To Ann Pollard.

Sydney, New South Wales, 16 Nov. 1835.

My dear Young friend.

Be not surprised that one who has felt a lively interest in thy temporal and eternal welfare, ever since he first became acquainted with thee, now ventures at this distance to address a few lines to thee in the way of Christian counsel.

The step thy Father has taken, to the grief of all his friends who were truly concerned for his well-being, has excited my sympathy on thy behalf, feeling assured that thou art of an age of understanding, and of sufficient religious sensibility, to appreciate the sinful character of the connection he has formed. To view it with becoming abhorrence, therefore to feel acutely the situation in which thou art placed, if still required to live under the same roof. I have written to thy father, proposing, that should a suitable person present, in whom we could confide—a respectable, discreet female—to whom thou couldst look up as unto a mother, who would take thee under her charge for protection during the voyage to England, Mackhouse and myself would bear the reasonable expenses of such an arrangement. I have no doubt thy friends would
readily refund us; but whether or not, we would willingly
incure the risk, rather than that thou shouldst be constrained
to remain in a situation so undesirable for a young person, espe-
cially a female who values her character, where, moreover, there
is little probability of thy ever experiencing domestic comfort in
connection with the woman whom thy father presumes to call
his wife.

I regret exceedingly having to speak in such plain terms of
the delinquency of a parent; but, my dear young friend, thou
canst not but be aware of the nature, the heinous nature of the
offence he has committed; so opposed to the law of God, to the
decency & good order of human society; & I do not doubt that
thou art already pained to the heart in having to partake at the
same table with adulterers! Under these circumstances, had
I been in thy case, I should have accepted as a Providential
provision, the offer of our valued friend, Francis Cotton of a
home, in which, if I am correctly informed, thy father would
have fully concurred. I cannot, therefore, but exceedingly
regret that thou declined so desirable an alternative, and chose
rather to live under the same roof with her who has usurped a
mother's place in thy father's family. Let not false delicacy, or
misplaced lenity induce us to confound the distinctions between
evil & good. Remember, that whilst thy own dear Mother
lives (which we have every reason to believe is still the case), a letter
J. Backhouse has just received from England mentioning her
health as even improved up to the 16/12 Mo. 1824. The person
with whom thy father (as we are informed) is now living, is in
no sense of the word, thy mother-in-law, or his wife, but his
mistress. I am well assured also, that she did not become so
in ignorance, supposing him to be unmarried; as she was duly ap-
proved to the contrary; and the greater, therefore, the unhappy
woman's condemnation in yielding to the base proposal.

If thou hadst returned to Kelvedon, I feel assured the fa-
mily there would have tenderly sympathized with thee, I striven
to make it a comfortable home; and whilst making thyself use-
ful in domestic concerns thou wouldst have had no just cause
to regard thyself as in a state of undue dependence, as thy serv-
ces would have been quite an equivalent for thy personal main-
tenance. If this opening be still available, I would strongly advise
thee, Ann, to avail thyself of it for thy own sake, if for the sake
of thy friends, until either thou art restored to them by a passage
to England, or some other means can be devised for thy permanent
provision, such as shall not cast a shade on thy reputation,
or expose thee to the constant association with evil, both of which
are consequent on thy remaining where thou art while the option
is offered thee of residing creditably & comfortably elsewhere.
If unable, from whatever cause, now to adjourn to helveton, I
would advise thee to go to J.J. H. Crouch, who will receive thee,
having already offered thee a home with them; if we can make
them such remuneration, subsequently, as is proper on behalf of
thy relations. Perhaps J. Crouch & S. B. Mather, if they would
to consult them, could help thee to some suitable situation in
a respectable family, where thou mightst be useful among chil
dren as a Nursery Governess, or Assistant, or in any way so
as to earn an honest livelihood, I keep a conscience void of
offence towards God & man, with an unsullied reputation.

I assure thee, I would much rather see thee in the most menial
situation, with honest, virtuous people, persons living in the fear
of their Maker, than be pained by witnessing thee in the enjoyment
of every outward comfort, (if such were possible) but with those
who have forsaken the law of the Lord, whose lives are an
open reproach. In contemplating a change of situation, it would
be well to ask thy father's consent, stating thy reasons, if called
for, for desiring to leave his roof—respectfully, remembering he is
thy parent, yet firmly & conscientiously. But if he persist in
requiring thee to remain under his roof, and no change be
made in his manner of life;—though I trust I should be one
of the last to encourage disobedience to parents under ordinary
circumstances, yet, as he is living in open transgression of the
Divine law, as well as human, which forbids adultery, I consider thee perfectly at liberty; nay, duty requires thee to act contrary to his wishes should they not accord with thy own, the advice of thy friends in this respect. Thou art now arrived at an age to distinguish between good and evil; to choose the former, and to denounce the latter, even in a parent, rather than be in any way implicated therein by voluntarily living with adulteries.

The present period of thy life, dear Ann, is one of infinite importance. In thy conduct now, probably, in great measure depends not only thy well-being, but happiness for the remainder of thy days, but to all eternity. Allow me, therefore, under the feeling of Christian love, to throw before thee a few hints for thy government. If they answer to the Witness for God in thy own conscience, then follow them. I ask thee to regard them no further.

1. Seek to live in the habitual fear of God. This is the beginning of true wisdom. Remember, He is thy Creator, thy Preserver; that on him thou art dependent for everything, in times of prosperity. Fear therefore to offend him; not merely because he has the power to punish — to destroy: but rather, because thou owest to him thy life, breath, and all things thou enjoyest. Seek the knowledge of his will in every thing thou dost. Consult his pure Witness in thy own breast, yea, and in the words of the Living God.
to deceive thyself.

Will this then I am about to engage in be pleasing to my
God? Will he continue to regard me as his child, if I do thus
I this? If thou canst look up to Him with humble, holy
confidence, and with a fervent heart canst ask his blessing on what
thou art about to undertake, then, sin will not be laid to thy
charge. The Lord will bless thee in thy goings out and in thy
comings in; for because thou "acknowledgest him in all thy ways,"
he will condescend to "direct thy paths." Read attentively the
XXXVII Psalm, if not already familiar with it, and see what the
Lord, who cannot lie, has promised to those who delight them-
selves in him. If we miss these blessings, it is our own fault.

2. Cultivate an inward communion with the Holy
Spirit, who convinces thee of sin in the secret of thy own heart,
it speaks peace to thy soul when thou dost well. For this purpose,
and for at least once during the day, to wait upon the Lord, in secret,
it in abasement of soul before his Divine Majesty, that thou
mayst be favoured to feel thy own spiritual wants, with earnestly
 crave their supply, for our dear Redeemer's sake, in his
name, under a deep conviction that none of us deserve the
least of the Lord's mercies for our own. Be frequent also in lift-
ing up thy heart to him during the day, that his Grace may
be known to be sufficient for thee, in every time of need. This
will not be the case unless it be diligently sought for. Be sure
also to read a portion of the Scriptures of truth daily, praying of
the Lord to open thy spiritual understanding in reading them,
so that they may be understood aright. If unhappily, through
unwatchfulness or human fault, thou art at any time betrayed
into sin, do despite to the Spirit of Grace by acting contrary
to thy convictions; seek forgiveness by that new and living way
opened for us through the efficacious offering of a Saviour's blood.
Remember that thou hast an Advocate with the Father, Jesus
Christ, the righteous, that he died for thee, that he is thy Saviour.
There is salvation in no other name under heaven. Every spiri-
tual and temporal blessing thou receivest through his mediation
with the Father, and especially the forgiveness of sins, for he
can be touched with the feeling of our infirmities, having been
tempted in all points like as we are, yet without sin. Pardon
is offered us only through repentance and faith in his Name.
And be not easy until thou hast found it. "Give not sleep
to thine eyes, nor slumber to thine eye-lids," until the sense
of pardoning mercy has been sealed upon thy conscience; or at
all events, until it has been earnestly sought for.

3. Next to the fear of God, is the blessing of a peaceful
conscience, value that of a good name among thy fellow-créa-
tures; for without it thou wilt have much less ability to glorify
thy Creator. It was our Saviour's express command, "Let thy light
to shine before men, that they seeing thy good works may glorify thy Father which is in heaven." But in order to do this, be less solicitous to appear good than to be good by studiously keeping a conscience void of offence towards God and man.

And as a person's character is generally estimated, as well as influenced by the company she keeps, be very careful who are thy associates. Let them be few & select—such as fear the Lord. With regard to those out of thy own sex, be familiar with none. Remember it is not easy to shake off evil acquaintances once formed, it is still more difficult to obliterate the stain the mind is apt to receive by collision with evil. Let none be numbered among thy friends, therefore, whose minds are not much regulated by the Divine Law. Nor will this need to prevent thee from exercising becoming courtesy towards all with whom thou mayst casually or unavoidably have intercourse. Yet it is well in our path through life, to have the truth deeply engraven on the mind, that: "evil communications corrupt good manners."

4. Though darts may seem in the eyes of some a thing of very secondary moment, yet it is of more importance than at first sight may appear. It is said that the countenance is a sort of index to the mind. I think it is even more than equally true with regard to dress. To persons who only have the opportunity of superficial acquaintance, dress is often a principal criterion.
criterion by which they form a sort of estimate of character. If a
female, especially, be attired in such manner as to court obser-
vation, or as if it was a principal aim with her to be admired,
it operates as a silent invitation to the rude & the dissolute to
address her in a style of levity, if not to take greater liberties,
should they have opportunity. And though she were to express
indignation, her appearance would seem to give the lie to her
words. There are many degrees, dear Ann, between the utmost
excess of vanity in dress & simple; modest, yet becoming attire.
I trust thou hast in general been pretty guarded in this respect.
May thy dress always be simple & unobtrusive, which best com-
ports with humility & innocence. Let the only ornament with
which thou adornst thyself be, that of a meek & quiet spirit,
which in the sight of God [of all good people] is of great and
inestimable value.

5. And Lastly: I would make a few observations with res-
pect to thy situation as a Member of the religious Society of
Friends; a privilege which, in my own case, I esteem a first-
rate blessing. I trust thou art in measure capable of appreci-
ating this privilege also; but if thou art permitted to reach
twice thy present years, this capacity will be greatly increased.
Yet I cherish the hope that even now thy profession as a Friend,
is that of conviction, not merely the result of education. If so,
O! be careful to adorn thy profession. It is a high and holy vocation. In doing so, I believe thou wilt adorn the doctrine of God our Saviour in all things. The religion of Friends is the religion of the Bible; the more, therefore, thou consultest it, the more hasteth thy views and practices with its sacred precepts, and the example of the early believers therein recorded, the better. Read also the writings of Friends, particularly the many deeply interesting biographical accounts that are published, as well as the history of the Society. They will afford thee entertainment, as well as a fund of valuable practical knowledge in regard to what is of infinite importance—the fitting and preparing of thy immortal soul for a state of endless felicity. Thou wilt learn from them, as well as from the Scriptures, the value, the exceeding value of those principles which Friends profess, of which the early Christians professed, I often allude to the truth of, by laying down their lives rather than in any way renouncing them. Observe how these principles supported them, strengthened them, animated them, under every trial and vicissitude of life, how they carried them above the fear of death, rendering them victorious, finally, over death, hell, and the grave. Be very solicitous that no unfaithfulness on thy part be the means of weakening the testimonies of that "cloud of witnesses" with which we are thus encompassed; but rather, strive to confirm the truth of those principles. I recommend them to others by a correspondent.
life, running with patience the race set before. Looking unto Jesus, the author and finisher of our faith. It was thus that these worshippers overcame, and are now reaping the blessed reward of faithful work.

Be diligent in attending Meetings for Worship. Continually bear in mind that 'Friends' (those who act up to their profession) do not meet to wait upon any human creature, or upon words, but upon Christ, the 'Minister of the Sanctuary, of the true tabernacle, which God hath pitched not man'—that he 'stands at the door of the heart, it knocks.' Be attentive therefore, to his voice, hearken not to the voice of the stranger, who would lead thee out of the stillness—out of a state of reverential awe before the Lord. Be attention to the manifestation of his Spirit, revealed in the secret of the heart. Desire above all things, on these occasions, that thou mayest know Christ to come into thy heart and sup with thee, and with him. It is thus that the soul is nourished up unto everlasting life, by him who is 'the Bread of life, which cometh down from heaven & giveth life unto the world.' This bread will be communicated to thee as readily among the two or three as among so many, for wherever two or three are gathered together in Christ's name, there he is in the midst of them. This privilege of the Gospel dispensation is not generally understood, even among Christians. But to participate fully of this transcendent blessing,
blessing,—this "unspeakable gift," as an Apostle terms it, we must exclude all vain and worldly thoughts, and lay open our hearts to the Lord's gracious manifestations; then shall we be invigorated. Refreshed, though a word, outwardly be not spoken: for "the Lord from heaven" is a quickening spirit. Thus "Kingdom is not in word, but in power." In this state of watchfulness, also, there will be best prepared to profit by those ministrations which are uttered under the authority of the Word of life—"the testimony of Jesus, which is the Spirit of prophecy, and to distinguish between these and those spurious offerings originating in the will of the creature, which neither tend to glorify God, nor benefit the spiritually minded hearers. A truly living, Gospel Ministry, is greatly to be prized; of those who are rightly anointed Ministers, we are bound to "esteem highly in love for their work's sake," with the elders, yea, all the living members of the Church of Christ, however poor or despised among men. Honour these He that is the counsel of such: consult them in cases of emergency; their judgment will be a confirmation to thy own convictions, it fear to act contrary to it.

Be careful, also, to attend Meetings for Discipline, he willing to serve the Lord in whatever way he may set before thee, be it in little or in much. In all that thou undertakest, do it heartily, as unto the Lord, not unto men; then wilt thou be
enabled to do it (his praise). I will experience sweet peace, a manifold reward. Yet be sensible that our very best performances, when done even according to the Divine will, are only performed through the help of the Holy Spirit, the grace of God in Christ Jesus, by which alone we can effect anything truly good, whether it be in thought, word, or deed; therefore we have no ground to take glory unto ourselves. We are truly "unprofitable servants," in our very best state, "having done only that which it was our duty to do," when we have done well. For consideration, & the sense of thy own short-comings, will help to keep thee humble; tender in spirit before the Most High—an acceptable state, for, while "the Lord resisteth the proud, he giveth grace unto the humble."

And now my valued young friend, having expressed what opened to my mind, though at much greater length than I had at all anticipated, I recommend these things to thy serious consideration. I dare say thy mind has already been more or less exercised on many of them. It will do thee no harm to have the pure mind stirred up by way of remembrance. May I request thee, often to read over the latter portion of this letter, until the subjects are deeply imprinted on thy remembrance.

May the Lord—the Guide, I trust, of thy youth, give thee grace to act in accordance with the counsel he has put it
it into my heart to offer thee; and may his blessing continue
to be with thee, preserving thee in his fear! is the prayer of
thy sincerely interested friend
Geo. W. Walker.

P.S. If thou inclinest to address either James Backhouse
or myself, direct for us, at the Post Office, Sydney. We shall
always be pleased to hear from thee. I enclose this open to
Thee J. Crouch, that he & Sarah Crouch may be aware of the
measures I have recommended thee to adopt, in which
they, also, may be called upon to participate. Thou mayst
consult them, I believe, with entire confidence.

Geo. W.