

(p. 422) are taken from the Minutes of Y.M. 1900! Many Friends will object to the statement in a new chapter that "those who now bear the name and carry on the worship and work of the Society do not profess to enjoy the inward Light, the Christ within, the seed of God in the heart" (p. 412).

While in attendance at Baltimore Y.M. of Orthodox Friends last Autumn, I met Jacob Baker, a Minister with certificate from Ohio Y.M.—an alert, hale, old Friend of eighty-four years of age. Jacob Baker, whose home is in Adrian, Michigan, has recently caused to be printed an autobiography, *Incidents of My Life and Life Work of Eighty-Four Years* (Richmond, Ind. : Nicholson, 7 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. 232, \$1.50). There is no lack of definiteness about this book. Of his conversion, he states, "June 1, 1863, at the age of thirty-six years and twenty-one days, at 9.30 a.m., I was born again" (p. 29), and of conversion he writes, "I most emphatically declare that such a radical change is absolutely necessary over and above the best religious training the home, school, or church can give" (*ibid.*). It is in such a book as this that the great revivals of religion in Middle and Western America in the latter half of the nineteenth century must be studied.

Sections 2 and 3 of *Family Chronicles*, prepared by Lilian Clarke, The Old Market, Wisbech, have made their appearance (9 $\frac{3}{4}$ by 5 $\frac{1}{2}$, 103 pp., 5s. 6d. each). Section 2 deals with the Chapmans of Whitby, and their descendants, taken from the Chapman MSS. "compiled, 1786, by William Chapman [aet. 73], formerly of Whitby, lately of Barnes, and now of Newcastle-on-Tyne, partly from his own knowledge, and from information of his Grandfather, and from ancient records." These MSS. include notices of the families of Temple, Linskill, Baynes, Moreland, Wardell, and Walton. Section 3 follows the descent of Ingram Chapman, and introduces Bensons, Clemeshas, Clarkes, Bleckly Smiths. Each Section is fully supplied with genealogical charts.

NORMAN PENNEY.

Divine Guidance.

The following account was related by Thomas Wagstaffe, of Stockwell:¹

My Father² one day going to Baugust [Baughurst] Monthly Meeting (he at that time living at Overton in Hampshire) intended staying all

¹ Thomas Wagstaffe (1724-1802), watchmaker. See *Piety Promoted*.

² Thomas Wagstaffe's parents were Thomas and Sarah (née French). See THE JOURNAL. viii. 94.

night, and accordingly informed my Mother that she need not expect him home till next day.

About noon, a man came to their house and enquired for my Father in the name of Cousin Wagstaffe ; on which the shop maid went and call'd her Mistress, who coming interrogated him who he was ; he said his name was John Stansbury, that he came from Philadelphia, and had a sister married to Rob^t Jordan, with many other particulars that left her no reason to doubt he was the person he said, she having heard of his unsteady conduct.

After having invited him in to take some refreshment, he discovered some solicitude, often looking through the window, which induced my Mother to enquire the cause of ; he said he had a companion without ; she said, " It rains hard, ask him in," which he did, and they both took their seats by the fire and conversed in a foreign language. Their looks on the children, who were running about the room, excited fear in my Mother, as she said she could describe it in no other terms than by saying " their looks were devilish." The washerwomen who had been employed in the day were so terrified, that they would not leave their mistress with these strangers.

Very unexpectedly about nine in the evening the shop maid came in and informed her mistress that her master was come home ; My Mother went into the shop to meet him, and enquired the cause of his unexpected return ; he going to the back of the shop told her, he had felt such an impression upon his mind of some danger attending his family, that if he had had wings he should have flown home.

My Mother then informed him of the two men who were then in the hall, upon which my Father went in and with a stern countenance inquired, " Which of you is J^{no} Stansbury ? take thyself and companion away, I have no lodging for you, and do thou come to me alone tomorrow morning " ; which he did, and was reprehended by my Father for his unsteady conduct, having for some time demonstrated it. They went away to a public house in the town where was a travelling tinker, who had formerly been a soldier in Spain and understood the Spanish language, in which they conversed ; he afterwards reported that my Mother and the children had like to have been murdered, had it not been for my Father's return. Sometime after the tinker coming to my Father's shop, my Mother said to him, " Thomas, I hear thou hast said that I and my family had like to have been murdered, what reason hadst thou for it ? " He replied, " Ah ! Mistress, its true, for one night when I was at the Fighting Cocks, two men came in late in the evening, and talked together in the Spanish language, not knowing that I understood it, they cursed my master for coming home saying what a fine booty they should have had ; their plot was to have murdered you and the children in the night and to have stripped the house."

My Father's return happily prevented the execution of their design, and is an instance of Providential protection and preservation worthy of commemoration.

From a MS. book in the possession of Lucy Candler, of Tunbridge Wells, 1911.

The following Relation was received from Isaac Pickerell,¹ an antient friend of Reading in Berkshire, when Thomas Wagstaffe² with Rebecca Smith³ and Lucy Bradley,⁴ were on a visit at his house in 1749. At the time of the following occurrence he lived in London in the Borough.

I was informed, said he, of an antient woman friend living in Long Lane who had let in some discouragement apprehensions that as she was then but little known, her connections being mostly removed, friends would not permit her body to be interred in their burial ground, which, when I heard of, I with a friend or two went and paid her a visit. On coming to her habitation and enquiring for her, a little girl ran in and said, "Grandmother here is some of your friends asking for you," on which she rose up and met us at the door, and taking us by the hand said, "And is it some of my dear friends come to see me! The Lord preserve them and me to the end."

Having sat down with her and conversed about the subject of her uneasiness, we informed her that she might rest quite satisfied about it, for there would be no objection to it, and we further added that if she needed any assistance for her support she should have every accommodation in our power to procure her, which tended to revive her and she cheerfully said, "Now friends I'll tell you how I was first convinced. I was a young lass at that time, and lived in Dorsetshire, when George Fox first came into that country, and he having appointed a meeting to which the people generally flock'd, I went among the rest, and in my going along the road this query arose in my mind: 'What is that which I feel that condemneth me when I do evil and justifieth me when I do well; what is it?' In this state I went to the meeting which was a large gathering. George Fox rose with these words, 'Who art thou that quierest in thy mind what is that which I feel that condemneth me when I do evil and justifieth me when I do well, what is it? I will tell thee. Lo! he that formeth the mountains and created the winds and declareth unto man what is his thoughts that maketh the morning darkness and treadeth upon high places of the Earth. The Lord the God of Hosts is his name. It is He by his Spirit that condemneth for evil and justifieth thee when thou doest well. Keep under its dictates and it will be thy preserver to the end.'"

To which she added, "It was the truth, the very truth, and I have never departed from it."

From a MS. book in the possession of Lucy Candler, of Tunbridge Wells, 1911.

¹ Isaac Pickerell (c. 1677-1756), of Reading, removed from London in 1723. See Testimony in *D*:

² Thomas Wagstaffe, watchmaker, born at Banbury, 1724, died at Chipping Norton, 1802. See *Piety Promoted*.

³ Rebecca Smith (c. 1714-1768), of Nailsworth, Glos. See Testimony in *D*.

⁴ Lucy Bradley, afterwards Ecroyd (c. 1735-1776), of Bromyard in Herefordshire, and later of Edge-End, Lancs. See *Piety Promoted*.