

**EXTRACTS FROM
THE PAPERS AND
LETTERS**

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Extracts from the papers and letters by Lucy Jesup

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LUCY JESUP

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FROM THE
PAPERS AND LETTERS
OF
LUCY JESUP.

SUDBURY:
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1858.

270. c. 159.

It is believed that the following pages will be acceptable to those who were more or less acquainted with the writer; while it may prove interesting to some others to peruse these few records of the mental exercises of one who had long been a subject of the "chastening," which to nature is indeed "not joyous, but grievous;" unknown as these were to most but by the evidence of "the peaceable fruits of righteousness" in a life and conversation influenced by the power of divine grace.

EXTRACTS,

etc.

LUCY JESUP, daughter of Samuel and Mary Jesup, of Halstead, was born on the 26th of 8th month, 1807. In her earliest years a warmth of temper was apparent, which required the exercise of kind and judicious maternal care; this it was her privilege to share, and under its influence, through the divine blessing, her lively disposition ripened into a sweetness of character which endeared her to her youthful associates. Before attaining her twentieth year a delicacy of constitution became apparent. Several times she was for months together confined to a recumbent position, and she never recovered her former state of health. Thus deprived of ability for pursuing the usual active engagements of life, and prevented from mingling in general society, she was still enabled to minister by kind attentions to her beloved parents in their declining years, to add to the comfort of remaining relatives, and to enjoy a degree of personal and epistolary intercourse with her friends,—one of whom thus writes:

“It is perhaps difficult for those who were intimately acquainted with dear L. J. in her mature age and during her secluded life, to give a clear idea of her character without indulging in too much expression of individual feeling; yet it may not be undesirable to say that there was a loveliness of mind in various respects, attractive and endearing to those who enjoyed her friendship, and that this was felt by them as an influence for good. She

possessed a peculiar warmth of attachment towards her friends, and evinced a tender sympathy in their sorrows. Her affectionate letters often conveyed a word of consolation to the sad or suffering, as well as an animated participation in the joys and comforts of those whom she addressed. Her love of nature was remarkably strong, so that, even when confined to a sick room, a present of flowers, a gleam of sunset, or the distant note of some well-known bird, was hailed with delight. Yet it has been remarked of her, that in times of comparative health, the solemn truth that this is not our rest, was ever borne in mind, and stamped upon her remaining earthly joys.

“ Thus was apparent, in some measure, the blessed fruit of afflictions dispensed, in the loss of many beloved relatives and her own long-continued weakness ; these were, it is believed, sanctified in her experience, and led to the carrying into effect the exhortation ‘ Set your affections on things above.’ Yet was not her invalid state exempt from hidden trials and temptations as regarded the things of earth,—‘ the work of the enemy,’ she would say, ‘ to spoil the purity of our enjoyments.’ In these conflicts she felt the victory was with her Saviour alone, and to Him she carried her sorrows and looked for saving strength.”

“ When able to read or listen, works of instruction or general information were a source of pleasure and interest, especially the memoirs and letters of religious persons ; dear L. had also a strong relish for poetry, but was led carefully to avoid what could not profit, and (especially of later times) found it best to abstain from fiction entirely, doubtless perceiving that this kind of mental food did not prove salutary to spiritual life and health.”

“ One other token of the regulating power of Divine love was a scrupulous care to refrain from speaking ill of the absent ; the erring being almost invariably mentioned,

(if at all) in words of pity rather than of blame. These things may be worthy of notice, as evidences that the work of grace was making progress in the soul, and suggest a searching of heart, as to whether a similar 'carefulness,' and 'clearing of themselves' is wrought in those who survive, that they may, through redeeming mercy, in hours of trial and at the end of time, experience that peace, and that steadfast hope, which was the portion of their departed friend."

The following memorandum is without date, but it appears to refer to the time when those which immediately follow it were written.

"Although the visitations of Divine Love to my soul had been at seasons mercifully extended, (yet alas, how often alighted) it was not, I think till early in the year 1828 that the way of salvation was clearly manifested; not till then that I was enlightened to 'behold the Lamb of God which taketh away the sin of the world;' having faith afforded to believe in Him as my Saviour and Redeemer, to whom I was strengthened to apply 'for grace to pardon all my sin,' and to trust in Him as the only Mediator between God and man. It pleased my Heavenly Father by a dream to instruct me; I thought I had to contend with a powerful army; it was in array against me, and I believed death to be inevitable, as I was not under the protection of any one, but I saw a person who I was assured would intercede for me, so that there would be no fear of death. I felt soon perfectly at ease, and awoke under the consciousness that it was the Saviour whom I had seen, and the conflicts of mind I had had to pass through in previous waking hours were permitted to subside, giving place to a humble faith in the Captain of our Salvation. The middle wall of partition between God and my soul seemed in mercy broken down."

"5th month, 1828. The last week has been to me a fast; I seem wandering in search of something to sustain me, but I can find nothing; I seem dead to all that is good, and to have lost ability to seek after it; I feel as if I could enjoy nothing until I taste of that food which comes from Heaven; how weak I am when left alone! I believe that negligence in seeking for true sustenance has brought me into this wilderness, this solitary place; oh when will it rejoice and blossom as the rose? not until my Heavenly Father makes me glad, and removes from my heart a weight of iniquity. Oh, that I were more diligent in waiting at the footstool of my Redeemer; that my faith and love were made perfect in Him, that I were willing to be stripped of every false covering! when will the day dawn and the day star arise in my heart? Left to myself I must perish, but surely Jesus is 'the crown of my hope,' 'his grace is sufficient for me,' but I must seek after it with more earnestness. May I be helped to do so."

"5th month, 16th. Since writing the above I have been favoured with some degree of faith and confidence. I have been made to cast myself at the feet of my dear Redeemer, feeling that of myself I could do nothing. What a mercy! I have also been greatly refreshed and comforted by a visit from J. B. and B. S. to our meeting; a feeling of heavenly peace and serenity has been granted me, and renewed desires to give up my whole heart to Him to whom alone it belongs. All praise is due to my merciful Heavenly Father, and all the glory is his alone for thus continuing to visit me with the Day-spring from on high."

"In the 5th month, 1828, my dear sister Sarah Knight finished her earthly course; it was to me a season of renewed favour and deep instruction. My young heart was made sensible of the precious and heavenly calm

which was permitted her at times, when fast sinking away."

The next memorandum in order of time is a record of feeling on the loss of her beloved sister Priscilla.

"9th month 28th, 1829. While sitting on the sofa by the side of dear Priscilla's bed a sweet calm was permitted to overspread my mind, and 'quietness covered it as a canopy;' to this feeling I had been very much a stranger, both in the sick room and out of it, yet there were seasons granted in which I was enabled calmly to trust,—and oh how thankful ought I to be that Divine support was so extended,—that I felt willing to resign this dear object of our love, who seemed in humble hope and confidence to be only waiting to be received into the arms of her Redeemer. On the 29th the solemn close took place. On that morning the dear girl was so like herself, her countenance, so *sweetly, beautifully* calm and happy, seems in memory to be present with me. Yes, dearest girl, thou looked 'all beautiful within,' while thy worn out frame would last but a few hours longer. Divine support was so mercifully near us that we could not weep, but were permitted to participate in thy fulness of joy. We found that 'in quietness and in confidence' there was strength, that it was 'The Lord's doing and marvellous in our eyes."

"In the afternoon, after having given me some little directions with the greatest composure and sweetness, thy breath became shorter, and great exhaustion after the exertion of so much whispering, indicated the approach of dissolution. Oh! how the arm of Divine support sustained and upheld me above the feelings of nature when I saw that death would soon deprive us of thee—that thou wouldst close thine eyes upon us for ever in this world. But 'with God all things are possible,' and in thy state of suffering and preparation thou didst