

**MEMORIALS OF DECEASED
FRIENDS, OF NEW-ENGLAND
YEARLY MEETING; THE TESTIMONY
OF THE SOCIETY OF FRIENDS, ON
THE CONTINENT OF AMERICA**

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Memorials of Deceased Friends, of New-England Yearly Meeting; The Testimony of the Society of Friends, on the Continent of America by Various

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VARIOUS

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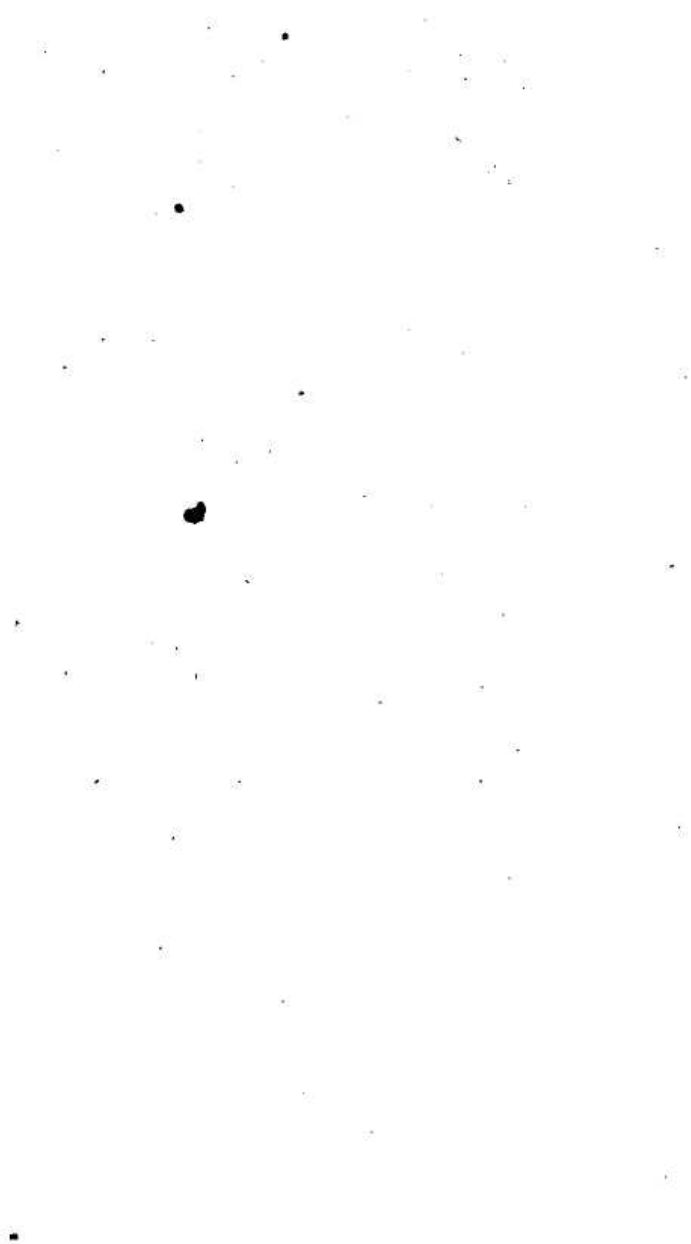
MEMORIALS
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OF
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INTRODUCTION.

FRIENDS of New-England Yearly Meeting have for several years past, had it in contemplation to publish Memorials concerning deceased Friends that have been preserved on the records of the Meeting; or, at least, to make a selection for this purpose, from such as have not already appeared in print; but way has not opened for it till the present time, when the Meeting for Sufferings, having appointed a Committee to examine said memorials, have united with their report, recommending the publication of those which are contained in the present volume. It has been matter of regret to them, on this occasion, that of many who were bright and shining lights in their day, no memorial has come down to us; but the loss is ours, not theirs. Many were the trials and afflictions that awaited these devoted servants of the Lord, from which we are free. Many the privileges we enjoy, which were not extended to them.

And here it may not be amiss to inquire what those principles were, which thus sustained our early Friends through all the vicissitudes of time, and enabled them to look forward with a cheering hope, and to feel an undoubted assurance, that when "their earthly house of this tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens." As touching *doctrines*, they declared, in the language of Isaac Penington, "We have no new doctrines to hold forth. The doctrines held forth in the Holy Scriptures, are

the doctrines that we believe." "All our aim is to bring men to the ancient principle of truth, and to the right understanding and practice of the ancient apostolic doctrine and holy faith, once delivered to the Saints. Head-notions, do but cause disputes; but heart-knowledge, heart-experience, a sense of the living power of God inwardly, the evidence and demonstration of his Spirit in the inward parts, puts an end to disputes, and puts man upon the inward travel and exercise of spirit, by that which is new and living, which avails with God."

The great aim of these faithful followers of the Lord Jesus Christ, was indeed to build upon him, the alone sure foundation, the Rock of Ages—the propitiation, through faith and repentance, for our sins that are past; and the Sanctifier and Redeemer of his people, through obedience to his inspeaking Word in the heart.

Wearied with the unsubstantial forms and ceremonies in the different professions to which they had been attached, many of them had long sought for an *experimental* knowledge of those truths which are testified of, and related in the Holy Scriptures; they had earnestly desired to witness, individually, the reality, the life and power of religion; and when, through adorable mercy, their minds were illuminated, and their hearts softened and tendered, they consulted not with flesh and blood, but, in obedience to the heavenly vision, they embraced the Truth in the love of it, and were constrained, through the influence of gospel love, to declare unto others what the Lord had done for their own souls. With a reverent and firm belief in all that was done for us by our blessed Saviour, in that prepared body in which he came to do his Father's will—his 'birth, miracles, sufferings, death, resurrection, ascension, mediation and judgment'—truths then generally received—they believed it to be the special and peculiar work of their day, 'to press the necessity of *believing* in and *obeying* his *inward* and *spiritual* appearance and manifestation of himself through his *light*,

grace, and *spirit*, in the hearts and consciences of men and women, to reprove, convict, convert and change them ; being fully persuaded that without *regeneration*, no man can be a true Christian ; that without *holiness*, no man shall see the Lord. And they felt themselves called upon in the openings of the same truth, and in humble reliance upon divine aid, to follow out in practice, at whatever expense of personal suffering, principles that, with indubitable clearness, they had seen to be true. Hence their faithfulness in maintaining those distinguishing views of the Society, to the spiritual nature of the Christian dispensation ; to that of silent waiting upon the Lord, not only for the aid of his Holy Spirit, acceptably to worship him, but also for guidance in all that he requires at our hands ; to a free gospel ministry, and the right qualification for its exercise ; to the disuse of forms and ceremonies in religious worship ; to simplicity of deportment, conduct and conversation, in all its various bearings ; as well as our testimonies against War and Oaths ; and every other practice among men, that was believed to be counter to the Divine will.

These principles and testimonies, which were so nobly sustained by our forefathers in the Truth, through the holy aid of Him who strengthened them, are still cherished by us ; and we believe that as our members are *individually* engaged to yield obedience to the manifestations of Truth in their own minds, they will continue to be sustained in their original purity ; and that a remnant will thus be preserved, who, amid the changes and fluctuations of time, and the varying opinions of men, will feel bound to promulgate to the world, and endeavor to exhibit in their lives, the pure principles of the Gospel of Christ.

But to return to the more immediate purpose of this introduction. While contemplating the faithful and humble walking, the exemplary lives and peaceful close of those who have