

of their circumstances, and avoid involving themselves in business beyond their ability to manage, or engaging in hazardous or speculative trade. They are just in their dealings, and endeavor to be punctual in complying with their engagements. When any give reasonable grounds for fear in these respects, due care is extended to them.

Ans. 10. Care is taken to deal with offenders seasonably and impartially and in the spirit of meekness and love. Two reports state that they have no known offenders.

Ans. 11. { Anna B. Thomas of Baltimore Monthly Meeting  
Ministers acknowledged Martha W. Bishop of Hopewell Monthly Meeting, and  
Elizabeth L. Tatum of Ashton Monthly Meeting  
were acknowledged Ministers in 4<sup>th</sup> Mo. 1892

Elders deceased { Francis T. King an Elder of Baltimore Monthly Meeting  
deceased 12<sup>th</sup> Mo. 18<sup>th</sup> 1891.  
Mary Wright an Elder of Hopewell Monthly Meeting  
deceased 1<sup>st</sup> Mo 8<sup>th</sup> 1892 in her 88<sup>th</sup> year  
Rachel E. Gilpin an Elder of Ashton Monthly Meeting  
deceased 3<sup>rd</sup> Mo. 10, 1892 aged 76 years

Elders Appointed { Elizabeth R. Hopkins, Mary R. Nicholson and Susan  
R. Matthews were appointed Elders in Baltimore  
Monthly Meeting in 9<sup>th</sup> Mo. 1891 and John Nicholson  
was appointed an Elder in the same meeting in 4<sup>th</sup> Mo. 1892  
Lydia H. Wright, Sarah E. Joliffe, Sarah J. Joliffe  
and Samuel B. Wright were appointed Elders in  
Hopewell Monthly Meeting in 4<sup>th</sup> Mo. 1892

Ans. 12 None.

The Meeting then concluded.

John Nicholson

Clerk for the day

The record of the lives and services of its individual members constitutes an important part of the history of the Church. Francis T. King was intimately associated with Baltimore Yearly Meeting for more than forty years, giving to it the enthusiasm of his youth, the strength of his manhood, and the matured wisdom of his advancing years. In much of the work mentioned hereafter he acted as the loyal servant of the Church, carrying out, in co-operation with others, the concern of the Meeting through its properly organized channels, and entering heartily and effectively into all the efforts of the Meeting, whether in his own special line of service or not. He was careful to ask for and move under the express sanction of his Meeting, realizing the value and power of the united Church. He was thus able to promote co-operation in the concern of Baltimore Yearly Meeting amongst Friends of other Yearly Meetings, whilst enlarging the sphere of service and usefulness of his own Yearly Meeting. In a truly harmonious Church the right concern of one member when united with becomes the concern of all, and the concern of the Church becomes the concern of each member.

FRANCIS THOMPSON KING was born in Baltimore Second month, 25th, 1819. His father was Joseph King, Jr., an Englishman, who moved to Baltimore in 1816, and was engaged as a shipping merchant until 1831, when he retired from active business; he was an Elder in Baltimore Meeting, and gave thirty years of his life to the Church and to benevolent and educational work.

His ancestors on his father's side were Christian people and Friends. His great grandparents, of whom a manuscript life was preserved, were the one an Elder and the other a Minister in the Society of Friends in 1793. His mother, Tacey Elliott, was the daughter of Elias Elliott, one of the founders of Ellicott City. On his mother's side he was connected with some old Maryland families, many of them members of the Society of Friends. From early life he manifested great conscientiousness, and his accompanying his mother on missions of mercy early stimulated his own action. He devoted his first savings, \$100, towards the purchase and liberation of a colored youth in whom he became interested, and was afterwards, during the days of slavery, often instrumental in the purchase and setting at liberty of others, though he could never consent to become even the nominal owner of a slave himself. Francis T. King was two years a student at St. Mary's College, Baltimore, and afterwards entered, at its opening, Haverford College, then Haverford School. His residence at Haverford, though short, had, in his own estimation, a permanent influence upon his life. The number of students was at that time twenty one, and his intercourse with them and the professors and teachers had all the characteristics of home life and association. The friendships formed at Haverford continued through life, and he and others of that first class always took a warm interest in Haverford, some of them, like himself, becoming in after years managers of the college.

After a severe mercantile training of several years, he went into business on his own account from 1840 to 1856, when he retired from active mercantile pursuits. In 1846 he married Elizabeth G. Taber, daughter of Wm. C. Taber, of New Bedford, a young Friend of great attractions of person and beauty of character. During their short married life of ten years, and especially after the exercise of her gift in the ministry, they labored together in the work of the Lord. Their house was always open, especially to their young friends, upon whom they exercised a permanent influence. Elizabeth T. King died quite suddenly in 1856, leaving three daughters, who survive their father.