

special office practice, as general medical practice was considered beyond his strength. When he returned with his wife and daughter to Baltimore in 1881, it was evident that his physical health and strength were very limited. Under the circumstances he might well have felt himself excused from much work or responsibility, but bravely and quietly he went forward taking up one by one many of his old interests, and as far as possible, striving to forget his limitations and to make others forget them, too.

In the exercise of his profession he endeared himself to his patients by his unfailing courtesy, constant and thoughtful kindness, and his readiness to help them, not only medically, but also, as way opened, in ministering to their spiritual needs. Numerous testimonies have been given to the blessings thus brought to many lives. Early trained in the "nurture and admonition of the Lord," he had yielded himself to the drawings of the Holy Spirit during his student life at Haverford, and had there made an open confession of Christ as his Saviour, and when he felt a call to active service he gladly responded.

It was soon evident that a gift in the ministry had been bestowed upon him, and often in mission meetings in South Baltimore, and in the many little country Meetings belonging to Baltimore Yearly Meeting, as well as in the larger Meeting at Eutaw Street, was his voice heard in earnest exhortation and helpful exposition. In 1882 he was recorded a minister. He was able to do much work in his own Yearly Meeting, having a strong concern for those outlying Meetings that specially needed help and encouragement. He paid frequent visits to these, joining with his sister, Mary Snowden Thomas, and others in successful efforts to open up new fields to the work of Friends. He had more than one serious illness during this period; indeed, his health was always more or less precarious after the serious breakdown in 1880.

He and his wife paid visits to England in 1885 and 1889. On the second of these occasions he did considerable religious work in an informal way in thirteen out of the eighteen

English Quarterly Meetings. He also had acceptable religious service in some of the Yearly Meetings in America, but space will not allow of entering into further details of his work, nor to do more than touch briefly on his prolonged service in Europe with his wife in 1894-1896.

After visiting all the Meetings, and the isolated members in Munster Quarterly Meeting, Ireland, and attending Dublin and London Yearly Meetings, they spent six months in Norway, Denmark and Germany. The same loving interest and bright earnest spirit that had endeared him to his American Friends won the hearts of those to whom he now came. He acquired the language that he might speak to the people of Norway and Denmark without the intervention of an interpreter, as he was already able to do in Germany, and succeeded so well that before leaving Norway he could preach fluently in that language. He loved these people, and up to the time of his last illness the thought of Norway and Denmark, and the hope that some day he might again be permitted to visit them was present to his mind. After

this work on the continent, he visited England and Scotland, going to the places for which he felt a special concern, and working there for some days or weeks, seeking to win and to help the individual members. Because of his evident sincerity, and free, independent way of looking at religious questions, Dr. Thomas was specially adapted to meet the difficulties of young people, and to many of them he brought a message of light and hope. But this individual work and the able and stirring addresses which were a constant feature of his services in England, involved a large expenditure of nervous and physical strength. He was anxious to complete the work laid on his heart and allowed himself too little rest, and in the summer of 1896 his heart failed, rendering necessary eighteen months of absolute rest.

He went with his wife and daughter to Nauheim, Germany, and spent the winter in the Riviera, occupying his time as he felt able in writing both prose and verse that was afterwards published. As he slowly regained a measure of health and strength he planned new activities. In the Autumn of 1897

he returned home with his family, reaching Baltimore but a few days before the decease of his oldest brother, Dr. James Carey Thomas, which, with the death of four other active workers within four months, seriously affected Baltimore Meeting with a deep sense of loss. Once more, with impaired strength, he took up the burden of the work always so dear to his heart. Though he could no longer risk the exposure of traveling among the country meetings he did much by correspondence to encourage and cheer the workers in these localities, and there was always a warm welcome in his home for all the members of the Yearly Meeting and for his English friends. The *Interchange*, a little monthly paper which had been begun in 1884 and discontinued in 1888, was started again.

By degrees his former patients came back, persuading him once more to resume his medical work, and he was invited to take his place again in the Faculty of the Woman's Medical College, and was in the position of Dean up to the time of his death.

His heart went out in eager desire for others and he longed for the advancement of truth and righteousness in the earth. His earnest appeals and the glowing setting forth of the purposes of Christ Jesus, our Lord, in seeking to possess each life that He had redeemed, cost him much in his weak condition. He felt a strong concern to give the right message in the right way and that he might not misstate the truth as it is in Jesus. His own difficulties and hindrances deepened his naturally warm sympathy for others in like condition and many hearts were opened to him. Each one who came found help in his loving sympathy, faithful yet patient dealing and clear apprehension of his Lord's love and power. Often did he speak to the condition of people, for he sought and received messages from Him who knoweth all hearts. His sympathies were strong with all movements for the uplifting of humanity without distinction of race or color and he often regretted that he was unable to give more time and attention to these efforts, but those who listened to one of his strong presentations of the arguments for Peace, and his appeals for the