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*The house of
Graham*
THE LIFE

OF

(Graham)
MRS. ISABELLA GRAHAM.
"

BY HER DAUGHTER

(Graham)
MRS. JOANNA BETHUNE.

NEW YORK: *(12)*

PUBLISHED BY

JOHN S. TAYLOR,

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INTRODUCTION

TO THE

ABRIDGED EDITION.

The life of MRS. ISABELLA GRAHAM is too well known to the religious world to need aught of studied eulogy ; exhibiting as it does the opinions and exemplary conduct of an eminently pious female, it has had an extensive circulation among the Christian community, with whom it is deservedly popular.

In Mrs. Graham it may be truly said, that all the Christian graces united ; humble yet zealous, without pride or ostentation, she laid the foundation or assisted in the superstructure of many of the noblest charities of our city. To provide an asylum for the wanderer, the outcast, and the orphan,—to train them for usefulness in this life, and for happiness in the world to come,—to do good to the souls and bodies of the poor, the afflicted, the widow and the fatherless, were the objects she pursued with unabated zeal to the very close of life ; and her memorial may be seen in the success of many of our most flourishing institutions which are destined to be

“ Known in a future day, the pride of ours !”

INTRODUCTION.

The well grounded hope that the record of such a life may be beneficial to the young and rising generation, has induced a near relative of Mrs. Graham's to abridge the original memoir, and it is now offered to the Christian public in this form, as a volume well adapted for Sabbath School Libraries.

PREFACE.

IN writing the volumes of biography, so frequently presented to the world, the motives of their authors have been various, and the subjects diversified.

Mankind take an interest in the history of those, who, like themselves, have encountered the trials, and discharged the duties, of life. Too often however, publicity is given to the lives of men, splendid in acts of mighty mischief, in whom the secret exercises of the heart would not bear a scrutiny. The memoirs are comparatively few of those engaged in the humble and useful walks of active benevolence, where the breathings of the soul would display a character, much to be admired, and more to be imitated.

As the celebrated Dr. Buchanan has observed, that if you were to ask certain persons, in Christian countries, if they had any acquaintance with the *religious* world, they would say, "they had never heard there *was* such a world." So, whilst

the external conduct of individuals is made the subject of much critical remark, the religion of the heart, the secret source of action, too frequently escapes unnoticed and unexplored.

It is only when the career of life is closed, that the character is completely established. On this account, memoirs of the living are, in few instances, read with much interest by others; or contemplated without the danger of self-deception, and too much complacency, by the living subjects themselves.

But when the soul has departed, and the body sleeps in dust, it may prove useful to survivors, to examine the principles which led their departed friend to a life of honorable benevolence, and to a peaceful end.

On this account, and at the urgent request of many respectable characters, it has been deemed advisable to publish some of the writings of *Mrs. Isabella Graham*, recently called away from us; whose character was so esteemed, and whose memory is so venerated in the city where she dwelt.

Self was so totally absent from all her motives of activity in deeds of benevolence, that she at once commanded love and respect; and, in her

case peculiarly, unalloyed with any risings of jealousy, envy, or distrust.

Blessed with a spirit of philanthropy, with an ardent and generous mind, a sound judgment, and an excess of that sensibility which moulds the soul for friendship;—of a cultivated mind, and rich experience, her company was eagerly sought, and highly valued by old and young. Though happily qualified to shine in the drawing-room, her time was seldom wasted there; for such a disposition of it would have been comparative waste, contrasted with her usual employments. Her steps were never seen ascending the hill of ambition, nor tracing the mazes of popular applause. Where the widow and the orphan wept, where the sick and the dying moaned, thither her footsteps hastened: and there, seen only by her heavenly Father, she administered to their temporal wants, breathed the voice of consolation on their ear, shed the tears of sympathy, exhibited the truths of the Gospel from the sacred volume, and poured out her soul for them in prayer to her Saviour and her God.

In a few such deeds she rested not; the knowledge of them was not obtruded upon others, nor recorded by herself. The recollection of past

exertions, was lost in her zeal to accomplish greater purposes and greater good : her heart expanded with her experience, and her means were too limited, her activity almost inaction, in the abounding desires of her soul to alleviate the miseries, and to increase the comforts of the poor, the destitute, and afflicted.

Let no one think this picture the painting of fancy, or the coloring of partial affection. It is sober truth ; a real character.

To know the latent springs of such external excellence, is worthy of research ; they may be all summed up in this, *the Religion of the Heart*.

The extracts from Mrs. Graham's letters, and from her devotional exercises, will form the best development of her principles ; and may, with the blessing of God, prove useful to those who read them. In all her writings will be manifested the power of *faith*, the efficiency of *grace* ; and in them, as in her own uniform confession, Jesus will be magnified, and self will be humbled.

In connexion with such a publication, it is thought that a short sketch of her life will prove acceptable ; a life chiefly distinguished by her continual dependence on God, and his unceasing faithfulness and mercy towards her.

THE LIFE

OF

MRS. ISABELLA GRAHAM.

ISABELLA MARSHALL (afterwards Mrs. Graham,) was born on the 29th day of July, 1742, in the Shire of Lanark, in Scotland. Her grandfather was one of the elders who quitted the established church with the Rev. Messrs. Ralph and Ebenezer Erskine. She was educated in the principles of the Church of Scotland. Her father and mother were both pious; indeed, her mother, whose maiden name was Janet Hamilton, appears, from her letters, yet extant, to have possessed a mind of the same character as her daughter afterwards exhibited.

Isabella was trained to an active life, as well as favored with a superior education. Her grandfather, whose dying bed she had assiduously attended, bequeathed her a legacy of some hundred pounds. In the use to which she applied this money, the soundness of her judgment thus early manifested itself. She requested it might be appropriated to the purpose of giving her a finished education. When ten years of age, she was sent

to a boarding school taught by a lady of distinguished talents and piety. Often has Mrs. Graham repeated to her children the maxims of Mrs. Betty Morehead. With ardent and unwearied endeavors to attain mental endowments, and especially moral and religious knowledge, she attended the instructions of Mrs. Morehead for seven successive winters. How valuable is early instruction! With the blessing of God, it is probable that this instructress had laid the foundation of the exertions and usefulness of her pupil in after life. How wise and how gracious are the ways of the Lord! Knowing the path in which he was afterwards to lead Isabella Marshall, her God was pleased to provide her an education of a much higher kind than was usual in those days. Who would not trust that God, who alone can be *the guide of our youth?*

Her father, John Marshall, farmed a paternal estate, called the Heads, near Hamilton. This estate he sold, and rented the estate of Eldersley, once the habitation of Sir William Wallace. There Isabella passed her childhood and her youth. She had no precise recollection of the period at which her heart first *tasted that the Lord was gracious*. As long as she could remember, she took delight in pouring out her soul to her God.

In the woods of Eldersley she selected a bush, to which she resorted in seasons of devotion; under this bush, she was enabled to devote herself to God, through faith in her Redeemer, before she

had attained to her tenth year. To this favorite, and, to her, sacred spot, she would repair, when exposed to temptation, or perplexed with childish troubles. From thence she caused her prayers to ascend, and always found peace and consolation.

Children cannot at too early a period seek the favor of the God of heaven. How blessed to be reared and fed by his hand, taught by his Spirit, and strengthened by his grace !

The late Rev. Dr. Witherspoon, afterwards president of Princeton college, was at this time one of the ministers of the town of Paisley. Isabella sat under his ministry, and at the age of seventeen she was admitted by him to the sacrament of the Lord's supper. In the year 1765 she was married to Dr. John Graham, then a practising physician in Paisley, a gentleman of liberal education, and of respectable standing.

About a year after their marriage, Dr. Graham was ordered to join his regiment, the Royal Americans, then stationed in Canada.

Before they sailed for America, a plan had been digested for their permanent residence in that country. Dr. Graham calculated on disposing of his commission, and purchasing a tract of land on the Mohawk river, to which his father-in-law, Mr. Marshall, and his family, were to follow him.

The regiment was quartered at Montreal for several months, and here Jessie, the eldest daughter of Dr. and Mrs. Graham, was born. They

afterwards removed to Fort Niagara, on Lake Ontario, and continued in garrison there for four years; here Joanna and Isabella Graham were born. Mrs. Graham always considered the time she passed at Niagara as the happiest of her days, considered in a temporal view. The officers of the regiment were amiable men, and attached to each other. A few of them were married, and their ladies were united in the ties of friendship. The society there, secluded from the world, exempt from the collision of individual and separate interests, which often create so much discord in large communities; and studious to promote the happiness of each other, enjoyed that tranquillity and contentment, which ever accompany a disinterested interchange of friendly offices. This fort being in a situation detached from other settlements, the garrison were consequently deprived of ordinances, and the public means of grace; the life of religion in the soul of Mrs. Graham was therefore at a low ebb. A conscientious observance of the sabbath, which throughout life she maintained, proved to her at Niagara as a remembrance and revival of devotional exercises. She wandered, on those sacred days, into the woods around Niagara, searched her bible, communed with her God and herself, and poured out her soul in prayer to her covenant Lord. Throughout the week, the attention of her friends, her domestic comfort and employment, and the amusements pursued in the garrison, she used to confess,

occupied too much of her time, and of her affections.

Here we behold a little society enjoying much comfort and happiness in each other, yet falling short of that pre-eminent duty, and superior blessedness of glorifying, as they ought to have done, the God of heaven, who fed them by his bounty, and offered them a full and free salvation in the Gospel of his Son. No enjoyments, nor possessions, however ample and acceptable, can crown the soul with peace and true felicity, unless accompanied with the fear and favor of Him, who can speak pardon to the transgressor, and *shed abroad his love in the hearts* of his children: thus giving an earnest of spiritual and eternal blessedness, along with temporal good.

The commencement of the revolutionary struggle in America, rendered it necessary, in the estimation of the British government, to order to another scene of action, the sixtieth regiment, composed in a great measure of Americans.

Their destination was the island of Antigua; Dr. Graham, Mrs. Graham, and their family, consisting now of three infant daughters, and two young Indian girls, sailed from Niagara to Oswego, and from thence, by a path through the woods, reached the Mohawk, which river they descended in batteaux to Schenectady. Here Dr. Graham left his family, and went to New York to complete a negotiation he had entered into for the sale of

his commission, to enable him to settle, as he originally intended, on a tract of land which it was in his power to purchase on the banks of the river they had just descended. The gentleman proposing to purchase his commission, not being able to perfect the arrangement in time, Dr. Graham found himself under the necessity of proceeding to Antigua with the regiment. Mrs. Graham, on learning this, hurried down with her family to accompany him, although he had left it optional with her to remain.

At New York they were treated with much kindness by the late Rev. Dr. John Rodgers, and others, especially by the family of Mr. Vanbrugh Livingston. With Mr. Livingston's daughter, the wife of Major Brown of the sixtieth regiment, Mrs. Graham formed a very warm friendship, which continued during the life of Mrs. Brown.

On their arrival in Antigua, Mrs. Graham was introduced to the families of two brothers of the name of Gilbert, gentlemen of property, and great piety. They were connected with the Methodists, and by their pious exertions, and exemplary lives, with the blessing of God, became instruments of much good, to many in that island.

Dr. and Mrs. Graham participated largely in the hospitality and friendship of many respectable families at St. Johns.

Dr. Graham was absent in St. Vincents for some months; having accompanied, as surgeon,

a military force, under Major Etherington, sent thither to quell an insurrection of the Carribeans.

On his return to Antigua, he found Mrs. Graham almost inconsolable for the loss of her valuable mother, the tidings of whose death had just reached her. He roused her from this state of mind, by saying, that "God might perhaps call her to a severer trial, by taking her husband also." The warning appeared prophetic. On the 17th Ncvember, 1774, he was seized with a feverish disorder, which did not appear for the first three days to be alarming in the estimation of attending physicians; yet it increased afterwards with such violence, as to terminate his mortal existence on the 22d. The whole course of the Doctor's illness, produced a most interesting scene. He calculated on death; expressed his perfect resignation; gave his testimony to the emptiness of a world, in which its inhabitants are too much occupied in pursuing bubbles, which vanish into air; and died in the hope of faith in that divine Redeemer, 'who is able to save to the uttermost all that come unto God by Him.' At the commencement of her husband's illness, Mrs. Graham entertained no apprehensions of danger to his life. When hope as to continuance of temporal life was extinguished, her anxiety for his spiritual and eternal welfare exercised her whole soul. When he breathed his last, gratitude to God, and joy at the testimony he had given of dying in the faith of Jesus, afforded a support to her mind, which

the painful feelings of her heart could not immediately shake : but when the awful solemnities were over—earth to earth, dust to dust—and the spirit gone to God who gave it—when all was still, and she was a widow indeed—that tenderness of soul, and sympathy of friendship, for which Mrs. Graham was ever remarkable, were brought into severe and tumultuous exercise. Here husband, companion, protector, was gone : a man of superior mind, great taste, warm affection, and domestic habits. She was left with three daughters, the eldest of whom was not over five years of age ; and with the prospect of having another child in a few months. Of temporal property, she possessed very little : she was at a distance from her father's house : the widow and the fatherless were in a foreign land. The change in her circumstances was as sudden as it was great.

She had no sympathizing heart, to receive and return the confidence of unbounded friendship ; and thus, by reciprocal communion, to alleviate the trials and enrich the enjoyments of life. All the pleasing plans, all the cherished prospects, of future settlement in life, were cut off in a moment. Whilst sinking into a softened indifference to the world, in the contemplation of her severe loss, she was, on the other hand, roused into exertion for the sustenance and support of her young family, whose earthly dependence was now necessarily upon her.

It pleased God, however, to preserve her life

Not satisfied with the custom of the island, in burying so soon after life is extinct, her uneasiness became so great, that her friends judged it prudent to have her husband's grave opened, to convince her that no symptoms of returning life had been exhibited there. The fidelity of her heart was now as strongly marked as her tenderness. She dressed herself in the habiliments of a widow, and surveying herself in a mirror, determined never to lay them aside. This she strictly adhered to, and rejected every overture, afterwards made to her, of again entering into the married state. She breathed the feelings of her heart in a little poem, in which she dedicated herself to her God as a widow indeed.

On examining into the state of her husband's affairs, she discovered that there remained not quite two hundred pounds sterling in his agent's hands.

These circumstances afforded an opportunity for the display of the purity of Mrs. Graham's principles, and her rigid adherence to the commandments of her God in every situation.

It was proposed to her, and urged with much argument, to sell the two Indian girls, her late husband's property.

No considerations of interest, nor necessity, could prevail upon her to make merchandise of her fellow creatures, the works of her heavenly Father's hand, immortal beings. One of these girls accompanied her to Scotland, where she was

married; and the other died in Antigua, leaving an affectionate testimony to the kindness of her dear master and mistress.

The surgeon's mate of the regiment was a young man whom Dr. Graham had early taken under his patronage. The kindness of his patron had so far favored him with a medical education, that he was enabled to succeed him as a surgeon to the regiment.

Notwithstanding the slender finances of Mrs. Graham, feeling for the situation of Dr. H., she presented to him her husband's medical library, and his sword: a rare instance of disinterested regard for the welfare of another.

This was an effort towards observing the second table of the law, in doing which she was actuated likewise by that principle which flows from keeping the first table also. Nor was the friendship of Dr. and Mrs. Graham misplaced. The seeds of gratitude were sown in an upright heart. Dr. H., from year to year, manifested his sense of obligation, by remitting to the widow such sums of money as he could afford. This was a reciprocity of kind offices, equally honorable to the benefactors, and to him who received the benefit: an instance, alas! too rarely met with in a selfish world.

It may here be remarked, in order to show how much temporal supplies are under the direction of a special providence, that Dr. H.'s remittances and friendly letters were occasionally received

by Mrs. Graham, until the year 1795; after this period her circumstances were so favorably altered, as to render such aid unnecessary; and from that time, she heard no more from Dr. H., neither could she hear what became of him, notwithstanding her frequent inquiries.

It may be profitable here, to look at Mrs. Graham, contrasted with the society in temporal prosperity around her. Many persons, then in Antigua, were busy and successful in the accumulation of wealth, to the exclusion of every thought, tending to holiness, to God, and to heaven. The portion which they desired, they possessed. What then? They are since gone to another world. The magic of the words, "My property," "an independent fortune," has been dispelled; and that for which they toiled, and in which they gloried, has since passed into a hundred hands; the illusion is vanished, and unless they made their peace with God through the blood of the cross, they left this world, and alas! found no heaven before them. But amidst apparent affliction and outward distress, God was preparing the heart of this widow, by the discipline of his covenant, for future usefulness; to be a blessing, probably, to thousands of her race, and to enter, finally, on that 'rest which remaineth for the people of God.'

Her temporal support was not, in her esteem, "an independent fortune," but a life of dependence on the care of her heavenly Father: she had more delight in suffering and doing his will,

than in all riches. 'The secret of the Lord is with those who fear him, and he will show them his covenant.' To those who walk with God, he will show the way in which they should go, and their experience will assure them that he directs their paths. 'Bread shall be given them, and their water shall be sure.' She passed through many trials of a temporal nature, but she was comforted of her God through them all; and at last was put in possession of an eternal treasure in heaven, 'where neither moth nor rust doth corrupt, nor thieves break through and steal.' May this contrast be solemnly examined, and the example of this child of God made a blessing to many!

Previously to her confinement, and the birth of her son, Mrs. Graham *set her house in order*, in the probable expectation of her decease. She wrote a letter to her father in Scotland, commending her young family to his protection; also a letter to her friend, Mrs. G., giving the charge of her affairs, and of her family, to her and her husband, Captain G., during their stay in Antigua.

In this letter, she expressed her full confidence in the friendship of Mrs. G.; but at the same time declared her solicitude about her indifference to spiritual concerns; and dealt very faithfully with her conscience, as to the propriety and necessity of her being more engaged to seek the favor of God, through the mediation and atonement of the blessed Redeemer.

at this time ; and she soon after dedicated her infant son to her God in baptism : giving him the name of his father, John.

Having now no object to induce her to stay longer at Antigua, she disposed of her slender property, and placing her money in the hands of Major Brown, requested him to take a passage for herself and family, and to lay in their sea-stores.

Mrs. Graham, after seeing a railing placed around the grave of her beloved husband, that his remains might not be disturbed until mingled with their kindred dust, bade adieu to her kind friends, and with a sorrowful heart, turned her face towards her native land. No ship offering for Scotland at this time, she embarked with her family in one bound to Belfast in Ireland. Major Brown and his brother officers saw her safely out to sea ; and he gave her a letter to a gentleman in Belfast, containing, as he said, a bill for the balance of the money she had deposited with him. After a stormy and trying voyage, she arrived in safety at her destined port. The correspondent in Ireland of Major Brown, delivered her a letter from that officer, expressive of esteem and affection ; and stating, as a proof of respect for the memory of their deceased friend, he and his brother officers had taken the liberty of defraying the expenses of her voyage.

Consequently, the bill he had given was for the full amount of her original deposit ; and thus, like

the brethren of Joseph, *she found all her money in the sack's mouth.* Being a stranger in Ireland, without a friend to look out for a proper vessel in which to embark for Scotland, she and her children went passengers in a packet; on board of which, as she afterwards learned, there was not even a compass. A great storm arose, and they were tossed to and fro for nine hours in imminent danger. The rudder and the mast were carried away; every thing on deck thrown overboard; and at length the vessel struck in the night upon a rock, on the coast of Ayr, in Scotland. The greatest confusion pervaded the passengers and crew. Amongst a number of young students, going to the University at Edinburgh, some were swearing, some praying, and all were in despair. The widow only remained composed. With her babe in her arms, she hushed her weeping family, and told them, that in a few minutes they should all go to join their father in a better world. The passengers wrote their names in their pocket books, that their bodies might be recognized, and reported for the information of their friends. One young man came into the cabin, asking, "is there any peace here?" He was surprised to find a female so tranquil; a short conversation soon evinced that religion was the source of comfort and hope to them both in this perilous hour. He engaged in prayer, and then read the 107th Psalm. Whilst repeating these words, 'he maketh the storm a calm, so that the waves thereof are still,'

the vessel swung off the rock, by the rising of the tide. She had been dashing against it for an hour and a half, the sea making a breach over her, so that the hold was now nearly filled with water. Towards morning the storm subsided, and the vessel floated until she rested on a sand-bank. Assistance was afforded from the shore, and the shipwrecked company took shelter in a small inn, where the men seemed anxious to drown the remembrance of danger in a bowl of punch. How faithful a monitor is conscience ! this voice is listened to in extreme peril ; but, oh, infatuated man ! how anxious art thou to stifle the warnings of wisdom in the hour of prosperity ! Thousands of our race, no doubt, delay their preparation for eternity, until, by sudden death, scarce a moment of time is left to perform this solemn work.

Mrs. Graham retired to a private room, to offer up thanksgiving to God for his goodness, and to commend herself, and her orphans, to his future care.

A gentleman from Ayr, hearing of the shipwreck, came down to offer assistance ; and in him Mrs. Graham was happy enough to recognize an old friend. This gentleman paid her and her family much attention, carrying them to his own house, and treating them with kindness and hospitality.

In a day or two after this, she reached Cartside, and entered her father's dwelling ; not the large ancient mansion, in which she had left him, but a

thatched cottage, consisting of three apartments. Possessed of a too easy temper, and unsuspecting disposition, Mr. Marshall had been induced to become security for some of his friends, whose failure in business had reduced him to poverty. He now acted as factor of a gentleman's estate in this neighborhood, of whose father he had been the intimate friend, with a salary of twenty pounds sterling per annum, and the use of a small farm.

In a short time, however, his health failed him, and he was deprived of this scanty pittance, being incapable, as the proprietor was pleased to think, of fulfilling the duties of factor.

Alive to every call of duty, Mrs. Graham now considered her father as added with her children, to the number of dependents on her industry. She proved, indeed, a good daughter; faithful, affectionate, and dutiful, she supported her father through his declining years; and he died at her house, during her residence in Edinburgh, surrounded by his daughter and her children, who tenderly watched him through his last illness.

From Cartside, she removed to Paisley, where she taught a small school. The slender profits of such an establishment, with a widow's pension of sixteen pounds sterling, were the means of subsistence for herself and her family. When she first returned to Cartside, a few religious friends called to welcome her home. The gay and wealthy part of her former acquaintances, flutterers who, like the butterfly, spread their silken wings

only to bask in the warmth of a summer sun, found not their way to the lonely cottage of an afflicted widow. Her worth, although in after life, rendered splendid by its own fruits, was at this time hidden, excepting to those whose reflection and wisdom had taught them to discern it more in the faith and submission of the soul, than in the selfish and extravagant exhibitions of that wealth, bestowed by the bounty of Providence, but expended too often for the purposes of vanity and dissipation.

In such circumstances, the Christian character of Mrs. Graham was strongly marked. Sensible that her heavenly Father saw it good, at this time, to depress her outward condition, full of filial tenderness, and like a real child of God, resigned to whatever should appear to be his will, her conduct conformed to his dispensations. With a cheerful heart, and in the hope of faith, she set herself to walk down into the valley of humiliation, 'leaning upon Jesus,' as the beloved of her soul. 'I delight to do thy will, Oh, my God, yea, thy law is within my heart,' was the spontaneous effusion of her genuine faith. She received, with affection, the scriptural admonition, 'Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time : casting all your care upon him ; for he careth for you.'

She laid aside her children's fine frocks, and clothed them in homespun. At Cartside, she sold the butter she made, and her children were fed

on the milk. It was her wish to eat her own bread, however coarse, and 'to owe no person any thing but love.' At Paisley, for a season, her breakfast and supper was porridge, and her dinner potatoes and salt. Peace with God, and a contented mind, supplied the lack of earthly prosperity, and she adverted to this her humble fare, to comfort the hearts of suffering sisters, with whom she corresponded at a latter period of life, when in comfortable circumstances.

Meantime the Lord was not unmindful of his believing child; but was preparing the minds of her friends for introducing her to a more enlarged sphere of usefulness.

Her pious and attached friend, Mrs. Major Brown, had accompanied her husband to Scotland, and they now resided on their estate in Ayrshire. Mr. Peter Reid, a kind friend when in Antigua, was now a merchant in London. This gentleman advised her to invest the little money she had brought home, (and which she had still preserved,) in muslins; which she could work into finer articles of dress; and he would ship them in a vessel of his own, freight free, to be sold in the West Indies. His object was partly to increase her little capital, and partly to divert her mind from meditating so deeply on the loss of her lamented husband.

She shed so many tears while at Cartside, as to injure her eye-sight, and to render the use of spectacles necessary; she adopted his plan; the

muslin dresses were shipped ; but she soon afterwards learned that the ship was captured by the French. This was a severe blow to her temporal property, and more deeply felt, as it was received at the time when her father was deprived of his office.

Mrs Brown, after consulting with the Rev. Mr Randell, of Glasgow ; the Rev. Mr. Ellis, of Paisley ; Lady Glenorchy and Mrs. Walker, of Edinburgh : proposed to Mrs. Graham to take charge of a boarding school in the metropolis.

The friends of religion were of opinion, that such an establishment, under the direction of such a character as Mrs. Graham, would be of singular benefit to young ladies, destined for important stations in society. Her liberal education, her acquaintance with life, and her humble, yet ardent piety, were considered peculiarly calculated to qualify her for so important a trust.

Another friend had suggested to Mrs. Graham the propriety of opening a boarding house in Edinburgh, which he thought could, through his influence, be easily filled by students.

She saw obstacles to both ; a boarding house did not appear suitable, as her daughters would not be so likely to have the same advantages of education as from a boarding school. To engage as an instructress of youth on so large a scale, with so many competitors, appeared for her, an arduous undertaking.

In this perplexity, as in former trials, she fled to

her unerring Counsellor, the Lord, her covenant God. She set apart a day for fasting and prayer. She spread her case before the Lord, earnestly beseeching him to make his word 'a light to her feet, and a lamp to her path;' and 'to lead her in the way in which she should go;' especially, that she might be directed to choose the path, in which she could best promote his glory, and the best interests of herself and her children. On searching the scriptures, her mind fastened on these words, in John xxi. 15. 'Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.'

Never, perhaps, was this commandment applied with more energy, nor accompanied with a richer blessing since the days of the apostle, than in the present instance.

Her determination was accordingly made. She resolved to undertake the education of youth, trusting that her Lord would make her an humble instrument to feed his lambs. Here was exhibited an instance of simple, yet powerful faith in a believer, surrounded by temporal perplexities; and of condescension and mercy on the part of a compassionate God. Light, unseen by mortal eyes, descended on her path.

How weak, perhaps enthusiastic, would this have appeared to the busy crowd, blind to the special providence exercised by the God of heaven towards all his creatures.

When the assembled universe shall at the great day of judgment be called around the throne of the Judge of the whole earth, such conduct will then appear to have been wise, judicious, and efficient ; but to the eye of carnal reason, absorbed in the devices and calculations of worldly wisdom to attain prosperity, it now appears delusive and un-availing. There are some passages in Miss Hannah Moore Practical Piety, on the sufferings of good men, peculiarly applicable to the faith, exercises, and conduct of Mrs. Graham, at this season of her difficulty and deprivation. She felt the pressure of her affliction ; but, like the Psalmist, *she gave herself unto prayer*, realizing in a measure the poet's description :

“ Prayer ardent opens heav'n, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity.”

Although her faith was strong, yet her mind was under such agitation, from her total want of funds to carry her plan into effect, and from other conflicting exercises, as to throw her into a nervous fever, which kept her confined to her bed for some weeks. On her recovery, she felt it her duty to *go forward*, trusting that He who had directed her path would provide the means that were necessary to enable her to walk in it : she sold her heavy furniture, packed up all her remaining effects, and prepared to set out from Paisley for Edinburgh, on a Monday, sometime in the year 1780.

On the Saturday previous, she sat by her fire, musing, and wondering in what manner the Lord would appear for her at this time, when a letter was brought to her from Mr. Peter Reid, enclosing a sum of money which he had recovered from the underwriters, on account of Mrs. Graham's muslins, captured on their passage to the West Indies. Mrs. Graham had considered them as totally lost, but her friend had taken the precaution to have them insured.

With this supply, she was enabled to accomplish her object, and arrived in Edinburgh with her family. Her friend, Mrs. Brown, met her there, and stayed with her a few days, to comfort and patronize her in her new undertaking. Mrs. Brown was her warm and constant friend, until her death, which happened at Paisley in 1782, when she was attending the communion. She bequeathed her daughter Mary to Mrs. Graham's care. But in 1785, the daughter followed the mother, being cut off by a fever in the twelfth year of her age.

It may be proper here to introduce the name of Mr. George Anderson, a merchant in Glasgow, who had been an early and particular friend of Dr. Graham. He kindly offered his friendly services, and the use of his purse, to promote the welfare of the bereaved family of his friend. Mrs. Graham occasionally drew upon both. The money she borrowed, she had the satisfaction of repaying with interest.

A correspondence was carried on between them

after Mrs. Graham's removal to America, until the death of Mr. Anderson in 1802. Such was the acknowledged integrity of this gentleman, that he was very generally known in Glasgow by the appellation of "honest George Anderson."

During her residence in Edinburgh, she was honored with the friendship and counsel of many persons of distinction and piety. The Viscountess Glenorchy ; Lady Ross Baillie ; Lady Jane Belches ; Mrs. Walter Scott, (mother of the poet ;) Mrs. Dr. Davidson ; Mrs. Baillie Walker, were amongst her warm and personal friends. The Rev. Dr. Erskine, and Dr. Davidson, (formerly the Rev. Mr. Randall of Glasgow,) and many respectable clergymen, were also her friends. She and her family attended on the ministry of Dr. Davidson, an able, evangelical, useful pastor.

Her school soon became respectable in numbers and character. Her early and superior education now proved of essential service to her. She was indefatigable in her attention to the instruction of her pupils. While she was faithful in giving them those accomplishments which were to qualify them for acting a distinguished part in this world, she was also zealous in directing their attention to that Gospel, by which they were instructed to obtain an inheritance in the eternal world. She felt a high responsibility, and took a deep interest in their temporal and spiritual welfare. As 'a mother in Israel,' she wished to train them up in the ways of the Lord.

She prayed with them morning and evening ; and on the Sabbath, which she was careful to devote to its proper use, she took great pains to imbue their minds with the truths of religion. Nor did she labor in vain. Although she was often heard to lament of how little use she had been, compared with her opportunities of doing good, yet when her children, Mr. and Mrs. B—, visited Scotland in 1801, they heard of many characters, then pious and exemplary, who dated their first religious impressions from those seasons of early instruction which they enjoyed under Mrs. Graham, while in Edinburgh,

Mrs. Graham's manner in the management of youth, was peculiarly happy. Whilst she kept them diligent in their studies, and strictly obedient to the laws she had established, she was endeared to them by her tenderness ; and the young ladies instructed in her school, retained for her in after life a degree of filial affection, which showed itself unequivocally wherever opportunities offered to test it. This was afterwards remarkably the case with her pupils in America. Her little republic was completely governed by a system of equitable laws. On every alledged offence, a court-martial, as they termed it, was held, and the accused tried by her peers. There was no arbitrary punishments, no sallies of capricious passion. The laws were promulgated, and must be obeyed. The sentences of the courts-martial were always approved, and had a salutary effect.

In short, there was a combination of authority, decision, and tenderness, in Mrs. Graham's government, that rendered its subjects industrious, intelligent, circumspect, and happy. She enjoyed their happiness; and in cases of sickness, she watched her patients with unremitting solicitude and care, sparing no expense to promote their restoration to health.

A strong trait in her character was distinctly marked by one rule she had adopted, viz: to educate the daughters of pious ministers at half price. This was setting an example worthy of imitation. It was a conduct conformable to scriptural precept. Said Paul, 'If we have sown unto you spiritual things, it is a great thing if we shall reap your carnal things! Do ye not know that they which minister about holy things live of the things of the temple? Even so hath the Lord ordained that they which preach the gospel should live by the gospel.'

Always conscientious in obeying the commandment of her God, she observed them in this matter, giving in her proportion, at least the widow's mite.

By another plan (for she was ingenious in contrivances to do good,) she greatly assisted their slender circumstances, especially such as were of the household of faith. Believing that the use of sums of ten, fifteen, or twenty pounds in hand, would be serviceable by way of capital to persons in a moderate business, she was in the habit of making such advances, and taking back the value

in articles they had for sale. She charged no interest, being amply repaid in the luxury of her own feelings, when she beheld the benefit it produced to her humble friends. The board of her pupils being paid in advance, she was enabled to adopt this plan with more facility. Were her spirit more prevalent in the world, what good might be done ! The heart would be expanded, reciprocal confidence and affection cherished ; and instead of beholding worms of the dust, fighting for particles of yellow sand, we should behold a company of affectionate brethren, leaning upon, and assisting each other through the wilderness of this world. Look not every man on his own things,' said Paul, 'but every man also on the things of others. Bear ye one another's burdens, and so fulfil the law of Christ.'

On the subject of promoting the external accomplishments of her scholars, it became a question of importance how far Mrs. Graham was to countenance them in their attendance on public balls—to what length it was proper for her to go, so as to meet the received opinion of the world in these concerns. She consulted with her pious friends, and wrote to Lady Glenorchy on the subject. Her ladyship's letter in reply is so excellent, that it is given at full length, with Mrs. Graham's letters, and will consequently be found in her publications. In after life, Mrs. Graham was of opinion that she and her scholars had gone too far in conformity with the opinions and manners of the

world. A reference to this deviation from what she considered a close Christian walk in life, will be frequently found in her subsequent exercises ; the tenderness of her own conscience, however, often made her speak of her departure from a strictly religious course, with more severity than it really deserved, considering the delicacy of her situation, as an instructress over the children of parents, who probably were averse from restraining their children so much in the style of their education, as might better have suited Mrs. Graham's views of a christian circumspection, and abstraction from worldly amusements and pursuits.

It was customary with Lady Glenorchy to remark, that two of Mrs. Graham's friends held a band around her waist, when she approached the boundaries between religion and the world, to prevent her from falling over.

Lady Glenorchy being in a delicate state of nealth, made frequent use of Mrs. Graham as her almoner to the poor. On one of these visits, Mrs. Graham called on a poor woman, with a present of a new gown. " I am obliged to you and her ladyship for your kindness," said the poor woman, rich in faith ; " but I maun gang to the right airth first, ye wad na hae come, gin ye had na been sent ; the Lord hath left me lately wi but ae goon for week day and sabbath, but now he has sent you wi' a sabbath-day's goon." Meaning, in plain English, that her thankfulness was first due to the

God of providence, who had put it into the heart of his children to supply the wants of this poor disciple.

Mrs. Graham used to repeat with pleasure an anecdote of her friends, Mr. and Mrs. Douglas. Mr. Douglas was a tallow-chandler, and furnished candles for Lady Glenorchy's chapel. The excise tax was very high on making those articles, and many persons of the trade were accustomed to defraud the revenue by one stratagem or another. Religious principle would not permit Mr. Douglas to do so. Mrs. Graham one evening was remarking how handsomely the chapel was lighted. "Aye, Mrs. Graham," said Mrs. Douglas, "and it is all pure—the light is all pure, it burns bright." It would be well if Christians of every trade and profession were to act in like manner ; that the merchant should have no hand in covering property, or encouraging perjury, to accumulate gains ; that the man of great wealth should have neither usury, nor the shedding of blood by privateering, to corrode his treasures ; that all should observe a just weight and a just measure in their dealings as in the presence of God. Let every Christian seek after the consolation of Mrs. Douglas, that the light which refreshes him may be pure.

It being stated as matter of regret, that poor people, when sick, suffered greatly, although while in health their daily labor supported them ; Mrs. Graham suggested the idea of every poor

person in the neighborhood laying aside one penny a week, to form a fund for relieving the contributors when in sickness. Mr. Douglas undertook the formation of such an institution. It went for a long time under the name of "The Penny Society." It afterwards received a more liberal patronage has now a handsome capital, and is called "The Society for the Relief of the Destitute Sick."

In July, 1786, Mrs. Graham attended the dying bed of her friend and patroness, Lady Glenorchy : this lady had shown her friendship in a variety of ways during her valuable life ; she had one of Mrs. Graham's daughters for some time in her family ; condescended herself to instruct her, and sent her for a year to a French boarding school at Rotterdam. She defrayed all her expenses while there, and furnished her with a liberal supply of pocket money, that she might not see distress without the power of relieving it. So much does a person's conduct in maturer years depend upon the habits of early life, that it is wise to accustom young people to feel for, and to contribute in their degree to the relief of the afflicted and the needy.

Lady Glenorchy was a character in whom was eminently displayed the power of religion. Descended from an ancient family, married to the eldest son of the Earl of Broadalbaine, beautiful and accomplished, she was received into the first circles of society. With her husband she made

the tour of Europe, visiting the several courts on that continent. Yet all these things she 'counted but loss for the excellency of the knowledge of Christ Jesus her Lord.' She became a widow whilst yet in the bloom of youth. She devoted herself to the service of the Lord, and was made singularly useful. She kept a regular account of her income, and of the different objects to which it was applied. She built and supported several chapels in England; and erected one in Edinburgh, in which pious ministers of different denominations should be admitted to preach.

She also built a manufactory for the employment of the poor, where the education of children was strictly attended to: even the porter's lodges on each side of her gate were occupied as schools for the neighboring poor. Her pleasure-grounds were thrown open for the accommodation of the numbers who usually come from a distance to attend a communion season in Scotland. In a year of scarcity the same grounds were planted with potatoes for the supply of the poor. She distributed with great judgment various sums of money in aid of families who were poor, yet deserving. She never encouraged idleness or pride, and often remarked that it was better to assist people to do well in the sphere which Providence had assigned them, than to attempt to raise them beyond it. There was so much wisdom in the active application of her benevolent charities, as to render them both efficient and extensive. She seldom was seen

in these works of beneficence ; her object was to do good : the gratitude of those on whom she bestowed benefits, was no part of her motive, or even of her calculation. What she did, she did unto God, and in obedience to his commands: her faith and hope were in God.

She contributed largely to the public spirited institutions established at Edinburgh in her day. One or two of the most useful she was the first to suggest the idea of, always accompanying her recommendation with a handsome donation in money to encourage the work.

The venerable Society for the Promotion of Christian Knowledge and Piety, shared largely her patronage ; and, at her death, she bequeathed them five thousand pounds.

She indulged the hope of seeing a union of exertion amongst all Christian denominations, for sending the Gospel to the Heathen. How delighted would she have been with the Missionary Societies of London and elsewhere, had her life been spared to behold their extensive operations !

She sold her estate of Barnton, that she might apply the money to a more disinterested object than her personal accommodation, and that her fortune might be expended with her life. “ I recollect here,” said Saurin in one of his sermons, “ an epitaph said to be engraven on the tomb of Atolus of Rheims : *He exported his fortune before him into heaven by his charities—he is gone thither to enjoy it.*”

This might be truly said of Lady Glenorchy. In her manner she discovered great dignity of character tempered with the meekness and benevolence of the Gospel. Her family was arranged with much economy, and a strict regard to moral and religious habits. She usually supported some promising and pious young minister as her chaplain, which served him as an introduction to respectability in the church. With very few exceptions, all those who entered her family as servants were in the process of time brought under religious impressions. So far it pleased the Lord to honor her pious endeavors to render her family one of the dwellings of the God of Jacob.

She carried on an extensive correspondence with the agents of her charities in various places, as well as with characters in the highest walks of life. The late celebrated William Pitt, whom she had known when a boy, was pleased with her letters, and replied in the most respectful terms to the counsel which she at times had given him, on the higher concerns of his spiritual and eternal welfare.

It is much to be desired that some suitable biographical account of this valuable lady should be prepared for the benefit of the public, and the gratification of her numerous friends.

Mrs. Graham had the honor of attending the death-bed, and of closing the eyes of this distinguished child of God. It had been Lady Gle-

norchy's express desire that Mrs. Graham should be sent for to attend her dying bed, if within twenty miles of her when such attendance should be necessary.

When Dr. Witherspoon visited Scotland in the year 1785, he had frequent conversations with Mrs. Graham, on the subject of her removal to America. She gave him at this time some reason to calculate on her going thither as soon as her children should have completed the course of education she had purposed for them.

Mrs. Graham had entertained a strong partiality for America ever since her former residence there, and had indulged a secret expectation of returning thither.

It was her opinion, and that of many pious people, that America was the country where the Church of Christ would eventually flourish. She was therefore desirous to leave her offspring there.

After some correspondence with Dr. Witherspoon, and consultation with pious friends, she received the approbation of the latter to her plan. She had an invitation from many respectable characters in the city of New York, with assurances of patronage and support. She arranged her affairs for quitting Edinburgh. The Algerines being then at war with the United States, her friends insisted on her chartering a small British vessel to carry herself and family to the port of New York. This increased her expenses ; but Provi-

dence, in faithfulness and mercy, sent her at this time a remittance from Dr. Henderson; and a legacy of two hundred pounds bequeathed her by Lady Glenorchy as a mark of her regard, was of great use to her in her present circumstances.

Thus in the month of July, 1789, Mrs. Graham once more prepared to *go into a land which the Lord seemed to tell her of*; and after a pleasant, though tedious voyage, she landed in New York on the 8th day of September.

At New York she and her family were received with the greatest cordiality and confidence. The late Rev. Dr. Rodgers and Dr. Mason were especially kind to her. She came eminently prepared to instruct her pupils in all the higher branches of female education: the favorable change effected by her exertions in this respect, was soon visible in the minds, manners, and accomplishments of the young ladies committed to her care. She opened her school on the 5th of October, 1789, with five scholars, and before the end of the same month, the number increased to fifty. She not only imparted knowledge to her pupils, but also, by her conversation and example, prepared their minds to receive it in such a manner as to apply it to practical advantage. Whilst she taught them to regard external accomplishments as ornaments to the female character, she was careful to recommend the practice of virtue as the highest accomplishment of all, and to inculcate the principles of religion as the only solid foundation for morality

and virtue. The annual examinations of her scholars were always well attended, and gave great satisfaction. General Washington, whilst at New York, honored her with his patronage. The venerable and amiable Bishop of the Episcopal Church in the State of New York, then the Rev. Dr. Benjamin Moore, never once was absent from those examinations. She was sensible of his friendship, and always spoke of him in terms of great esteem and respect.

She united in communion with the Presbyterian Church under the pastoral care of the late Rev. Dr. John Mason. This excellent man was her faithful friend, and wise counsellor. Under his ministry her two daughters, Joanna and Isabella, joined the church in the year 1791. Her eldest daughter Jessie, who had made a profession of religion in Scotland, was married in July, 1790, to Mr. Hay Stevenson, merchant of New York, and she became a member of the Presbyterian Church under the care of Dr. Rodgers, where her husband attended.

In the year 1791, her son, who had been left in Scotland to complete his education, paid his mother a visit. Mrs. Graham, considering herself as inadequate to the proper management of a boy, had at an early period of his life sent her son to the care of a friend, who had promised to pay due attention to his morals and education. The boy had a warm affectionate heart, but possessed, at the same time, a bold and fearless spirit. Such a

disposition, under proper management, might have been formed into a noble character ; but he was neglected, and left in a great measure to himself by his first preceptor.

For two years of his life, he was under the care of Mr. Murray, teacher of an academy at Abercorn. He was a man truly qualified for this station. He instructed his pupils with zeal ; led even their amusements ; and, to an exemplary piety, added the faithful counsel of a friend. He loved, and was therefore beloved. Under his superintendence, John Graham improved rapidly, and gained the affections of his teacher and companions. Happy for him had he continued in such a suitable situation. He was removed to Edinburgh to receive a more classical education. Being left there by his mother and sisters, the impetuosity of his temper, and a propensity for a sea-faring life, induced his friends to place him as an apprentice in the merchant-service. He was shipwrecked on the coast of Holland, and Mr. Gibson of Rotterdam, a friend of Mrs. Graham, took him to his house, and enabled him to come to the United States. He remained at New York for some months. His mother deemed it his duty to return to Scotland to complete his time of service. His inclination tended evidently to the profession of a sailor ; she therefore fitted him out handsomely, and he embarked for Greenock in the same ship with Mr. John M. Mason, the only son of the late Dr. Mason, who went to attend the theological lectures at Divinity Hall, in Edinburgh.

Mrs. Graham's exercises of mind on parting with her son, were deep and affecting. She cast him upon the covenant mercy of her God, placing a blank, as to temporal things, in her Lord's hand, but holding on with a fervent faith and hope to the promise of spiritual life, 'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.'

Three months afterwards, she learned that a press-gang had boarded the ship in which her son had been, and although he was saved from their grasp by a stratagem of the passengers, yet all his clothes were taken away from him. Reflecting on this event, she says, "shall I withdraw the blank I have put into the Redeemer's hands? has he not hitherto done all things well? have not my own afflictions been my greatest blessing? Lord, I renew my blank." After undergoing many sufferings, this young man wrote to his mother from Demarara, in the year 1794, that he had been made a prisoner; had been retaken; and then intended to go to Europe with a fleet which was soon to sail under convoy. His letter was couched in terms of salutary reflection on his past life, and a hope to profiting by past experience. This was the last account which Mrs. Graham had of her afflicted son. All inquiries instituted respecting him proved fruitless, and she had to exercise faith and submission, not without hope toward God, that the great Redeemer had taken care of, and would finally save, this prodigal son. She had known a

case in her father's family which excited their solicitude, and encouraged her hope. Her younger brother, Archibald Marshall, a lad of high temper, though possessed of an affectionate heart, had gone to sea, and was not heard of at all for several years. A pious woman who kept a boarding house in Paisley, found one of her boarders one day reading Doddridge's *Rise and Progress of Religion in the Soul of Man*, with Archibald Marshall's name written on the blank leaf. On inquiry, the stranger told her that he got that book from a young man on his death-bed, as a token of regard. That young man was Archibald Marshall—he was an exemplary Christian; “and I have reason,” added he, “to bless God that he ever was my messmate.” The woman, who heard this account, transmitted it to Mr. Marshall's family, who were known to her. Mrs. Graham had no such consolatory account afforded to her; but under much yearning of heart, she left this concern as well as every other, to the disposal of that God ‘who doeth all things well.’

In the spring of 1792, she and her family were called to a severe trial, by the translation of their beloved pastor, Dr. Mason, to a better world. A few months before his decease, whilst preaching to his people, his recollection failed him, his sermon was gone from his mind, and he sat down in his pulpit unable to proceed. After a short pause, he arose and addressed his people in a pious and affectionate strain; he considered this event as a

call from his heavenly Master to expect a speedy dismissal from the tabernacle of clay ; and solemnly admonished them also to be prepared for the will of God. His people, who loved him, were affected to tears. An illness soon followed, which terminated in the death of the body. He parted on the night when Mrs. Graham took her turn of watching with him. He breathed his last with his head upon her lap. This she always accounted a privilege and honor bestowed upon her by her divine Master. Great was the grief of Dr. Mason's congregation on his loss. In him, to great learning were united meekness, prudence, diligence, and knowledge of the world, and an affectionate superintendence of the interests, spiritual and temporal, of his flock. He so arranged his avocations and studies in regard to time, that he had always a few hours in the afternoon to devote to visiting the families of his congregation. So regular was the order he observed in his arrangement of time, that Mrs. Graham and her family knew when to calculate on seeing him, and always expected him with the anticipation of profit and pleasure. Once every week they were sure of seeing him, if in health. His visits were short, his conversation serious, awakening, instructive, and affectionate. He inquired about their temporal affairs, and in cases of difficulty, he always gave them his best advice. His counsels were salutary ; his knowledge of the world, and his discrimination of characters, rendered him well

qualified to advise. In one of his visits to Mrs Graham, she mentioned to him the want of good servants as the greatest trial of the time, "Mrs. Graham," said he, "have you ever prayed to the Lord to provide good servants for you? Nothing which interests our comfort is too minute for the care of our Heavenly Father."

To one of her daughters, who felt a strong inclination to profess her faith in Christ by joining the communion of his church, but yet was afraid that her heart was not sufficiently engaged for the service of God, Dr. Mason proposed the following question. "If," said he, "the world with all its wealth, pleasures, and power, were placed in one scale, and Christ alone in the other, which would your heart freely choose as a portion? On her replying there would be no hesitation as to her choice of Christ, he gave her encouragement to profess her faith, although it might not at present amount to the full assurance of hope.

He was indeed a faithful shepherd of his flock; and his people mourned for him as for an affectionate father. It is much to be desired that his example were more followed by Christian pastors. To preach with eloquence and acceptance, is a talent of great value in a minister of the Gospel: this makes him respected: and his congregation admire him, because, for one reason, they are proud of him: but to gain their affections; to make a congregation the children of an aged pastor, or the friends and brethren of a younger one,

let the minister visit the families of his people: this will seal on their hearts the regard which their understandings had already dictated.

Very few ministers have been more remarkable for a strict attention to this duty than the late Dr. John Mason, and his venerable and attached friend, the late Dr. John Rodgers. When the former died, the latter exclaimed, "I feel as if I had lost a right arm!" They who once labored together to promote the cause of the Redeemer on earth, are now singing his praises before the throne of the Eternal.

The congregation, bereaved of their pastor, wrote immediately to his son, Mr. John Mitchell Mason, to hasten his return from Edinburgh to New York.

After preaching to them with great acceptance for several months, he was ordained as pastor of the Church, in April, 1792.

Mrs. Graham entertained for him the most affectionate attachment; and this attachment was reciprocal.

Thus it pleased God to repair the breach he had made, and to build up this Church by the instrumentality of the son, when he removed the father to that 'rest which remaineth for the people of God.'

In July, 1795, Mrs. Graham's second daughter, Joanna, was married to Mr. Divie Bethune, merchant in New York. In the following month, her eldest daughter, Mrs. Stevenson, was seized with

a fatal illness. Of a most amiable disposition and genuine piety, she viewed the approach of death with the composure of a Christian and the intrepidity of faith.

She had been in delicate health for some years before, and now a complication of disorders denied all hope of recovery. She sung a hymn of triumph, until the struggles of death interrupted her. Mrs. Graham displayed great firmness of mind during the last trying scene, and when the spirit of her daughter fled, the mother raised her hands, and looking towards heaven, exclaimed, "I wish you joy, my darling." She then washed her face, took some refreshment, and retired to rest.

Such was her joy and faith at the full salvation of her child; but when *the loss of her company* was felt, the tenderness of a mother's heart afterwards gave vent to feelings of affectionate sorrow: nature will feel, even when faith triumphs.

Mrs. Graham made it a rule to appropriate a tenth part of her earnings to be expended for pious and charitable purposes: she had taken a lease of two lots of ground on Greenwich street from the corporation of Trinity Church, with a view of building a house on them for her own accommodation: the building, however, she never commenced: by a sale which her son, Mr. Bethune, made of the lease in 1795 for her, she got an advance of one thousand pounds. So large a profit was new to her. "Quick, quick!" said she, "let

me appropriate the tenth before my heart grows hard." What fidelity in duty! what distrust of herself! Fifty pounds of this money she sent to Mr Mason in aid of the funds he was collecting for the establishment of a Theological Seminary.

In the year 1797, a society was instituted at New York, for the relief of poor widows with small children; a society which rose into great respectability, and has been productive of very beneficent effects. The Lord, in his merciful providence, prepared this institution to grant relief to the many bereaved families, who were left widows and orphans by the ravages of the yellow fever in the year 1798.

It took its rise from an apparently adventitious circumstance. Mr. B—, in the year 1796, was one of the distributing managers of the St. Andrew's course limited to a certain description of applicants. Society. The distribution of this charity was of Mrs. B—, interested for widows not entitled to share in the bounty of the St. Andrew's Society, frequently collected small sums for their relief. She consulted with a few friends on the propriety of establishing a Female Society for the Relief of Poor Widows with small children, without limitation. Invitations, in the form of circular letters, were sent to the ladies of New York; and a very respectable number assembled at the house of Mrs. Graham. The proposed plan was approved, and a society organized. Mrs. Graham was elected First Directress, which office she held for ten years.

At the semi-annual meeting in March, 1798, Mrs. Graham made a very pleasing report of the proceedings of the managers, and of the amount of relief afforded to the poor. The ladies of New York rendered themselves truly deserving of applause for their zeal in this benevolent undertaking.

In the month of September, 1798, Mrs. Graham's daughter Isabella, was married to Mr. Andrew Smith, merchant, of New York, (now of Richmond, Virginia). Her family being thus settled to her satisfaction, she was prevailed upon to retire from business, and to live with her children.

Miss Farquharson, her assistant, to whom she was much attached, declined to succeed her, choosing rather to enjoy the society of her patroness and friend. She was a young lady of genuine piety and worth. The Lord had designed her for another important station. She is now Mrs. Loveless, of Madras; the help-meet of the London Society's excellent Missionary there. Mrs. Graham maintained a correspondence with Loveless, and always regarded her with much affection.

During the prevalence of the yellow fever in 1798, it was with much difficulty Mrs. Graham was dissuaded from going into the city to attend on the sick: the fear of involving her children in the same calamity, in the event of her being attacked by the fever, was the chief reason of her acquiescing in their wish to prevent so hazardous

an undertaking. During the subsequent winter, she was indefatigable in her attentions to the poor : she exerted herself to procure work for her widows, and occupied much of her time in cutting it out, and preparing it for them. The managers of the Widows' Society had each their separate districts; and Mrs. Graham, as First Directress, had a general superintendence of the whole. She was so happy in the execution of her trust, as to acquire the respect and confidence of the ladies who acted with her, as well as the affections of the poor.

Her whole time was now at her command, and she devoted it very faithfully to promote the benevolent object of the Institution over which she presided. The extent of her exertions, however, became known, not from the information given by herself, but from the observations of her fellow laborers, and especially from the testimony of the poor themselves.

In the summer of 1800, she paid a visit to her friends in Boston. When she had been absent for some weeks, her daughter, Mrs. B—, was surprised at the frequent inquiries made after her, by persons with whom she was unacquainted : at length she asked some of those inquirers what they knew about Mrs. Graham? They replied, “ we live in the suburbs of the city, where she used to visit, relieve, and comfort the poor. We had missed her so long, that we were afraid she had been sick : when she walked in our streets, it was customary

with us to come to the door and bless her as she passed.”

Until January, 1803, she lived alternately with her children, Mrs. Bethune, and Mrs. Smith; at this period, Mrs. Smith having removed from New York, Mrs. Graham resided with Mr. and Mrs. Bethune, until her departure to a better world. They loved her, not only from natural affection, but for her superior worth: they valued her, for they believed that many blessings were vouchsafed to them and their family in answer to her prayers.

The Society for the Relief of Poor Widows with small children, having received a charter of incorporation, and some pecuniary aid from the legislature of the state, the ladies who constituted the Board of Direction, were engaged in plans for extending their usefulness: Mrs. Graham took an active part in executing these plans. The society purchased a small house, where they received work of various kinds, for the employment of their widows. They opened a school for the instruction of their orphans, and many of Mrs. Graham's former pupils volunteered their services, taking upon themselves by rotation, the part of instructors. Besides establishing this school, Mrs. Graham selected some of the widows, best qualified for the task, and engaged them for a small compensation, to open day schools for the instruction of the children of widows, in distant parts of the city: she also established two Sabbath

schools, one of which she superintended herself, and the other she placed under the care of her daughter. Wherever she met with Christians sick and in poverty, she visited and comforted them; and in some instances opened small subscription lists to provide for their support.

She attended occasionally for some years at the Alms House for the instruction of the children there, in religious knowledge: in this work she was much assisted by an humble and pious female friend, who was seldom absent from it on the Lord's day. In short, her whole time was occupied in searching out the distresses of the poor, and devising measures to comfort and establish them to the extent of her influence and means. At the same time, far from arrogating any merit to herself, she seemed always to feel how much she was deficient in following fully the precepts, and the footsteps of her beloved Lord and Saviour, 'who went about doing good.'

It was often her custom to leave home after breakfast, to take with her a few rolls of bread, and return in the evening about eight o'clock. Her only dinner on such days was her bread, and perhaps some soup at the Soup House established by the Humane Society for the poor, over which one of her widows had been, at her recommendation, appointed. She and her venerable companion, Mrs. Sarah Hoffman, Second Directress of the Widows' Society, travelled many a day, and many a step together, in the walks of charity. Mrs. Graham

was a Presbyterian, Mrs. Hoffman an Episcopalian. Those barriers, of which such a thundering use has been made by sectarians to separate the children of God, fell down between these two friends at the cry of affliction, and were consumed on the altar of Christian love. Arm in arm, and heart to heart, they visited the abodes of distress, dispensing temporal aid from the purse of charity, and spiritual comfort from the word of life. One has already entered into rest ; the other must shortly follow. Amidst many comforts, and many afflictions, the life of Mrs. Hoffman has been a life of faith and resignation ; her end will be peace ; and then she will join her beloved and attached friend, in singing the praises of that Divine Redeemer, whose footsteps on earth they humbly endeavored in his strength to follow. ‘ Blessed are the dead which die in the Lord ; yea, saith the Spirit, for they rest from their labors, and their works do follow them.’

At each annual meeting, Mrs. Graham usually made an address to the society, with a report of the proceedings of the managers through the preceding year. In April, 1800, she stated that “again the pestilence had evacuated the city ; again every source of industry was dried up ; even the streams of benevolence from the country failed. Those storehouses from which relief was issued to thousands in former calamities, now disappointed their hopes, and those spared by the pestilence were ready to perish by the famine. Such

widows as had no friends in the country under whose roof they might for a time seek shelter, were shut up to the only relief within their power, even to *that society* which had formerly saved them in many a straight. They came, were received with tenderness, assisted with food, advice, and medicine. Four of the society's board, at the risk of their lives, remained in the city, steady in the exercise of their office. One hundred and forty-two widows, with four hundred and six children, under twelve years of age, by far the greater part under six, have, from time to time, during the winter, been visited and relieved.

Widow is a word of sorrow in the best of circumstances ; but a widow left poor, destitute, friendless, surrounded with a number of small children, shivering with cold, pale with want, looking in her face with eyes pleading for bread which she has not to give, nor any probable prospect of procuring : her situation is neither to be described, nor conceived. Many such scenes were witnessed during the last winter ; and though none could restore the *father*, and the *husband*, the hearts of the mourners were soothed by the managers : whilst they dispensed the relief provided for them by their *Father*, and their *Husband*, God."

In her address for the year 1804, she says, " In April last, it was reported that there were on the managers' books two hundred and one widows with numerous families of small children. Of this number, five had been ill all winter, several had

had severe fits of illness, and forty-six were women of broken constitutions; who, could it be afforded, would require assistance all summer. At the last anniversary, we reported that Mrs. Hoffman and myself had visited twenty-seven new made widows; previous to the meeting, young, healthy, nice women. Of these women, few had been accustomed to do more than make, mend, wash, and cook for their husbands and families. Oh, how changed the scene! Ye blessed agents of their Father, God; ye managers, who have supplied their want, and soothed their spirits, ye can tell—and their pale visages and dejected countenances witness to the truth of your report. That such evils exist, is painful to humanity; but since they do exist, can there be a more delicate pleasure than to be instrumental in alleviating them? Seven years has this society been the darling of providence. From a feeble plant, it is become a large tree with spreading branches, under which many find shelter and sustenance.”

The winter of 1804—5, was unusually severe: the river Hudson was shut by frost as early as November; fuel was consequently scarce and dear; and the poor suffered greatly. Mrs. Graham visited those parts of the city where the poorer class of sufferers dwelt;* in upwards of

*The following notice of these scenes appeared in one of the periodical publications of the day.

WHEN sorrow shrunk before the piercing wind,
And famine, shelterless, in suffering pin'd;

When sickness droop'd in solitary pain,
 Mid varying misery's relentless reign ;
 Oh then, tumultuous rose the plaints of grief,
 And loud and strong the clamors for relief !
 Then active charity with bounteous care,
 From gloomy faces chas'd the fiend, Despair ;
 Dispell'd the horrors of the wintry day,
 And none that asked went unreliev'd away.

Yet there are some, who sorrow's vigils keep,
 Unknown that languish—undistinguish'd weep !
 Behold yon ruin'd building's shattered walls,
 Where drifting snow through many a crevice falls ;
 Whose smokeless vent no blazing fuel knows—
 But drear, and cold, the *widow's mansion* shows.
 Her fragile form, by sickness deeply riven,
 Too weak to face the driving blasts of heaven,
 Her voice too faint to reach some pitying ear,
 Her shivering babes command her anguish'd tear :
 Their feeble cries, in vain, assistance crave,
 And expectation 'points but to—the grave.'

But lo, with hasty step, a female form
 Glides through the wind, and braves the chilling storm,
 With eager hand now shakes the tottering door,
 Now rushes breathless o'er the snow-clad floor.
 Her tongue soft comfort to the mourner speaks,
 Her silver voice with soft emotion breaks ;
 Round the drear hovel roves her moistened eye,
 Her graceful bosom heaves the lengthened sigh.

I know thee now—I know that angel frame—
 O that the muse might dare to breathe thy name !
 Nor thine alone, but all that *sister-band*,
 Who scatters gladness o'er a weeping land :
 Who comfort to the infant sufferer bring,
 And 'teach with joy the widow's heart to sing.'

For this no noisy honors fame shall give—
 In your own breasts your gentle virtues live ;
 No sounding numbers shall your names reveal,
But your own hearts the rich reward shall feel.

ALBERT.

two hundred families, she either found a bible their property, or gave them one; praying with them in their affliction. She requested a friend to write, first one religious tract, and then another, suited to the peculiar situation of those afflicted people. One was called "A Donation to Poor Widows with Small Children," the other, "A Second Visit to Poor Widows with Small Children." And lest it might be said, it was cheap to give advice, she usually gave a small sum of money along with the tracts she distributed. There was at this time neither a Bible nor Tract Society in New York. Mrs. Hoffman accompanied her in many of her excursions. In the course of their visits, they discovered a French family from St. Domingo in such extremity of distress, as made them judge it necessary to report their case to the Honorable Dewitt Clinton, then Mayor of the city. The situation of this family being made public, three hundred dollars were voluntarily contributed for their relief. Roused by this incident, a public meeting was called at the Tontine Coffee-House, and committees from the different wards were appointed to aid the Corporation, in ascertaining and supplying the immediate wants of the suffering poor. The zeal of Mrs. Graham and Mrs. Hoffman paved the way for this public-spirited exertion, which, probably, was the means of saving the lives of some of the destitute and friendless.

In the month of August, 1805, Mrs. Graham

paid another visit to her friends in Boston, and spoke of them with much affection and esteem. She used to mention, with peculiar approbation, a society of pious ladies there, who met once in every week, for prayer and mutual edification.

On the 15th of March, 1806, the female subscribers to proposals for providing an asylum for orphan children, met at the City Hotel ; Mrs. Graham was called to the chair, a society organized, and a Board of Direction chosen. Mrs. Hoffman was elected the First Directress of the Orphan Asylum Society. Mrs. Graham continued in the office of First Directress of the Widows' Society, but took a deep interest in the success of the Orphan Asylum Society also : she, or one of her family, taught the orphans daily, until the funds of the Institution were sufficient to provide a teacher and superintendent. She was a trustee at the time of her decease. The wish to establish this new society, was occasioned by the pain which it gave the ladies of the Widows' Society to behold a family of orphans, driven, on the decease of a widow, to seek refuge in the Alms House ; no melting heart to feel, no redeeming hand to rescue them from a situation so unpromising for mental and moral improvement.

“Amongst the afflicted of our suffering race,” thus speaks the constitution of the society, “none makes a stronger or more impressive appeal to humanity, than the *destitute orphan*. Crime has not been the cause of its misery, and future usefulness may

yet be the result of its protection ; the reverse is often the case of more aged objects. God himself has marked the fatherless, as the peculiar subjects of his divine compassion. ‘ A Father of the fatherless, is God in his holy habitation.’ ‘ When my father and my mother forsake me, then the Lord will take me up.’ To be the blessed instrument of Divine Providence in making good the promise of God, is a privilege equally desirable and honorable to the benevolent heart.”

And truly God has made good his promise towards this benevolent institution. He has crowned the undertaking with his remarkable blessing. It was begun by his disciples in faith, and he has acknowledged them in it. Having for fourteen months occupied a hired house for an asylum, the ladies entertained the bold idea of building an asylum on account of the society. They had then about three hundred and fifty dollars, as the commencement of a fund for the building : they purchased four lots of ground in the village of Greenwich, on a healthful elevated site, possessing a fine prospect. The corner stone was laid on the 7th of July, 1807. They erected a building fifty feet square, planned for the accommodation of two hundred orphans. From time to time they proceeded to finish the interior of the building, and to purchase additional ground, as their funds would permit ; and such has been the liberality of the legislature and of the public, that the society now possess a handsome building, and

nearly an acre of ground, all of which must have cost them little short of twenty-five thousand dollars. This property is clear, the last shilling due upon it having been lately paid off. Their success furnishes strong encouragement to attempt great and good objects, even with slender means. God in his providence will command a blessing on exertions of this character. It is too common a mistake, and one fatal to the progress of improvement, that great means should be in actual possession before great objects should be attempted. Ah, were our dependence simply on apparent instruments, how small must be our hopes of success ! There is a mystery, yet a certainty, in the manner by which God is pleased in his providence to conduct feeble means to a happy conclusion. Has he not preserved, cherished, and blessed his church through many ages, amidst overwhelming persecutions, and that often by means apparently inadequate to this end ? We must work for, as well as pray for, the blessings which God has promised to bestow on our sinful race. We must put our shoulder to the wheel, whilst we look up to heaven for assistance, and God will always bless those who are found in the path of duty. The Orphan Asylum Society is a striking proof of this ; they have now one hundred orphans under their care, and have placed more than one hundred children in eligible situations, after educating them ; many of the latter promise to be useful to society. If a child be fatherless,

motherless, and of legitimate birth, it is welcome to their Asylum. The children are clothed, fed, and instructed. There is a well-regulated school on the Lancasterian plan, in a room fifty feet long, within the building : there are excellent printed regulations established for the management of the orphans : they enjoy religious instruction, and are under the care of a man and his wife, both pious characters : the latter are superintendents under the direction of the board of ladies, one of whom is appointed a weekly visiter at each monthly meeting of the trustees.

One only death has occurred amongst the orphans, since the commencement of the institution, excepting in cases where they came into the Asylum sick ; and of such there have been but few. The ladies have set no limits to the number to be received : and it has pleased God also not to set limits to the means necessary for their support. The institution is a great favorite with the public, and is usually visited by strangers, who are delighted with the cleanliness, health, and cheerful countenances of the orphans.

The society have received a charter of incorporation from the legislature ; they have a handsome seal, with this inscription : INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE, YE HAVE DONE IT UNTO ME.

For several years it was customary with Mrs. Graham to visit the hospital. Before the erection of the very valuable wing of that edifice adapted

to the reception of deranged persons, and now called "the Lunatic Asylum," she paid a particular attention to patients of this description.

One instance is fresh in the recollection of the writer of this sketch. A French gentleman of fortune in St Domingo, through the fidelity of one of his slaves, escaped the general massacre of the white people in his neighborhood by the blacks in 1793. Warned by this faithful informer, he fled with his mother, sister, and younger brother, on board of a French vessel, whilst they were pursued to the beach. They had saved and carried with them some of their jewels; but on their voyage the vessel was captured by a British privateer, and carried to Bernuda. From thence they sailed in an American vessel for New-York; but on their passage they were plundered by a French privateer. From these cruel depredations they saved but a slender amount of property for their support in a strange land. This gentleman now improved those accomplishments which his education had bestowed, as means of providing a subsistence for himself and his dependant relatives. He became a teacher of dancing. In the year 1797, he returned to St. Domingo, and received a commission in the British army, then masters of the place. Having recovered a part of his property, he sold his commission, and prepared to return to New York, with a prospect of rendering his family comfortable. On the day previous to embarking, 'he fell among thieves,' and received

a wound which no Samaritan could cure. A set of gamblers robbed him by card-playing, of all the money in his possession ; his distress and remorse of conscience were too strong for his mind to bear, and he became a maniac. In this state he reached New York. He refused to go to the Hospital until Mrs. Graham led him there. She had long befriended him and his family : he always listened respectfully to her requests, and she visited him often. Let the rest of his tale be told. He escaped from the Hospital, wandered to the southward, and was heard of no more. The remaining part of his family, after the peace of Amiens, returned to St. Domingo, where General Le Clerc had led a French army, and afterwards, there is every reason to fear, were destroyed by Christophe, along with many more unhappy victims of the same description.

Oh slavery ! thou bitter draught ! the oppressor's chain becomes, at length, the murderous steel sharply and secretly whetted by the oppressed ! Then there is confusion and every evil work. And what shall be said of gambling ? There cunning, malice, rage, and madness, mingle their horrible expressions.

To the apartments appropriated to sick female convicts in the State Prison, Mrs. Graham made many visits. She met with some affecting circumstances among this class.

In the winter 1807—8, when the suspension of commerce by the embargo, rendered the situation

of the poor more destitute than ever, Mrs. Graham adopted a plan best calculated in her view to detect the idle applicant for charity, and at the same time to furnish employment for the more worthy amongst the female poor. She purchased flax, and lent wheels, where applicants had none. Such as were industrious, took the work with thankfulness, and were paid for it; those who were beggars by profession never kept their word to return for the flax or the wheel. The flax thus spun, was afterwards wove, bleached, and made into table-cloths and towels for family use.

Mrs. Graham used to remark, that until some institution should be formed to furnish employment for industrious poor women, the work of charity would be incomplete. It was about this time, that deeming the duties too laborious for her health, she resigned the office of First Directress of the Widows' Society, and took the place of a manager. She afterwards declined this also, and became a trustee of the Orphan Asylum Society, as more suited to her advanced period of life.

The delicate state of health to which one of her grand-daughters was reduced in 1808, made it necessary for her to spend the summer season for five successive years at Rockaway, for the advantage of sea-bathing. Mrs. Graham went with her, it being beneficial to her own health also. In this place, she met with many strangers: the company residing there, treated her with much affection and respect. She always attended to the wor-

ship of God morning and evening in her room, and was usually accompanied by some of the ladies who boarded in the house. Her fund of information, vivacity of manner, and the interest which she felt in the happiness of all around her, made her society highly valued and pleasing. Few of those ladies who stayed with her at Rockaway, for any length of time, failed to express, at parting, their esteem for her, and they generally added a pressing invitation for a visit from her, if ever she should travel near where they dwelt.

In the year 1810, whilst bathing, she was carried by the surf beyond her depth, and for some time there was scarcely a hope of her regaining the shore. Her grand-children were weeping on the beach, and the company assembled there were afflicted but hopeless spectators of her danger. At that moment of peril, she prayed to the Lord for deliverance, but acquiesced in his will, if he should see fit to take her to himself in this manner. Able to swim a little, she kept herself afloat for some time: she became at length very faint; and when her friends on the beach apprehended her lost, they perceived that the waves had impelled her somewhat nearer to them. A gentleman present, and her female attendant, stepped into the surf, and extending their arms for mutual support, one of them was enabled to lay hold of Mrs. Graham's bathing gown, and to pull her towards them. When they brought her ashore, she was much exhausted, and had swallowed a considerable quantity of

water. It was some hours before she revived, when she addressed the company in a very serious and impressive manner, that affected them to tears. Her health during the following winter was much impaired by the shock it had received.

In the year 1811, some gentlemen of New York established a Magdalen Society: they elected a Board of Ladies, requesting their aid to superintend the internal management of the Magdalen House. This board chose Mrs. Graham their presiding lady, which office she held until her decease; the duties attendant on it she discharged with fidelity and zeal. In 1812, the trustees of the Lancasterian School solicited the attendance of several pious ladies, to give catechetical instruction to their scholars, one afternoon in every week: Mrs. Graham was one of those who attended regularly to this duty.

During the last two years of her life she found her strength inadequate to so extensive a course of visiting the poor as formerly; there was some distressed families, however, that experienced her kind attention to the last. She would occasionally accompany the Rev. Mr. Stanford on his visits to the State Prison, Hospital, and to the Magdalen House. This gentleman is the stated preacher, employed by "the Society for the support of the Gospel among the poor." He devotes his time to preaching in the Alms House, Hospital, State Prison, Debtor's Prison, &c. with great assiduity and acceptance. Mrs. Graham now spent much of her

time in her room, devoted to meditation, prayer, and reading the Scriptures; she seemed to be weaning from earth, and preparing for heaven. Prayer was that sweet breath of her soul which brought stability to her life. Genuine humility was obvious in all her sentiments and deportment. Religious friends prized her conversation, counsel, and friendship; sometimes they would venture on a compliment to her superior attainments, but always experienced a decided rebuke. To her friend, Colonel L—, who expressed a wish to be such a character as she was, she quickly replied, with an air of mingled pleasantry and censure, "Get thee behind me, Satan." To a female friend who said, "If I were only sure at last of being admitted to a place at your feet, I should feel happy." "Hush, hush," replied Mrs. Graham, "there is ONE SAVIOUR." Thus she was always careful to give her Divine Redeemer the whole glory of her salvation.

This example of humility, self-denial, and sensibility to the imperfection of her conduct, is the more to be valued, as it is so difficult to be followed. Flattery is too commonly practised; and there is no sufficient guard against its dangerous consequences, except a constant and humbling recognition of the spirituality of the law of God: and our lamentable deficiency in fulfilling it. Pride was not made for man; 'I have seen an end of all perfection,' said the Psalmist, 'but thy commandment is exceeding broad.' It was by

cherishing this sentiment, by studying her bible, by searching her heart and its motives, and, above all, by grace accorded of heaven in answer to her prayers, that Mrs. Graham was enabled to maintain such a meekness of spirit, such an uniformity of Christian character, throughout her life. May all who read her history, be directed to the same sources of true peace and genuine happiness !

In the spring of 1814 she was requested to unite with some ladies, in forming a Society for the Promotion of Industry amongst the Poor. As this was the last act in which she appeared before the public, and because some acquaintance with the design of this Institution may prove useful in exciting others to similar exertions, the petition sent to the Corporation of New York will be given here at full length, as it appeared in the publications of the Society.

*To the Honorable the Mayor and Common Council of
the city of New York.*

“WE, whose names are subscribed, beg leave respectfully to address you, on a subject which has engaged our attention. Notwithstanding the large amount of money expended by private benevolence for the relief of the indigent, it is a cause of regret that such relief is of so limited a character; cast as it were into a troubled sea, it sinks to rise no more. Could a fair proportion of the money indefinitely expended on the poor, be placed under the care of an institution, which should use it to stimulate industry, by providing work for the indigent, paying them only for their labor; that proportion would be directed to the most

beneficent purpose. Such a course would encourage industrious habits, do away the necessity of begging, and foster self respect in the honest poor.

“Such an Institution, we trust, your Honorable Body will deem worthy of public patronage ; we are willing and desirous to support it by our personal exertions, according to a plan which we now respectfully submit to your examination. A House of Industry forms a principal feature of this plan. Should your Honorable Body so far patronize us, as to assign us a building for that purpose, we shall commence the work, trusting to the benevolence and discernment of our citizens.

“The admonition of holy writ, ‘much food is as the tilage of the poor, but there is that is destroyed for want of judgment,’ we feel as a strong incitement to render the industry of the poor useful to themselves and to the community. Without the aid now respectfully solicited, the attempt would on our part be hazardous and inefficient. Our zeal to promote an Institution, having this object in view, must be our excuse for addressing ourselves to the guardians and rulers of the city.”

This petition was signed by about Thirty Ladies.

The Corporation having returned a favorable answer, and provided a house, a meeting of the society was held, and Mrs. Graham once more was called to the chair. It was the last time she was to preside at the formation of a new society. Her articulation, once strong and clear, was now observed to have become more feeble. The ladies present listened to her with affectionate attention ; her voice broke upon the ear as a pleasant sound that was passing away. She consented to have her name inserted in the list of managers, to give what assistance her age would permit in forwarding so beneficent a work. Although

it pleased God to make her cease from her labors, before the House of Industry was opened, yet the work was carried on by others, and prospered. Between four and five hundred women were employed and paid during the following winter. The Corporation declared in strong terms their approbation of the result, and enlarged their donation, with a view to promote the same undertaking for the succeeding winter.

In the month of May 1814, a report was received from Mr. S. P—, of Bristol, in England, of the Society for establishing *Adult Schools*. Mrs. Graham was so delighted with a perusal of it, as immediately to undertake the formation of such a school in the village of Greenwich. She called on the young people who were at work in some neighboring manufactories, and requested them to attend her for this purpose every Sabbath morning at eight o'clock. This was kept up after her decease, as a Sunday School, and consisted of nearly eighty scholars. She was translated from this work of faith on earth, to engage in the sublimer work of praise in heaven.

For some weeks previous to her last illness, she was favored with unusual health, and much enjoyment of religion: she appeared to have sweet exercises and communion in attending on all God's ordinances and appointed means of grace.

She was greatly refreshed in spirit by the success of Missionary and Bible Societies. She used to speak with much affection of Mr. Gordon, Mr.

Lee, and Mr. May, with whom she had been acquainted when in New York, on their way to missionary stations in India. For Mr. Robert Morrison, whom she had seen in 1807, on his way to China, she entertained a very high regard. She was much pleased with the solid talents, ardent piety, and persevering zeal which she discerned in his character.

Mrs. Graham was very partial to the works of Dr. John Owen, the Rev. William Romaine, and John Newton, and read them with pleasure and profit. One day she remarked to Mr. B—, that she preferred the ancient writers on Theology to the modern, because they dealt more in Italics. "Dear mother," he replied, "what religion can there be in italics?" "You know," said she, "that old writers expected credit for the doctrines they taught, by proving them from the word of God, to be correct: they inserted the scripture passages in Italics, and their works have been sometimes one half in Italics. Modern writers on Theology, on the contrary, give us a long train of reasoning, to persuade us to their opinions, but very little in Italics." This remark of her's has great force, and may be worthy of sober reflection by those who write, and those who read on theological subjects.

On the two Sabbath days preceding her illness she partook of the communion, and was consequently much engaged in religious exercises. The last meditation she ever wrote, was on Sab-

bath afternoon the 17th of July, 1814 ; it closes with the following lines : “ I ate the bread, and drank the wine, in the faith that I ate the flesh, and drank the blood of the Son of Man, and dwelt in him and he in me ; took a close view of my familiar friend death, accompanied with the presence of my Saviour ; *his sensible presence*. I cannot look at it without this. It is my only petition concerning it. I have had desires and wishes of certain circumstances, but they are nearly gone. It is my sincere desire that God may be glorified ; and He knows best how, and by what circumstances. I retain my one petition :

“ Only to me thy count'nance show,
I ask no more the Jordan through.”

Thus she arose from her Master's table, was called to gird on her armor for a combat with the King of Terrors, and came off more than conquerer through Him who loved her.

On Tuesday, the 19th of July, she complained of not feeling well, and kept her room ; on Thursday her disorder proved to be a cholera morbus, and her children sent for a physician. She said this attack was slighter than on former seasons. On Saturday, however, she requested that Mrs. Chrystie might be sent for ; this alarmed Mrs. B—, knowing there existed an understanding between those two friends, that one should attend the dying bed of the other : Mrs. Chrystie was a very dear friend of Mrs. Graham. For upwards of twenty-four years they had loved each other,

feeling reciprocal sympathy in their joys and their sorrows : the hope of faith was the consolation of both, and oftentimes it had been their delightful employment to interchange their expressions of affection towards Him, 'whom having not seen, they loved, and in whom, though they saw him not, yet believing on him, they rejoiced with joy unspeakable and full of glory.' On Mrs. Chrystie's entering the chamber of her friend, Mrs. Graham welcomed her with a sweet expressive smile, seeming to say, "I am going to get the start of you, I am called home before you ; it will be your office to fulfil our engagement." When she sat by her bedside, Mrs. Graham said, "your face is very pleasant to me, my friend." During Saturday night a lethargy appeared to be overpowering her frame. On Sabbath morning she was disposed to constant slumber ; observing Mr. B—, looking at her with agitation, she was roused from her heaviness, and stretching her arms towards him, and embracing him, she said, "my dear, dear son, I am going to leave you, I am going to my Saviour." "I know," he replied, "that when you do go from us, it will be to the Saviour ; but my dear mother, it may not be the Lord's time now to call you to himself." "Yes," said she, "now is the time, and Oh ! I could weep for sin." Her words were accompanied with her tears. "Have you any doubts then, my dear friend ?" asked Mrs. Chrystie. "Oh no" replied Mrs. Graham : and looking at Mr. and Mrs. B—, as they wept,

“ my dear children, I have no more doubt of going to my Saviour, then if I were already in his arms ; my guilt is all transferred ; he has cancelled all I owed. Yet I could weep for sins against so good a God : it seems to me as if there must be weeping even in heaven for sin.’ After this, she entered into conversation with her friends, mentioning portions of Scripture, and favorite hymns which had been subjects of much comfortable exercise of mind to her. Some of these she had transcribed into a little book, calling them her victuals prepared for crossing over Jordan : she committed them to memory, and often *called them to remembrance, as her songs in the night*, when sleep had deserted her. She then got Mr. B— to read to her some of these portions, especially the eighty-second hymn of the third book of Newton’s hymns, beginning thus :

Let us love, and sing, and wonder :
 Let us praise the Saviour’s name !
 He has hush’d the law’s loud thunder ;
 He has quench’d Mount Sinai’s flame ;
 He has wash’d us with his blood ;
 He has brought us nigh to God.

Mrs. Graham then fell asleep, nor did she awaken until the voice of the Rev. Dr. Mason roused her. They had a very affectionate interview, which he has partly described in the excellent sermon he delivered after her decease. She expressed to him her hope, as founded altogether on the redemption that is in Jesus Christ. Were she left to depend on the merit of the best action she had

ever performed, that would be only a source of despair. She repeated to him, as her view of salvation, the fourth verse of the hymn already quoted :

Let us wonder, grace and justice
 Join, and point at mercy's store ;
 When thro' grace in Christ our trust is,
 Justice smiles, and asks no more :
 He who wash'd us with his blood
 Has secur'd our way to God.

Having asked Dr. Mason to pray with her, he inquired if there was any particular request she had to make of God, by him ; she replied, that God would direct : then as he kneeled, she put up her hands, and raising her eyes towards heaven, breathed this short, but expressive petition, " Lord, lead thy servant in prayer."

After Dr. Mason had taken his leave, she again fell into a deep sleep. Her physicians still expressed a hope of her recovery as her pulse was regular, and the violence of her disease had abated. One of them, however, declared his opinion, that his poor drugs would prove of little avail against her own ardent prayers to depart and be with Christ, which was far better for her than a return to a dying world.

On Monday the Rev. Mr. Rowan prayed with her, and to him she expressed also the tranquillity of her mind, and the steadfastness of her hope, through Christ, of eternal felicity.

Her lethargy increased ; at intervals from sleep, she would occasionally assure her daughter, Mrs.

B—, that all was well : and when she could rouse herself only to say one word at a time, that one word, accompanied with a smile, was “Peace.” From her, there was a peculiar emphasis in this expression of the state of her mind ; ‘Peace I leave with you, my peace I give unto you,’ had been a favorite portion of scripture with her, and a promise, the fulfilment of which was her earnest prayer to the God who made it. She also occasionally asked Mr. B— to pray with her, even when she could only articulate, as she looked at him, “Pray.” She was now surrounded by many of her dear Christian friends, who watched her dying-bed with affection and solicitude. On Tuesday afternoon she slept with little intermission. This, said Dr. Mason, may be truly called ‘falling asleep in Jesus.’ It was remarked by those who attended her, that all terror was taken away, and that death seemed here as an entrance into life. Her countenance was placid, and looked younger than before her illness

At a quarter past twelve o’clock, being the morning of the 27th of July, 1814, without a struggle or a groan, her spirit winged its flight from a mansion of clay to the realms of glory, whilst around the precious remnant of earth, her family and friends stood weeping, yet elevated by the scene they were witnessing. After a silence of many minutes, they kneeled by her bed, adored the goodness and the grace of God towards his departed child, and implored the divine blessing on

both the branches of her family, as well as on all the Israel of God.

Thus she departed in peace, not trusting in her wisdom or virtue, like the philosophers of Greece and Rome ; not even like Addison, calling on the profligate to see a good man die ; but like Howard, afraid that her good works might have a wrong place in the estimate of her hope, her chief glory was that of " a sinner saved by grace."*

Afer such examples, who will dare to charge the doctrines of the cross of Christ with licentiousness? Here were too instances of persons, to whose good works the world have cheerfully borne testimony, who lived and died in the profession of these doctrines. It was faith that first purified their hearts, and so the stream of action from these fountains became pure also. Had not Christ died, and risen again, all the powers of man could never have produced such lives of benevolence, nor a death so full of contrition, yet so embalmed with hope. ' Hallelujah : unto Him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father : to him be glory and dominion for ever and ever. Amen.'"

Mrs. Graham's death created a strong sensation in the public mind. Several clergymen of New York made this event the subject of their discourses ; and in the annual reports of many charitable institutions, an affectionate tribute of respect was

*This was Howard's epitaph, dictated by himself.

paid to her memory. Two of the chief magistrates of the city, said to Mr. B—, that they considered the death of Mrs. Graham as a public loss. The Rev. Dr. Mason was requested to preach a sermon on this occasion. How ably he executed this trust, is well known to the public. The hymn she quoted to him was sung after the sermon.*

At the weekly prayer meeting which she usually attended, the circumstances of her death were made subjects of improvement. On the 16th of July she was a worshipper with her brethren and sisters there, and on the evening of the 30th, they were called to consider her by faith as in the immediate presence of her God, among 'the spirits of the just made perfect.'

The services of that evening were closed with a hymn from Dobell's collection, which being descriptive of her happy change, shall be given here at length, as a proper conclusion of this imperfect sketch of her life.

'Tis finish'd ! the conflict is past,
 The heav'n born spirit is fled ;
 Her wish is accomplish'd at last,
 And now she's entomb'd with the dead,
 The months of affliction are o'er,
 The days and the nights of distress,
 We see her in anguish no more—
 She's gained her happy release.

* The perusal of this sermon has already led to the establishment of two respectable Orphan Societies, and of one Adult School in the United States.

No sickness, or sorrow, or pain,
 Shall ever disquiet her now ;
 For death to her spirit was gain,
 Since Christ was her life when below.

Her soul has now taken its flight
 To mansions of glory above,
 To mingle with angels of light,
 And dwell in the kingdom of love.

The victory now is obtain'd ;
 She's gone her dear Saviour to see ;
 Her wishes she fully has gain'd—
 She is now where she longed to be.

The coffin, the shroud, and the grave,
 To her were no objects of dread ;
 On Him who is mighty to save,
 Her soul was with confidence stay'd.

Then let us forbear to complain,
 That she is now gone from our sight ;
 We soon shall behold her again,
 With new and redoubled delight,

DEVOTIONAL EXERCISES.



Edinburgh, March, 1789.

JEREMIAH xlix. 11.

THE Lord's promise, which he made to me in the days of my widowhood, and which I have made the subject of my prayers from day to day, taking the words in a spiritual sense; the Lord has done wonders for me and mine, since the day I was left a widow with three orphans, and the fourth not born, in a strange land, without money, at a distance from friends; or rather, without friends. Hitherto he has supplied all my wants, and laid to hand every necessary, and many comforts; supporting character and credit; making way for me through the wilderness, pointing out my path, and settling the bounds of my habitation.

For all these blessings, I desire to be thankful and grateful to the God of providence, whose is the earth, and the fulness thereof: but these I cannot take as the substance of the promise; neither have they been the matter of my prayers. The salvation and the life I have wrestled for, is that which Christ died to purchase, and lives to bestow; even spiritual life, and salvation from sin. My God knows I have held fast this view of the words, seeking first the kingdom of God for my children, leaving temporals to be given or withheld, as may best suit with the conversion and sanc-

tification of their souls. I have not asked for them health, beauty, riches, honors, nor temporal life ; God knows what share of these consists with their better interests ; let him give or withhold accordingly. One thing I have asked of the Lord, one thing only, and will persist in asking, and will hang upon him for, trust in him for, and for which I think I have his promise, even the life of their, and my soul. 1 Thes. v. 23. is my petition for me and mine, 24th my anchor of hope, preceded by Jeremiah xlix. 11.

Edinburgh, March, 17, 1789.

THIS day, from the head of his own table, did the Lord by his servant, Mr. R—, proclaim his name the I AM, and called on me to write under what I would, for time and eternity. My soul rejoices that God is, and that he is what he is ; nothing less than himself can content me, nothing more do I desire.

This great I AM is my portion—what can I ask beside ? He hath opened my eyes to see his excellency : he hath determined my will, to choose him for my portion. He hath arranged, and set in order, a rich testament sealed by the blood of his own Son, containing every blessing for time and for eternity. All my heart's desire is there promised, and faith given to believe there shall be a full performance. What have I to say then, but Amen, do as thou hast said ? Father, glorify thy name. Thou hast said, ' then will I sprinkle

clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh ; and I will give you an heart of flesh ; and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them, and ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.' Amen. Lord do as thou hast said. Behold, I take hold of thy covenant for myself and for my children. It is well ordered in all things, and it is sure. My heart accords to every part of it. Wilt thou guide us by thy counsel while we live, and afterwards receive us to thy glory ? Amen, and amen—do as thou hast said.

New York, May 20, 1791.

THIS day my only son left me in bitter wringings of heart : he is again launched on the ocean : God's ocean. The Lord saved him from shipwreck, bade the waves spare : he brought him to my home, and allowed me once more to indulge my yearning of bowels over him. Short has been the time he has been with me, and ill have I improved it : he is gone from my sight, and my heart bursts with tumultuous grief. Lord have mercy on the widow's son—' the only son of his mother, and she a widow.'

I ask nothing in all this world for him : I repeat my petition ; save his soul alive : give him salvation from sin. It is not the danger of the seas that distresses me ; it is not the hardships he must undergo ; it is not the dread of never seeing him more in this world : it is because I cannot discern the fulfilment of the promise in him. I cannot discern the new birth nor its fruits, but every symptom of captivity to Satan, the world, and self-will. This, O this, is what distresses me : and in connection with this, his being shut out from ordinances at a distance from Christians ; shut up with those who forget God, profane his name, and break his Sabbaths, and has chosen his lot among a class of men, who often live and die like beasts ; yet are accountable creatures, who must answer for every moment of time, and every word, thought, and action. O Lord, many wonders hast thou shown me ; thy ways of dealing with me and mine have not been common ones—add this wonder to the rest. Call, convert, regenerate, and establish a sailor in the faith. Lord, all things are possible with thee : glorify thy Son, and extend his kingdom by sea and land ; take the prey from the strong. I roll him over upon thee.

New York, August 18, 1791.

Thus far the Lord hath tried me, and kept me to my choice. This night I have tidings through a letter to Dr. M. that my son has been seized by

the press-gang. Through God's help he escaped with his skin ; but all his assortment of necessaries that his sisters and I made up with so much care, labor, and expense, they have carried off, and he is once more left naked. Satan, and a corrupt heart, unite in tempting me to fret. Dare I utter a word, or harbor a murmuring thought ? Would I withdraw the blank I have put in the Redeemer's hand ? Has he not hitherto done all things well ? Have not my own afflictions been my greatest blessings ? Have not I asked for my children their mother's portion ? Has not God chiefly made use of afflictions as means of hedging me in, and shutting me up to my choice of this portion, as well as showing me that He is a sufficient portion without any other ? When matters have been at the worst with me as to this world, my triumphs in my God have been highest, and prospects for eternity brightest.

Lord, I renew my blank. I afresh roll them all over upon thee. I will try to look on, in the faith that all things shall work together for good to their souls ; and that I shall yet see the day, or if I see it not, that it will come, when they shall bow at thy footstool ; sink into the open arms of thy mercy in Christ ; melted down in holy, humble, acquiescing, cordial submission to thy severest dealings with them ; when thou shalt put a new song into their mouths, and they shall sing as I do now, ' It hath been very good for me that I have been afflicted.' ' I wait for thy salvation.' *Amen.*

New York, October 10, 1791.

Glory! Glory! Glory! to the hearer of prayer. I have cast my fatherless children on the Lord, and he has begun to make good my confidence. *One thing*, one only thing, have I asked for them, leaving every thing else to be bestowed or withheld, as consisting with that: I seek for my four children and myself, first of all, *the kingdom of God.*

My God from day to day adds many other comforts, and strengthens my hopes by promising appearances, that *the grain of mustard seed* is sown in the hearts of my three daughters. They have joined themselves to the people of God, and I have reason to think the Lord has ratified their surrender of themselves to him; he has made them willing for the time, and he will hedge them in to the choice they have made.

New York, Jan. 20, 1792.

THIS day our worthy pastor preached from Revelations, xiv. 4. 'These are they who follow the Lamb whithersoever he goeth; these are redeemed from among men, being the first fruits unto God, and to the Lamb: and in their mouth was found no guile, for they are without fault before God.' The one hundred and forty four thousand on Mount Zion around the Lamb, having their Father's name written on their foreheads. A goodly number. The people of God redeemed from among men, and distinguished from the world

by the image of God stampt upon their souls, by the Spirit of God dwelling in and operating on their hearts, and this distinguishable by the effect it produces on their lives and conversation.

‘ They follow the Lamb withersoever he goeth.’ The Lamb is their leader, and they keep him ever in their view ; the world, the men of the world, live to and for the world.

“ Some walk in honor’s gaudy show,
Some dig for golden ore,
They toil for heirs, they know not who,
And straight are seen no more.”

These are their chief objects, which they hunt through life, unmindful of the Gospel call, of the offered salvation, of the remonstrances of God in his word, providences, and by his sent servants, till they drop, oh where ! into the pit of the beast, the prince of this world, whose mark is in their foreheads, his image ripened in their souls, and visible in their lives and conversations. The followers of the Lamb shall share with him in his glory ; the followers of the beast shall share with him in the wine of God’s wrath, poured out without mixture into the cup of his indignation, and be tormented day and night with fire, in the presence of the Lamb and his holy angels ; and the smoke of their torment ascendeth up day and night, who worship the beast, and receive the mark of his name. Why do I start, why do I stagger at the divine declaration ? The Judge of all the earth, yea, of heaven or hell, and all worlds, shall do right, yet shall he do this. Mercy as well as

judgment is, was, and ever shall be around his throne, yet shall he do this. Goodness and mercy are his darling attributes : He is ' the Lord God, merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin. Yet will he do this, for he will *by no means clear the guilty*. Vengeance shall be taken on every sin, not one shall pass unpunished : yet these hundred and forty-four thousand were sinners of Adam's race, with corrupt hearts breaking out into guilty words and deeds, like mine, every one, the least of them, justly condemning the sinner to these dreadful torments. Yet are they all around the Lamb, rejoicing in his presence, and beautified with his likeness. Blessed Lamb of God ! thou art worthy, thou hast loosed the seals, and unravelled the mystery how vengeance can be taken on sin, and mercy embrace the sinner. Thou wast *the ram caught in the thicket !* the Father, the Judge called, ' spare, I have found a ransom,' the Son called spare, lo, I come 'to lay down my own life for the sheep !' The blessed Spirit called spare, ' I will create a new heart, and renew a right spirit within them !' Through the mysterious incarnation, life, and death, of our glorious Redeemer, Son of God, and Son of man, he hath redeemed, sanctified, perfected all around the throne ; and there are now a goodly number who are on the way, bearing their cross after him.

They have embraced his offered mercy ; they

have taken hold of God's covenant just as it stands, *well ordered in all things and sure*. Christ himself the sum and substance of it: he is their wisdom, righteousness, sanctification, and redemption. Justifying righteousness he wrought out for them by his perfect, personal obedience: their sanctification is going on by means of his appointing, even by his word, by his sent servants, by the operations of his Spirit in their hearts, and by his external providences, whereby he brings about such a train of circumstances in their lot, as breaks the force of corruption, mortifies pride, loosens their attachment to the world, endears himself to them, and by degrees wins their entire confidence and consent to let him do all for them; and all in them; and then, and not till then, he is all to them.

New York, 1793.

The law of thy mouth is better unto me than gold and silver. O how I love thy law; it is my meditation all the day. Thou, through thy commandments, (or the whole of thy truth,) hast made me wiser than my teachers. The law of God makes the simple wise. How sweet are thy words unto my taste, yea, sweeter than honey to my mouth. Through thy precepts I get understanding, therefore I hate every false way. 'Thy word is a lamp unto my feet, and a light unto my path.' O how safe, how happy are they who are taught by the word of God! 'Blessed art thou,

Simon Barjona, for flesh and blood hath not taught thee this, but my Father who is in heaven.' O my children! enrich your minds with a full acquaintance with the word of God, lay it up in your memories, when you can do nothing more; be assured, if ever you are made wise unto salvation, it must be by this word; if ever you are taught of God, he will teach you by the words contained in the Bible. 'Search the Scriptures, for they are they which testify of me;' search the Scriptures, for in them are contained the words of eternal life. 'Be followers of them, who through faith and patience now inherit the promises.' Holy David went forward, heavenward, improving in the knowledge of God, of himself, and of God's plan of salvation for ruined sinners, by studying the word, the works, and providences of God, but chiefly the word of God praying for; watching for, the influences of God's Spirit on his judgment and thinking powers: it was by this that he became wiser than his teachers. He was a king, and had the cares of the nation to occupy his mind; he was a man of war, and had that art to study.

But, O the privilege of the Christian! he goes through every part even of his earthly way, leaning upon his God. David could say, even of war, 'The Lord teaches my hands to war, and my fingers to fight.' 'The Lord subdues the people under me.' In temporals and in spirituals. He is my shield, my strength, my buckler, my strong tower.

‘I shall not fear what man can do unto me.’ ‘In Judah’s land, God is well known; there he brake the spear, the bow, and the battle.’ He ascribes all to God. We hear nothing of his own wisdom, his disciplined armies, his order of battle, and warlike powers, though attention to all these was his duty, and not neglected by him. He devoted all his natural talents to God; he exercised them diligently, but still he knew and acted under the influence of that knowledge, that ‘unless the Lord build the house, the builders lose their pains; unless the Lord keep the city, the watchman watch in vain.’ He, as well as worldly men, chose the means best adapted to the end proposed. Let natural men assert, and let it be admitted, that David knew better how to use a sling and a stone, than mail, helmet, and sword; therefore he chose them. But follow David until he meets the hostile foe. Do we hear a word of his art as a slinger, as a marksman? Though we may suppose he was expert at both. ‘Thou comest to me with a sword, a spear, and a shield; but I come in the name of the Lord of Hosts, the God of the armies of Israel whom thou hast defied; and this assembly shall know, that the Lord saveth not with sword and spear, (these are not essential,) for the battle is the Lord’s, and he will give you into our hands.’

How comfortably might Christians go through life, did they walk with God in their daily business and occupations, carefully observing the leadings

of providence, cautiously avoiding either running before, or lagging behind ; but in all things making their requests known to God ; at all times committing their way to him, being careful about nothing, but to use with diligence the means of grace, and also the means of acquiring the good things of life, leaving the issues of both to God, in the full assurance that what is good the Lord will give. ‘ Trust in the Lord, and do good ; so shalt thou dwell in the land, and verily thou shalt be fed.’ In spirituals and in temporals, ‘ the hand of the diligent maketh rich. Be ye diligent in business, fervent in spirit, serving the Lord.’

Lord, teach me thy law graciously, in all its perfection, its extent, order, beauty and harmony, and grant me all the assistance provided to enable a lost, depraved, corrupted child of Adam, to set out in thy good ways, to go forward, and to finish in the same course ; and all the consolation, joy, and peace, which thou hast provided to be enjoyed in a measure even here, and to be perfected in the world to come. Amen.

New York, Feb. 10, 1794.

THIS day I have a letter from my poor wanderer. It is more than a year since I heard of him. Accept of my thanks, good and gracious Lord. I feared his cup had been full, and he called out of the world with his sins on his own head ; for I have no tidings of his turning from his sinful courses, or fleeing from the wrath to come, by taking hold of the hope set before him.

I bless thee, O, I bless thee, for thy sparing mercy, thy long suffering, thy patience, thy forbearance. Yea, even to him, thou hast been more than all this. Thou hast been his preserver, his provider; thou hast watched over him in many imminent dangers, in the great deeps, in burning climes, and in frozen climes.

Thou hast followed him with thy preserving mercy and temporal bounty. He is still in the land of the living, and among those who are called to look unto thee and live. Still thou feedest my hopes of better things for him. Thou sufferest my prayers to lie on the table of thy covenant. I will trust, I will hope, I will believe, that in an accepted time, thou wilt hear me, and in a day of thy power, thou wilt bow his stubborn will, and lay him an humble suppliant at thy feet. O, I trust thou wilt bring this poor prodigal to himself, and turn his steps towards his Father's house.

Lord, I believe, thou knowest I believe, that if thou but speak the word, this dead soul shall live; this vile, this guilty soul shall be cleansed; shall be renewed, and he be changed an to humble, thankful, genuine child of God, through the cleansing blood of atonement, through the imputation of the Redeemer's righteousness, and the implantation of thy Spirit. I can do nothing for him, but thou canst do all this. I wait for it, Lord, I wait for thy salvation. Lord, let there be 'joy in Heaven over this one sinner repenting.' I roll him on thee. I trust in thy sovereign, free, unremitted mercy in Christ. Amen.

October 4, 1795.

WHY, O why, is my spirit still depressed? why these sobs? Father, forgive. 'Jesus wept.' I weep, but acquiesce. This day, two months, the Lord delivered my Jessie, *his Jessie*, from a body of sin and death, finished the good work he had begun, perfected what concerned her, trimmed her lamp, and carried her triumphing through *the valley of the shadow of death*. She overcame through the blood of the Lamb.

I rejoiced in the Lord's work, and was thankful that the one, the only thing, I had asked for her, was now completed. I saw her delivered from so much corruption within, from strong and peculiar temptation without. I had seen her often staggering, sometimes falling under the rod; I had heard her earnestly wish for deliverance from sin, and when death approached, she was more than satisfied, said she had been a great sinner but she had a great Saviour; praised him, and thanked him for all his dealings with her; for hedging her in, for chastising her; and even prayed that sin and corruption might be destroyed if the body should be dissolved to effect it. The Lord fulfilled her desire, and I may add, mine. He lifted upon her the light of his countenance; revived her languid graces; increased her faith and hope; loosed her from earthly concerns; and made her rejoice in the stability of his Covenant, and to sing, "all is well, all is well, good is the will of the Lord." I did rejoice, I do rejoice; but, O Lord, thou knowest my frame;

she was my pleasant companion, my affectionate child: my soul feels a want. O fill it up with more of thy presence; give yet more communications of thyself.

May 28, 1796.

This is the anniversary of my dear Jessie's birth, no more to call us together on earth; but I yet remember it, as a day in which our God was merciful to me, and made me the mother of an heir of salvation. I bless, I praise, my covenant God, who enabled me to dedicate her to him before she was born, and to ask only *one thing* for her, as for myself, even an interest in his great salvation, leaving it to him to order the means, time, and manner, as of her natural birth, and ripening age, so of her spiritual birth, and ripening for glory; he accepted the charge, and he has finished the work, to his own glory, to her eternal happiness, and my joy and comfort.

I witnessed the sinner, after being sixteen years in the school of Christ, (taught by his ministers, and most effectually by his rod,) taking shelter in "the city of refuge," in the atonement of God's providing, and in 'a surety righteousness,' and finishing her struggles with "all is well!" my heart echoed, and does echo, and will to all eternity, "all is well." Glory to God, sing not unto her, not unto me, not unto any creature, but 'to God be the glory,' that she is now delivered from 'a body of sin and death, and made meet to be a partaker with the saints in light.' HALLELUJAH.

1797.

‘As ye have received the Lord Jesus; so walk in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.’

Yes, just so, and no other way, shall any poor corrupted creature attain holiness, in the very same manner that he received the Lord Jesus at first. He is ‘the Alpha and Omega, the first and the last, the beginning and the ending.’

O Lord, my Saviour, my complete Saviour and in whom I am complete! I received thee as my expiatory sacrifice, by whom atonement was made for my sins; by whom reconciliation was made; I, reconciled to God, and God to me. I was then delivered from the power of darkness, and translated into the kingdom of God’s dear Son, and have redemption through his blood, even the forgiveness of sins. This same blood must cleanse my daily spots, must cleanse my very best services. This same blood must cleanse my conscience daily, and give me confidence in God, as my reconciled Father. By this same peace-speaking blood, I daily present myself in his presence, and know that he sees no iniquity in me so as to condemn me.

O Lord, I receive thee as my justifying righteousness, disclaiming all confidence in my own works, throwing them aside as filthy rags. I placed my soul dependence upon an imputed righteousness; *that* righteousness, wrought out by thee as my surety, in thy holy meritorious life and

death: believing thy testimony, 'that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' Just so must I go on, trusting in, resting upon, rejoicing in, the Lord, my righteousness. 'By one man's offence many were made sinners, so by the obedience of one shall many (and I among others) be made righteous. Christ is the end of the law for righteousness,' therefore I walk at liberty, free from all dread of condemnation. Not as a slave; not as a servant; not as an hireling; not as a probationer; but as a son, an heir of God, to whom the inheritance is made sure. I have received the seal of the testament, ratified, and made sure, by the death of the testator. All the blessings contained in this Bible, the records of the well-ordered covenant, are mine: and, O glorious truth! the testator died to ratify and insure this testament; but he lives again, the glorious executor,

O Lord, I received thee as my king: depending upon promised strength, I swore allegiance to thee, and to thy government. Just so, my dear sovereign Master, must I go on; rejoicing in its privileges, subjecting myself cheerfully to its restrictions; studying with care its positive commands, and setting myself to obey; submitting with meekness to its discipline; claiming thy kingly power to subdue the corruptions of my heart, to defend from foes within and foes without; and when thou callest me to fight, to arm me for battle, and to lead me on to victory.

I received thee as my divine Saviour, as *the covenant of the people*; the covenant arranged, ratified, and fulfilled; to me a covenant of free gift. Receiving thee, I received all the promises in their fullest extent, as legally made over, and confirmed to me by the irrevocable gift of Deity; and in thee, as my Saviour, dwelleth all the fullness of the Godhead bodily. Yes, dwelleth in him for his people, his ransomed: dwelleth in him as our head; we are united to him, one with him, as he *and the Father are one*, and being one with him, we are complete in him: He is the head, we the members; he is the vine, we the branches: He is the foundation and *chief corner stone*, we the building. Thus let us walk in him; rooted and built up in him; filled with the knowledge of his will, in all wisdom and spiritual understanding; walking worthy of the Lord, unto all pleasing—being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power; unto all patience, and long-suffering, with joyfulness; for it is he ‘who worketh in us, both to will, and to do of his good pleasure;’ and although ‘of ourselves we can do nothing, yet we can do all things through Christ strengthening us; and he has promised, ‘that as our day, so shall our strength be.’

It is well, Lord, it is well. Thou art mine, and I am thine: thou art mine with all thy fulness, what can I want besides? Nothing, Lord. Thou

hast given me 'the heritage of those that fear thy name : ' I am satisfied with my portion. Amen.

Be my God, and the God of my seed, and glorify thy name in us.

1797.

PSALM CXIX. 'Remove far from me vanity and lies.'

The way of lies, deception; sin, sin metaphorical, alluding to an archer missing his mark, or a traveller missing his way. Every deviation from rectitude and truth, is sin. Who that knows any thing of the corruption of the human heart, and its strange tendency to stray, to err; yea, even to pervert the plainest and simplest, and most obvious truths, but must see the propriety of his joining the Psalmist, and crying out, "Lord, remove far from me the way of lies."

The way of lies, as it respects our judgment and sentiments; as it respects our motives of action; and as it respects our conduct.

As it respects our judgment, how does every species of error abound: even the serious and earnest seekers of truth differ in many things, which although they may not mar their final salvation, mar their progress in knowledge, in holiness, and in comfort. "Lord, remove far from us the way of lies." Lead us to the pure, unmixed, unerring word of truth, as it respects our sentiments, and as it respects our conduct. O how many deceive themselves by resting on a specu-

lative knowledge of the truth, or what they esteem such, while their hearts remain unaffected, their tempers unsanctified, and their lives unfruitful. Passionate, stubborn, relentless, unmerciful, implacable tempers indulged and unmortified, must be a way of lies. 'Learn of me,' says the Saviour, 'for I am meek and lowly, and ye shall find rest to your souls.' 'The meek will he teach his way, the meek will he guide in judgment.'

'Remove far from me the way of lies, and teach me thy law graciously.'

'Teach me thy law graciously,' not the ceremonial and the moral law alone, but the whole of God's revealed will. The Psalmist knew the law ceremonial and moral, but he wants more and more of the teaching of the Spirit of God. 'He,' the Spirit of truth, 'shall take of mine, and show it unto you.' The word of God is ever the same; it contains the whole truth, and nothing but the truth; every thing necessary to safety, to holiness, and happiness: but O the difference between him who reads with a mind enlightened by the Spirit of God, and him who reads with no other assistance than his own poor blinded darkened reason. 'Teach me then thy law graciously. I will praise thee with uprightness of heart, when I shall have learned thy judgments. Open thou mine eyes, that I may behold wondrous things out of thy law.' The Psalmist thirsted after more and more extensive views of the word of God, and still as his views were enlarged he desired more. Verse 64. 'The

earth is full of thy mercy:’ this was one lesson, but still he cries, ‘teach me thy statutes; thou hast dealt bountifully with me, O Lord, according to thy word:’ still he cries, ‘Teach me good judgment and knowledge. It is good for me that I have been afflicted, that I might learn thy statutes.’

November 22, 1801.

Isabella S—— is very ill, she appears to be in a stupor. Two physicians are attending, but ‘my eyes are to the Lord.’ She is his own, dedicated to him in baptism, in which we took hold of his covenant, a God in Christ for her, in particular, for ourselves and our children.

I desire not to draw back, but the Lord strengthening me, to give up at his call. If it be his will to spare her, she is still his own to be done by, with, and for, as his infinite wisdom may see fit, for his own glory, and her eternal interest. If he is about to remove her out of the world, she is his own; out of the mouth of this babe will he perfect praise; with that company of little children of whom is the kingdom of heaven, she shall join in the song of Moses and the Lamb, “to him that redeemed us and washed us from our sins in his own blood, to him be glory, honour, dominion, and power.”

November 23, 1801.

THIS day, the dear Isabella joined the church triumphant, took her place among that company

of little children which Christ has pronounced blessed, and “of the kingdom of Heaven.” I yesterday asked of the Lord, that he would take her in his arms, and carry her through the dark valley, that he would give her a gentle and easy passage, and an abundant entrance into his kingdom. O, he heard my prayer; it was indeed soft and gentle; not a struggle, not a groan—and the affliction which brought down the frame was moderate throughout. I was enabled to resign the Lord’s own into his own hand, in the faith that he did receive, and would keep that which I committed to him.

My soul is satisfied; more than satisfied: I rejoice, and congratulate the lovely babe on her early escape from a world of sin and sorrow, to the arms of her dear Redeemer, and to perfect blessedness with him.

1802.

DEAR brother Pero,* happy brother Pero, thy Jesus in whom thou trustedst, has loosed thy bonds, has brought thee to that rest which remains for the people of God; thou drinkest of the pure

* Pero was an elderly man of colour, whom Mr. Andrew Smith had purchased, and made free.

Pero had previously been a freed man of Christ. He had been for some time in ill health; Mrs. Graham kindly attended on him, and read the scriptures to him; he died by the bursting of a blood-vessel, at an hour when none of the family were with him. Mrs. Graham, in humility of spirit, reproaches herself in this exercise, for having been absent from him, without inquiring into his situation, for one hour.

river that maketh glad the city of our God; of that blessed fountain from which issue all the streams which refresh and revive us weary pilgrims. But a little while ago, and thou wast weary, dark, and solitary; thy flesh fettering and clogging thy spirit; thy God trying thy faith, hope, and patience, which he had previously implanted, watered, and made vigorous, to stand that trial more precious than gold that perisheth, though it be tried by fire, and was made manifest to the glory of that Saviour who leaves not his people in any case. If need be, they are in heaviness, through manifold temptations, he knows how to deliver them, having himself been tempted. Thou hadst a taste of his cup; like him thou didst endure the contradiction of sinners; like him thou didst experience the desertion of friends, even thine old mistress, whom thou lately didst esteem as a sister in Christ, and to whom thou didst look for fresh communications from and through that written word, which she could read and thou couldst not. Oh! how did she prove as a broken reed unto thee? how did she neglect thy necessity, and her own opportunity of bringing forth fruit in its season? Thou hast been no loser. The Lord has shoved aside the slothful servant, the unfaithful steward, who neglected to give thee thy meet in due season, and himself stepped into her place; taken thee from that household which was not worthy of thee, and led thee to those mansions of bliss which himself purchased

and prepared; set thee at that table which shall never be drawn, where thou shalt feast on all the fulness of God, and drink of those pleasures which are at his right hand for evermore. No need of old mistress now; no need of any earthly vessel now, nor of that written word which thou didst so highly prize. The word made flesh, has removed the vail that shaded the glory of the God-man from thine eyes; flesh and blood could not behold it; of this he has unclothed thee; left it with us to look upon and mourn our sin. Thee he has introduced into the full vision of eternal day, where thou knowest as thou art known, and seest as thou art seen. O that full communion enjoyed between a holy soul and the perfection of holiness! O that Light of Life! that Ocean of Love! that inconceivable blessedness! How hast thou outrun us, brother Pero? How distanced us in a moment? Oh could I not watch with thee one hour! Oh that I had received thy last blessing, instead of which, conscious offence, deserved rebuke, painful compunction, wring my heart; and perhaps the rod of correction may be suspended, and now ready to fall on my guilty head.

Father! O my Father! Am I not still thy child? still thy adopted? O have not I an Advocate with thee, Jesus Christ, the righteous, whom thou hearest always? does not the blood of Christ cleanse from all sin? yes, O yes. This is my universal remedy; thousands and ten thousands of times have I experienced its efficacy. Father,

I again apply; Blessed Spirit, do thine office! Wash me and I shall be clean, purge me and I shall be whiter than the snow. I confess my sin, I acknowledge mine iniquity. Thou didst bring to me an old disciple, near and dear to his and my Saviour; thou didst require me to minister unto him all that he needed: the honour was great, the opportunity was valuable. Thou didst empty the servant for a time, hid his comfort, that I might, through thy written word, draw living waters for him, and give him to drink. O the honour! Oh the negligence! Thou didst send the call for thy disciple to come up to thee; in thy providence thou didst make it first known to me, that I might be instrumental in conveying to him, through the same channel, oil and trimming for his lamp. Great was the honour! Dignified the service! But lost to me for ever. I passed by on the other side. Blessed, blessed Jesus! The good Samaritan, who poured the oil and wine into his wounds, and took him, not to an inn, but to those mansions in the skies, which he with his own blood purchased for him; sanctify, O sanctify, to me this thy providence; pardon my sinful part in it. Saviour, wash me in thy blood, and sanctify, and bring good out of even my transgression. O, by thy grace, let it be a mean of stirring me up to more watchfulness, that I may meet the opportunities afforded me in thy providence, to occupy, till thou come.

February, 1804.

A new thing is on the wheel in the city of New-York. A society of ladies, organized for the purpose of relieving widows with small children, was new in this country. It is now by the blessing of God, apparently established. It was entered upon with prayer: it has been conducted thus far with prayer. The blessing of God has rested upon it, and much good has been done by it. Some of us have looked long, and requested of God to open a way by which the children of these widows might be instructed and taught to read his word, and by his blessing on it, come to the knowledge of the way of salvation. One mean has been attempted of an ordinary kind: twelve children were last week placed at school with Mrs. L—, to be taught to read, and some more are to be placed with another of our widows, for the same purpose. But this indeed is new. A society of young ladies, the first in rank in the city, in the very bloom of life, and full of its prospects, engaged in those pleasures and amusements which tend to engross the mind, and shut out every idea unconnected with them; coming forward and offering, (not to contribute towards a school,) but their own personal attendance, to instruct the ignorant. O Lord, prosper. If this be of thee, it shall prosper, and be productive of much good; but if thou bless not, it will come to nothing but shame. No good can be done but by thee, for ‘there is none good but God;’ and what

are all thy creatures, but instruments in thy hand, by which thou bringest to pass the purposes of thy will. *Christians*, redeemed, enlightened, sanctified, are no more, 'thou workest all their works in them,' they themselves are 'thy workmanship created in Christ Jesus, unto good works, which thou hast prepared, that they should walk in them.' Worldlings also are thy instruments: by them also thou workest and bringest to pass the counsels of thy will; thou puttest into their heart the good thing which thou workest, and girdest them for the purpose: though not the children of thy Covenant, they are the instruments of thy providence.

O Lord, take up this matter; gird these young women to this very purpose, and prosper them in the art of teaching these orphans of thy Providence. And, O Lord, hear my more important petition. I am not worthy to be heard. O Lord, I am not worthy to be named in connexion with any good done by thee. 'I am the chief of sinners,' the chief of backsliders; every thing in me, of me, or by me, is vile as far as it is mine. All that is otherwise, all good implanted in me, or done by me, is thine own; it is Grace, free Grace, the purchase of thine own Anointed, my dear Redeemer, my dying, risen, ascended Saviour, and the fruit of the Holy Ghost, 'the sent of the Father and of the Son,' to set up a kingdom of righteousness, in the hearts of the redeemed. O then, as a sinner saved by grace, to whom thou

hast been pleased to give the exceeding great and precious promises ; let me, under the sprinkling of the blood of the Covenant, and in entire dependance on my surety righteousness ; let me draw near and present my petition ; in the name, and for the sake, of him whom thou hearest always. O Lord God Almighty, by this very thing, build up thy Zion. O lay hold of these young creatures, and while they are in the way of thy providence, bring them ‘to the house of our master’s brethren.’ O thou great Teacher, teach thou teacher and taught. Be found of them who seek thee not, and say with power, ‘Behold me, behold me, to a people not yet called by thy name,’ and out of this small thing in thy providence, bring revenues of praise to thy name as the God of grace. Amen.

And now, O Lord, for myself, I pray for deep humility ; I ask for his sake, who was meek and lowly, to be kept where my place really is, (for all that which thou knowest,) at the feet of all thy servants ; and if it be thy pleasure to make me a useful instrument—in proportion make me a humble soul. Let me ever ‘remember my ways and be ashamed, and never open my mouth any more because of my shame, when thou art pacified towards me for all that I have done.’ O keep me in this contrite frame of mind. In all that to which thou callest me, give me a willing heart, and furnish me with every necessary for thy glory. And now prepare me to speak to these young women *good and acceptable words*. Save me from sac-

rificing truth, or departing, in any respect, from Christian duty ; give me such wisdom, as may be suited to the occasion ; in all things ‘ mine eyes are to the Lord ; from thee let my fruit be found.’

February 17, 1804.

Saturday the 11th. Twenty-nine young ladies met with Mrs. Hoffman and myself, at Mr. O. Hoffman’s, Wall-street, on purpose to receive instructions respecting the school, and having paired themselves according to their mind, I delivered what I had prepared for them : they all seemed hearty in their engagement ; and on Monday the 13th inst. Miss L——t and Mis L——n, attended at the school-room, and commenced teaching thirteen children ; four have been added since.

Again, O Lord, let me request thy blessing on this institution ; put thy seal upon it, and mark it for thine own. Gird the teachers for their work, and open the minds of the scholars to instruction. And, O Lord, in thine own time, and by means of thy own devising, provide spiritual instruction for teachers and taught. Is it thy pleasure, Lord, that I attend the children on a day appointed for the purpose ? Wilt thou accept of me as an instrument, by which thou wilt do good to the souls of these children, and wilt thou keep me humble and contrite in my own soul ? Bless also Mrs. L’s school ; there too let thy work appear ; deal with her soul as ‘ thou dealest with thy chosen ;’ teach her the way of salvation, and make her a teacher

by thine own Spirit. If it be my dear Master's pleasure to use me, I would also attend that school as his instrument. 'Search me, O Lord, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.'

January, 1810.

Come and let us return unto the Lord, for he hath torn, and he will heal us: He hath smitten, and he will bind us up. After two days will he revive us, in the third he will raise us up, and we shall live in his sight.'

'O Lord, turn us and we shall be turned, draw us and we will run after thee. Revive us, and we shall live in thy sight.' Thou must ever be first. It is in our nature to backslide for ever: and whenever we see a backslider restored, or a rebel lay down the weapons of rebellion, *there* we may trace thy footsteps, O God of grace.

No external providence will touch our hard, our deceitful hearts. All that goes under the name of misfortune, will but drive us *from* thee, never *to* thee, till thou teach us to profit, and lead us by the way that we should go. Thou callest, 'Return, ye backsliding children, and I will heal your backslidings;' but we have been foolish, sottish children, without understanding, wise to do evil, but to do good having no knowledge.

O let the days be come, that day, and that time, when the children of America, (the earth is the

Lord's,) shall 'come with weeping, and seek the Lord their God;' when 'they shall ask the way to Zion, with their faces thitherward:' when they shall come, saying, 'Let us join ourselves to the Lord, in a perpetual Covenant, never to be forgotten. O the Hope of Israel, and the Saviour thereof; is not that day and that time come?' Hast thou not been working on 'the right hand and on the left?' Thou hast given us pastors according to thine own heart, who feed us with knowledge and understanding; and thou art here and there proving thy Gospel, thy power, and thy wisdom, to the salvation of sinners; casting down the imagination of pride, and bringing all into subjection to thy Son Jesus.

O pour out 'the spirit of grace and supplication' upon thy living members, that they may wrestle with thee, and 'not let thee go until thou bless us,' until thou make this 'cloud like a man's hand,' cover our heavens with blackness, and issue in a plentiful rain. 'O pour water upon him that is thirsty, and floods on the dry ground, thy Spirit upon our seed, and thy blessing upon our offspring.' O Lord, hast thou not said that thou wilt do it, and that 'they shall spring up as among the grass, and as willows by the water-courses. One shall say, I am the Lord's, another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the God of Israel.' Amen, O our God, amen.

1810.

In December, 1809, a Bible Society was organized in New-York, and about the same time twenty respectable characters united in a society, to wait on the Lord, to know what their hands could find to do, to promote his glory, to advance his kingdom, to spread the savor of the Redeemer's name, or in any way to benefit the souls of their fellow-sinners.

On Monday a meeting for prayer was instituted in Hetty-street, and another in Mulberry-street, with which the Presbyterian ministers have agreed to meet in rotation. It is the Lord! We have heard of revivals all around, but feared lest the aggravated sins of New-York might provoke the Lord to pass by, leaving 'our fleece dry, while the dew wet all around.' Great have been our privileges; the Gospel trumpet has sounded in every corner of our city. The Lord's sent servants have set before us life and death, assuring us, from God's word, that 'though hand join in hand, the wicked shall not go unpunished;' beseeching us 'to flee from the wrath to come, and lay hold on the hope set before us.' God in his providence has visited us with mercies and with judgments: 'stricken us, and healed us;' scattered us, and gathered us: but alas! alas! we kept 'eating and drinking, marrying and giving in marriage.' Many, very many, wasting their time, health, and substance, in all manner of im-

morality, and our rulers caring for none of these things: yea, many of them practising the same things; and, Oh! Oh! God's own saved people sitting still, restraining testimony before men, and prayer before God. What were we to expect but that God should say, 'why should they be stricken any more, they will revolt more and more, they are joined to their idols, let them alone.' Such, O Lord, would be the case, didst thou not deliver us out of our own self-destroying snares. If thou turn us not, we shall never turn; it is in our nature to backslide for ever.

But Oh! is not the the time come to pass, when 'before thy people call, thou answerest, and while they are yet speaking, thou hearest.' Art thou not calling with power, 'Return, ye backsliding children, and I will heal your backslidings?' and hast thou not prepared their hearts to answer, 'Behold we come unto thee, for thou art the Lord our God: truly in vain is salvation looked for from the hills, and from the multitude of mountains, truly, from the Lord our God is the salvation of Israel.' Hast thou not, O God, prepared the hearts of thy people to pray, and thine ear to hear? Is not this Bible Society, and are not these associations for prayer, tokens from thee, for good? More and more, Lord, may thy people 'give thee no rest, until thou make Zion a praise in the earth.' 'O the Hope of Israel, and the Saviour thereof, be not as a wayfaring man, that turneth aside for a night.' May thy people constrain thee to abide

with us for ever, 'to form us a people for thyself, to show forth thy praise.'

I have just conveyed dear Mrs. A——le to the confines of the eternal world. I trust the dear Redeemer received her spirit. I have a good hope that she is now in possession of the mansion purchased and prepared for her, by that dear Saviour, whose name she professed, and I think in an humble, steady, quiet way, faithfully followed. She loved the word of God, the house of God, the people of God. She spoke little, but said she had a good hope; asked me to read the Bible different times, and also to pray; said the invitations of the Gospel were sweet to her: observed, that the Lord had been very merciful to her in her affliction.

A few hours before her death she desired me to read that hymn, "To him that loved the souls of men," &c. Also, "Come let us join our cheerful songs," &c. She asked me if I thought she would be long; I said no, my dear; you will very soon be with Jesus; and encouraged her as the Lord enabled me. She repeated the question some time after, and I gave the same answer. She then said, "this night?" I answered yes, my love this night. She bowed her head with a sweet smile, laid it in a reclining posture, and evidently set herself to wait with patience the Lord's time. She was very much oppressed, and breathed with much difficulty. Some time after, she asked me to pray, which I did, and begged that the Lord would increase her faith and patience, and if ac-

ording to his will, give her a gentle passage, and an abundant entrance. In a short time her breathing became short and low, she shut her eyes, and gently breathed weaker and weaker, till her God delivered her without motion or groan. I was on my knees praying, I then thanked God for his goodness, in this sweet dismissal. Prayed for the husband, the children, the two young men present, and us all; gave glory to God, and rose to watch to further duty.

Sabbath, July 26, 1812.

TIRED of the bustle of Rockaway, and having some subordinate motives for returning home for a time, I embraced this season in particular; having, in the compass of one week, Sabbath, Wednesday my birth-day, and the day set apart both by the General Assembly of our Church, and the Governor of our State, for fasting, prayer, and humiliation, besides lecture on the same evening. I returned, therefore, on Friday, the 24th.

This day, Dr. R——n preached from the first verse of the 27th Psalm, ‘The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?’ He spoke of the nature and causes of fear, of the perfections of God, and the security of believers in those perfections. He spoke of the faith which unites to Christ, and secures the safety and true interest of believers, in every possible case. His chief design seemed to be to

strengthen the weak, and confirm the fearful and the doubting, who had nevertheless, both from former and present experience, a good right to the consolations of the text.

O my God! my merciful and gracious God! what can I say of thy amazing, distinguishing mercy to me? Delivered from all these fears, and able to adopt the text fully, I know of none who have more or greater cause of fear as sinners. My transgressions have been of *crimson* and *scarlet* hue. O my God, thou knowest them, words cannot paint them. My Saviour, thou knowest them, for thou baredst them! every jot and tittle was put to thy account, and thou didst cancel all! O that garden! that cry on the cross! the effects were seen on thy sacred body, but who can conceive the mysterious horror which agonized thy sacred soul! But thou saidst, *It is finished*, and finished it is. 'Lamb of God, which taketh away the sins of the world!' on thy consecrated head I lay the hand of faith, confess my sins, pray for forgiveness, and believe that I am forgiven.

July 29th, my birth-day, and the last day of the three-score years and ten of my sinful life. What an exhibition will that day produce, when the secrets of all hearts will be laid open, all my actions, and all the springs of them. In all the myriads which shall appear at the bar of God, will there be such a sinner? taking into view the early grace manifested.

Born, I think, about the seventeenth year of my

natural life ; previously instructed in the doctrines and precepts of the scriptures, as far as the natural mind can conceive, by pious parents and faithful pastor ; milk provided for my spiritual infancy, and richer food set before me for my growth ; the leaves of the New Covenant were opened to my view, and the fulness treasured in Christ, for my supply ; to be asked, to be delighted in—and delighted I was, and satisfied. But Oh ! Oh ! Oh ! I ‘ forsook the fountain of living waters, and hewed out broken cisterns that could hold no water.’ Where can language be found to depict my ingratitude, my madness, my folly ; and where to describe the long-suffering, the compassionate remonstrances ; the kindly, fatherly chastisements ; the repeated pardons, and restorations of my gracious God in days of youth : aggravating my renewed backslidings, bringing upon my sinful soul vengeance for my inventions ? What were the sins of Israel and Judah to mine ? the great atonement was made, the adorable High Priest, Jesus, had with his own blood entered within the veil, and was set on the right hand of the throne of the Majesty of the heavens : ‘ the minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man.

The New Covenant was exhibited, established on better promises, himself the Mediator. ‘ The new and living way was consecrated to the holiest of all, by the blood of Jesus ;’ a throne of grace was established ; Jesus himself our Advocate and

Intercessor. We are now privileged 'to come boldly to the throne of grace, that we may find grace to help in the time of need.' O how aggravated my sin above theirs, having such great and precious privileges and promises, and a 'High Priest who can be touched with the feeling of our infirmities,' who 'was in all points tempted as we are;' who owns us as his brethren and sisters, yea, the very *members of his body*, and his Spirit dwelling in us.

I set apart the day for fasting and deep humiliation, took another survey of my past sinful life; confessed particulars on my knees, and made a fresh application to the blood of sprinkling which cleanseth from all sin; took a fresh hold of his New Covenant of promise.—'This is the Covenant that I will make with them after those days, saith the Lord; I will put my laws in their hearts, and in their minds will I write them, and their sins and their iniquities will I remember no more.' Lord, do as thou hast said.

I rest my immortal soul on thy promise.

July 30, 1812.

THE day set apart by the General Assembly and State Legislature for fasting and humiliation, confession of sin, and prayer.

Dr. R—— read the second chapter of Jeremiah, a great portion of which belongs to my own character, as an individual; and is laid up as part of that provision which is to support me through the

last stage in the wilderness, and through Jordan, over which I must shortly pass; laid in as a proof of the amazing long-suffering of God, and his readiness to forgive, even the vile backslider, in heart and life, as proclaimed in chapter third.

Greenwich, Sabbath.

HEARD Dr. M——r preach in the State Prison to the convicts, from Luke xix. 10.—‘For the Son of man is come to seek and save that which was lost.’

He addressed them as fellow-sinners, all being by nature lost and dependant on the same means for recovery.

True, my heart accords. O Lord, thou knowest I stand in my own estimation, a sinner, the chief of sinners. These have added to their sin against thee, breach against men, and are suffering the penalty.

My sins have been chiefly, though far from exclusively, against God, and with many aggravations. That I was born in a Christian land, of pious parents, who gave me religious instructions; brought up under faithful, lively ministers, and in religious society; exposed to few temptations but what arose from the corruptions of my own heart, are aggravations, which, perhaps, many are mourning over, as heightening the sin of unbelief in their unregenerated state. But Oh the aggravations! the painful remembrance of which mars my comfort, covers me with shame and confusion,

even now, though I know that *God is pacified with me*, are as far above these as the heavens are above the earth. For in that Christian land, under those Christian parents and faithful pastors, while yet young and tender, I was ‘enlightened, tasted of the heavenly gift, was made a partaker of the Holy Ghost, tasted of the good word of God, and the power of the world to come.’ I was taken from ‘the fearful pit and miry clay; my feet set upon the rock, and a new song put into my mouth, even to the amount of, O death! where is thy sting?’—of redeeming love, pardoning grace, new covenant mercy; I had ‘joy and peace in believing.’ But forgetting my natural character, the extreme volatility of my spirits, my taste for gayety; forgetting the danger of smothering the heavenly spark, by indulging to the utmost bound of lawful pleasure; forgetting my continual need of fresh supplies of grace, to preserve and feed that new life which could not live on earthly food, the deceitfulness of my heart, the injunctions of my Bible; I became cold, negligent in the use of means, distant in prayer, lost enjoyment, and my heart naturally carnal, and madly fond of pleasure, got entangled. ‘The lust of the eye, the lust of the flesh, and the pride of life,’ regained their power; other loves usurped the place of that Beloved, who had bought me with his blood, and betrothed me to himself! ‘that which came into my mind was, that I would be as the families of the countries, serve wood and stone.’ Blessed be

his name, he said, 'It shall not be.' He brought me into the wilderness and pleaded with me, caused me to pass under the rod, brought me again into the bond of the covenant. O how often hast thou 'wrought with me, for thy name's sake! One self-willed step brought with it a train of consequences dangerous to spiritual life, filling even the path of duty with pits and snares, cutting me off from ordinances, pastor, parents, church, country, and Christian society; placing me at the same time in the midst of carnal delights; and every thing in my natural temper and disposition congenial to them. What saved me? What in heaven or earth could save me, but thy covenant? 'Truly, thy covenant standeth fast;' therefore I was not lost in the vortex, for I mixed in it in part. But 'the Lord God, merciful and gracious, slow to anger, abundant in goodness and truth, forgiving iniquity, transgression and sin,' kept his eye upon me: many a time did he stop up my path. O from how many delusions of my own seeking; how many snares and nets of my own weaving; how many pits of my own digging, hast thou delivered me, when wandering, bewildered on temptation's ground, in the cloudy dark day! How often hast thou sought me out; how often bound me up when broken; strengthened me when sick, and fed me with judgment, and very, very often, thou madest thyself known to me! I knew thy hand when it shook the rod, when it arrested me on some mad career. I knew thy

hedge, thy bar; saw, not only escapes, but my Deliverer; often paused, turned, and took a fast hold of *thy covenant*. I had no afflictions in those days, but every pleasure lawful to be enjoyed, and natural to the heart of woman; but no Pastor, no Church, no Christian society; yet God was there, my Bible, my Doddridge, and other good books. And to my shame and confusion this day, he was not in the midst of all my idolatry, 'a barren wilderness, nor a land of drought to me.' I had many Sabbaths: literally the Sabbath was a 'sign between my covenant God and me;' ill spent it often was, but not with company: it was spent in retirement. The Lord did not leave me so far as to give up the Sabbath to the world. Though my heart was incrustated, and spiritual life scarcely discernible, sometimes the Lord met me, and strange to tell, not with threatenings, causing terror, but with compunction, melting, turning, and ere the day was over, manifestations of pardon, though not joy; for I was grieved at my ingratitude.

I did expect affliction long before it came, and my presumptuous heart calculated upon the fruit being the 'peaceable fruit of righteousness, and to take away sin;' but still I held my way, 'gadding about, drinking the waters of Sihor, and the rivers of Syria,' and eating the worldling's dainties. Oh! oh! at last it came; yes, it came. 'Thou didst cut off the desire of my eyes with a stroke,' and with that made the world a blank to

me. But, Oh! the stately steps of thy providential mercy, previous to that trying hour! O my God, I must ever wonder, and stand amazed at thy exuberant grace! In consistence with thy covenant, thou mightest have struck me among these worldlings, in 'that dry and barren land,' where not one tongue could speak the language of Canaan, nor bring forth from thy precious Bible the words of consolation to my wounded and bereaved spirit; richly had I merited this, but never, no never, 'hast thou dealt with me as I sinned!' Through the whole of my life, from the time that 'the Lord called me out of darkness into his marvellous light;' from the time that he first led me to the Saviour, and enabled me to take hold of his covenant. 'Wanderer, backslider, transgressor, rebel, idolater, ingrate,' and if there be any name more expressively *vile* and *abominable*, that is mine. And from the hour of my birth, through the whole of this refractory perverse life, 'the Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin,' has been, and now is, thy name to me.

No, ye strong built walls, ye grated windows, ye gloomy cells, ye confine no such sinner as I. And did the Lord take vengeance on my inventions? O no, *Mercy* preceded, *mercy* accompanied judgment; yea, it was all mercy, not vengeance. He brought me and my idol out of that barren land, placed us under the breath of prayer,

among a dear little society of methodists; he laid us upon their spirits, and when the messenger Death was sent for my beloved, the breath of prayer ascended from his bedside, from their little meeting, and I believe from their families and closets. The God of mercy prepared their hearts to pray, and his ear to hear, and the answer did not tarry. Behold, my husband prayeth; confesseth sin; applies to the Saviour; pleads for forgiveness for his sake; receives comfort; blesses God for Jesus Christ, and dies with these words on his tongue, "I hold fast by the Saviour!" Behold another wonder! the idolatress in an ecstasy of joy. She who never could realize a separation for one single minute during his life, now resigns her heart's treasure, with praise and thanksgiving!

O the joy of that hour! its savor remains on my heart to this moment. For five days and nights, I had been little off my knees; it was my ordinary posture at his bedside, and in all that time, I had but *once* requested life. Surely, 'the spirit of prayer and supplication was poured out.' 'The Spirit helped mine infirmities with groanings which could not be uttered,' leading me to pray for that which God had determined to bestow; making intercession for my husband, according to the will of God.

'O sing unto the Lord a new song, for he hath done marvellous things. His right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation. His righteous-

ness hath he openly shown in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel. All the ends of the earth have seen the salvation of our God.' Psalm xcviij.

February 4, 1813.

My dear grand-children, J. and I. B., waited on their beloved pastor, Dr. R——, and professed their faith in the Lord Jesus Christ as the Saviour of sinners, and their Saviour: their desire to give themselves to the Lord, and to his church, and to be in all things governed by it. To receive the seal of the Covenant of Grace, commemorate the dying love of their Redeemer the next opportunity, and swear allegiance to him over the symbols of his body and blood.

Glory to God for this fresh manifestation of his mercy and grace to sinners. Not unto us, O Lord God, but to thy name be the glory. Thou hast made a Covenant with thy chosen, and with believers in him; and thou hast, by thy Holy Spirit, drawn them to take hold of this thy own Covenant, and to give themselves to thee to be made the subjects of it. And now, O Lord, remember thy own Covenant, and do as thou hast said. 'Put thy laws in their minds, and write them in their hearts, and be unto them a God, and they shall be unto thee a people; be merciful to their unrighteousness, and their sins and their iniquities remember no more.' Give them understanding to know

and believe thy laws, memories to retain them, hearts to love them, consciences to recognise them, courage to profess, and power to put in practice. O grant that the whole habit and frame of their souls may be a table and transcript of thy law. Blessed Redeemer! gather these lambs in thy arms, and carry them in thy bosom. O seal them with the Holy Spirit of promise. They look forward to that feast of love which thou didst institute in that same night in which thou wast betrayed into the hands of sinners. If it may please thee, 'manifest thyself to them as thou dost not unto the world.' Blessed Shepherd, call these lambs by name; may they know thy voice, rejoice to hear it, and follow thee. In all the preparatory exercises speak to their hearts, and commune with them in secret. O give them some love-tokens, which they may never forget; and make thyself 'known to them in the breaking of bread.' Exercise their parents with thankfulness and gratitude, and thine aged servant, to whom, in an especial manner, belong 'shame and confusion of face,' while she stands amazed at the stately steps of thy free sovereign mercy and grace to her, and to her seed, according to the flesh. 'Husband of the widow! Father of the fatherless! Shield of the stranger!' Glorify thy name, magnify thy Grace: all this thou hast been to me. Exercise these parents with deep humility: if they have received Grace to be more faithful than I: yet thy holy eye has seen much shortcoming in them also.

Glory to thy name for the grace in which they stand, and that thou hast enabled them to keep these lambs out of the world. Oh! let this be a heart-searching time with us all; humble us, and exalt thy name, and magnify thy Grace.

July 17, 1814.

Sacrament Sabbath. Mr. R.—— preached from first Peter i. 8, 9. ‘Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.’

I had requested to be brought to my Lord’s banqueting house, and to be feasted with love this day. I ate the bread and drank the wine in the faith, that I ate the flesh and drank the blood of the Son of man, and dwelt in him and he in me. Took a close view of my familiar friend Death, accompanied with the presence of my Saviour, *his sensible presence*. I cannot look at it without this; it is my only petition concerning it. I have had desires and wishes of certain circumstances, but they are nearly gone. It is my sincere desire that God may be glorified, and he knows best how and by what circumstances. I retain my one petition,

“Only to me thy count’nance show,
I ask no more the Jordan through.”

LETTER
TO MISS VAN WYCK NEW-YORK.

Rockaway, 1810

MY DEAR, MY BELOVED ELIZA,

MR. and Mrs. B. are here on a visit for one night. I did not expect to see them so soon, or I would have had a letter ready. I expect another opportunity in the course of a few days, when I will send you a long letter, from my heart, and, I hope, dictated by your and my Teacher.

I learn by my children that you continue much in the same way in which I left you. It is your own God who mixes your cup, and it is to you a cup of blessing; there is no curse in it. Your Jesus drank that cup to the very dregs, that bitter as well as sweet might be to you a cup of blessing.

O, then, my darling, hold fast by your Redeemer, He is the Lord your Righteousness, and the Lord your strength: He connects your profit with his own glory. You shall in this protracted affliction manifest it, and hold out the word of life to those around you.* You shall witness for him that He is the Lord, and besides Him there is no Saviour—that ‘He gathers the lambs in his arms, and carries them in his bosom—that he is to them

* This prediction was remarkably fulfilled in the experience of this dear young saint; an interesting account of whose illness and death has been published in the *Christian's Magazine*.

a hiding-place from the wind, and a covert from the tempest—as rivers of water in a dry place, and as the shadow of a great rock in a weary land.’ That it is he that teacheth them to profit, and leadeth them by the way that they should go, and that in due time he will perfect all that concerns them.

Farewell! Yours with affection,

I. GRAHAM.

TO THE SAME.

Rockaway, Sabbath, 1810.

MY DEAR, MY BELOVED ELIZA,

I wrote you a few lines yesterday by Mr. B. I now propose to fulfil my promise. I expect an opportunity to-morrow or next day, for I saw a great many carriages pass this way to the tavern, as I suppose, from New-York. It is a common thing with some to come here on Saturday, and return on Monday, to spend this blessed day in frolic. You would not, I know, exchange situations with them; you would rather be suffering than sinning.

It is your own observation that God does all in wisdom; in this wisdom he is pleased to lengthen your day of affliction. Sin, my darling, is the cause of all suffering; but is not always the *immediate* cause. Beside particular chastisement for particular sins, there are afflictions to be filled up in the body of Christ, (his church,) a measure of which in kind and degree, is appointed by un-

erring wisdom to each individual member. Col. i. 24. 'These sufferings bear no part in atoning for sin, nor in redeeming our forfeited inheritance. Christ 'trode the wine-press alone, and of the people there was none to help him.' 'He was made sin for us, who knew no sin, that we might be made the righteousness of God in him; who when he had by himself purged our sins, sat down on the right hand of the Majesty on high.' Heb. i. 3. Again, chapter x. 11. 'And every Priest (in the Levitical law) standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; for by one offering he hath perfected for ever them that are sanctified, whereof the Holy Ghost is also a witness to us, for after he had said before,' (see from verse 5.) 'This is the covenant which I will make with them after those days, saith the Lord—I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.' Paul says the *Holy Ghost* is a witness, because he copies from the ancient scriptures the prophecies of Jeremiah, chap. xxxi. 31, and Ezek. xxxvi. 25, and from the Psalms lx. 7. Your mother will read to you also the 8th chapter of Hebrews, containing the same things, the new covenant, in consequence of Christ as the **surety of sinners, having made full atonement,**

magnified the law, and made it honourable : therefore there is now no condemnation to them who are in Christ Jesus. It has pleased God, my darling, in the adorable plan of reconciling sinners to himself by Jesus Christ, to perfect at once a justifying righteousness for them, and to bestow it upon them as a free gift. ‘ This is the record, that God hath given to us eternal life, and this life is in his Son.’ 1 John v. 11. But it has not pleased him to deliver us at once from depravity ; provision is made for final deliverance by the same covenant, and is affected by the same power, but in this believers are called to work. It is evident from Scripture, and the experience of Christians answers to it, that in the hour of believing they pass from death to life, considered as a state. This is the hour of the new birth—they then receive life for the time, and it is their privilege, by the constitution of the new covenant, to ask and receive, from day to day, grace to help in every time of need. To them, and not to the unregenerate, the exhortation is addressed ; ‘ Work out your own salvation with fear and trembling, for it is God who worketh in you, both to will and to do, of his good pleasure.’ The means are of God’s appointing, in the diligent use of which they go from strength to strength. The grand mean is faith in God’s promises, of which there are very many in the Scriptures. Believers are to put forth their own exertions, as the children of Israel were called to go out against their enemies, in the faith that

God would give them victory, and lead them to their promised rest. The battle was the Lord's, and he fought for them; but the means were their exertions. Believers are God's workmanship; but this work he carries on by exercising their natural powers, which he sanctifies to a different end from that to which they were formerly by their own spirit directed. Still the Scriptures testify that, 'if any man says he has no sin, he deceives himself, and the truth is not in him;' and, while sin remains, its consequence, suffering, must. The judgments of God, as the moral governor of the world, are denounced against, and executed upon the workers of iniquity. The children of God experience personal chastisements for personal sins, as a provision of the covenant. Psal. lxxxix. 30. And, if I mistake not, there are afflictions experienced by individuals, as members of Christ's body, in which God does not bring into view the personal sins of the sufferer. In this sense I read Paul's epistle to the Colossians, i. 24. 'Who now rejoice in my sufferings, and fill up that which is behind of the sufferings of Christ in my flesh, for his body's sake, which is the Church.' Thes. iii. 3. And sent Timotheus to establish you, and to comfort you concerning your faith, that no man should be moved by these afflictions, for yourselves know that we are appointed thereunto. Phil. ii. 17. 'Yea, if I be offered upon the sacrifice, and service of your faith, I joy and rejoice with you all; for the same cause do ye joy and

rejoice with me.' 2 Cor. i. 6. 'And whether we be afflicted, it is for your consolation and salvation; and whether we be comforted, it is for your salvation and consolation.' There is no conscious personal sin expressed in these sufferings; on the contrary, Paul says, verse 12, 'For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward.'

Most of the prophets, and all the apostles, except one, suffered martyrdom. Those indeed were public characters, but the beggar Lazarus, who, in addition to poverty, was full of sores, was carried by the angels from the rich man's gate to Abraham's bosom. And thousands and tens of thousands of redeemed highly sanctified ones have suffered lengthened martyrdom, and perished with hunger, in holes and caves of the earth, unknown in history, except in groups—unseen at the time, except by the eye of the omniscient Jehovah, in whose views the hairs of their head stand numbered; their tears are in his bottle; nor shall one sigh nor one groan perish without its result.

O, my Eliza, what delightful wonders shall open to our view, when delivered from these prison-holds of earth!

I have finished one sheet, my dear Eliza; I fear it is too much, and may prove too fatiguing, especially as there are many references requiring a stretch of attention. I have been reading the

epistle to the Hebrews, and you have naturally got my thoughts on part of it.

I remember once of your complaining that you had made small progress in knowledge, in comparison of a young person that had just left you; but you checked yourself, and said, "The Lord has given me faith, let me be thankful." I at that time considered your departure as very near, and advised you to keep your eyes fixed on Christ, as your Redeemer and Saviour, who had performed all things for you, and would perfect all that concerned you; and added, one hour in Heaven will make you wiser than the most enlightened Saint on earth. Since that it has pleased your Lord to add many days to your life. He has mitigated your pain, and given you some intervals of ease and composure, and our dear Eliza has grown in that time. Should it please God to spare you for a yet longer season, and continue your intervals of ease, no subject can be so profitable; and I hope your Lord will make it pleasant as that of the contents of the New Testament, which your Saviour bequeathed to you, sealed and ratified in his blood. There are a vast variety of precious promises contained in the Scriptures of the Old and New Testament, which are all yours with Christ; for, as a member of his body, 'you are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.' And now I commend you to your own covenant God, who does and will support

you through life and through death to that happy land, where we shall all meet; and, O, then, 'eye hath not seen, nor ear heard; neither hath it entered into the heart of man to conceive the things he hath prepared for them that love him.'

I am, with much love and affection, yours.

I. GRAHAM.

TO MR. JAMES TODD, NEW-YORK.

Rockaway, L. I.

MY DEAR JAMES,

THIS will probably be handed you by our mutual friend, Mrs. C——. The thought of her being with you, makes me part with her with less reluctance. You have not been forgotten by either: we have talked much of you, and have united in prayer to your and our God, that he may manifest himself unto you as your reconciled Father in Christ Jesus; and give you 'joy and peace in believing'—that he may give you patience in suffering, and entire resignation to his most holy will. It has, my dear young friend, been my earnest inquiry, especially of late years, standing on the brink of eternity, "What is there within us, or without us, on which a sinner can rest in a dying hour?" If it be a holy life, there is no peace for me. Taking the law of God for my rule, backslider is my name; yet peace I have found, and on the best security; this blessed Bible is my charter. I have searched it with diligence and prayer and my mind is confirmed in the follow-

ing truths:—That the whole world is become guilty before God, and is under his wrath and curse on that account. This is our state: a miserable state it is, and as hopeless as miserable, for any thing we can do for ourselves. But I read in this Bible to the full amount of the following conclusions—that in the counsels of the mysterious triune Jehovah, Jesus Christ, the second person of the incomprehensible Trinity, was sanctified, or set apart to become the Saviour of their law-condemned sinners, to take their nature upon him, and the whole of the requisitions of the eternal immutable law of God upon him, to become in every sense their surety. Man is a rebel, it is put to his account—a penalty is incurred, He, as their surety, is made liable. Are they again to be made heirs of eternal life? Perfect obedience is the condition, and of him, as their surety, it is demanded. All this being fulfilled, sinners are become his property—he has paid their debts, fulfilled their duties, and merited for them eternal life, all in their own nature, as their head and representative; so that believers are complete in him. This is the righteousness of God, wrought out by Jesus Christ, in his own person, God man, as their surety. To this nothing of the believer's is to be added—with this nothing of his mixed; it is for ever perfect; entirely distinct from that holiness of heart and life which is wrought in him in consequence of this. It is the believer's by pure imputation. God has declared himself well pleased

with this righteousness, and that being himself reconciled, he is in Christ Jesus reconciling sinners to him. Hence all the invitations scattered thick in the Old and New Testament, not only to the penitent, weary, and heavy laden, but to the stout-hearted, the backslider, to them that are wearying themselves in their own way. 'Ho! every one that thirsteth, whosoever will, let him come and take of the water of life freely.' Hence all the promises annexed to believing, accepting, receiving, trusting, resting: Christ the Saviour is the object—the gift of God to sinners for all the above purposes. The Lord has convinced me that I have nothing in myself on which I can rest; my conscience echoes to his word in all that it asserts of my nature and my state; but this Saviour is provided for sinners exactly of this description. I am invited to put in my claim, I believe the record, I rest my salvation on his word; God giveth to me eternal life, and this life is in his Son. Jesus calls me to look unto him, and be saved; I do look unto him, and I am saved. He assures me that those who come unto him shall never be cast out. I do go to him, and commit my sinful soul to his keeping; I shall not be cast out. That as many as receive the gift of his Son, receive at the same time power to become the children of God. I do receive his gift, and lay claim to his promise. He is my reconciled Father, and I am his adopted child, and he hath sent his Spirit into my heart, by which I can say, Abba,

Father. I have, my dear James, taken this method of laying before you the grounds of my own hope, because I think it the most simple method, and containing at the same time my counsel to you to lay hold on the same hope. The warrant is given us in God's own word, as sinners, without respect to fruit or any works of ours. I can, if necessary, give you chapter and verse, to the full amount; but you have those about you who can give it to you by little and little, as your weak state can bear it. This gift is held out to the sinner's acceptance in many places of the word of God, and becomes the sinner's in the moment of believing. Provision is made by the same covenant for his sanctification; but that makes no part of justifying righteousness. Christ is made of God unto him wisdom, righteousness, sanctification, and complete redemption. Try, my precious young friend, to lay hold on this hope, and enter into the rest provided for the believer here. Stretch forth 'the withered hand,' the Lord himself will give you strength. Commit your precious soul into his hands, and rest assured that he will perfect all that concerns you—work all his work in you—carry you safely through the Jordan of death, and put you in possession of the inheritance he has purchased for you. That all this shall be, is the prayer and firm hope of

Your affectionate friend,

ISABELLA GRAHAM.

REST.

GENESIS ii. 'Thus the heavens and the earth were finished, and on the seventh day God ended his work which he had made, and he rested the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work that he had created and made.'

Exodus xvi. 'And Moses said, To-morrow is the rest of the holy Sabbath unto the Lord. So the people rested on the seventh day.'

Luke xxiii. 'And the women followed after, and beheld the sepulchre, and how his body was laid, and they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment.'

Christ rested in the tomb of Joseph the last Sabbath under the law: but the evening and the morning were the first day. On that morning he closed his work of humiliation, manifested his victory over death, the curse denounced, by rising from the tomb, and rested on the first day of the week from all his humiliation work; his death, burial, and rest in the grave on the seventh day, being the last part of that work.

The following Poem was not found till after Mrs. Graham's Funeral Sermon was preached.

JORDAN.

Joshua chap. i. 11, and chap. iii. Psalm xxiii. 4, lxxiii. 24.

THE solemn hour, my soul, draws near,
 The holy Ark and Priests appear :
 They forward move to Jordan's flood,
 The type, thou knowest, thy Cov'nant God.

The signal too, to thee is known,
 Obey, remove, and follow on ;
 The Ark of the Cov'nant is thy guide,
 Shrink not, but face the rolling tide.

The waves toss high their foaming heads
 But can'st thou perish ? Jesus leads,
 This way before I ne'er did pass,
 But Jesus, thy forerunner, has.

When all its banks it overflow'd,
 All nature wrapt in midnight cloud
 While darkness had its hour and power,
 And all God's billows pass'd him o'er.

The waves for him, must not divide,
 Deep calls to deep on every side ;
 Around his head the surges roll,
 O'erwhelming ev'n his very soul.

He substituted in my stead,
 The curse for sin laid on his head ;
 The law's demands came like a flood,
 Sinner or surety must give blood.

'Till jot and tittle had been paid,
 Atonement due for sin been made,
 No way for him, no ray of grace :
 Justice ev'n hid his Father's face.

From brim to bottom he drank up,
Of wrath, that deep mysterious cup ;
This Jordan pass'd, then rose on high,
And captive led captivity.

Justice now fully satisfied,
The law now honour'd, magnified ;
At God's right hand he takes his place,
Executor of Cov'nant Grace.

Crown'd by Jehovah's firm decree,
With universal sov'reignty ;
All nature owns his powerful sway,
He speaks, the elements obey.

The emblem, then thou may'st pursue,
For safe to thee this Jordan through ;
The priests but touch the watery space,
When lo ! the floods desert their place.

They gather up upon an heap,
Leave dry the channel of the deep ;
The ark and priests there take their stand,
And beckon thee to leave the land.

I come, my best belov'd, I come ;
Now lead me to our Father's home ;
On thy dear person fix mine eye,
And faith firm footing shall supply.

I fear no ill while thou art near,
But let thy voice salute my ear ;
Should spirits faint, and 'scape the sigh,
With these sweet words "Fear not, 'tis I."

With courage fresh my soul shall tread,
On faith's firm ground where thou dost lead ;
While still upon thy gracious face,
My steady eye maintains its place.

And now, my Joshua, choose, and lay,
The stones in Jordan's middle way ;
Let them o'ertop the flowing wave
Memorial of thy power to save.

For once a suit I did prefer,
With feeble hope, and trembling fear:
That I might have a Pisgah view,
In Jordan's swells of Canaan new.
O then, thy glory let me see,
Then cause thy face to shine on me;
And tune my heart, and tune my voice,
And language furnish to rejoice:
That all around may lend their tongue,
And sweetly join my dying song;
And Newton sav'd by grace like me,
We'll sing of sov' reign grace with thee.

THE END.

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