, they may be restored upon the proper foundation, and the holy testimony preserved inviolate.

I have need to apologize for my freedom in thus expressing the feelings and ardent wishes of my mind towards you, for whom I retain the longings of heart that friendship of the highest kind inspires; a similarity of natural disposition begets a peculiar attention, united in wishes for the prosperity of the great and mighty cause of religion and virtue. May we both seek the only means to obtain our wishes, and never be the means of defeating, by our haste and imprudence, the end we professedly and really aim at. With a heart replenished with near affection and sympathy, I remember, and often in spirit visit, your dear wife, my beloved friend; I have often essayed to write to her, but my feelings baffled expression. Heaven's peculiar favorites are often the most tried,

that they may be rendered perfect, lacking nothing, and shining examples of every Christian virtue to others. Salute her in my name, and assure her of my tender and affectionate sympathy and remembrance. As to my health, it has for several years been precarious; something of a gouty nature, but not the disorder regularly. I have been confined eleven weeks, and have scarcely strength to walk five minutes; yet I am slowly recovering, but very feeble; this has been the labor of almost a day, my hand being too weak to write many lines at once.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Warrington, 1760. Twelfth month 16th, 1765.

I lately rode as far as Congleton, to the funeral of a person who had some relation to the Society, though not strictly a member; the journey was of use to me, for I travelled slowly. I was much favored among a multitude of people, of various ranks; and humbly thankful I am for every instance of merciful regard extended to my own spirit, and the gracious extendings of Heavenly help to others. I feel time to slide away quickly; little of it seems before me, until it change its name to eternity.

I am now just returned from paying the last solemn act of friendship to the memory and remains of our mutual valuable friend, Joseph Hobson,¹⁷ who was yesterday interred. His death was occasioned by lying in a damp bed a few weeks ago. A very great number attended the solemn occasion, and the voice of the people proclaimed him a valuable, good man. I never saw a person more regretted; the eminent overshadowing of the Father of spirits gave room to hope human approbation is not his sole happiness. I have heard also of the decease of our worthy friend, David Coulson. I need not enlarge upon this breach into the near circle of our mutual friends and acquaintance; neither, indeed, does the present collected state of my mind allow of much expression;—I feel more than I can write, and the bare account is sufficient to awaken and quicken every proper sentiment and resolution in your mind. Others will soon, very soon, write the mournful account of our removal! Oh, may our minds receive the proper instruction, and be renewed in necessary assiduity, that our example and close may be happily instructive. May the work be accomplished, when the awful summons comes: I hope my whole heart is renewedly bent in fresh ardor to attain this important and most interesting prize. The situation of my health is comfortable, a constant soreness and weakness in my feet excepted; however, I am content and thankful, in a humbling sense that best health is renewed at times; and I wish no more, here or hereafter, than heavenly regard.

—SAMUEL FOTHERGILL.

17 Of Macclesfield.

SAMUEL FOTHERGILL TO JOSEPH BAKER, JUN. OF WARRINGTON.¹⁸

1766?

A degree of anxious concern for you induces me thus to address you, and from the warmth of an affectionate heart, to open something for your consideration, to which your temporal and eternal welfare require your attention. Notwithstanding many of our youth, and yourself among others, have despised the simplicity of a plain appearance, like Friends, yet I am satisfied, from the neglect of that distinction being maintained, they and you have been laid open to the inducements of that destroying enemy who has great power over the inhabitants of the earth, and then have leaned to an earthly spirit. You have fatally found the truth of this remark: if you had appeared like a religious, sober Friend, those companions who have exceedingly wounded you, dared not have attempted to frequent your company. You see Henry Fothergill; his conduct and appearance are consistent and sober; none of those wicked young men dare approach him, such is the dignity of religion, and its superiority over vice and folly. I mention him, not for any partial regard for him as my kinsman, but as a person I have had frequent opportunities to remark. You know the esteem he has justly obtained, his usefulness in his father's family, and that he is more justly honored than I think any young man in town. I mention him, not to upbraid you, but to entreat you; his manners are virtuous, his mind serene and peaceful; the contrary, your own experience will tell you, has been your lot, and it results from a conduct opposite to his; nevertheless, I am persuaded the regard of Divine Providence is not totally withdrawn from you; his mercy is extended to recover you, as from the gates of hell, and pluck you as a brand out of the fire. My concern for you, the kind reception you have met with at _____, and the dispositions of the worthy friends there in receiving you, are to me proofs of the interposition of a providential hand yet stretched out to save; and these things ought to be humbly marvelous in your eyes, and induce you to walk answerably to the favors received. I earnestly wish you to abstain from any company that may be improper. Your resolutions are weak; the poison of evil company very ruinous. If you have no other inducement to alter your dress, I beseech you to do it, to keep the distinction our principles lead to, and to separate you from fools and fops; at the same time that, by a prudent distinction in your appearance, you scatter away those that are the bane of youth, you will engage the attention of those whose company will be profitable and honorable to you.

Thus, dear friend, my heart longs for you and for your help, that you may improve the present providential allotment to the best purpose, that it may be of lasting advantage to you. It will be good for you to bear the yoke in your youth; if your mind be rightly subjected to it, you may have cause to say. It was good for me that I was troubled. I beseech you often to read the Holy Scriptures; remember the prodigal son, and imitate his penitent example, and the same gracious reception from the Everlasting Father will be your portion. With what joy would your anxious parent, your affectionate sister, view you reformed, steady, and prudent; but if, which God forbid, you should slight this providential opportunity of retrieving yourself, and relapse into those things which have hitherto ministered much to your hurt, and if continued in, must effect your total ruin, how shall I

¹⁸ He died at Penketh, second month, 1809.

meet those friends to whose care I have been instrumental in committing you? And what will be the sentence from despised mercy? I am shocked at the mere supposition; but what must be the suffering of such a state? Dear Joseph, what shall I say? what can I say, that will tend to your help, but earnestly press you to seek Him who is mighty to save, and to whom Jonah cried out of the belly of hell? Cherish every impression of good; place yourself frequently before that tremendous bar, to which you are hastening, and bring every thought and action to judgment; be diligent and faithful in business, but above all, be diligent in making provision for your poor soul. Farewell.

—SAMUEL FOTHERGILL.

DR. FOTHERGILL TO HIS BROTHER SAMUEL.

London, Sixth month 10th, 1766.

The enclosed is from the Countess of Huntingdon, and I apprehend it relates to the convincement of a person high in her esteem, and a kind of recommendation of her to your notice. I am informed that this is no sudden start, but has been gradually ripening some time. The countess saw her friend engaged, and went with her to the meeting the first time she gave up to join the Society. This circumstance, I mean the convincement of a person so peculiarly situated, will, no doubt, become the subject of much conversation, at least among ourselves, and I think we ought, as much as possible, to restrain the imprudent among us from acting imprudently.

You will impart this to nobody; let the account spread by other means, not by ours: it is a lesson we ought to profit by, not to amuse; a simple, upright devotion of heart to do the will of Him, whom to serve is our interest and happiness. Great example! let us follow it; and those who do it most, will say the least about it. In dress, in conduct, she studies simplicity: perhaps, in the guise of zeal, an enemy may steal in, but the integrity of her heart will, I trust, befriend her. I know her not; I know some of her family: her husband allows her a sufficient support, so that interest has no share. About Brightelmstone, where she now is, there is a large number of those called Methodists, many of whom are dissatisfied where they are; if they follow on to know, whether they join us or not, they will be happy.

We were glad of your safe arrival at home, and received your kind intimations with the affection they deserve. If they produce the fruits you wish, they will be to our mutual happiness, and our own peculiar advantage. Create in me a right spirit, renew a clean heart, is oft, my wish; I know these are not the words as they stand, but I want to know the full completion.

When I tell you that this is written after the incessant labor of seventeen hours, you will readily excuse its defects, and think me, however weak, yet not wholly without a claim to the title of your affectionate brother,

—JOHN FOTHERGILL.

In the seventh month, 1766, Susanna Fothergill again paid a religious visit to Scotland; she was accompanied by Joseph Harwood, of Manchester, also a minister. Near the close of the year, her husband was engaged in a religious visit to Friends of London. While in that city, he was seized with an illness which obliged him to relinquish his engagement, and retire to his brother's country house at Upton; where, under the care of his sister, he was confined for some time.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 1760. Tenth month 18th, 1766.

I have been to Nottingham, and went by Manchester, where I found brother Isaac Crewdson very much indisposed, and every symptom of approaching dissolution, which ensued last first-day night. I was at his burial on fourth-day; it was large, and the opportunity was a favored one. I cannot but regret his loss, though I fully believe his removal is a happy exchange, and agreeable to his own last intelligible words, "To rest, to rest, forevermore." What more desirable, my dear sister, than such an ultimate result of our pilgrimage! May our minds be exerted to pursue this glorious mark, with a diligence proportioned in some degree to its unspeakable value. The circle of our acquaintance is almost daily invaded, and we, also, shall soon furnish the opportunity or occasion of instruction, now almost daily put into our hands; ... How safe is diffidence, even if obtained through chastisement for error!

I am, through mercy, bravely, my hand excepted, which is still sometimes weak, and often painful, but I am content and thankful. I have more good than I have merited, and less affliction than is justly due.

You are returned to the trammels again, I believe with reluctance; you can taste the sweets of retirement with pleasure, and dare be alone with yourselves. I hope never to result in indolence, but my love increases to solitude; not that I dislike converse with mankind, but I am very desirous to improve it with something I at times feel in myself. The silent, solemn step of time advances fast, and carries us along with it, to a place from which there is no return, to do or undo. May it become our chief concern—no, I hope it is, and may we retain it—to have our accounts in readiness; and even then, mercy, not merit of ours, must be the ground of our hope in the ordinance of peace.

Lively are my desires for all our safety and establishment; desires wherein I know you join me, with an ardent mind; we have ground of hope that He who has wrought the will, will also enable to do, as we cleave to him in simplicity and uprightness. But how much goes to constitute the character of upright? There is so great a mystery of iniquity in the transformations of seemingly laudable self, that I look upon it as the crown of true Christianity, and to exceed all the beauty of visibles, whether respecting religion or this world, to obtain this character.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

Warrington, 1760. Third month 25th, 1767.

With you, my dear friend and sister in the pure Truth, I am more sympathetically united; as my own, I tender your good, and preservation through the various vicissitudes of your passage, whether relative to the temporal or spiritual probations which may be assigned you, in either relation. You have in many trials found the all-sufficiency of the divine Hand; and we have nothing else to rely upon, equal to the labor of the day. He who rides upon the wings of the wind, in his triumphant glory, dwells in the lowest valley of humiliation, and is there more sensibly experienced to sustain under every stripping, than distinctly discovered when he makes the clouds his chariot. I have, of later times, been very deeply exercised, and often in the most stripped poverty. I have, as yet, seen nothing clearly, respecting public service which may be required and this humbling season preparatory to it—but so it is; and may my heavenly Father's will be done, and result in a still more enlarged degree of sanctification, though I wear sackcloth on my loins, until I am clothed upon from heaven with the garments of immortality.

And now, my dear friend, in the sense of that condescending goodness which has mercifully favored us, in calling us out of darkness into his marvelous light, and has joined us to all the living, and been as our song and our strength; who has fed us with food, and remembered us in tender mercy; my spirit salutes you; with earnest breathing for our preservation and increase in holiness and sanctification, that He who has called us may be honored by us, and we, finally, honored with him.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 1760. Fourth month 1st, 1767.

My affection remains undiminished. I love you all tenderly, and with equal solicitude desire your essential happiness, as when my leisure and bent of mind allowed me more frequent opportunities and occasions of telling you so. My health has been precarious, or rather below that, generally impaired; and though my mental faculties may not be much affected, the corporeal powers seem not likely to continue to advanced years. My principal complaint is a weakness and pain in my right hand; I believe, owing to a fall from my horse several years ago. I cannot write much without respite, and this often breaks the chain of sentiment and sensation, which I ever wish to be the soul of my correspondence. For though I am often poor and debilitated, both in body and spirit, I feel an ardent desire to be preserved alive in the best things. My affection for Friends in Philadelphia is strong, and often of late revives with great animation. I run from house to house with sympathy; I rejoice with the few who can properly rejoice; I mourn with the many who pensively muse on the roll written within and without—Mourning, lamentation, and woe! What further respects you and me is at present behind the veil. My dear wife

is cheerful, and not destitute of best health: that yours has been favored with health, is a pleasing account; I love her tenderly, and wish the consummation of every desire she forms for her own and others' good.

Yours in undiminished regard and affection,

—SAMUEL FOTHERGILL.

DR. FOTHERGILL TO HIS BROTHER SAMUEL.

London, Twelfth month 10th, 1767.

Samuel Emlen is here; a reputation to his country, a help to society, the pattern of innocence, wisdom, and simplicity.

I hope gradually to lessen both my business and all other incumbrances. I have been preserved through many dangers, and my life mercifully prolonged to this time; and it is not the least of the favors that I have to acknowledge, that I am kept in a degree, alive to gratitude.

Do not regard the expense; at our time of life, two years of exemption from great inconveniences are not to be valued at a low rate. Had we children dependent upon us, other considerations might justly take place. In the course of Providence, it is so ordered that we have none to look up to us, and call us father—an exemption from numberless anxieties. It is then, but justice that we use the favors of Providence granted to us, whether the fruits of our own industry, or, by a more special favor, of easy inheritance; to the proper purposes—for our own accommodation according to the station in which we are placed, the benefit of the community in general, and of our brethren in particular.

—JOHN FOTHERGILL.

SAMUEL FOTHERGILL TO SAMUEL EMLEN.

Warrington, 1760. Second month 1st, 1768.

Your acceptable favor of the 19th of last month came safe to hand in course, and I had sooner acknowledged it, had not an event, daily expected for two weeks, suspended my writing till I saw the end result. Our worthy friend and kinsman, Gilbert Thompson, has been in a declining state for some time, and of late seemed to decay so very fast as to call in question his surviving for one day. He finished his course about mid-night, last sixth-day, and is to be interred tomorrow. I have often been with him to my humbling instruction; for some time his journeying was in the region of the shadow of death. I have sat by him, accompanied his spirit under the load of death, and the heavens as brass, sensible of deep distress, but seemingly excluded from good. This led to deep searching of heart, even, as he said, of holes and of corners he had not suspected; he saw that he

had been short in the performance of that service Truth would have led him into, had he been fully dedicated in heart to know and to do his Master's will. But adorable condescension visited afresh, revived a degree of hope, fed him with a little bread when nigh to faint, and caused a part of that crystal stream, which is the satisfaction and consolation of the whole city of God, to arise in his soul, and it increased from time to time, until it became like the water Ezekiel saw issuing out from the threshold, a river to swim in, a river that cannot be passed. The holy canopy was often over our spirits when I visited him, which I often did to my comfort. I never, my dear friend, so fully understood the force of the expression, "If the righteous scarcely are saved:"—the applause and esteem of judicious and injudicious, regularity of conduct, his arrival at Bethel, the remembrance of many bedewing seasons, all proved insufficient for his repose, and were among the heavens that might be shaken, and must be removed, that that which cannot be shaken may remain.

He languished long, in much pain; great was the conflict previous to the separation of body and soul, and it feelingly opened to my mind, with the conviction of an audible voice, had his spirit been more disentangled from the love of lawful things, his warfare would have been sooner accomplished, the fetters of mortality more easily broken, and his spirit would sooner have risen triumphant over death, hell, and the grave, and on the wings of seraphic love ascended, with holy ease, to the realms of purity, peace, and love. But all is well—he is admitted to peace, and through his deep wadings, instruction is given to us, with diligence, yes with all diligence, to fill up the measure of revealed duty, and to stand on the watch for further discoveries, what is the will of the Lord our God respecting us. I may have been too prolix on the subject—but oh!—my heart is full—fuller than to obtain adequate vent by my pen.

I heard of your being in London; it gave me pleasure; may the Lord preserve you to the end, in powerfully preserving simplicity, and direct all your steps to peace. I cannot at present set you at liberty to leave England. I feel something that desires your longer stay, and I think it is something more weighty than the mere dictates of natural affection. I have little prospect of much absence during this or the next month; I believe it would tend to the confirmation of my health, now through mercy pretty well restored, could I spare two or three weeks to stay at Bristol; but much rests upon me by the removal of Gilbert Thompson. His place, as clerk of the monthly meeting, devolves on Henry Fothergill, who, I hope, grows in the best things, and will come up in service. Oh, that I could have the same hope for his often visited and highly favored sister S_____!

Need I add, I should be rejoiced to see you here, as soon as is easy to yourself; here is some work to do; we have in prospect a visit to Friends in their families.

—SAMUEL FOTHERGILL.

Gilbert Thompson, whose last days are, in the preceding letter, so powerfully and pathetically described, was the son of Gilbert Thompson, mentioned at page 88. He assisted, and afterwards succeeded, his father, as master of the school at Penketh, over which he presided for nearly forty years with much reputation. He was a Friend greatly esteemed, and very useful in the Society; he was in the station of

elder, and filled several other offices. Yet it appears from this letter, and from other allusions made to him, that he had not yielded so full an obedience as he ought, to that which the Lord had required at his hands, and that if he had made a more full surrender of all his talents, and had more fully kept that which he once possessed, it would have yielded him more peace at last; great, indeed, was the conflict through which he had to pass. He died at Penketh, first month 29th, 1768, aged sixty-eight years.

Henry Fothergill, mentioned in the foregoing letter, to succeed G. Thompson as clerk of Hardshaw monthly meeting, was the nephew of Samuel Fothergill, being the only son of his brother Joseph. On the death of his father, in 1761, the care of the business and of the family devolved upon Henry, then twenty-five years of age: these duties he discharged faithfully and affectionately; to his six sisters, all younger than himself, his care was truly paternal. He was, from his early youth, of an innocent, cheerful disposition, quiet and studious; he possessed good abilities, had made proficiency in the Latin and Greek languages, and had a natural taste for poetry and drawing. As he advanced to manhood, he increased in seriousness of character, was of a grave and solid deportment, and of exemplary life and conduct. He was kind and helpful to all, and gave great promise of becoming very useful in civil and religious society; but his health failed; he was attacked with rapid consumption, and after an illness of a few weeks, he departed this life at Warrington, on the 15th of fifth month, 1769, at the early age of thirty-three years.

The following account of his last illness was drawn up by his sisters, who attended upon him with affectionate and anxious solicitude.

As the memory of our beloved and truly valuable brother, Henry Fothergill, must ever be precious to his near friends, we think it desirable to record some particulars, that (we hope) have made a lasting impression upon our minds, who were with him during his illness and last moments, that those allied to him may reap the advantage of his truly Christian example, and follow his footsteps; for we are assured they led to peace.

In the beginning of his illness, he had many deep and painful conflicts, and was very desirous, if it pleased the Almighty, that he might be restored to health. But that Power that knew the innocence, the integrity, and uprightness of his heart, after deep trials and searchings, was pleased to set his mind at liberty, and give him an earnest that all would be well. Oh, may we never forget with what calmness and resignation he looked forward towards that blessed hope that makes not ashamed.

For some weeks he was perfectly sensible that he should not be long here, and once said, "he could not look beyond five weeks, and perhaps his time might be a good deal shorter, but he was quite easy;" and often tenderly desired his sisters not to afflict themselves. One of our brothers-in-law coming over to see him, he was much pleased, and spoke many comfortable things. He said that, for more than a year past he had a sense upon his mind that he should not live long; and the words that were sent to good king Hezekiah frequently passed through his mind, "Set your house in order, for you shall die, and not live;" and added, he hoped his house was in order, both inwardly and outwardly, and that he had nothing to do but to pray for an easy passage. Seeing his

sisters greatly affected, he cheerfully said, "Do not afflict yourselves, I hope Providence will care for you, and that he will be your God, as he has been mine." The inexpressible sweetness and innocence that accompanied his mind, particularly during the last week of his life, was highly consolatory, and though he had little absences and wanderings, the solemnity of his spirit was easily felt; he frequently, in the night, was quite melodious, and once particularly broke into expression, and said, as though speaking to himself, "I have many amiable engagements, but I must leave them; I cannot stay, and blessed be the name of the Lord, who has removed these things."

Four days before he died, he was much altered, and seemed to take little notice of any thing in this world. As he sat in his chair, with all that heavenly sweetness and serenity that were with him to the last, his voice, which was greatly broken and inward before, was suddenly exalted; and he said, with a kind of triumphant melody—"When, oh, my soul, shall you enter into rest; where peace and everlasting gladness shall be your portion?" But no language can convey an adequate idea of the sweet serenity of his countenance. The following morning he came downstairs, but was so much worse that he was soon carried up again, and in the afternoon of that day he seemed to be very deep in his mind, and to feel more perturbation of spirit than we had ever before perceived; at length he broke out into lamentation, and seemed greatly agitated, saying—"I do not feel that virtue to arise in my mind I used to feel, and the pillars of my house are shaken, and I may go to the land of darkness." One of his sisters, against whom his head was leaned, deeply affected, said, "No, my dear brother, if you be removed from us, it will, I believe, be to a land of light." He said—"Oh sister! you do not know what I feel, but pray for me! pray for me, sisters;" and clasping his hands together, he fervently uttered—"My God! my God!" The solemn appeal was, we believe, accepted, and after some pause, he said: "There is a house whose pillars are immovable, let us lay fast hold on their bases." He continued sweetly serene, now and then uttering an articulate word, which showed his citizenship was in heaven; he frequently repeated, in a low voice—"Deep unto deep utters, deep unto deep utters." On first-day, he was extremely weak in body, and we thought he was going, but he again revived a little, and expressed great affection for his sisters.

The following evening, being the 15th of the fifth month, 1769, he was very desirous to be got to bed, which was contrary to his usual inclination; he was placed there about eight o'clock, when a fresh eruption from the lungs came on, to a great extent, which totally subdued his small remaining strength. In that awful hour, the only alleviation of our deep sorrow was to see him quite still; and after several times repeating, with great fervor: "Lord God Almighty!" he continued about half an hour, and though the difficulty of his breathing was great, he expired without a struggle, and is gone, we trust, to endless felicity and peace." "Let me die the death of the righteous," and may our life be like unto his, which can only entitle us to hope for the same happy conclusion.

The following "Reflections on Death" were found among his papers, after his decease:

"Oh death, how awful is even the remembrance of you, at an uncertain period; how much more striking when you certainly approaches, and by the vehicle of disease are near, to take possession of these tabernacles of clay, and about to consign them to the silent grave, never more to appear in the busy scenes of life, but, as we are told,

our place will know us no more. O, what can give peace in the dreadful hour which will inevitably overtake all, sooner or later? The courage of man, his fortitude of heart, and all worldly comforts cannot support him in that moment, when the soul stands shuddering on the brink of eternity, ready to launch into that unknown state from which none return. Can riches bribe him? Will he respect the greatest titles? Can our friends do any thing but pour out their silent grief? What then can this world, and all things in it, do for us, to make the tyrant's approach be without horror, and a bed of languishing tolerable? Can human reason with all its boasted power and rectitude, give peace in that awful hour, when it is with difficulty that the body can support the pains of sickness, and preserve the mind free from its effects? Can reason alone? Can philosophy mitigate the pain both soul and body must feel, when ten thousand worlds would not avail to give a moment's peace to the soul? What then must help poor, frail man in that hour? and what has he to rely on, when time is about to close, and the veil of eternity to be opened? Religion, if truly practiced, will then stand his friend, and peace of mind will accompany him to the last; not the religion which is of this world—airy speculations, shadowy forms, which, being of man, will perish with man; but real, practical religion, whereby the soul is lifted up to God through Jesus Christ, communicates with him, is enabled to pray to him, and to know the baptism of the Holy Ghost and fire, to cleanse and purify our hearts, whereby we are strengthened to perform what is pleasing in his sight, and to take up the cross to our corrupt wills and inclinations, to walk righteously and soberly in this corrupt age, to keep ourselves unspotted from the world, which, if adhered to, assuredly brings that peace of mind which will accompany us through this vale of existence, and cause us to tread the paths of life with safety and pleasure. It will support us when afflictions may be our lot, and a bed of languishing our portion; and finally, in that thrice awful period, when it maybe said—"It is finished," and all the enjoyments that the mind could have wished for will terminate in empty nothings; then, then, it will be a fountain, never to be exhausted, of holy joy to the conscious soul; and enable it to triumph in the last moment, and say—"O, death, where is your sting?" and "O, grave, where is your victory?" and even accompany the soul to those immortal shores, where peace shall be its portion forever."

—HENRY FOTHERGILL.

Chapter XI

Although in feeble health, Samuel Fothergill attended the yearly meeting in London, in 1768. He is thus mentioned by a Friend, who also attended that meeting: "Samuel Fothergill came to town this week; he is, indeed, greatly altered; I apprehend he will be able to attend the meetings but little. He was present this afternoon, and had a very fine and high opportunity, after the answers to the queries were gone through, on the state of the Society, and the duty of individuals. He is much more altered than I could suppose. Unless he gets better, his public service will be much lessened. He has a hollow cough, hoarse,

and appears very feeble.” — (John Gurney, fifth month 24th, 1768.

SAMUEL FOTHERGILL TO ABRAHAM SHACKLETON.¹

Warrington, Sixth month 18th, 1768.

I send you the salutation of my most sincere love, not without a sense of our heavenly Father’s love, with which I hope you are often comforted, now in your declining years, and favored with the evidence in yourself of having in your measure, through Divine assistance, walked with God. I need not attempt to express to you the importance of such an evidence, when the soul draws nigh her flight to the land from which there is no return. It has been the mark for the prize in your view, and I am thankful to feel my heart stirred up to follow such examples; animated, by their success and the importance of the subject, to use all diligence to fill up my duty, that I may finish my course with joy. My shattered constitution often gives me instruction, and intimates the graves are ready; yet it has been consistent with Divine mercy and wisdom to raise me up again, beyond my expectation; and I hope I am bettered by my affliction, not only in what belongs to me as an individual, but also in that wherein I am joined by all the living, in the view of the state of the church in most places. The use I would have us make of this view is, to gird up the loins of our minds, that our example may be a strong reproof to the unfaithful; and thus collected in spirit, we may deeply feel after the putting forth of the Divine hand in service; for though it can work effectually without instruments, yet it will also work by them; and if the visited of God were enough devoted in heart to his service, in all the manifestations of duty, we should have more useful instruments in the church. But alas! for many, who, if they have followed to Bethel, content themselves there, and attain not a double portion of that spirit, which those who steadily follow on, even through Jordan, are favored with. This imperfect work bears undoubted traces of the Creator’s hand; but, like half baked cakes, they seem to me to be no inconsiderable eclipse to Zion’s beauty, and are often great obstructions in the way of others, as such who neither enter the kingdom of God themselves nor permit others. Nevertheless, the God of the whole earth is mindful of his family, and eminently favored us in our last yearly meeting in London, from

¹ Abraham Shackleton was born in Yorkshire, and was very early deprived by death of the care of his religious parents. Though then so young as eight years, he remembered, and used to commemorate, the tender concern of his pious father, in following him to his bedside, and on leaving him to repose, awfully recommending him to seek the Divine blessing. This blessing did remarkably attend him during the course of his life, and preserved him from evil in many times of temptation and danger, leading him aside from careless companions into solitary places, there to seek the Lord, who graciously nourished him by many precious visitations of Divine grace, and through various conflicts and exercises, formed and sanctified him for a vessel of honor in his house.

Having mental powers competent, he applied himself to literature, and was encouraged to remove to Ireland, where he undertook the tuition of Friends’ children, in great simplicity of heart and awful fear, under which, as he humbly kept, he was enabled to discharge his important trust faithfully, his instruction and example tending much to improvement and edification. In a few years, he married a valuable and religious young woman from Yorkshire, and they opened a boarding-school at Ballitore, in which he conscientiously and successfully labored for many years.

He was solid and exemplary in demeanour, an eminent pattern of humility and temperance, much grieved when he beheld levity in any, often saying, there was a fear which would keep the heart clean—expressing his desires that his successors might be a generation to serve God. As age advanced, he found his spirit in a greater degree sequestered from the concerns of this life, and after the decease of his aged wife, he gave up housekeeping and went to live with a relation, where, tenderly cared for, he quietly departed this life in great peace, at Ballitore, the 24th of sixth month, 1771, aged seventy-four years.

which I returned with my mind replenished with precious dew.

Salute, in my name, your son and daughter. May those who are of the younger class look to the business of the day! the building up of the Lord's house, more than their own. Unto him all our utmost dedication of spirit, time, and labor is justly due.

My dear love attends you all,

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO LYDIA HAWKSWORTH.²

Warrington, Seventh month 11th, 1768.

It has, my dear friend, often been my request to Him who has the hearts of all men in his hands, that He would give me a sympathizing mind, and the effect of various exercises in the course of my pilgrimage has been so far rendered useful, through his gracious help, as to obtain my earnest wish; and in this sympathizing sense, I have dropped the tribute of a tear to the dear memory of our beloved friend, now no more, and that of affectionate condolence with you, who feels unspeakably the dissolution of the most tender tie. Religion authorizes the injunctions of nature to feel deeply on such occasions—it cannot be culpable in the sight of the Author of our being; for if the holy Jesus wept for Lazarus his friend, shall the tears of the widow, poured forth on the removal of a most affectionate husband, a tender friend, an agreeable companion, a friend with whom you have had sweet society, and gone up to the house of God in his company, be offensive in the sight of our Creator, who well knows our frame, if a humble labor after acquiescence in sovereign disposal cover your anxious, painful mind.

As a man, I feel and view with sorrow the mighty chasm his removal has occasioned in various useful relations; my own particular affection has lost a pleasing object, and the circle of my most near connections in pure friendship is invaded.—Yet, my dear friend, let us look on the other side of the question—for whom we are afflicted? One now forever free from it. Recollect we his memory. It is precious. His conduct in every station? It was uniform. He has left this world crowned with a diadem of religion and virtue, and is gone before us, sooner than we wished it, to the rest of souls, and has cut off many meanders and intricate mazes in the pilgrimage through advanced years and old age, by a shorter passage to the New Jerusalem, than many others are exercised in.

Endeavour patiently to submit to His hand, whose wisdom is unsearchable, and who knows best what is

² She was the daughter of Samuel and Deborah Waring, of Alton, in Hampshire; and in 1768 was married to Abraham Richard Hawksworth, of Bristol, a Friend eminent for his usefulness and great benevolence. Their union was short, for in a few months he was removed by death, and at his interment, she, standing up and laying her hand upon the coffin which contained the remains of her beloved partner, bore her first public testimony as a minister. Having thus devoted herself to a service for which she had long been under preparation, she continued exercised in spirit, and humbly waiting for the renewal of power, by which she was made an able minister of the gospel. She departed this life in London, on the 17th of twelfth month, 1788, aged fifty-five years.

essential to our happiness, and will ever promote it, with a wise and fatherly care, if we, as dutiful children, kiss the rod, and cast our care and confidence upon him. May your mind be stayed in holy quietude and resignation, and your hold confirmed on that All-sufficiency, wherein all the deficiencies attending mortals are made up. Walk before your everlasting Helper in steady obedience, and He will be your sun and your shield.

—SAMUEL FOTHERGILL.

DR. FOTHERGILL TO HIS BROTHER SAMUEL.

London, Twelfth month 6th, 1768.

We can only acknowledge your kind attention to us, in giving us such frequent intimations of your health; to help it at present seems scarcely in my power. It was prudent to leave Buxton; a longer stay there would have been of no advantage, but much discomfort to yourself. Nor can I at any time advise you to go there under doubtful circumstances of health. This kind of remedies is more fit to establish good health, when it is recovered, than to recover it when lost.

When well, make it a rule to drink no wine before dinner, nor between meals, nor any other fermented liquor. I know the pernicious custom of the country in many places is to bring out these things, and urge their acceptance as a test of friendship; but it is a bad one. I don't say this as in the least doubting your care in this respect, but to strengthen your hands against imprudent importunity.

I have been twice this day at Clapham, twice in the city, from end to end, and have not a moment's respite from intense thought the whole day, but while I get a little abstracted in passing through a crowd from place to place. Make, therefore, every allowance for me you can. I do this, because it seems at present unavoidable. I have no reason to doubt but what is best will follow, if I am happy enough to look after it.

Dr. Russel is no more;³ and on seventh-day last, I was sent for, in great hurry, to Clapham, to see our friend C. H., who, from being quite well, was suddenly seized with a stroke of the palsy on his expressive faculty. He knows every body, has the power of sense and motion, but expresses himself very imperfectly. This is the effect of a most uniform, intense application of a capacity inferior to few.

I accept this as another hint to necessary care respecting myself; and I labor to abandon every pursuit that is not conducive to the purposes for which we ought to live. One friend, another companion, a third acquaintance, able, sensible, affectionate, all gliding from our sight! What have I lost within this year! Do not let this make you melancholy. Let it cheer you to think the brother whom you love hates not instruction. Farewell, and tell us you are better when you can.

³ Author of the History of Aleppo, and an intimate friend of Dr. Fothergill, who wrote a sketch of his life, distinguished for the elegance of its language and the justness of its sentiments.

—JOHN FOTHERGILL.

The health of Samuel Fothergill had, by very slow degrees, improved, and his strength was so far returned, as to enable him, in the first month, 1769, again to pay a religious visit to the city of London: and on this occasion he was engaged in the important service of visiting the families of Friends in Gracechurch street monthly meeting, in which he was accompanied by his friend Samuel Emlen. This engagement, with the attendance of the various meetings which occurred during the time, occupied twenty-eight days. The number of visits, according to a record kept, was one hundred and twenty-seven: afterwards:—“On third-day, second month 25th, visited the Countess of Huntingdon and Lord Dartmouth, at Thomas Stackhouse’s, several other religious persons were present.” (MS. written by Ann Fothergill.)

DR. FOTHERGILL TO SUSANNA FOTHERGILL.

London, First month 26th, 1769.

Just to save my brother the labor of writing, I take pen in hand to acquaint you he is well. He has entered upon the service he came up for, and I trust with satisfaction to himself, and to the objects of his mission. He finds that Friends in general open both their doors and their hearts to the visit, and a more acceptable companion could not perhaps have been found than Samuel Emlen. We have both been laboring pretty hard today in our different vocations, but as I think his is of much greater importance than my own, so I should readily bring his cloak from Troas. Do not think that because I write he is not able or not willing to do it. He is both one and the other; but I thought it an agreeable employment, just to let you see that neither my brother nor ourselves are forgetful of you, though under a multiplicity of engagements. My chief solicitude is, that my brother may not be more in haste than he ought. I love diligence, and am not apt to discourage it; but there is such a thing as being too eager and earnest.

—JOHN FOTHERGILL.

DR. FOTHERGILL TO HIS BROTHER SAMUEL.

London, Third month 2nd, 1769.

We have received the account of your return with great satisfaction. Remember the motto, *ne quid nimis*:⁴ write it in capitals everywhere. I endeavor to attend to it, in the midst of seeming hurry. With grateful reverence I

⁴ “*Id arbitror Ad prima in vitae esse utile, ne quid nimis.*”—Terence. That is, “We should not pursue any object too far.” No doubt intended by Dr. Fothergill as a caution to his brother, to restrain the natural energy of his character, and as a salutary advice to be careful of his little remaining strength.

acknowledge it; not from myself, but I trust, from the secret motions of better help. I receive the intimation of it with thankfulness, and daily wish to follow on to know.

Your health is the most material article. Be content with your slow recovery. While you are acting the part your best discretion directs, think it is for the best, and not an argument that nature is unhinged or inactive.

Your remarks on addressing have had my attention. Previous to your mentioning it, I have thought of a less exceptionable, more necessary, and more consistent measure. Let a strong paragraph be inserted in the printed Epistle, advising Friends to beware of entering into that warm party spirit that has sprung up, in this country and elsewhere; charging all to remember the obligations we are under to honor and obey the king, and especially the present royal family, from whose progenitors we have received so many favors. I leave the attempt to your leisure, and think such a paragraph both proper and expedient.⁵

The space to be allowed us in the Scotch dictionary is six or seven folio pages, if we please. I am pleased that it engages your attention, and I shall do more at Lea Hall, when you have sketched the plan.⁶ I would not advise you to go to Kirby Lonsdale, to the Northern yearly meeting there, unless you cannot help it. I know the consequence, if otherwise.

May a person who needs advice as much as most, and at the same time does not profit by it so much as he ought, presume to give any? Your affection for me will throw a mantle of oblivion over me, if I say any thing that does not correspond with your own reflections. Be short in supplication; use no words not of common use, and the same words as seldom as possible. The ineffable majesty of Heaven is enough to dazzle all human conception; yet the “Our Father which are in heaven,” is indeed a complete model. Stray from its simplicity as seldom as possible; but I speak with unhallowed lips, and therefore forgive me. My wish is strong that the Father of all mercies may long preserve you, a choice instrument, a silver trumpet, that gives a certain sound, as yours is; that I may be conducted wisely through a thorny, slippery, arduous track, to safety and happiness at last. So let it be for us both, says all within me.

—JOHN FOTHERGILL.

Samuel Fothergill attended the yearly meeting in London, in 1769, but became very unwell before its close, and was accompanied on his journey homewards by J. C. Lettsom, a young physician, to whom he was guardian. They travelled by short stages to Lea Hall.

From this period to the close of his life, the health of Samuel Fothergill became more and more precarious;

5 See the printed epistle from the yearly meeting in 1769.

6 This relates to an account of the Society of Friends, in a dictionary, published at Edinburgh, which, as appears from this letter, was written by Samuel Fothergill and his brother. It was afterwards published separately, with this title,—“A brief account of the people called Quakers, their doctrines, and discipline, taken from a Dictionary of Arts and Sciences, lately published at Edinburgh.”—London, 1772.

his constitution failed rapidly; the attacks of his complaint were more severe, and returned at shorter intervals, leaving him on each succeeding occasion much reduced in strength. The effect produced upon his mind by these repeated trials, was a still larger growth in experience, in humility, and patience. It was the frequent remark of his friends, upon his re-assembling with them in their religious meetings after these afflictions, that while his ministry was more and more bright and instructive, humility was also the clothing of his spirit, and that he came 'forth from these painful seasons as one refined in the furnace.

In the autumn of this year, having regained a portion of strength, he again visited London with a certificate, and was engaged in a visit to the families of Friends in Horseleydown meeting, now Southwark, again having his friend Samuel Emlen as a companion. In the course of this service, upon visiting two young Friends, then recently married, he addressed them as follows:

“As you are both young, and it is very probable, may be at times solicitous for your future advancement in life, I would just propose one thing to your serious consideration, without which no one was ever happy, or any one unhappy with it; which is Godliness: it is the soul's health. Godliness is profitable in all things; it is profitable in health, it is profitable in sickness; it is profitable upon a languishing bed, it is profitable in death: it initiates us into the company of glorified spirits, in the boundless and beatific regions of immortality.

And, my dear young friends, I earnestly address you on this occasion, with a degree of the tenderest affection, sincerely desiring your happy introduction therein, when these few fleeting moments of your existence shall terminate, and you shall be summoned from this stage of action, to appear before the tribunal of immaculate purity. You are placed here only as delegated stewards; accountable beings to your bountiful Creator for every talent committed to your care; and your eternal interest depends upon your consecrating those talents here to his service, who created you as vessels for his honor, and to whose guidance and protection I warmly and affectionately recommend you, my beloved friends; sincerely wishing your establishment and growth in the blessed and unchangeable truth, through the bounty and favor of our Father who is in heaven.

Godliness is profitable in all things, and I most earnestly entreat and recommend you to a due consideration of the importance of it; seek, in your early days, seek a friend that will never forsake you; for if you apply to him in sincerity, he will be found of you. His Divine goodness will preserve you as in the hollow of his hand, and conduct you through the various difficulties and dangers of a tempestuous world, to an everlasting habitation in glory. Oh! seek him early, above every consideration; he will be a father and a friend, when no terrestrial objects can administer the least consolation, and every pleasant picture shall be stained in your view.

Godliness is profitable in all things. It is the soul's health, it is the never-fading support of the righteous under every difficulty, and the sovereign antidote to the evils of life. I could wish our dear youth were more generally engaged in pursuit after substantial happiness; that they would cultivate an acquaintance with their Creator as in the morning of their day; for the sands of life are hastening to a close, and the coming of death is approaching with unremitting swiftness. Alas! alas! what are the riches and the splendors of these perishing,

sublunary objects, in comparison of our everlasting well-being hereafter? The one is transient, fleeting, and momentary, and altogether uncertain; the other is the permanent fruition of uninterrupted felicity forever, among an innumerable company of saints and angels, and the spirits of just men made perfect, continuing the inexhaustible theme of praises, dominion, and worship, to the sovereign Lord of the whole universe.

I have had to remark, in passing through several parts of this city, many loitering as upon the skirts of the camp; and the sword of Amalek has destroyed numbers. I beseech you, my beloved friends, let your eye be unto godliness; and though it falls not to the godly to be always gifted with the affluence of worldly riches, yet you will assuredly find unspeakable consolation resulting from the Divine favor and goodness towards you, which will abundantly counterbalance every worldly consideration. Be not of this world, but let your views be directed towards a better country, even, a pure, undefiled, holy habitation, a house not made with hands, eternal in the heavens. Seek not after riches—permit not your attention to be diverted from the pursuit of virtue, nor be desirous after the vain, foolish, transitory amusements of a degenerate age; for all these things will terminate in sorrow and distress of mind, and riches make to themselves wings and flee away; but godliness is profitable in all things: it will be your support in every trial, your never-failing consolation under every difficulty, and ultimately afford you a comfortable evidence of admission into the permanent joys of eternity, in a glorious and unfading recompense, which the Father and Fountain of unlimited mercy and goodness has prepared for all those who diligently seek him. Therefore, my dear young friends, allow me once more strongly to recommend you, in the early part of your life, to seek the God of your fathers, the never-failing help of those who seek him in sincerity.

And I will say this for your encouragement, that though the heavens should pass away, and the earth should be removed out of its place, the lofty mountains should dissolve and be no more, yet the promises of the Lord are amply verified to them that fear him. It is a blessing which makes truly rich, and adds no sorrow with it; it will assuredly attend the humble efforts of a life dedicated to his service, administer comfort under every trying dispensation of his providence, and be your exceeding great reward; for godliness is riches in poverty—it is profitable in all things.”

His friends, in speaking of these services, have given the following testimony—“He was divinely strengthened, and enabled to extend a helping hand to many, in close and necessary labor, for their increasing care to live and act consistently with our holy profession, to the comfort of many, and to his own peace of mind.”

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Twelfth month 11th, 1769.

I may tell you that I am favored with the lively hope, that in my late labor I have been in the service of him

who is a rewarder of feeble, well-intended service, for the promotion of his good cause; and I am comforted in the hope that I have done what I ought in my late visit to your city. I am thankful to feel the chain of fraternal and Christian union, brightened by the spreading of best love upon it. May no spot of rust ever impair its luster. I have been, with respect to my health, much as when in London, until last week, when my complaint fastened on my ankle and foot, not without some considerable uneasiness in my breast. But I was enabled to get a little about. On seventh-day last, I got in a post chaise to Penketh, to the burial of Ann, the wife of Joseph Key; she finished, I hope, well. This forenoon, our worthy, innocent old acquaintance, Esther Key, was removed from us; I have no doubt that she had clean hands and a pure heart, and that she has ascended the hill of the Lord, and stands in his holy place. Thus are the ranks of our acquaintance thinning fast, and from many occasions we may hear the summons—"Prepare to meet your God."

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Warrington, First month 20th, 1770.

With respect to the present agitated state of the nation, I am pleased and thankful when my own mind, and those that I love, are kept from its vortex, and quietly stayed on him, who makes the clouds his chariot, and walks on the wings of the wind. He knows best how to fix instruction on the minds of people deaf to the language of multiplied mercies. I love my native country, and ardently wish for its sake, and our own as a people, that we might be found among the interceding righteous, for whose sake the day of national safety might be protracted.

I rejoice in your account of a revival in Gracechurch street monthly meeting. I often feel a warmth towards your city, which un-aided nature cannot raise, and a hope is vouchsafed, at times, that a precious divinely prevalent visitation of good will better many among you; and animate to shake yourselves from the dust, and put on the beautiful garments of sincerity and godly zeal. May the Lord of all power, in his own time, thus prosper his great and good work; and if individuals walk in the light with full purpose of heart, their walking will terminate in their own security and the recompense of Well done, and be most signally useful to encourage others. Your time is precious, I will not much further encroach upon it; you need not information, you know these things. If by a happy collision we may fetch out the sparks of divine fire from each other, and preserve the everlasting fire in its genuine nature, it will be mutually beneficial. But such powers, times, and seasons are not in our hands. My hand refuses more labor than just to salute you all with the tenderest affection.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO S. L.

Warrington, Second month 13th, 1770.

You have been very frequently the companion of my mind since I saw you last, with hope and secret fear so tempered together, as furnish me with a solicitude on your account, distinguished from what I have felt for almost any other. And as I believe the Lord of all our sure mercies has caused his blessed day to dawn upon you, and I trust has engaged you sincerely to walk in it, permit me, from the motions of affection stronger than nature suggests, to offer you such hints as occur to my mind. My hope is raised in this confirmed belief, that He who is the restitution of all things, and ever equal to perform his own work, has visited you for this end, even your redemption, and has measurably prevailed with you to avow his work, by a degree of submission thereto. He is the Lord of perfection himself, and would make his sons and servants like him; would beautify them with his salvation, and make them strong for himself. I am unquestionably assured He would thus work effectually with and in you, to establish his own kingdom in your heart, and bless, not only with the glimpse of his salvation, but the stability thereof, and dignify with a possession therein forever.

But what are the terms on which this treasure is attainable? They are expressed in the term redemption, that most necessary work for all men, without which there can be no possibility of admission among the saved of God. Here many have fatally stumbled, and turned back at the hard, yet true, sayings of Christ, to be reduced to death, and even annihilation, to the varied corruptions of flesh and spirit, that the old man with all his works may be put off, and the new man, Christ Jesus, put on; it is, indeed, putting the axe to the root of the tree, and alas! the place where many have gone sorrowfully away. Here my secret painful fear respecting you has kept my heart awake, at times, in prayer for your establishment and perfect safety.

You are favored with a good understanding, may you wait to have it replenished with best wisdom, nor admit a thought that He who has the key of David has delegated it to the wisdom of flesh and blood: in him are hid the treasures of wisdom and knowledge, and he will be inquired after, and sought to, to open them. It was, and is, a truth of undeniable authority, that it is hard for a rich man to enter the kingdom, whether in affluence of riches, or superiority of understanding. The reason seems obvious—they have a tendency to lead from a single dependence on Him who fills heaven and earth with goodness and truth, and demands the tribute of love and obedience from all. No eye but that strengthened by faith can pierce through the clouds which cover this lower system, and intercept the prospect of more excellent riches on high. But the eye opened, by Him who gave sight to Bartimeus, sees its own weakness, and the imperfection of all that is finite; and looks with suitable expectation to Him who is infinite—his help in time, and his song forever. I behold you on a slippery sea of glass, yet mingled with fire; there is ability to stand thereon, and thereby be purified, but not consumed. Have a care of your steps; wait to have them directed right, and they will result in peace. I see you surrounded by foxes, which want to nip the bud of that vine, which the Lord of the heritage has planted, and which, if properly cultivated, and vigilantly guarded, will bring forth grapes productive of wine, even that wine which makes glad the heart of God and man. I think I see you at times, allured by the attractions of Divine love, to a total surrender of all to the ever worthy Sovereign; at other times, irresolute and wavering, reluctant about parting with the honors and greatness of this world, and its vain applause, even for His sake, who, for yours trod the

wine-press alone, and allowed his sacred head to be crowned with thorns, to which, of proper right, belongs the diadem of heaven. Sometimes, the painful soliloquy may run on this way—I will tread the middle path, and walk in all the luster of moral rectitude, blameless to the most scrutinizing mortal eye; and—“Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?” cannot I be clean enough by washing in them? Here mystery Babylon presents itself, a transient rest, procured at less price than the rest of Zion, and lulls, by its deception, the unwary pilgrim into a rest short of the true rest. Peradventure, at other moments, distressing apprehensions of your own imbecility may so prevail as to discourage and afflict, and perhaps, suggest a diffident thought, as though victory was not attainable; and from there the unwearied enemy would draw conclusions to drop the warfare, and content yourself with your inevitable lot. Under all these besetments who can stand, and stand fast without fainting? The armor of our defense, human resolutions and conclusions, will vanish into empty air. Innocence towards God as well as man is impenetrable armor, and unmixed sincerity is the white linen of the saints. Sampson never met with more timely, substantial relief, than from the fountain proceeding from the jaw-bone of an ass; he cast it away at Ramath-lehi, but found it again at En-hakkore. My soul craves your help and safety; may the Rock of Israel be your refuge, and may your mind be established in covenant with him. All earth will vanish, its glory be like a dissolving bubble, its connections be fleeting as a dream; but the soul which patiently bears the turning of the redeeming Hand, and leaving momentary things, cleaves to that which is eternal, will be supported, and know its riches to be unchangeable in their nature, and eternal in their continuance.

Let the warmth of my heart plead my excuse for the incorrectness of my style. I write because I feel, and to be felt, and not for amusement. Farewell, dear S.; remember, life is short, its business arduous, the prize immortal glory, the failure eternal misery.

—SAMUEL FOTHERGILL.

In 1770, the state of Samuel Fothergill’s health did not permit him to attend the yearly meeting in London. The following letter relates to that meeting.

DR. FOTHERGILL TO SAMUEL FOTHERGILL.

London, Sixth month 4th, 1770.

I thought it would not be disagreeable to you to hear from the camp. This afternoon we met at four, and proceeded in the business as usual. Henry Gurney is clerk, and is both an able and expeditious one. The committees are appointed as usual, and I think that of appeals is as well as we have had for some time. There is a large concourse of Friends, and most of the few ancients we have left are present. Catherine Payton is with us; Jonah Thompson is in town, John Griffith, Isaac Sharples, etc. The Epistles are laid upon proper shoulders. Before the meeting ended, I wished Friends to consider the value of their time, and the necessity of being

collected, both in meetings and out of them, that they at their return, and we when we were left, might be able to look back with some degree of satisfaction. James Gough soon afterwards stood up, with a good degree of warmth, and I think this first sitting as solemn as many we have had. The appointment for the General Epistle is numerous, and of solid Friends. Joseph Phipps will have the compiling of it, and I trust that better help than our own will be afforded.

I should, we should all, have rejoiced in your company; I know your mind will be with us, though your body, retarded by, perhaps, unreasonable services, is forced to submit to confinement. But there may be some instruction in it, and if we learn wisdom, acquire docility, abate of our natural impetuosity, and grow in patience, much advantage is reaped. We were at the Savoy yesterday; Catherine Payton was with us, J. Stephenson, Edmund Gurney, all appeared; all in a line, but all, I think, right; low, but as high as they ought to be—and convincing.

Farewell, dear brother; accept our united affectionate remembrance.

—JOHN FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN COAKLEY LETTSON, ON HIS MARRIAGE WITH ANN MIERS.

Eighth month, 1770.

I was duly favored with yours by my sister at Lea Hall, and should have written sooner had ability and leisure united, for there has lived in my mind a salutation to you, the object of my tender solicitude, and to your wife, your companion in every tender sense, the joint object of my affectionate well-wishing.

I consider you as now entering upon the more arduous scenes of this life, and filling more important stations than in your single state, and most earnestly desire you may now, on your first entering into the more arduous paths, be wisely directed, for much depends on this important crisis. With a heart replenished with the warmest affection, I recommend the Psalmist's words, representing the wise of all ages, "In the name of our God we will set up our banners." This is a proper allusion to your state, who have entered together into the most delicate and tender bonds of union, to be each other's help-mates, to soften every care, to enhance every comfort, to divide every burden reciprocally and mutually, and to help each other in every temporal respect; and not only so, but to go up hand in hand together to the house of God, and to the mountain of his holiness, in order to enjoy this permanent felicity of the conjugal state. In the name of our God, now set up your banners; let nothing divert your minds from a humble, attentive care to put yourselves under his protection; implore his guardianship and tuition, he alone can help you in times of probation, and defend you in the perilous hour; guard you from the dangers of unsanctified seeming prosperity, and place his everlasting arm underneath in the time of adversity. Place in him your confidence, that you may not be moved. The world, with a variety of blandishments, will present its schemes of happiness, and make large promises of a good it has not in its power to bestow; but may you carefully remember, that in the world, or under the prevalence of its spirit, you will find disappointment

and trouble, but in the name and under the banners of God, peace; peace flows as a river, and all the cross events and painful allotments are sanctified and sweetened.

Beware, therefore, my dear friends, of rushing into the world of dissipation, which often attends a circumstance similar to yours; beware of a vain confidence in the smiles and caresses of men and women of this world's spirit. Beseech the protection and guidance of Him who ought to be placed supreme in families, and builds up a sure house to those who in all their ways acknowledge him, and cast themselves under his protection. I trust a holy visitation has given you an understanding, what it is that makes for true peace; enter not into selfish deliberations how to avoid plain duty; protract not your stay in a land of jeopardy and danger, by taking counsel, but not of God, and covering yourselves with a covering, but not of his spirit.

The state of the church in that city requires of you to come up to the help of the Lord, against the mighty inundation of folly and forgetfulness which prevails; there are no wages equal to those he gives his servants, for surely the reward of the faithful laborer is exceeding great; peace, tranquillity, and glory are upon their heads forever. Thus, beloved friends, my soul travails for you, for your present and everlasting welfare, that the solemn engagement you have mutually entered into, may be truly fulfilled, and your happiness established upon a most durable basis. The eye of passion, in the short-lived fever of the mind, sometimes improperly called love, flatters itself with objects of imagined amiableness and beauty; this is transient and mutable; but affection, founded on mutual esteem, for an object which religion and virtue have rendered truly estimable, has a permanency in it equal to the causes which produced it. It is not in my mind to descend into every particular point of conduct necessary for your happiness; these will be clearly opened as occasion requires, and help administered to come up in every duty, to render you truly comfortable and happy, useful and honorable in the church and in the world, and objects of Divine favor and acceptance.

But allow me to recommend a close attendance of meetings, both for worship and discipline; in this most reasonable service the soul has often been unexpectedly replenished with good, and its strength renewed to step forward in the holy path. Dare not to live without God in the world, lest he withdraw his blessings, and then who can make up the deficiency? My health continues precarious; my ankles and feet are weak; this is also the case with my right hand. I have been obliged to drop my pen several times in this essay to salute you, which may account for several inaccuracies besides those in writing; nevertheless, warm affection fills and strengthens my mind you-wards, in which I wish your present and everlasting welfare, with a tenderness as nearly paternal as I am capable of.

—SAMUEL FOTHERGILL.

J. C. Lettsom was the son of Edward Lettsom, the proprietor of three of those small islets or keys which surround the island of Tortola. On one of these, called the Little Vandyke, he was born on the 22nd of eleventh month, 1744. Here his father cultivated cotton, with the assistance of about fifty slaves, whose

cottages were placed around the mansion of their master. Edward Lettsom was a member of the Society of Friends, and had dealings with Abraham and T. H. Rawlinson, of Lancaster, and to their care he consigned his son, when six years old. An early instance, probably the first from those islands, of this sacrifice on the part of the parent, for the benefit of the child, that the latter might receive the benefit of a European education.

It was at Lancaster, at the house of one of those Friends, that J. C. Lettsom first saw Samuel Fothergill, who afterwards, with John Pickering, of Tortola, became his guardian. The youth was placed at Penketh, and was several years a scholar there with Gilbert Thompson. The pupils, fifty or sixty in number, were most of them boarded out in the houses of Friends in the neighborhood. The schoolhouse was contiguous to the meetinghouse, and continued, with some short intervals, to be used for the same purpose, down to the year 1828. This school, under the able government of Gilbert Thompson and has here enjoyed a high reputation; and it is recorded, that during the forty years that the son “presided in this happy place, one death only had occurred among the scholars. This was Springett Penn, the son and heir of the then proprietor of Pennsylvania, and he, it is said, was consumptive, when he first entered the school.”

When sixteen years of age, J. C. Lettsom was placed as an apprentice with Abraham Sutcliff, a surgeon, at Settle. To this place he travelled, from Warrington, upon a packhorse, which used to pass from Lancashire into Yorkshire. In after life he thus mentions the circumstance; “I went to Settle, a fatherless lad. I rode alone from the house of my guardian, Samuel Fothergill, at Warrington. When we parted, he addressed me thus: ‘Please your master; and if you turn out well, I will recommend you to my brother, the doctor; and never forget, that to be good is to be happy.’

On completing his apprenticeship, he went to London, and from there to the island of Tortola, where he practiced as a physician. He returned to England in 1768, and finally settled in London, where he commenced practice, under the protection of Dr. Fothergill, to whom his guardian had recommended him; and, by the introduction of the doctor, he advanced rapidly in his profession. In 1770, he was married to Ann Miers, with whom he received a considerable fortune. In 1774, Dr. Lettsom, Dr. Harvey, and a few others, formed the Humane Society, for the recovery of persons apparently drowned. Twenty-two years before this, Dr. Fothergill had addressed to the Royal Society a paper on the same subject, but it was not then pursued.

By the decease of Dr. Fothergill, in 1780, a great accession was made to the medical practice of Dr. Lettsom, who has acknowledged, in warm and grateful terms, how largely he was indebted to his departed friend and patron. He continued, for a long course of years, actively engaged as a physician, and in the establishment and management of various medical, scientific, and benevolent institutions. To the popularity thus acquired, to the standing he so rapidly attained by the patronage of Dr. Fothergill, combined with his own kind and amiable temper, and the active benevolence of his character,” may be ascribed the success which attended him, and the lucrative practice which he enjoyed for many years,

rather than to the possession of great natural talents, much depth of medical knowledge, or peculiar skill in his profession.

He died in London, on the 1st of eleventh month, 1815, in the seventy-first year of his age.

SAMUEL FOTHERGILL TO A. T.

Warrington, 1770.

Had my bodily ability been nearer equal to my affectionate solicitude for you, and more particularly on your late very dangerous illness, I had before now paid you a visit. You have been the almost constant object of my attention, and as I feel a tenderness for you as if my own child, permit me a little to relieve my thoughts, by an attempt at expression. Your own reflections will instantly suggest the subject—that dangerous habit of drinking more strong liquor than nature requires, and than your constitution can bear. A custom which has grown upon you, until it has become habitual, and which I, along with many others, look upon as the cause of those dangerous attacks in which your life has been imminently endangered. I have not been frequent in advice to you on this head; I have silently observed it; and a hope has at times arisen, that your own good sense, aided by many a secret conviction of misconduct in this respect, by that Power which has often and mercifully striven with you, might have fully opened your eyes, to see and to rouse all within you to seek to avoid that wreck of peace, reputation, comfort, and happiness, to which intemperance inevitably leads. You have not the plea which many others allege for it; domestic disturbance and infelicity. Your wife is most affectionately disposed to make your moments happy and peaceful, and to remove every occasion which might lead to seek a temporary relief by intemperance. Her relations love you, as much as if the relation was by consanguinity: we know no difference; and with the utmost solicitude interest ourselves in your happiness. The allurements of company, the progression of custom to habit, have been too prevalent, and almost rendered drinking necessary to your constitution; at least induced you to think so, and to act in consequence. Time after time, painful conviction of its tendency, by the decay of your health, has attended; and I believe desires and resolutions have taken place, for wiser conduct in future time. But, alas! too fleeting have these proved, and returning health been sacrificed to the gratification of an irregular desire and the solicitations of companions. Bear with me in these remarks—you know they are too true. I want not to upbraid you, but to aid and strengthen those wishes, which, I believe, you entertain, after more peaceful times. This last affecting crisis has united in it all the instruction and alarm which can possibly be given in time; a recovery from the brink of the grave—a reprieve from an eternal, unchangeable state—a restoration to your family, your friends, and your connections, now seems to us a pleasing prospect, and an opportunity, I trust, once more put into your hands, to retrieve your peace of mind, your health, and reputation, all of which have been deeply affected. This seems to me like a new beginning. You had nearly paid the debt of nature—you are unexpectedly raised up. Life or death, peace or dismay, honor or reproach, await your choice. In this situation I view you with the tender anxiety of a friend, no, of a father, earnestly desirous you may lay hold of offered mercy, and become so wise and steady, as to evince your gratitude to a gracious

Benefactor; that he who has been your resurrection, may also become your life. Frequent, I believe, have been your resolutions, and strong your desires, in past times, for better conduct; but, alas! what is man, unaided by that Power from above, which alone is sufficiency, and who will be sought unto for his help, and with whom we must be co-workers, and take up the cross to those inclinations which lead to evil. May all within you be excited to look up to Him, to beseech his protection, to walk in watchful care and diligence the residue of your uncertain continuance here. This will certainly become your duty, and present an eternal interest; and although it may expose you to the disregard, perhaps derision, of some who glory in their shame, yet the Divine peace, the pure and pleasing evidence of well done, will make abundant amends. If ever we attain to sit down with the Captain of our salvation in his kingdom, we must, for the joy set before us, despise the shame and endure the cross. And oh! that through this path you may secure what the world can neither give nor take away.

My heart is filled with love and strong desire for you; my feeble hand is incapable of using my pen but for a short space of time: this may render the letter incoherent; but it is in truest affection. Oh! that it may please the Almighty to bless to you your escape from death. May he give you a heart to seek and fear him, lest, upon a relapse into indiscretion, a worse thing befall you than has hitherto proved your lot. I am, in the greatest sincerity, yours in every bond of affection, natural and divine.

—SAMUEL FOTHERGILL.

DR. FOTHERGILL TO THE MEETING FOR SUFFERINGS.

Near Middlewich, Cheshire, Eighth month 20th 1770.

Dear Friends,

As you are frequently in my thoughts when absent from you, an inclination seemed to arise in my mind, just to express the cordial regard I feel for you, both as a body and as individuals. Often have I been filled with thankfulness, that my lot has been cast among you. Much benefit have I received from the wisdom that has been manifested in the conduct of your affairs; and I often consider you as an assembly of some of the most favored people in the whole city, may I not say in the whole Society. It seldom escapes me, when I sit down with you, fervently to desire that we may always, when we meet, feel a degree of that solemn awe, which I am sure is often felt among you, and that none may go away without being the better for their meeting. I esteem it a signal mercy, that in the midst of so many unavoidable engagements, in the increase of which I think my heart has no delight, a desire is kept alive to be united nearer, if possible, to every tender mind among you; to profit by their example, and to be divested of everything that might not contribute to the help of individuals, or advantage to the whole. May I just say, that I fervently wish an awful reverence may clothe every mind when we are collected together. The more closely and steadily we can unite here, the better we shall be enabled to judge properly, and act wisely, concerning the things that are brought before us.

It is not in my thoughts to esteem myself proper to give advice to such a body of sensible Friends, whom I

honor in the truth; but it seems pleasingly to arise in my mind, to testify my brotherly remembrance by these few lines, and to be a kind of prompter, though at a distance, to consider your importance in regard to the well-being of the Society, as instruments in the hands of Providence for much good; and to consider what frame of mind such meetings should be held in. I know, from experience, that many of you come together with such dispositions; and that I may do so likewise, that others who may even be behind me may come up in the same earnest endeavor to be what they should be, is now, and often has been, my desire.

It is not boastingly, but with a degree of humble gratitude, that I can mention, though absent from you, my heart is with you often. This favorable recess is not granted that it may be spent in dissipation or indolence. I wish to renew my strength both of body and mind, and to seek after that which can renew it properly.

I salute you in much affection, and am your friend and brother,

—JOHN FOTHERGILL.

In the eighth month, 1770, Samuel Fothergill was again at Scarborough, and experienced some benefit to his health from the visit: he was as usual, much engaged in the ministry; he thus wrote to his wife:

I got safely to this place, yesterday, and have borne my journey well, beyond my expectation, though the weakness continues in my hand and feet. I was enabled to attend the meetings here today, which were large, this afternoon especially; a great number of persons of distinction, from several parts of the nation, were present, and it was a time of memorable favor. I am humbly thankful to feel reason to believe that I am where I ought to be; and of this I am assured, that if we forget not our God and ourselves, he will never leave us, but will be merciful, and will condescend as a tender father to our frailties.

—SAMUEL FOTHERGILL.

In the twelfth month, he was engaged in religious service in the city and neighborhood of London; during which, accompanied by John Eliot, he visited the families of Friends in Westminster meeting. The number of visits on this occasion was upwards of fifty.

The visits thus paid, in three successive years, to the families of Friends in different meetings in London, may be regarded as, on his part, a sacrifice of dedication in the evening of his life, and as setting a seal to his former abundant labors in that city.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Warrington, Second month 2nd, 1771.

I have been prevented writing to either of you again, before now. And, indeed, I have silently fed on the pleasure arising from our late interview; something language cannot express has often covered my spirit, in humble thankfulness to that Hand which has preserved us hitherto, mutually dear to each other, and not strangers to the most durable ties of the universal family of our Heavenly Father. May we carefully guard against everything, however pleasing, of which the tendency is to enfeeble that life which is everlasting and precious. We are hastening through mutable to immutable things, and we have all great need to have the pure mind often stirred up, lest the Master of the house come, and find us either sleeping or ill employed.

My return home was in much quiet; I endeavored, in the course of my labor, to keep close company with the Seed. Few are the places where it reigns. I was thankful to feel I had not forgotten it in prison; and whatever may be the consequence to others, the peaceful evidence of the discharge of my duty sweetly stays on my own mind. I never felt more renewed in that love which is stronger than death, with a comfortable assurance that our father's God and ours is graciously mindful of us hitherto, and wills our preservation to our latest time. May a just sense of the value and necessity of this important favor ever rest so properly on our minds, as to quicken our diligence to know and to do his good and acceptable will, that we may arrive at the recompense of a happy reward. The times require labor; and it ought to be often on our minds, as a powerful inducement to it, that we have received from the Lord of the vineyard abilities for service, superior in some measure to some of our fellow servants; and where much is given, much will be required. There cannot be any employment or acquisition equally beneficial, to us and to the church, with that which results to a devoted mind, solicitous above all to fill up our duty in the highest service. May we ever consider it, and at the close of our time experience it as a most necessary truth.

—SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN HUSTLER.⁷

Warrington, Fourth month, 1771.

The contents of yours respecting Cornelius Cayley, and the copy of his application to Friends of Leeds meeting, have been much in my thoughts. I have hitherto been a stranger to the person and his case. I read, some years ago, many of the journals of those exercised in endeavoring to promote the revival of Christianity, but there appeared to me so much of the nature of those things that the day of the Lord should come upon, so fully described—Isaiah 2:10, to the end of the chapter, that I declined the search, in hopes that the winnowing power of Truth would separate the wheat from the chaff, in minds pure, upright, and sincere; and that the Power which

⁷ John Hustler resided at Undercliff, near Bradford, and was distinguished by his usefulness and public spirit. Benevolent and indefatigable in his exertions to promote the interests of his fellowmen, to him the town of Bradford owed its public hall for the sale of worsted stuffs, the staple manufacture of the neighborhood; and to him the nation is indebted for the project of uniting the Eastern and Western seas, by the formation of the Leeds and Liverpool canal, to the completion of which he devoted, with unwearied attention and perseverance, many years of his life. He died eleventh month 6th, 1790, aged seventy-five.

prepared the eyes of the man blind from his birth, by spitting on the clay, and finishes his marvelous work by sending him to “the pool of Siloam,” or to the Sent, for washing, might, in the same line, and by the efficacy of the word of his mouth — which is as a two-edged sword, and whose entrance gives light and life—have led them into that which is within the veil, and impenetrable to the eyes which have only been anointed with the spittle on their earth; and for this my soul has often been baptized in humble, fervent prayer.

The person under immediate notice claims, and has my sympathy; I believe him joined to all the living, through the quickening virtue of the life-giving word, and I earnestly pray for his complete formation, as a vessel fit for the Master’s use. Yet a secret and painful jealousy affects me, that patience has not had its perfect work, to lead him into all the unutterable depths of the Lord’s preparing day, nor all the idols cast to the moles and to the bats; my jealousy arises from the activity of distinguished self, which loves the splendid, pleasant picture; an easy purchase, in comparison of the deep-hidden pearl of substantial Truth. We sorrowfully know that we have among us traditional formalists, having a name only, by outward inheritance; yet there remains a worm Jacob, the feeble, yet faithful wrestler with God among us, whose life is hid with Christ in God, and who, through the virtue of the sacred unction, have not an absolute need of man’s teaching, but are gathered in spirit into the Lord’s mountain, where the Lord of Hosts makes unto all his people a feast of fat things, and where he destroys the face of the covering, and the veil that is spread over all nations. But the formalists among us are in the same life, with all the family under the veil, and the face of the covering, and not having on the garment of needle-work, wrought in a course of experience, have not a right to this feast on the Lord’s mountain, but feed on perishable husks; and a superficial ministry, of the same birth, and moving on the same ground, feeds itself with the like food, fills its belly with the east wind, and empties its chilling qualities on the superficial dependents on human help.

The testimony given us as a people, in various branches, has been a stone of stumbling, and a rock of offense, to many, who have wished for our crown, without our cross, and have overlooked and despised the peculiarity of our testimony, or the Lord’s testimony by and through us. The language, fashions, and customs of the world, though by many esteemed indifferent, are not so to us, but are a part of the growth, the underwood of the lofty Lebanon, which the day of the Lord is to come upon, as well as upon the tall cedars; and when that day comes, it will burn as an oven, indiscriminately, with prevailing heat, and leave them neither root nor branch. All who have entered into fellowship with us, through the baptism of Christ, the true door of entrance, have, not from imitation, but clear conviction, found this compliance their indispensable duty. We might have many preachers break in upon us, were we at liberty to admit them upon the partial foundation of general speculative truths, without their coming to the unity of the Spirit, which unites faithfulness to the Lord’s statutes and testimonies to us, and by us to the world. How far the person in question may have seen into this testimony I know not, but this I know, many of those called Methodists, their preachers especially, rather contemn than approve this peculiar dispensation, which, the longer I live, the more clearly I see to be from Heaven, against that spirit which rules in all carnality, whether notorious in obvious evil, more concealed in the walks of formality, or more refined and fallacious in the outward court of the temple.

I cannot well omit a passage in Cornelius Cayley.'s letter, expressing that "the life begins to send up fresh sap into my dead earth, and the blind in me begins to see, the deaf to hear, and the dumb to speak." I believe this is really the truth, and a strong description of an infantile state, a resurrection from being buried in a baptism of death, into a new life, and yet scarcely grown up into a capacity of preaching the everlasting gospel of salvation. The forty days' retreat into the desert, previous to the ministry of the Holy Jesus, seems to me not fully accomplished.

I feel much for Cornelius Cayley; I love him; I wish to give him the right hand of fellowship in the Lord Jesus; his spirit is near my life; and oh that he may endure the Lord's preparing day! that he may come out of Egypt clear, and unmixed with any of those things which veil the beauty of the Lord's workmanship. I hope Friends will be tender towards him, yet, for his own sake, and the testimony's, firm and steady, for this will be beneficial to him, if he ever come in at the right door. I recommend Friends concerned, and this person, to a deep inward attention to the great Minister of the sanctuary, that in his counsel and wisdom all may move, and the precious unity of the one Eternal Spirit may be known to run to the nethermost skirts of their garments.

I am, your affectionate friend, in deep travail for Zion's beauty, that none who love her may fail of the salvation within her gates.

—SAMUEL FOTHERGILL.

Cornelius Cayley, to whose case the foregoing letter relates, had addressed to Friends of Leeds, where he then resided, a letter setting forth his religious state and past experience, wherein he mentions, that for thirteen years he had preached whenever he could, "not having freedom to be in any particular connection of people;" but, having been brought to a closer unity with the principles of Friends, he requested to be united with them in religious membership. Some visits were made to him by the Friends appointed, but after a few months he ceased to attend the meetings of Friends, and the case was therefore ended. Samuel Fothergill evidently had some fears that this individual was not yet clear of the activity of self. The views contained in his letter are deep, weighty and instructive; while his feelings and tenderness manifest that he was actuated by pure gospel love.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, Fourth month 8th, 1771.

Our Northern yearly meeting at Chester approaches fast, and brings along with it an anxious travail that the good cause and glorious name may be magnified. It is the Lord's work, and his is the strength; and I believe, if all flesh be silent, and the will and wrath of man be thoroughly abased, he will pity his people, and arise for his own name's sake.

With respect to Ireland, I cannot see myself at liberty to be elsewhere than at Chester, the first-day after the yearly meeting there. If a good opportunity and a fair wind serve, we shall go down to Parkgate; otherwise, by Holyhead, and have no doubt of our being in Dublin time enough for their national meeting. But all this with filial, reverent submission to my Heavenly Father.

—SAMUEL FOTHERGILL.

The allusion made to Ireland, in the preceding letter, related to a visit which Samuel Fothergill made about this time. He accompanied two of his nieces to Dublin; one of them, Mary Watson, having been then recently married, was on her way to her future residence, at Waferford. He attended, while in Dublin, the National meeting, and his services on that occasion are thus mentioned by Richard Shackleton:

RICHARD SHACKLETON TO HIS FATHER, ABRAHAM SHACKLETON.

Fourth month 30th, 1771.

“I would give you a further detail of our meeting, if I could remember it; but, as one billow succeeds another, so one exercising opportunity follows so closely upon another, in my deep wadings and weary steppings along, that I cannot always retain particulars in my remembrance. The meetings have been uncommonly large and crowded. It has been almost wholly the lot of our friend, Samuel Fothergill, to burn incense publicly. He is indeed carried on wonderfully. His Master dignifies him, and exalts his testimony through him. He is made like the show bread on the altar—some sacred symbol, that is eminently conspicuous, attended with a degree of glory, in order to attract and engage a people too much outward, and if possible, by instrumental means, enamor them with the beauty which is in the Truth. Such is the mercy and condescension of the Creator, who uses various means in wisdom, that his creatures may not perish forever; and leaves all without excuse, that their perdition may be of themselves. The London queries, as proposed by Samuel Fothergill, were read and answered yesterday, in the meeting of conference of Friends of both sexes. Samuel was beautifully drawn forth upon this occasion, as usual. The public meeting today was very large, and he was concerned in testimony, also feelingly and fervently in supplication.

I have had close employment upon committees, etc., so that, at home or abroad, there seems little rest to the sole of my foot. Neither is it in oil that I dip it when it does rest; but if it returns to the ark of the testimony, and sinks or swims along with it, I may be satisfied.

SAMUEL FOTHERGILL TO MARY WATSON.

Warrington, Sixth month 13th, 1771.

Often, very often, since we parted, has my heart expanded in the tenderest affection towards you, my dearly beloved niece, and all the affectionate feelings of a mind solicitous for your happiness, from the united ties of nature and Divine love have been strong with me. You have been the daily companion of my mind. Often have I wished to write to you; as often, hitherto, prevented, by many intervening avocations, and indeed, an incapacity of expressing what I feel, and what I want to say. My experience has taught me to believe, that the lighter sensations of the mind flow from the tongue or pen with ease; but there is known to a delicate mind certain seasons, when all the powers of language are baffled, and the most copious expression is very imperfect.

For you my beloved relative, this is much the state of my mind. Fervent beyond the force of mere nature are my desires for your happiness, in the most extensive sense of the word; and a hope accompanies my wish that it may be granted you. Let the language of the experience of your progenitors powerfully prevail—let the language of truth to your own mind in the cool of the day confirm it—that religion and happiness are synonymous terms. In the name of the God of heaven and earth set up your banner. Now, in your entrance on the public walks of life, seek carefully after the durable riches of righteousness—after the blessing of that Hand which builds up families on the solid foundation of unshaken peace, and sanctifies every dispensation, whether joyous or painful; for great is the necessity of having our prosperity sanctified, lest we grow full, and forget the giver, and prostitute his favors to purposes repugnant to his design and our essential good. Happy is the cabin of sorrow and poverty, in comparison of the palace of unsanctified affluence. Your mind happily established in the pursuit of the Divine blessing, you will not be unmindful of your duty as an individual, nor insensible of the obligation to fill it up before God and his church. Oh, that now in the bloom of youth, and having before you the lengthening prospect of all the world calls good, your mind might be turned steadily and fervently to His service, who has called you with a high and holy calling; that, by a religious dedication of all your faculties, you may be rendered an instrument of good, in these days wherein the gates of Zion do mourn.

Your beloved companion, your bosom friend, in an inexpressibly dear relation, claims your help, your sympathy, and your assistance in the most interesting concern. Prudence, economy, and the domestic offices, are to be filled up with propriety, that you may fill up the valuable relations, and be adorned with the qualities, so beautifully described, Prov. chap, xxxi. verse 12 to the end. And, above all, to promote his truest interest, for which I believe he is at times properly anxious to go hand in hand up to the house of the Lord, to the mountain of the house of the God of Jacob. Associate with such among you who may strengthen you in the best things; be diligent in the attendance of meetings for worship and discipline—make a point of it to attend week-day meetings. Evidence to others, my dear child, that the precepts I have wished to instill into your mind have not been disbelieved, nor my anxious solicitude for you an unavailing care.

Cherish the affection of your dear companion with a delicate solicitude; give him no pain in things seemingly trivial; anticipate his desires with alacrity; this will secure mutual esteem, and establish reciprocal happiness. Esteem is looked upon as a cool word in comparison with many others, as relative to conjugal felicity; but if it seem not sufficiently ardent, it is the permanent basis of union. When the short-lived fervor of the passions has subsided, and cool judgment opened its discerning eye, affection, deliberate, steady affection, has selected that

which is estimable as its treasure, and laid a deep foundation to build upon, which has stood the shock of future trials, and supported in the various perturbations of life, and blessed in every allotment. But where an exterior has been the chief good, and this not supported with really estimable qualities, short-lived has the comfort of such been; for no mind can long love the object the judgment cannot esteem.

Imagine not, my dear Mary, that I write this from any jealousy of its being necessary for your guard. I revive sentiments you often entertains, and indulge myself with familiar conversations with one I love as a father does his child. I am, dear Mary, with the assurance of best affection, your uncle, truly solicitous for your welfare,

—SAMUEL FOTHERGILL.

Mary Watson was the daughter of Joseph and Hannah Fothergill, and was born at Warrington, in 1750. Her parents both dying when she was young, she was much under the care and guardianship of her uncle Samuel, whose tender and religious concern for her welfare, added to the effect of his pious example, proved instrumental in turning her feet into that path wherein she afterwards so conspicuously walked. In very early life her mind was susceptible of the immediate influence of Divine grace, and she derived advantage from the perusal of the dying sayings of Friends. In the year 1771, she was united in marriage with Robert Watson, of Waterford, in which city she resided until her decease. In 1783, she was deprived by death of her husband; but in this and some other trials, through which she had to pass about the same time, she was enabled to cast her care on Him who graciously condescended to sustain through all. About this period, it was sealed on her mind that she would be called to the work of the ministry, in which she first appeared in the year 1786, and being obedient to the call and requirings of her Heavenly Master, she became valiant in his service. She was recorded as a minister in 1789, and from that time, until within a few years of her decease, was diligently engaged in the work of the gospel, and travelled much therein, both in England and Ireland. She was gifted with a sound judgment, and although possessed of good natural abilities, she was often led to testify that it is only through the power of Christ that any can rightly labor in his church. For the last nine years of her life she was deprived of her eye-sight, a trial she was enabled to bear with Christian resignation and cheerfulness, and being endued with superior talents for conversation, united to much kindness, generosity, and the exercise of hospitality, she was greatly beloved by a large circle of friends, especially the young. Her expressions during the few weeks which preceded her close, evinced, that while the outward tabernacle declined, her spirit was strong in the faith; and that He who had been with her from early life, was still her support in advanced age. In the morning of the day of her decease, she audibly supplicated to be released, soon after which there was an evident sinking, yet she was still favored with clearness of intellect, and apparently, in tranquil slumber, she quietly breathed her last, on the 20th of twelfth month, 1834, aged eighty-four years, having been a minister about forty-eight years.

Excepting William Fothergill, who died at Carr-End, in 1837, she was the last surviving grandchild of

John Fothergill.

In the fifth month, 1771, Samuel Fothergill attended for the last time the yearly meeting in London.

DR. FOTHERGILL TO HIS BROTHER SAMUEL.

London, Sixth month 7th, 1771.

A public Friend from North Carolina has arrived; his name William Hunt. I have an acceptable account of him from Thomas Nicholson and James Pemberton: he intends to visit the nation, and has got a safe retreat, at John Elliot's. If no particular service is before you at present, let it be your especial care to regard your health; and consider how to repair the strength that has been so unremittingly expended, and lay up a little stock for the future. Let us waste as little as we can unnecessarily. I curb myself often, however, seemingly, I am engaged. Let us hear from you frequently; it does us all good, and draws us nearer together, and to the spring of all good. The publisher of your declaration at Leeds has done you great justice.⁸ Neither be afraid to follow the Divine enlargements of your heart in public service, nor fear to be little and simple, when the pure, holy language of Truth stops short. Let us animate one another (I need it much) to more fervency, more inwardness, and stronger wishes to be what we ought to be.

We are favored with health, and a degree of contentment, feeling desires after a release from bondage, and a fuller enjoyment of true, spiritual liberty, which exceeds the temporal, as heaven is higher than the earth, or as eternity surpasses the limits of time Often are we followed, inexpressibly followed, with gracious regard from above: may our hearts be as often humbled in reverence and gratitude to the source of every blessing.

Farewell, dear brother,

—JOHN FOTHERGILL.

SAMUEL FOTHERGILL TO JAMES JOLLEY.⁹

Warrington, Tenth month 9th, 1771.

Desires for your welfare have frequently suggested sentiments, which indisposition or a variety of engagements have prevented my intimating to you; this consideration has also prevailed—What can I say to him which he knows not, either with respect to his present or future well-being? The opportunities of information outwardly,

⁸ A sermon publicly delivered at a meeting held in Leeds, 26th of sixth month, 1769. London, 4to., 1771. Several editions of the discourses of Samuel Fothergill have been published; the most complete is that of 1792, long since out of print. It was remarked, by some of those who had heard them delivered, that when in print their beauty and force were much lost.

⁹ A Friend, of Warrington, then about to embark for the island of Tortola, where he soon afterwards died.

and the impressions of essential truths inwardly, have foreclosed every plea of ignorance of duty, or of what makes for peace. But remember, that happiness consists not in knowledge; the words of our Lord are—"If you know these things, happy are you if you do them." My soul seeks earnestly that the blessing of faithfulness may accompany the privilege of knowledge; otherwise, the greater will be the condemnation.

Your lot is changed from the warm bosom of society to a land of drought, where the distilling of heavenly doctrine outwardly as the dew, is little known, and with many, little desired. Nevertheless, those who seek wisdom, so as to be made wise unto salvation, may find in themselves the flowings of that river which makes glad the whole city of God. Feel after this in your own heart to preserve you among the few names in that Sardis who walk in white, and have not defiled their garments; that so your peace may be promoted, and others helped. Think of this awful query—What is a man profited, if he could gain the whole world, and lose his own soul?

The climate is often unhealthy; let it put you upon your guard, in every respect, and raise fervent care, that whenever the Master of the house cometh, he may not find you sleeping, or worse employed.

—SAMUEL FOTHERGILL.

In the tenth month, 1771, upon his return from the last quarterly meeting at Lancaster, which he ever attended, Samuel Fothergill was seized with an alarming illness: extreme faintness and loss of strength, under which it was thought he must have sunk, were succeeded by difficulty of breathing; his nights especially were, from this cause, alarming, and were nearly sleepless, or passed in broken slumbers, distressing to himself and his attendants. Some of the symptoms and particulars of his illness are mentioned in several of the following letters:—

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Warrington, Twelfth month 2nd, 1771.

At the time I wrote you last, and for several days since, I thought there was little probability of my corresponding more with you, in a manner suited to our present state; and under the feeling of what neither tongue nor pen could express, I was enabled to offer my sacrifice on this manner. Into your hands, O Lord, I commit our spirits: mine, for its refuge and hiding in safety; yours to fill up your militant allotment, that far distant years of faithful services may be by you accomplished, before you fully enter into your Master's rest. But the prospect seems rather more open with some expectation of longer continuance; in which I feel much resignation and quiet, my spirit being humbly committed into His disposal who cannot err.

I feel no external pain, nor any external strong pressure about my throat, yet a constant uneasiness affects the upper part of my stomach with heat and soreness, which is constant, more or less. I am restricted from most liquids for drink, and am thankful my occasion for them is less than at some other times. My blisters confine

me, they contract the vessels in that limb like the cramp: I cannot walk without two crutches, and that with pain. My sleepy disposition continues; I have had many nods over this, which I cannot continue with any ease to myself or you. Your affectionate,

—SAMUEL FOTHERGILL.

ADDITION BY SARAH TAYLOR.

I came here today to see my justly beloved relation, your dear brother, and have passed the afternoon with him, much by ourselves. He is quiet, composed, and wholly resigned to Divine disposal, yet thinks, at times, a prospect opens towards some degree of health for a little future service, though he is much reduced, and labors under various complaints, quite out of my knowledge as to their nature or danger; yet, when I heard him intimate this, I thought the feelings of my mind renewed some ground of hope that he may be spared a little longer for the church's sake; but if not, submission is our duty, without repining, or calling in question the rectitude of Divine Wisdom in his varied dispensations, though to us deeply cutting and afflictive; it is needless to say how trying and painful that will be to many of us, if ministered in our day; however, it behooves us to step, with humble care and fear, in the line of manifest duty, that we also may be ready for the solemn close, and may centre in that happy, peaceful rest which remains for the humble followers of the Lamb.

—SARAH TAYLOR.

DR. FOTHERGILL TO HIS BROTHER SAMUEL.

London, Twelfth month 7th, 1771.

We received your lively and affecting remembrance of us with much thankfulness to the great Helper and Preserver of us all. We trust it will not soon be removed from our minds, but that we may grow in desires to be made fit receivers of such unmerited mercies. I trust your health will be gradually reestablished; the most formidable symptoms are at least at a stand. There are many, many Friends here very anxious for your recovery, and often inquire after you, I believe, with godly solicitude. At present, mind only the recovery of your health, looking often, as I know you do, to the Arm that secretly sustains, and under much bodily weakness, vouchsafes to renew the holy covenant of love, to the increase of your faith and your further purification. Desire your assistants, when they observe you to begin to breathe with difficulty, when you are asleep, to awake you gently, and bring you some sustenance immediately. That terrible distress upon waking is the effect of weakness, and may be lessened much by awakening you gently, when that struggle begins which will at length awake you in a hurry not to be described.

—JOHN FOTHERGILL.

In the twelfth month, 1771, on account of the continued illness of her brother, Ann Fothergill went down to Warrington, to visit and assist in the care of him; and after her return, wrote the following letter.

ANN FOTHERGILL TO HER BROTHER SAMUEL.

London, Second month 22nd, 1772.

I cannot well portray my feelings. I have revisited Warrington often in idea, and sympathized with you in your infirmities and various distresses. I am too distant to step in, and know the particulars of your situation, whether you have gained even the least advantage, to observe it with proportionate satisfaction and thankfulness, or if the contrary, to represent it where I hope for aid. But what avails our solicitude or our anxiety? We are in the disposal of superior Power and Wisdom, who does all things right. 'Tis ours to study to cooperate, whether for the benefit of mind or body; doubtless both are under his gracious care and notice, with the means extended for our help and benefit; this brings to a quiet acquiescence and peace of mind, that supports in the deepest trials, and is aptly expressed "a rest to the soul," when we can, in a reverent sense of his power, love, and goodness, resign ourselves, and all we hold dear, into his hands, as the most faithful helper and everlasting sufficiency. May this be our ardent pursuit, and then it will be our support and quiet resting place.

—ANN FOTHERGILL.

SAMUEL FOTHERGILL TO ELIZABETH JOLLEY.¹⁰ ON THE DEATH OF HER BROTHER.

1772.

There is not one among your sorrowful acquaintance, who has felt the force of sympathy with you, on the present afflicting occasion, with greater tenderness than myself. I own, I seldom choose to meet the painful gush of sorrow with calm advice. I would rather mingle the tear of sympathy, and aid the solemn tribute due to those who are no more. Religion allows it—for his friend, Jesus wept. But it is now high time for the violence of sorrow to subside, and the mind to endeavor after a calm acquiescence in the disposition of unerring Wisdom, which has numbered the hairs of our heads, and not one of them falls to the ground unnoticed of him. I know some mournful considerations urge for a place with you: a beloved brother dead, on a distant shore, uncertain whether every act of tender assistance was yielded him. But remember, dear friend, the provision of the Highest reached him there; and that the everlasting arm supports and succours the islands afar off! I have not a doubt of

¹⁰ She afterwards became a minister in the Society, and was married to John Bludwick, of Warrington, a valuable elder. They were both much esteemed, for their conscientious endeavors to walk as became their religious profession, for their devotedness to the service of the Society, and their lively concern, for the support of its discipline. She suffered much from bodily disease for several of the latter years of her life, with great patience and sweetness of spirit; and when near the close, she said, "I shall die in peace with all, feeling inexpressible love to every one;" and again, "Now, Lord, let me depart in peace, for my eyes have seen your salvation." In this heavenly state of mind she quietly departed this life, on the 3rd of first month, 1828, at the age of eighty.

his being admitted where the wicked cease from troubling, and the weary are at rest.

Endeavor, therefore, to suppress the sigh and the tear, which border upon murmuring. Good is the Lord in all his works; he deals with his family in a wisdom we cannot comprehend. My heart is too full for language to discharge, and my feeble hand hardly sustains this labor. But I wanted to mingle with you the tear of condolence, on account of the dear deceased; and to endeavor to lead to a calm resignation, and to a pursuit of riches, unchangeable in their nature, and everlasting in their duration.

—SAMUEL FOTHERGILL.

ANN FOTHERGILL TO HER BROTHER SAMUEL.

London, Fourth month 18th, 1772.

My brother is much engaged, he is mostly out from nine o'clock in the morning, until the same hour or later in the evening; when he comes home greatly fatigued, and not seldom in apparent anxiety and distress, from various causes. Yet it is neither in accumulating this world's knowledge, its various productions, the good things belonging to it, its friendships nor its flatteries. None of these things will afford lasting peace and comfort to the mind. I think they all tend from it, as they gain upon our inclinations and attention, if I know any thing of the way to solid peace. I find, for myself at least, the absolute need of more abstraction, and often to watch, lest the thief insensibly break in and steal away, by little and little, our attention and entire love for the alone worthy and adorable Object. Our dear brother is exposed to an arduous warfare; his provocations and temptations are very many, and his time is spent in a continued scene of hurry, that his preservation is of peculiar favor, mercy, and grace; in a sense of which, as well as of fear and care for my own safe standing, my mind is, through continued mercy, at times deeply humbled, and my heart made to tremble for our preservation to the end, which is hastening fast to the youngest of us.

Sarah Morris, and her niece Deborah, are arrived in town. She is a sensible, cautious, weighty woman, and her niece a valuable friend, an affectionate companion, and nurse to her worthy aunt, who seems feeble and diffident. They lodge at Thomas Corbyn's.

—ANN FOTHERGILL.

As the spring of the year advanced, the health of Samuel Fothergill a little improved, and though still very weak, he was able, a few times, to go out in a carriage. In the fourth month he thus describes his situation, in a letter to his sister:—

“Yesterday, I was remarkably languid and faint; today the weather allowed me to get out for an hour. I am better, but very low and languid, and know not how to exert myself; there seems in every case, a lion in the

streets, but when I am roused, I move with less difficulty than I feared. I am very weak, though able to rise from my chair and walk across the room alone; my flesh is much gone. Farewell, dear brother and sister, may every blessing rest upon you forever.”

This improvement in his health was transient; in the following month he became worse, and symptoms of confirmed dropsy came on. He was attended by Dr. Pemberton, a kind and skillful physician, of Warrington; his brother also came down to see him; every remedy, and every application which the eminent skill and long experience of Dr. Fothergill could suggest, prompted by his strong affection for the brother whom he so tenderly loved, were all exerted for his help and restoration—but in vain; his constitution was worn out, the bodily powers were far exhausted, and the period of his release was now near at hand.

ANN FOTHERGILL TO HER BROTHER SAMUEL.

London, Fifth month 27th, 1772.

You have my affectionate remembrance and tender sympathy, in this long time of trial, pain, and difficulty, more than I can express; and I have often remembered you when on my pillow, in such a disposition that I could offer myself in your stead, if Providence would please to accept so mean an offering, and restore you to health and service. This is not, my dear brother, a rash, inconsiderate, or presumptuous thought, but in humble, reverent fear, and a sense of my own nothingness, either to do good, or persevere safely, but by the aid of infinite mercy, and the just preference to an instrument eminently qualified to be serviceable, and a beloved brother. But the disposal of all events is in the wisest hands, to whom belong, worthily belong, submission, worship, and fear; may we in sincerity of heart say, “Your will be done,” which is no more than our reasonable duty; in this disposition, our complainings are silenced, and we confide with alacrity in his wisdom and mercy, and render the tribute due of love and praise. May this, both here and hereafter, be our everlasting employment.

I wish we may endeavor to receive our different trials in such a disposition, as that they may be effectual for our help, and sanctified to us, and then it is enough, if we have a well grounded hope hereafter, and it is a stay and support while here. Many Friends inquire after you with affectionate sympathy and regard. The unity of worthy brethren is as a comfortable cordial to our minds in times of difficulty, and I believe few share it more than yourself.

—ANN FOTHERGILL.

DR. FOTHERGILL TO HIS BROTHER SAMUEL.

London, Fifth month 20th, 1772.

Though I have shut up the correspondence on your part, it ought not to deprive you of every little comfort which our near and affectionate remembrance can afford you, under your deep distress—distressed in body, and often weighed down with affliction and trials within; but be of good comfort—receive that consolation from others which your feeling, sympathizing heart has been the means of conveying to many. I am with you often in mind, and if I knew how to add to your ease and help in the least degree, I need not tell you how much it would add to my own happiness. Many, many Friends here, are very anxious about you, and I believe the prayers of many honest hearts are for your preservation among us. But the event must be left where it ought to be—to the direction of sovereign Wisdom. Express to those about you all you would wish to say to us; some of them will convey it to us. If I should mention all who inquire after you, I must fill a volume. Let it suffice that the living part of God’s heritage sympathize with you.

Farewell, our brother, our friend, our joy, in that which alone deserves the name.

Farewell, affectionately; from your,

—JOHN FOTHERGILL

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Warrington, Fifth month 30th, 1772.

Though I am at present attended with great weakness, both of body and mind, yet I thought I felt towards you, who are dearer to me than the ties of nature, merely as such, my beloved brother and sister, a salutation, in all probability the last you will ever receive from me, in inexpressible affection; and although my house has not been so with God as that of some others who have walked with greater care from earliest youth with him, yet now, though in great bodily weakness, his candle shines around mine head, and at times an unshaken hope that the God of our fathers will condescend, in the multitude of his mercies, to receive me into his rest, and that I shall not die as the fool dies: and this abundantly supports, and enables me to give what, I think, is my dying testimony:—That He is good, and his mercy endures forever.

And most nearly beloved, with a love that has not its foundation in nature, my heart’s desire and prayer to God is—That you may be saved. I see in part the vast extent of the meaning of this word—saved. I need not remind you of it, as a thing unknown or unconsidered, but earnestly wish it may often recur to your minds, particularly of yours, my friend! my brother! my companion! who stands as on a slippery sea of glass; surrounded by the flattery of the injudicious, and the poison artfully conveyed, through the flattery of those who may assume the guise of knowledge, understanding, and sincerity. He has signally preserved you hitherto; but they that follow on to the end shall be saved.

What rested upon my mind, in the visit to your family, was, I believe, of the Lord: “This people have I formed for myself; they shall show forth my praise.” You have known his forming hand, even from your youth upward;

the natural and spiritual endowments with which you have been singularly favored, and the purpose of this favor, for his own praise, ought to teach you to look to the rock from which you were hewn, and to the hole of the pit from which you were digged, that you may be effectually formed to His praise, and the end fully answered. Your station, you know, exposes you to many things that wound the secret, hidden, innocent life of Jesus. O, watch over it as your chief treasure, for peace and immortality are in it, and salvation, in the most glorious sense of the word, is bound up in this life.

And dearly beloved sister, with whom I have taken sweet counsel, and walked to the house of our God in company, you are inexpressibly near to my life; the Lord bless and preserve you, in patience, in hope, in light, and in the blessed fruits of the Spirit, in peace, and in the joy of the Holy Ghost. For these favors, he will be sought unto, and you know the place where prayer, as well as the giving of thanks, is wont to be made. I cannot express what I feel; I cannot add to your experience; you were in Christ before me: but I leave to you this brief salutation, as a token I love you to the end; and in that love I tenderly salute you, and wish, pray, and hope for your eternal welfare,

—SAMUEL FOTHERGILL.

In a solemn and affecting interview with some of his relations, who were about to set out to attend the yearly meeting in London, he addressed them in the following expressions, which were read in the yearly meeting, by Jonah Thompson.

Our health is no more at our command, than length of days; mine seems drawing fast towards a conclusion, I think; but I am content with every allotment of Providence, for they are all in wisdom—unerring wisdom. There is That, which, as an arm underneath, bears up and supports; and though the rolling, tempestuous billows surround, yet my head is kept above them, and my feet are firmly established. Oh! seek it—press after it—lay fast hold of it! Though painful my nights, and wearisome my days, yet I am preserved in patience and resignation. Death has no terrors, nor will the grave have any victory! My soul triumphs over death, hell, and the grave. Husbands and wives, parents and children, health and riches, must all go! Disappointment is another name for them!

I should have been thankful, had I been able, to have got to the ensuing yearly meeting in London, which you are now going to attend, where I have been so often refreshed with my brethren; but it is otherwise allotted. I shall remember them, and some of them will remember me. The Lord knows best what is best for us;—I am content, and resigned to his will. I feel the foretaste of the joy that is to come; and who would wish to change such a state of mind? I should be glad if an easy channel could be found to inform the yearly meeting, that as I have lived, so I shall close, with the most unshaken assurance that we have not followed cunningly devised fables, but the pure, living, eternal substance. Let the aged be strong; let the middle-aged be animated, and the youth encouraged; for the Lord is still in Zion; the Lord will bless Zion!

If I be now removed out of the church militant, where I have endeavored in some measure to fill up my duty, I have an Evidence that I shall gain an admittance into his glorious Church triumphant, far above the heavens. My dear love is to all them that love the Lord Jesus.

—SAMUEL FOTHERGILL.

DR. FOTHERGILL TO HIS BROTHER SAMUEL.

London, Sixth month 9th, 1772.

Oh, dear brother, what comfort did your letter,¹¹ announcing some little improvement in your state, give to us; we rejoice with thankfulness and trembling, and recover hope, which we had almost lost. If our sympathy could lessen the weight of your distress, it would be much alleviated. Our minds are often with you, and bended with desires for your help and comfort, be the event of this bitter dispensation what it may. Your vacant seat at our table, at the meetings, hourly reminds us of you, and of our own distress; but we leave this, and submit the whole to Divine disposal.

The affairs of the meeting go on well. Joshua Strangman, of Leek, is the clerk; he does his business pretty well, better, I think, than most of the midland clerks of late. I know you long to hear how matters are conducted in the camp. The American Friends help us much. John Woolman is solid and weighty in his remarks; he has some singularities, but his real worth outweighs them. William Jepson is with us, and is remarkably solid and composed.

Farewell, our dearly beloved brother! Accept the united, strong, and affectionate remembrance of this family. Again farewell! from your

—JOHN & ANN FOTHERGILL.

His illness, and the painful symptoms attending it, increased, his strength diminished, and the faint hope entertained of some amendment was lost, in the greater certainty that the end was now approaching very near.

He made the following observations to a friend:—"I have labored while I was able, and it is now my comfort. It is not only the washing of regeneration, but the renewing—the renewing—the renewing of the Holy Ghost, that makes men and women for God." After speaking of the advantages of steady conduct in the youth, and how necessary it is for them to seek wisdom, he added, "I wish it for you, dear friend, with

¹¹ The letter here mentioned was thus endorsed by Ann Fothergill; "The last lines we received from a dearly beloved brother, who departed this life in peace, the 15th of sixth month, 1772."

the affection of a father. You know in whom are all our fresh springs; He is at our right hand, yet we may not perceive Him; at our left, and we may not behold Him.”

The following communication was made by Samuel Fothergill, when near the close of life: it was given as a parting charge to his beloved friends of Penketh and Warrington, and of Hardshaw monthly meeting, over whom he had so long watched with pastoral care and true affection. After the expressions were written down, they were submitted to his inspection, and approved, with an injunction that they should be preserved. The friend to whom they were delivered¹² has added this testimony—“But no words can convey the power, energy, and life that attended his delivery of them; the same spirit that animated him so often to declare among us the whole counsel of God was with him, and raised him above pain or weakness, while giving this solemn, weighty caution; and not only at this time, but frequently during his confinement, he manifested the strongest love and fervency of desire for all his Friends in the Truth:”

“In returning from the last meeting I was at at Penketh, my mind was deeply impressed with the words of the Prophet, ‘Smite the Shepherd, and the sheep shall be scattered.’ — Though at that time the meaning did not appear so obvious, it has since gathered strength upon my mind, and a desire has rested with me to leave a few remarks to this monthly and particular meeting. ‘Awake, O sword, against my Shepherd, and against the Man that is my fellow, says the Lord of Hosts. Smite the Shepherd, and the sheep shall be scattered.’ Though I am not the Shepherd to whom the sword is threatened, yet I have been a sub-shepherd, delegated to you by the great Shepherd, and have labored among you according to the ability received; in poverty, in weakness, in nakedness, in strippedness; as having nothing, yet possessing all things. My mind has ever been covered with love towards you, both in my public ministry and in private: where I have been engaged to deal closely and plainly with you. I never used any unnecessary severity; but I have called, and you refused, and no man regarded; therefore, you shall call, and I will not hear; for I will smite the Shepherd, and the sheep shall be scattered: they have perverted the mercies bestowed; therefore, I will take from them the delight of their eyes and the desire of their hearts, and remove my delegated shepherd by the arrow of death, and the sheep shall be smitten.

But, in the extending of my prospect, an encouraging hope rests on my mind towards the little ones, those who are little in their own eyes. I will turn mine hand upon the little ones, and I will bring them as through the fire, and ‘will refine them as silver is refined.’ I will gather them as lambs by my own power; they shall call on my name, and I will hear them; and they shall know a place of feeding, when the sheep may be scattered and the shepherd removed. My spirit feels an evidence that I have labored among you with acceptance; that since I have been mercifully called to a part in the ministry, I have not neglected to warn you; and that when the chief Shepherd shall appear, I also shall appear with him in glory.”

¹² This was John Forster, of Warrington, a minister, who died in 1792. He was convinced by the ministry of Samuel Fothergill, and became his friend and frequent companion. To his son, Samuel Forster, of Stockport, I am indebted for some valuable information contained in the present work.—G. C.

His heavenly Father was now pleased to say, "It is enough," and to release his spirit from farther trials. He departed this life at his house in Warrington, on the 15th of the sixth month, 1772, in the fifty-seventh year of his age, and the thirty-sixth of his ministry.

His remains were interred in Friends' burying ground, at Penketh, on the nineteenth of the same month. The love which so many bore to him, and the respect in which he was held, were testified by a very large attendance of friends and neighbors, of all ranks and classes, on the occasion. The solemnity of it was great, and it was favored by the overshadowing of Divine love, and by a large degree of that power which had supported him in life, and had so eminently attended him in his labors as a minister of the gospel of our Lord and Saviour Jesus Christ.

Thus died Samuel Fothergill, in the faith and hope of the gospel, and having a happy assurance and foretaste of that everlasting rest into which he was about to enter.

He was in stature tall; in person comely and graceful; in deportment dignified, yet courteous; grave, but not austere; affable to all, intimate but with few; in manners kind, and with a politeness, the result, as it ever will be, of the practical application of the precepts, "Whatsoever you would that men should do to you, do you even so to them;" "in honor preferring one another." He possessed good natural abilities, and had improved them by cultivation; he was well read both in books and men, but his studies did not terminate in barren and fruitless speculations; under the Divine blessing, they led him duly to appreciate the great truths of religion, which shone forth in his life and character. These qualities, combined with a retentive memory and an observing mind, rendered his conversation cheerful and instructive, attractive to all, and to the youth in particular. With them he frequently indulged in an innocent pleasantry, mingled with instruction. For this class he always felt much interest, and whether in the freedom of social conversation, or in discoursing on the important concerns appertaining to life and salvation, or in the exercise of his gift as a minister, he was ever particularly led into sympathy and feeling for the young, and concerned to promote their welfare. Of his style, which was strong and nervous, rarely diffuse, the most striking character was, the peculiar felicity and skillful adaptation of his metaphors, and his happy illustrations of spiritual things by comparison with natural imagery; some of these are eminently beautiful. In his public discourses, his deportment was solemn and devout, his delivery graceful, his language pure and correct, never grovelling or low, often elegant and pathetic; his periods easy and flowing, frequently sublime.

As a minister of the gospel, he was careful to follow the injunction—"Preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all long-suffering and doctrine." In the testimony given by his friends concerning him, it is said, "His ministry at times went forth as a flame, often piercing into the inmost recesses of darkness and obduracy; yet descended like dew upon the tender plants of our heavenly Father's planting; with these he travelled in deep sympathy of spirit His gospel labors being free from all affectation, he, in this respect, commanded reverence; being in doctrine clear, sound, elegant, and pathetic, his gift being of that extent which made his service in the church of Christ general

He proposed to the people ‘no cunningly-devised fables,’ but full of charity, he skillfully divided the word aright, speaking whereof he knew, and what his own hands had handled, of the good word of life.”

Chapter XII

Susanna Fothergill, at the time of her husband’s decease, was, as she had for some time previously been, in a feeble state of health; her infirmities increased, and she did not long survive him. She received the tender care of kind relations, and much sympathy from her friends, on the loss of such a valuable companion.

ISRAEL PEMBERTON TO SUSANNA FOTHERGILL.

Philadelphia, Tenth month 10th, 1772.

My mind being engaged in near sympathy with you, desiring you may be favored with the abundant supplies of Divine consolation and strength in this time of deep probation and affliction, a short salutation is, I think, due to you, and will, I hope, be acceptable, as it comes from the fervent love and respect of a friend who loved and honored your worthy husband, and to whom his memory will ever be dear. I hope you will be preserved in patient submission to the Divine will, as you doubtless have full assurance of his glorious exit, and that he is removed from all pain and uncertainty, to a state of permanent happiness; yet, the near union which had long subsisted, and was cemented by the strongest bonds, being now dissolved, I know from experience, must have caused a conflict in nature, greater than can be expressed. At such a time, the remembrance that we have a High Priest who is touched with the feeling of our infirmities, through whom we may “find grace to help in time of need,” was to me a support and relief which I have great cause with reverent thankfulness to acknowledge; and I believe the renewed sense thereof will minister comfort and stability to your mind.

My dear wife is yet spared to me, through much weakness and affliction, both of body and mind: the loss of our beloved son has affected us very deeply, though I hope we are enabled to resign ourselves to this allotment of Infinite Wisdom, and to desire it may be sanctified to us. Many Friends were lately at our yearly meeting, by whom you were remembered with much affection, and united desires for your preservation to the end in faith and patience.

—ISRAEL PEMBERTON.

Her health and strength continued to decline, and after a few weeks of lingering illness, she departed this life at Warrington, on the 8th of the fifth month, 1773, in the seventy-fourth year of her age, a minister about fifty years.

The testimony concerning her, from Hardshaw monthly meeting, states, that—“Her labors in the gospel tended to the edification of Friends, and to her own peace,”—“she was for some time before her departure much confined at home: nevertheless, a large degree of that innocence and peace appeared to attend her to the last, which had been her companion in the more active part of her life; laying down her head, we doubt not, under the effects of that animating welcome sentence —“Well done, you good and faithful servant, enter you into the joy of your Lord.”

The few remaining years of the life of Dr. Fothergill were passed, like many which had preceded them, in the diligent performance of the duties of his profession, in which he had long occupied a station of the highest eminence, in the most enlarged benevolence, and in a constant endeavor to promote in many various ways the good of mankind at large; yet amidst all these engagements, with a still increasing desire and care to keep the world, and all belonging to it, under his feet, and to press forward in the path which leads to everlasting life.

He continued his annual visits to Lea Hall, but the satisfaction derived from these retreats from the busy scenes of life, and the fatigues of his profession, was greatly diminished by the decease of his beloved brother, and these visits rendered him more sensible of his loss, and of the chasm which that event had made. In 1772 he thus writes from Lea Hall:

DR. FOTHERGILL TO DR. LETTSOM.

“I have been obliged to write many letters, which I am at present very unfit for, or for any thing else; but I will not spend all in unavailing complaints. I meet with many things to put me in mind how much I have lost, and I feel such a void in my enjoyments of this life, as reduces my wishes to a great mediocrity indeed.” “I have enough to do to command myself, when I recollect my brother, whose countenance, counsel, and sympathy relieved every anxiety, gave taste to every enjoyment; but I will try to banish everything but a wish to follow him through the remains of this life, with submission to every difficulty, and gratitude for many blessings.”

In addition to his retreat at Lea Hall, Dr. Fothergill possessed, in his estate and gardens at Upton, an opportunity of indulging his taste and love for the pursuits of Botany and Horticulture, though prevented by his numerous avocations from enjoying them so much as he wished. The estate at Upton, purchased from Admiral Elliott, in 1762, he extended and improved, planting it with the rarest trees and shrubs, and the choicest plants: a glass door from the house communicated with an extensive suite of green-houses and hot-houses, in which were upwards of three thousand four hundred distinct species of exotics; while,

in the open ground, at least three thousand different species of plants and shrubs gave, during summer and autumn, a constant verdure to the place. To retire occasionally, even for a short time, to direct and contemplate the extensive collection he had formed, was a source of great pleasure to the owner. Sir Joseph Banks in writing on this subject, says "At an expense seldom undertaken by an individual, and with an ardor that was visible in the whole of his conduct. Dr. Fothergill procured, from all parts of the world, a great number of the rarest plants, and protected them in the amplest buildings which this or any other country has seen. He liberally proposed rewards to those who brought here plants which might be ornamental, and probably useful to this country or her colonies, and has liberally paid these rewards to all that served him. if the troubles of war had not prevented, we should have had the Cortex Winteranus, etc., etc., introduced by his means into this country, and the Bread-fruit, Mangosteen, etc., into the West India Islands. For each of these, and many others, he had fixed a proper premium. In conjunction with the Earl of Tankerville, Dr. Pitcairn, and myself, he sent over a person to Africa, for the purpose of collecting plants and specimens."

"In my opinion, no other garden in Europe, either royal, or belonging to a subject, had nearly so many scarce and valuable plants. It was known all over Europe, and foreigners of all ranks, when they came here, asked permission to visit it."

In order to keep up and to increase this collection, several persons were constantly occupied, some in making new acquisitions: among others thus engaged, William Bartram travelled, in 1773, at Dr. Fothergill's expense, "to search the Floridas, and the western parts of Carolina and Georgia."¹ Nor was it merely the curious or the ornamental that were thus collected, but whatever was likely to be useful, either in medicine or for more general purposes, was not overlooked. Ardent as was Dr. Fothergill's love of botany, his pursuits were not confined to this branch of science; his collections in other departments of natural history, as insects, shells, fossils, minerals, corals, etc., were valuable and extensive; he also possessed a large collection of drawings. But while engaged in these elegant pursuits, and when thus contemplating the productions of nature, which his good taste had collected together, he never lost sight of their great Author.

"In these, as in every other pursuit, he had always in view the enlargement and elevation of his own heart; having formed early habitudes of religious reference, from the display of Divine power and wisdom in the beauty, the order, and the harmony of external things, to the glory of their Almighty Former. From the influence of these habitudes, his mind was always preserved in a disengaged and independent state, enjoying, but yet adoring."²

His encouragement of genius was not limited by the bounds of any particular science or pursuit; it was his

1 See his travels, 1 vol., London, 1792.

2 "An affectionate tribute to the memory of the late Dr. John Fothergill, by W. Hird, M. D." London, 1781, page 13.

delight to seek out, and to promote the advancement of merit, and munificently to reward it. Of this the ingenious Anthony Purver was an instance. He had, by indefatigable self-exertion, acquired an extensive knowledge of the Hebrew, and other Oriental tongues, and solely by the patronage of Dr. Fothergill, completed a literal translation of the Holy Scriptures; and though certain idioms used by the translator have caused it to be less read and esteemed, it is considered a valuable work. Besides causing it to be printed at his own expense. Dr. Fothergill, it is said, presented A. Purver with one thousand pounds for his performance.

Many are the instances related, and many more there were, never recorded, of the large pecuniary bounty, which, in addition to the assistance gratuitously afforded by his medical skill, he distributed to cases of distress with which his profession made him acquainted.³

While he was thus actively engaged in his profession, in the promotion of science, and in benevolent pursuits, his devotion to the interests and proceedings of the religious Society of which he was so valuable a member, increased with his increasing years; he had its prosperity much at heart. In the year 1776, he was nominated one of a committee, appointed by the yearly meeting, to make a general visit to the meetings throughout the nation.

On this occasion he wrote the following letter:

To the Friends nominated at the late yearly meeting, to visit the quarterly and monthly meetings, etc., and to the members of our Society in general:

Dear Friends,

Having been nominated on this service, I accepted of it with reluctance, from an apprehension of my unfitness, as well as from the confining nature of my employment. But being desirous to acquit myself to the best of my ability, I could not avoid considering, with much and deliberate attention, the proposal made to the meeting, both in respect to the manner of it, the nature of the service, and its object; all of which claim my hearty concurrence. That it arose from the simple movings of Truth, I am fully, persuaded; the prevalence of a holy influence over the minds of many, when it was delivered, was generally felt and acknowledged. The nature of the service is, to render us helpful one to another, in promoting the growth and prosperity of every individual in the truth, and by this means to advance the great end of true religion, the glory of Him who created us, and the comfort and happiness of all. The complaining language of many counties having deeply affected the minds of Friends, fervent desires were raised that the life of religion might be renewed in the churches, to their help in the maintenance of pure, unmixed piety. And it pleased Divine Providence to open the way to a fresh labor of love

³ The work was published in two vols., folio, 1764. Anthony Purver died at Alton, in Hampshire, in 1777, aged seventy.

among his people, and to make many willing to engage in this service; and oh I may it be blessed, so as to make it a memorable season of Divine refreshment, from the great Master of our assemblies. A desire to contribute my mite to this great and useful labor, prompts me to throw before my brethren the following reflections, hoping they will be received as the fruits of a mind cordially disposed, in the first place, to build up its own breaches, and in the next, to join in repairing those which the enemy has made in the walls of our Zion.

I would wish to apply to my brethren engaged in this service, and to recapitulate some parts of the wise, important, heavenly counsel communicated to you, during your deliberations on this subject, by many concerned brethren; that as you have given up your names, and that with a willingness that bespeaks your zeal for the cause of truth, and its prosperity among the people, you will let the weight of the work take possession of your minds. Let it be your fervent prayer, that you may be made deeply sensible of its importance, as well as of the time and manner in which you are to proceed. These considerations were earnestly pressed upon you, and as you keep them in humility and fear before you, way will be opened for your accomplishing the work, to the churches' benefit, and your own growth and experience in righteousness and truth. Let it be your care, in this service, to look to that Arm of power which gathered us to be a people, and has hitherto, in a good measure, preserved us one in faith and practice. Wait for a degree of that wisdom which led our ancestors to establish a most wholesome discipline among us, for our preservation: and be it your chief care, in much brotherly love, to strengthen the weak, and bring back the scattered, and by an awful labor, to awake them to a sense of the holy principle of light, life, and grace, to an obedience to it, to a knowledge of its blessed effects; this is the one thing needful: and oh! that they may wrestle and prevail, as Jacob did, and obtain the blessing, for yourselves, and for the whole heritage of God.

And you, my dear friends, who are the objects of the churches' care, and among whom I rank myself, surrounded with many weaknesses, much imperfection, far short of the excellency that adorned our predecessors, yet struggling in hope after a better life, freedom from entanglements, more love to God, and his truth; yield to the word of exhortation; receive this visit as a fresh renewal of the love of God, and of help administered in the needful time. Let us embrace the hand held out to help us, kiss the rod we may have deserved, and give thanks to God for his mercy and lovingkindness, in thus exciting a fresh concern in the church for the restoration of individuals. Let us prepare ourselves, in sincerity, to receive the word of exhortation in meekness and humility; so shall we be made partakers of the benefits intended, feel our strength renewed to run with alacrity the race that is set before us, be made helpful to others in their progress, and having finished our course with joy, leave a bright example to those who follow after us.

Under a sense of the great need we have to be afresh roused up to diligence, I found a willingness to throw these few hints before my brethren, as a testimony of my full unity with the proposition, and my desire that it may be rendered effectual to the help of many, and the general edification of the churches.

—JOHN FOTHERGILL.

He united with a part of the committee in visiting the meetings of Friends in Lancashire and Yorkshire, his sister accompanying him in the latter. In a subsequent letter, he thus speaks of the visit, in terms more suited to the well known diffidence of his character, than to the part which he took in the service:

DR. FOTHERGILL TO SARAH BIRD

Tenth month 17th, 1776

It was with much reluctance that I consented to be named on such a service as that in which we took a small part, I hope to our own help at least; and if we either tended to hold up the hands of those who were qualified for the service, or gave proofs that we had the fullest unity with it, we are glad. We find, by several accounts, that the visit has been well received everywhere, and many testimonies given of its utility. I cannot forbear thinking, that times of distress are gradually, imperceptibly advancing; the season may not be in my time, but I wish to be prepared for it if it should.

To my nephew and his family say, that if they look back frequently to the worthy parts of their ancestry, with a wish to follow their footsteps, they will be the better for it. To all the progeny of our worthy father is the gracious regard of heaven extended, and we ought to be abundantly thankful that so many are preserved from the spots and stains of this life.

Among the many distinguished men who, from similarity of pursuits. Dr. Fothergill ranked among his intimate friends, was John Howard. They were both engaged, though in different spheres, in lessening the miseries of human life; and in attempting to prevent those injuries and diseases which contagion produces, they united their labors. They were desired to attend before the House of Commons, where they gave such information, that an Act was passed on the subject of the health of prisoners, and for preventing the jail distemper, also for building penitentiary prisons. These two eminent men, with George Whatley, were appointed by the king, commissioners for fixing upon a site, and directing suitable buildings to be erected, for carrying this new system into execution. Again, when the Legislature was informed of the great mortality among the French and Spanish prisoners then confined at Winchester, Dr. Fothergill was consulted, and he recommended Dr. J. Carmichael Smith to superintend the prisons, to avert, if possible, the spreading contagion: the success which ensued confirmed the discernment evinced in the selection. When the empress of Russia wished to introduce into her dominions the practice of inoculation for the small-pox, and desired her ambassador in England to send over a competent person, he applied to Dr. Fothergill, who recommended Dr. (afterwards Baron) Dimsdale, and he was, in consequence, appointed to that distinguished employment.

In common with many other good men, Dr. Fothergill deeply lamented the unhappy contest between Great Britain and the American colonies: he had exerted himself by writing, and in various ways, to

avert it. He and his friend, David Barclay, were authorized to attempt a compromise with Benjamin Franklin, before his departure from England; accordingly, several conferences were held with him, and some correspondence took place, in endeavors to arrange the differences and establish a permanent reconciliation between the two countries, but the attempt proved unsuccessful.

It would be difficult to enumerate the various ways by which Dr. Fothergill endeavored to promote the advantage and the general good of his fellow creatures; independently of the opportunities afforded by his extensive practice as a physician, and his high standing in general society, he was often engaged in proposing plans conducive to this. His enlarged mind, capable of embracing every object of usefulness and benevolence, was enabled to accomplish much by the order and punctuality which pervaded and regulated all his conduct.

A benevolence so comprehensive and universal could not overlook the important subject of the right education of youth. It did not escape his observing mind, and he was occupied with it for several years. He saw with concern how much the young were exposed to temptation, and he wished, by promoting a guarded education, to strike at the root of the evil. He would willingly have included the whole community; but, conscious that the attempt on so large a scale would be fruitless, he confined his hopes and his attempts within the bounds of his own religious society, in which his influence was great, and where he knew he should receive assistance and support.

To this desire on the part of Dr. Fothergill, the Society owes its valuable institution at Ackworth. The circumstances which led to the establishment of that school are thus related by Dr. Hird:

“On his return from Cheshire, in the year 1777, he did me the favor of being my guest for a few days. In one of the many interviews he then had with his friends, the conversation turned on an institution at Gildersome, a small establishment for the education of the poorer children among the Society. Dr. Fothergill inquired into its state and management, and how far it might serve as a model for a larger undertaking. The present state of the Foundling Hospital at Ackworth, was also mentioned; erected at a vast expense, it was then in danger of dilapidation, and ready for public sale. This struck him forcibly—‘Why may not this,’ said he, ‘serve the very purpose I am in pursuit of?’ The building, with an estate of eighty acres of land, was purchased, improved, and furnished by subscription. The Doctor set a generous example, by his own contribution, and an endowment by his will in perpetuity.

In thus coming forward to secure by immediate purchase, what appeared so desirable for the object in view, Dr. Fothergill was assisted by his friend David Barclay, and some others. With a generous confidence, they trusted to the Society for confirming and perpetuating that which they had thus begun. The event fully proved that, in so reposing their trust, they did not err. This undertaking, of which Dr. Fothergill was so far the author as to have first proposed it to the consideration of the Society, he had the satisfaction of seeing fully established, with every prospect of its fully answering the design of its benevolent founders. It remained with him a near object of interest for the rest of his life. A few months

before his decease, he broke the silence in a committee, by saying, he “rejoiced with trembling” at the success and the blessing which he considered had thus far attended their labors. His opinions on the intentions of the school, the suitable objects for it, etc., are fully developed in his well known “Letter to a Friend in the country, relative to the intended School at Ackworth, in Yorkshire,” which has several times been printed. He had also much correspondence on this institution, in which his sagacity has included almost every subject connected with the establishment of the school, even to very minute details.

For a series of years, indeed for the greater part of his life. Dr. Fothergill had enjoyed good health, and time seemed but slowly to diminish the vigor of his body, or weaken the exertions of his mind; but it was evident, after the decease of his brother, that he was less capable of enduring fatigue, and that his annual visits to Lea Hall, and the recess thus obtained, did not yield him that renovation of strength which, in former years, had been the result of this retirement. In the eleventh month, 1778, he was attacked with a severe internal complaint, accompanied with intense pain, and which much reduced his strength. Dr. Lettsom says—“In the height of this distress, I visited him, and found him calm and collected. He described, with wonderful serenity of mind, his acute misery, expressing a pious and Christian resignation, and adding, ‘that if he had left any thing undone which he wished to have done, it was perfecting the plan of Ackworth School; and likewise, the complete arrangement of the rules of our religious Society.’⁴

In a few weeks the complaint abated, and he was again able to see his friends: and forced by the importunities of those who sought relief from his medical skill, he again resumed the duties of his arduous and active life.

DR. FOTHERGILL TO CATHARINE (PAYTON) PHILLIPS.

London, Twelfth month 5th, 1778.

Your very affectionate letter to my sister, revived the remembrance of that friendship which has so long subsisted between my brother, yourself and us, so strongly that I rather chose to answer it myself. Through unmerited favor, I am in a probable way of recovery, though yet far from well. My disorder was at first a common cold; I struggled with it, under a necessity of great application, till at length it was accidentally increased, and brought on other complaints. I form hopes that by degrees it will give way. My appetite and strength are gradually returning, and though yet unfit for going abroad, I am easy and content.

I cannot express, in a short compass, the feelings of my mind on this trying occasion. I have only to look back to that point when, if I had not been relieved, I must in twenty-four hours have been numbered with the dead, and saw it most clearly, with humbling gratitude for a degree of calm resignation to the Divine will, secretly trusting

⁴ This work, although not completed until 1782, had occupied the attention of the Meeting for Sufferings, of which Dr. Fothergill. was an active member for a considerable time previously.

in his power, goodness, and mercy. And may I never forget the season. Anxiety and fear united, presented themselves; but I endeavored to be quiet, and to trust in Him who alone is worthy to be confided in forever. What may now await me I know not. I know too well my own inability to help myself, and to stay me, where I ought to remain, without assistance above my own resolutions. I shall wish, however, to detach myself from the world, as occasion may offer, and to which this dispensation may, I hope, contribute. I have not hurried into these numerous engagements, so far as I know of myself, from any other motive than those which urged me on to do the business of the present hour with diligence, whether in the duty of my profession, the common calls of life, or the affairs of the Society.

This plunge will oblige me to make some choice, and its being so generally known will serve me as a just plea for refusing many embarrassing distant engagements. Such are my views and my desires at present, and I humbly trust that goodness and mercy, which have given me my life as a prey, will not leave me. Indeed, the general and cordial regard manifested to me, by Friends and others, lays a strong obligation to gratitude upon me, and would prompt a desire to repay it. But I must not give way. I have hitherto done all I could to serve all within my reach, and it is a satisfaction to feel that I have not served an ungenerous or ungrateful public.

Thus, my dear friend, I have endeavored to give you a just state of our condition. We know your present desires for our good, and may they be still continued when access is granted.

—JOHN & ANN FOTHERGILL.

Some time after his recovery from this illness, he visited Ackworth School, to endeavor to perfect his plan, and to perpetuate its advantages. He was accompanied by his sister, and they also went to Knaresborough, and the burial ground at Scotton, “to pay,” as he describes their visit, “the grateful tribute of a tear, at the side of an honored parent’s grave; to see that his sepulchre was not laid waste to the beasts of the field, but secured from the ravages of neglect, was to us a pleasing duty. Firmly persuaded that we had not the least cause to mourn on his account, and nothing left, more becoming us, than to call to mind his precepts, and his example, we left the solitary spot with hearts full of reverent thankfulness that such was our father, and that we were so far favored as to be able to remember him with gratitude and affection.”

The burial ground at Scotton is still occasionally used by Friends. It is beautifully situated on rising ground, amidst extensive woodlands, and surrounded by aged trees which Dr. Fothergill had planted, and which continue to show that they had been placed there by the hand of judgment and taste. In a visit made to this lonely and interesting place, in the autumn of 1842, the fences were found in good order, but cattle were allowed to graze among the ancient grave-stones, now much overgrown with moss; the inscriptions might still be deciphered, but none of them marked the spot where the venerable remains of that faithful servant of his Lord reposed.

The firmest constitution, the most temperate life, must at length yield. On the 12th of the twelfth month,

1780, Dr. Fothergill experienced a severe return of his former complaint, which the united efforts of several of the most eminent medical men could not remove; and although he received some slight relief by surgical aid, the intense pain which accompanied the disease throughout, remained unsubdued, and under its effects his strength rapidly gave way. Yet, in the midst of this extremity of suffering his mind was preserved calm and serene; he expressed a hope that he had not lived in vain, but had endeavored in degree to answer the end of his creation, by sacrificing interested considerations, and by his care for the good of his fellow creatures. His firm belief in his Redeemer did not forsake him in this trying hour; and to his deeply afflicted sister he often addressed words of comfort, saying, "All is well with me; through the mercy of God, in Jesus Christ, I am going to a blessed and happy eternity: my troubles are ended, mourn not for me." In this peaceful state of mind he departed this life, at his house, in Harpur street, on the 26th of the twelfth month, 1780, in the sixty-ninth year of his age.

His remains, attended by a large concourse, who assembled to manifest their love and respect for his character, and their sorrow for the loss of such a man, were conveyed to Winchmore-hill, and interred in Friends' burying ground there on the 5th of first month, 1781, after a large and solemn meeting.

Much more might have been said respecting Dr. Fothergill, but accounts of his life have been already frequently printed. Soon after his decease, his relatives, Dr. W. Hird, and Dr. G. Thompson, each wrote sketches of his character, or tributes to his memory; his friend, Dr. Lettsom, also collected his works, and published them, with a full account of his life; this passed through at least four editions, and is the fullest and best account of him that has appeared. Another collection of his works, with a life prefixed, was also published early after his death, by J. Elliott, M.D.; but this abounds with errors—few of the particulars respecting himself or his family being correctly stated; some of these errors have been copied into other accounts of him more recently published.

From early youth, even when but eight or nine years old, his love for the productions of nature was developed; and at that early period, he took pleasure in studying the forms of plants, and acquiring a knowledge of their qualities, with reference to their powers of healing; thus early was he engaged in a preparation for that profession, in which he afterwards justly attained to so high an eminence. To an extraordinary sagacity and discernment in treating disease, he was accustomed, as he has been reverently heard to say, to seek the Divine blessing upon his endeavors to restore those under his care. In the early part of this volume, it is stated, that he and his brother Samuel were at school together at Briggflats; subsequent information renders it more probable that they were placed in the family of some friend there, but attended the celebrated grammar school at Sedbergh, not quite two miles distant. The earlier part of Samuel's education he received at the grammar school of Yoresbridge, near Askrigg, not far from the place of his nativity.

To his fondly attached sister, the death of Dr. Fothergill was a severe trial. The loss of a tender and affectionate friend, and pleasant companion, was irreparable: a near and close attachment had subsisted

between them from childhood, and with him was connected all her earthly enjoyments; he brought around her the best society, for the good and wise of every country sought and found in him a kindred mind. She was now lonely, the solitary survivor of a numerous family, and to her gentle and affectionate heart the stroke which severed them was sharp, but she bore it with quiet and patient acquiescence in the Divine will. She was a truly religious woman, for many years in the station of an elder, well concerned for the good of our religious Society, and earnest in the support of its discipline; kind, benevolent, and much given to hospitality; every first and fifth-day she had a dinner provided, for strangers who might attend Westminster meeting, to which she belonged, whether ministers or others. She was much respected and beloved, and a faithful, discreet counsellor to many, who sought her advice in their various perplexities. She survived her brother many years, and in old age became very feeble in body, and her mental faculties much declined; but it was evident that her mind was still visited and sustained by the influence of Divine love, which preserved her in a tender and innocent state to the latest period of a long life.

She died at her house in Great Russel street, on the 8th of seventh month, 1802, aged eighty-four years, and was interred at Winchmore-hill.

The salvation of the righteous is of the Lord: He is their strength in the time of trouble. The Lord shall help them, and deliver them, and save them, because they trust in him; ... and their inheritance shall be forever.

— Psa. 37:39-40