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BRIEF MEMOIR

OF

JOHN JACKSON.

“The humble, meek, merciful, just, pious and devout souls. are every where of *one religion*, and when Death has taken off the mask, they will know one another, though the diverse liveries they wear here make them strangers.”—PENN'S MAXIMS.”

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P R E F A C E .

The following memoir appeared originally in "*Friends' Intelligencer*," and had its origin in the close friendship which existed from early life between its beloved subject and A. A. Townsend, who in her subsequent visits to the widow and the fatherless, became interested in his manuscripts, and was prompted to endeavor to embrace the beautiful truths contained in them in a simple memoir. They appeared to her as "goodly pearls," which should be shared with many scattered members of our flock and family, who love the *principle* we profess, and who are prepared to appreciate the manifestations of its power in the dedicated mind. That periodical seemed to be a proper medium through which they should be disseminated, and with this limited view the work was commenced. What at first opened as a labor of love, soon became a matter of duty, from which she felt she had no right

to turn, and which she has faithfully fulfilled. It is now reprinted in this form, because a wider circulation of it is desired by many. The time may come when the hope will be realized, as expressed in the memoir, "that the vast amount of labor upon scientific subjects which he has left in manuscript will be placed in a form to benefit others."

May that *glorious Light*, which he so fully recognised, become the guiding star of all, leading us onward toward that state in which we may become as "pillars in the Lord's house, that shall go no more out."

R. T. JACKSON.

Sharon, 11mo. 14th, 1856.

MEMOIR OF JOHN JACKSON.

“To obey is better than sacrifice, and to hearken, than the fat of rams.”

It is not for the purpose of eulogising the departed, that we are concerned to attempt a memoir of our friend, JOHN JACKSON, deceased, but as “the memory of the just is blessed,” we believe a brief record of his life and religious experience may not only be interesting, but instructive to our readers; particularly to those among the younger class of them, who have been transient members of his family, and hold him in near and dear remembrance—and should it be the means of strengthening any in the good resolution to “buy the truth and sell it not,” surely our labor of love will not have been in vain.

He was the son of HALLIDAY and JANE JACKSON, of Darby, Pa., where he was born on the 25th of 9th mo., 1809. To the religious care of his beloved parents, he often alluded in terms of gratitude. Having themselves tasted of the excellency of the pure gift of grace in the secret of the soul, it was their concern to direct the attention of their children, even in early life, to this internal and heavenly Teacher. The effects of their precepts and consistent example upon the minds of their offspring, ten in number, were of lasting benefit. The love of John for his mother was manifested when very young, by his little kind attentions, and she was often relieved by the care he took of the younger children. He loved the sports and pastimes of childhood, yet, when scarcely old enough to nurse his little twin brother and sister, he would sit by the hour and rock the cradle, or take them upon his lap and repeat some poetry he had learned, or in child-like simplicity "make up" some rhyme for their amusement. When only ten years old, he would often, of an even-

ing, leave the other children at play, and retire alone to read William Penn's Works, or Sewell's History. He had much to overcome in his natural temperament, which was impetuous and ardent. He was also energetic and persevering, and applied himself with unusual diligence in the labor of the farm; whereby he not only soon became useful, but very important to his father. The time in going to and returning from market was employed very frequently in reading, and often after leaving the harvest-field or plough, he would seek some shady spot, either to read or contemplate upon the beauties of nature.

In that day it was customary among Friends and others to use spirituous liquors in the harvest-field. His father being much concerned on account of this pernicious practice, assembled his neighbors to devise some way to abandon it,—this was the first temperance movement in that place. John was also deeply interested in the subject, and a few years afterwards, “when still a boy,” said our informant, “wear-

ing a round-about jacket, he surprised the old and the young by speaking at length in one of these meetings, on the evils of intemperance." He was greatly distressed on account of some of his youthful acquaintances having given way to intemperate habits.

In a week-day meeting, a year or two before his death, while addressing the little boys, and encouraging them to listen and give heed to the restraints and teachings of the "still small voice" within them, he told them of the joy he had felt when a very little boy, sitting with the other school-children where they then sat, and wetting with his tears the floor at his feet, while his full heart was lifted up in praises to his heavenly Father for His goodness in preserving him in the hour of temptation. At the age of sixteen years, beside being well read upon many other subjects, he had perused most of the prominent works of ancient Friends.

His inquiring mind was led to reflect upon the doctrines upheld by our forefathers, and he was convinced by the immediate operations of the spirit of truth, that the path of obedience is the

way of life ; that, "As many as are led by the spirit of God, are the sons of God," and "joint heirs with Christ." But the unhappy differences that about this time were agitating our Society, and which afterwards rent it in twain, introduced him into a state of doubt in regard to the all-sufficiency of that light, which he had viewed as the guide "into truth," and consequently out of error. Inconsistencies, which he could not reconcile with the pure teachings of this holy Word, were apparent among some of those upon whom he had looked as being established upon the Rock which could not be shaken. The freedom with which he wrote to one of a congenial mind, furnished evidence of the baptisms through which he passed, ere he again enjoyed the liberty of the children of the light and of the day.

In the winter of 1832, he accompanied a Friend, whose labors had in a measure, been instrumental in dispelling the mists by which he had been painfully enveloped, on a religious visit to the southern part of Jersey. During the seve-

ral weeks he was thus engaged, his faith was strengthened and his former trust renewed; inso-much, that he could acknowledge that although he "had known what it was to weep by the way-side, and strew his tears in solitary places; yet, now, faith, like the beams of the morning, caused the darkness to be dispelled, and unfolded the pathway to tranquillity." This friend at that time expressed the belief that if her youthful companion was faithful to the openings of the visions of light, he would have in an eminent manner to declare upon the house-top that which was revealed in secret. As he left no written record of his daily life, we are indebted chiefly to his letters for an account of the various exercises which attended his pathway. We shall, therefore, take copious extracts from them in the delineation of the operations of divine grace upon his spirit by which in his very youth he attained to the stature of a man in Christ; verifying the scripture testimony that "grey hairs are not wisdom, neither is length of days understanding." In relation to him this language seems

appropriate: "I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly."—"Then I saw that wisdom excelleth folly, as far as light excelleth darkness."

The following extracts are expressive of his gratitude for preservation during the trying dispensation before alluded to, and, also, of a season of deep religious exercise which followed it, in view of the nature of the service which was gradually unfolding before him.

"1834.—My soul bows within me when I contemplate the goodness and mercy of my heavenly Father, for while I have been a wanderer upon the barren mountains of an empty profession, nay, almost lost in the gloomy labyrinths of infidelity, I have known his visitations of love to descend like the dews of heaven, and the dews that descended upon the mountains of Zion; bringing all within me to bow before the throne of mercy, to approach the sanctuary of faith, and to feel my spirit touched with a live coal from off his holy altar, by which I have been

made to acknowledge his "*goodness, beyond thought and power divine.*"

"2d mo., 1834.—In early life it pleased my heavenly Father, through dispensations that are not to be forgotten, to open in my heart, desires after the way of truth, and to teach me to rely with more confidence upon Him, than upon anything connected with the uncertain enjoyments of a probationary scene.

"But prone to err in the path of self-gratification, as thou knowest the youthful mind is, when surrounded with the fascinating allurements of the world, and for want of greater faithfulness in maintaining the integrity of a self-denying follower of the cross, I have, too often, disregarded the teachings of this heavenly monitor, and thereby retarded my progress in the *highway of holiness*. However, I have an unshaken belief that if we act in conformity to the will of God, by following the teachings of this light made manifest within, we shall look back upon the *past* with satisfaction and delight, and to the future with prospects of continued peace and

sweet enjoyment : and, also, that whatever disappointments may occur, (and they enter more or less into the history of every one's experience) they would then have but little influence upon the tranquillity of our spirits ; for a mind thus regulated by the principles of truth in all its movements, would not be agitated by them ; its serenity would not be impaired, for it possesses a holy confidence in the immutable character of the principle by which it hopes to be sustained under all the circumstances of trial that it may have to encounter in its passage through this probationary scene.

“ Though I feel myself as one of the least of the family, and oftentimes surrounded with the weaknesses of human nature, that require the strengthening influence of *faith* and greater dedication to manifested duties to overcome, yet, when the desire of my heart is unto Him who commands the guardian angel of his presence to become the medium of our preservation, I hail the possession of an inheritance among the faithful and dedicated children, as a state attainable

through diligence and an attention to the gift within. Oh! how often do I desire to exalt the testimonies of truth, and fulfil all my duties with greater dedication of heart, with livelier faith, and with a deeper dependence upon the Father of spirits, for the guidance of his wisdom and power, by which, alone, a qualification is experienced to do his work. I have feared the customs, the maxims, and the artificial refinements of the world, are making unhappy innovations upon the simple testimonies professedly held by the Society of Friends. Can we counteract these influences in any other way than by individually minding the vocations wherewith we are called, being conformed to all the requisitions of the divine mind? Then may we know *ourselves* established in the way and work of righteousness, and be prepared to own Christ before men. When I take a view of the deficiencies that exist among us as a religious society, I am made to mourn because the altars of the Lord are thrown down, and the image of Baal is worshipped in the groves of Midian. How loudly do these

things call for faithfulness and dedication. And, ought not we who have felt the powerful visitations of divine love, to stand in a state of entire obedience to the divine law, that we may thereby be brought to the happy enjoyment and precious experience of the love of God, and know its heavenly influences to be such around our spirits, as to unite us with the faithful in the unchangeable fellowship of Christ? Then, indeed, shall "Our light so shine in the world," that others seeing our good fruits will be led to look upon Zion, the city of the saints' 'solemnities,' and desire to partake of the 'salvation that is found within her gates—and when our morning sacrifice shall be 'offered in righteousness' upon the altar of dedication, we shall know Jerusalem spiritually to become "the perfection of beauty and the joy of all the earth."

"1834.—When I contemplate the boundless theme of an immortal existence, and with the eye of faith and hope behold the wide field of enjoyment in which candidates for immortality and eternal life are designed to move, my spirit

takes its flight beyond the momentary scenes of a fading world ; and delights to dwell upon the hopes and feelings that stand connected with a loftier state of being ; and though these may remain like visions of the soul until the tomb, thick clouds and darkness shall no longer hide eternity from human eyes, yet, I firmly believe that the *Eternal One* will *reveal himself* to those who love him, by those things that eyes have not seen—ears never heard—and of the excellency and glory of which it hath not entered into the unregenerate heart to conceive. When my heart has been replenished with the unspeakable joys of divine love, by which the deep things of God are manifested in the clearness, and visions of heavenly light, burst forth upon the soul, oh ! how I have desired that I might be obedient to the calls of the spirit—the office of which is to turn from darkness to light, and to bring from under the dominion of transgression to the possession of an inheritance in the kingdom of Christ.”

Although the mind of our friend was thus early

turned to the heavenly Teacher, and a desire manifested for those joys that are eternal in their duration, yet the vivacity of youth and his cheerful disposition ever made him a welcome guest among his youthful associates. He was particularly fond of female society, believing the influence of woman is calculated to refine and elevate the mind of man. It would appear, from the following extracts, that as he approached the period when he was to enter into business on his own account, he felt the circumscribing limits of Truth in relation to laying up earthly treasure. His reflections, too, upon the course often pursued by the ambitious adventurer, we deem worthy of serious attention.

“ I am not ambitious to acquire much beyond what is really essential to the wants and comforts of life, and in pursuit of them I anxiously hope and confidently expect to avoid the perplexities and steer clear of the vicissitudes that too often enter into the experience of those who follow the things of this world, with views of happiness founded solely upon the acquisition of its treasures.

“I have, for a long time, believed that it is the duty of every man, previously to his entering upon the stage of active life, seriously to reflect upon the course he designs to pursue; by so doing, he might avoid many of the dangers that lie concealed in the turbulent sea of an unstable world. I have seen the ambitious youth, eager to accumulate much of this world's riches, start upon a career of life apparently without reflection; his desire to indulge in the gratification of sensual delights, kept him intoxicated with the delirium of absurd pursuits, 'till he lost an honorable standing in society, and passed away, leaving in the train of his existence the fruits of his folly, and proving the declaration of Scripture to be true, that 'pride goeth before destruction;' and as he was actuated by a 'haughty spirit,' it terminated in 'a fall.' Prudence dictates that I should shun the path that *he* trod. How many endowed with talents, blessed with health, fortune, and friends, have, for want of due reflection, wrecked their all upon the rocks of imprudence and folly, and left themselves a prey

to corroding griefs, often sharpened by the remembrance of better days! By observations upon the conduct of others, I have often been taught instructive lessons, and have thereby arrived at the conclusion, that true happiness and enjoyment are not to be experienced by following the world with views solely founded on the acquisition of its treasures; but that other duties command our attention than those necessary to be discharged in the temporal concerns of life. To fulfil the one, habits of *industry, frugality,* and *economy,* are indispensably requisite; and if these are properly attended to, it would leave time for the performance of those higher duties which we owe to ourselves, to one another, and above all, to the Author of our being—these consist in acts of benevolence and charity, the improvement of the mental faculties, the promotion of piety, and the constant practice of virtue.

“1834. There is a felicity that we enjoy in the calmness of solitude, of a more refined character than anything to be found in the trifling amusements of the world—in that reiterated round of

pleasure that delights the thoughtlessness of youth, and spreads a thousand snares in the path of the inexperienced. Under all the circumstances of life, it is therefore profitable and instructive, at times, to retreat from the busy hum of society, that we may, by silent reflection, exercise and strengthen the powers of our minds and be enabled to discover with satisfactory clearness, the way in which we should go. By so doing, the asperities which render our path difficult would disappear, and we should return to social life with more cheerfulness and content. We are taught many instructive truths in the hour of retirement, because, then, those avenues are opened that lead to the temple of happiness; the sphere of our understanding becomes enlarged, we are endowed with better judgment, and are enabled to act with firmer principles in our intercourse with the world. We preserve the serenity of our minds unimpaired in the midst of commotions in a degree proportioned to the preparations we have made for them in the hour of retirement, because we enjoy a serenity

then, that the world cannot impair. We learn by degrees, to forsake those things which we have hitherto pursued as pleasures, that we now find leave only a mortifying remembrance behind them; and if, in our retreat, we are only accompanied by the angel of virtue, we shall feel our hearts inspired with the noblest emotions of gratitude and love; for when we look abroad over the fair face of creation, and behold everything so harmoniously blended as to contribute to our happiness, to supply our wants, to gratify our desires and to gladden our hearts, it ought to inspire the emotions that prompt us to love and adore the Giver of so many perfect gifts. When I speak of myself, I have only to say, that I possess but little of what the world calls wealth—neither do I desire a great deal. I have learned to be content with the portion that has fallen to my lot, and having been educated to habits of industry through affectionate parental care, I prize them much higher than all the riches that could be conferred upon me.

“Those in whose bosoms ambition is contin-

ually panting for boundless empire, whose greatest zeal is to pursue some cherished aim of pride or profit, who remain slaves to the world and its foibles, may have their modes of enjoyments in their particular pursuits; but in my view, happiness is acquired just in proportion as we attain to the standard of moral excellence, and does not consist chiefly in the accumulation of riches which perish with the using. Indeed, I think, if our ambition was chiefly to promote virtue and piety, instead of acquiring worldly honor or distinction, the condition of man would be elevated far above everything connected with the lower enjoyments of time. I have sometimes feared that many in their eagerness to add 'house to house, or field to field,' have sacrificed many of the real enjoyments of this life, and perhaps, too, the hopes and feelings that stand connected with an eternal world.

“Let us diligently inquire what is *our duty* and what part *we* are required to act, that we may advance the interest of the kingdom of Christ? For, it is the good pleasure of our

heavenly Father, that his children should grow in grace and in the knowledge of the things that pertain to eternal life. If we *humbly* wait upon Him with fervent desires to be led by that 'wisdom which is from above,' we shall be directed in the path of safety, and in the opening visions of light be prepared to walk therein, having the evidence of divine approbation within ourselves. I may acknowledge, although my deviations from the path of conscious rectitude have been multiplied like the drops of the morning, yet my faith in the inward teachings of this wisdom is such, that I believe it to be vastly important to us in all things to stand humbly conformed to its holy requisitions, that we may walk worthy of the vocation wherewith we are called, filling up our ranks in righteousness, and moving continually in the sphere allotted to us. These convictions of mind are the result of experience, purchased at the price of deep suffering, in consequence of my disobedience to the plain manifestations of truth."

In the 2d month of 1835 his father was removed by death, having committed to John the guardianship of the younger children. Thus, as he was just entering manhood, ere the dew of youth had left his brow, a deep responsibility was thrown upon him; but the exercises of his soul were known unto Him who searcheth the heart, and in the furnace of affliction he was purified and prepared for that mission which he so beautifully fulfilled. He had won their affection in their infancy by his kindness and attention, and they were now prepared to receive his counsel and advice; "for," said his sister, "he seemed unto the end as a father over the flock, and faithfully did he discharge his duty toward those who were in the spring time of life bereft of parental care." At the bedside of his dying parent, his voice was uplifted in prayer; and again, on the occasion of the interment, he engaged in solemn supplication on behalf of himself and others. This was his first public ministerial appearance.

His mother had finished her course "in hope

and in joy," several years previously. When near her close, her testimony was, "dear John, the Lord is with thee."

In reference to the loss of his father, he thus writes :—

"2d mo., 1835. When I last wrote to thee I had very sanguine hopes of my dear father's recovery; but it has been otherwise ordered in the providence of an Almighty Father. He who seeth the end as well as the beginning of things, and whose dispensations are all in inscrutable wisdom, saw meet to loose the chord and take unto himself the kind and tender father and faithful friend. This is a close trial, a season of deep spiritual baptism. It seems to be our privilege to weep and mourn. Jesus wept at the tomb of Lazarus, and the Jews said, 'behold, how he loved him!' yet I must weep no more for the spirit of the departed, because in connection with his present state the language arises: 'Weep not for *me*, ye sons and daughters of Jerusalem, but weep for yourselves; for, in Mount Zion and in Jerusalem, deliverance is

given unto the remnant, whom the Lord doth call.' While these scenes of trial have a tendency to lead the soul to a conviction, that it has 'no continuing city here;' they should lead it also to look unto God, its glorious author, for consolation and comfort. As our desires are thus directed to the fountain of divine consolation, which is set open for all the inhabitants of Jerusalem and Jordan to wash and bathe in, our affections and our hopes will become more and more centred upon God, and a glorious inheritance will be attained to, in that kingdom, of the increase, blessed government and peace of which there shall never be an end."

"I have felt like the two disciples who were journeying from Jerusalem to Emmaus, who, as they walked by the way, were discouraged, were cast down; they were sad—for they had been looking to the loss they had sustained by the 'things that had been done in Jerusalem.' But I have been permitted to experience a degree of the joy they felt, when the divine Master manifested himself among them by the *breaking of*

bread. I can say from a degree of experience that will warrant the expression, the oil of joy has been given for mourning, and the *garment of praise* for the spirit of heaviness. When the soul resigns itself to its own reflections, and the influences produced by external circumstances lead it to a sense of its dependance upon the author of its being, it is an unspeakable favor to be possessed of an evidence, that He who has a right to the government of our spirits is pleased to work in us, 'both to will, and to do his own good pleasure;' and there is, in the blessed enjoyment of communion with God, a calmness and serenity of mind which is not to be found in the experience of the world, because it is only enjoyed by entering into the closet of the heart, and there offering up the aspirations of the soul to Him 'who seeth in secret'—then it is that we are taught in sincerity to say, 'Our Father who art in Heaven,' and to adore in the silence of every thought his hallowed name. In this communion with the Father of Spirits, *He* becomes the meditim of light and

life to us, and we walk no longer in darkness, but come to experience the day of salvation to dawn, and the day star of righteousness to arise in our hearts, elevating the soul from the grossness of the fallen nature, to an establishment in the glorious liberty of the children of God. And we know that, as we walk in this *light*, we have fellowship one with another, and the blood of Christ cleanseth us from all sin. Then we are made to know experimentally the resurrection of that life which is 'hid with Christ in God,' which consists in all purity, innocence, devotion, and dedication of soul. This blessed life stands in the *power* and operation of the spirit of truth, and in order that we may attain unto it, there is an emanation of *light* from the Father of lights, diffused throughout the whole spiritual creation, unconfined and unlimited as his own divine being. The primitive sons of the morning, who had realized in their own experience the heavenly influences of the love of the Father, could bear this ever memorable testimony. "This then, is the message which we have heard of

him, and declare unto you, 'God is light, and in him is no darkness at all;' and a manifestation of this light is given to every rational soul, and becomes the sustaining evidence of its immortality, the foundation of its hopes, its comfort, consolation and happiness. I am abundantly confirmed in the belief, that the divine arm of power is still stretched out for the gathering of his children into the true fold, and that there is cause for us to mind the exhortation of the experienced Apostle, to 'rejoice evermore, pray without ceasing, and in all things give thanks.'"

The following extracts are from letters addressed to a very dear friend :

"3d mo., 1835. For want of being guided by the spirit of truth in all the important relations of life, how many embark, as it were, on an uncertain ocean, without a pilot to guide them among the perilous rocks and shoals that lie concealed from human foresight in its turbulent bosom. I have seen the loveliness of youth fade away like the flower, and wither like the grass

of the field ; the fond hopes of parents blasted forever, and the feelings of fraternal affection inflicted with the deep wounds of sorrow ; the wife neglected, and children left without the guardianship of parental tenderness and care ; and yet, there has been no lack of talents, no want of comforts, which, to the outward, make life a desirable thing. When I have beheld and mused upon these things, my heart has often been made sad, and I have strewn my tears in solitary places, while I revolved in my mind the weakness of humanity and the folly of a course of life that was pursued without the restraints of our holy religion, and the salutary discipline of the cross of Christ. In earlier days these things have led me in artless simplicity to put up my feeble prayers to the throne of grace, that I might tread through the slippery paths of youth with safety, and be preserved from falling into the snares of vice and the power of temptation. When I look back and remember the days wherein I knew not God, because I had forsaken Him, the fountain of living waters,

when I desired to enter into covenant with *other beloveds*, than the Beloved of Souls—oh! when I contemplate the darkness and gloominess of spirit that shrouded from my spiritual vision the *good things* which He hath in store for them that love him—how I rejoice in the renewed conviction, that He has been my friend, and by the frequent visitations of heavenly light and love, has been seeking to turn me from the error of my ways, and bring my soul into the glorious light and liberty of the gospel of Christ. Why should any earthly consideration retard our progress in the highway of holiness? Need we be ashamed to acknowledge ourselves passive subjects to the government of Christ, or need we be looking back upon the past mis-carriages of our lives? No, verily; but let us own him and his testimonies—let us leave, yes, let us *leave* the things that are behind, and ‘press forward towards the mark for the prize of the high calling of God in Christ Jesus’—and may neither heights nor depths, principalities nor powers, things present, nor things to come, ever be able to separate

us from that love unto God and to all his flock and family, which gives us a hope of the fellowship of the Gospel in this life, which sanctifies our spirits and prepares them for the full consummation of glory in the world to come.”

“4th mo., 1835. I find it required of me sometimes to open my mouth in the assemblies of the people. Truly I feel as a child in the obedience of the cross of Christ; but I have known my heavenly Father to be near unto me, aiding me by his blessed spirit to perform every required duty; and though I have often been a child of disobedience in this respect, yet I am not ashamed to acknowledge myself a believer in the inward testimony of the spirit, because I have known it to seal upon my mind an evidence that ‘God is light, and in him there is no darkness at all;’ and when the aspirations of my soul are unto Him who seeth in secret, craving strength, to aid me on my spiritual journey, I remember *thee*, and desire for thee as for myself, that the mantle of heavenly light and gospel authority may rest upon thy spirit, and dignify

thee with a gift that shall ever be occupied in the service of thy God.

“Oh, my friend, how earnestly and affectionately has my heart desired, that thou mayst not be too much cast down and discouraged under the pressure of the hand that may lay heavily upon thee. Thou hast had many seasons of sweet communion with thy heavenly Father—thou hast known his banner over thee to be love, and the fervent prayer of my spirit is, that he may yet more and more abundantly open unto thee the deep things of his heavenly kingdom, and establish thee in a pure and spiritual faith in his divine *arm of power*—even that faith, which is able to preserve thee and keep thee from falling, and will finally present thee before the presence of his glory with exceeding joy. For myself, I desire to be found in the fellowship of this ‘holy faith,’ that I, too, may be worthy a name among the children of that new and spiritual covenant which God hath made, and not man.

“May we ever keep in that blessed humility which will shew unto the world that we desire

to walk in the path of self-denial, and to bear the cross with all the patience and dignity which becomes the follower of Christ—then, whatever may be the baptisms of soul, whatever may be the conflicts of spirit, we shall, most certainly, know our peace to flow as a river, and our righteousness as the waves of the *sea*. And whatever diversity of scene may enter into the history of our experience, whether we partake largely of the cup of consolation, or whether we drink deeply at the stream of adversity and affliction, let us ever remember that the purposes of Jehovah are answered by the means he appoints for our sanctification; and let the fervent aspirations of our souls unitedly be, ‘Thy throne, O God! is forever and ever, a sceptre of righteousness, is the sceptre of thy kingdom—thou art God, our hope, our strength, our Saviour, and there is none like unto thee; therefore we give thee thanks in all things, because thou hast, by the glorious word of thy power, reigned in our spirits, and brought them to act in unison with thy adorable will. We will dedicate our lives to

thee, and give the first fruits of all as an offering to thy eternal majesty. Thou shalt be our God even unto the end of *time*, and we will serve and worship thee, and hope that *eternity* will open unto us still more of the glories of thy heavenly kingdom.' ”

A Letter to a Friend.

“ Darby, 7th mo. 30th, 1835.

“ Obedience is *better* than sacrifice, and to hearken to the voice of the Lord than the fat of rams or of burnt offerings—entire obedience, yielding ourselves unto Him, who sanctifieth the heart that it may be fitted to do his work, and who leadeth his obedient children in paths that they had not known ; and herein is manifested his goodness and mercy, in being ‘ strength and wisdom, tongue and utterance,’ to all who confidently rely upon his ‘ arm of power.’ He will open unto all these a pure fountain, from which shall issue the waters of life, by which the spiritual growth is promoted and the whole heritage of God refreshed. In my little experience con-

cerning the 'deep things of God,' I have often been, as thou knowest, a sufferer from disobedience, but I have also known the sweet 'peace that passeth the understanding,' to flow as a river in my soul when I have yielded obedience to the impressions of divine grace that have been made upon my mind; hence, I can understand the language 'obedience is better than sacrifice,' &c. And because of this peace my confidence is increased, my strength is renewed in the power of the *heavenly gift*, by which the path of divine appointment is opened in the visions of light with so much clearness as to leave no doubt that the call is of a heavenly character. May we often return thanks unto God for this 'unspeakable gift,' and in deep prostration of soul acknowledge him alone to be our 'strength, and the rock of our salvation.' And were we sufficiently humble, ever careful to attend to the visitations of divine love, to follow him whithersoever he is pleased to lead us, we could endure all tribulation, knowing that it worketh out for us 'a far more exceeding and eternal weight

of glory.' We should then be prepared to adopt the language of the prophet, 'Although the fig-tree shall not blossom, and there shall be no fruit in the vines, though the labor of the olive shall fail, the fields shall yield no meat, though the flocks shall be cut off from the fold and there shall be no herd in the stalls, yet will I rejoice in the Lord, and joy in the God of my salvation.' Yes, there is always peace in obedience. And the openings of the 'unspeakable gift' in the soul that becomes devoted to God will lead more and more from every outward dependence, to the inward and spiritual dispensation of the new covenant; and sometimes when I have been a disobedient child, so deep have been my spiritual sorrows that I have felt myself in the situation of one of old when he declared 'the Lord answereth no more, neither by vision nor by prophecy;' but I know his tender mercies are over all his works; he giveth liberally still from the treasury of his love, and causes *life* to rise into dominion whereby we gain a victory in the truth. In our meeting on First day last, the de-

clarations of the divine Master were so forcibly impressed upon my mind, 'If any man will be my disciple he must deny himself, take up his cross daily and follow me;' 'But whosoever shall be ashamed of me and of my word before a wicked and adulterous generation, the same also shall the Son of Man be ashamed of when he cometh in the glory of his Father with the holy angels,' that I thought it right to utter them, and to open a little the views that were presented in connection therewith; for it appeared to me that it was the duty of all who profess to be his followers to conform to his precepts and to imitate his heavenly example. I assure thee, my dear, that I felt great peace of mind for having yielded to this manifestation of duty. I believe it was among the divine requirings. Oh how I need the aid of thy spirit on such occasions. I feel that I require thy presence then; and is it not because our souls have known sweet communion with each other, because we have been baptised together into the same holy flow, because we are united in the best of bonds, a fellowship that is

not of this world? Yes, we know that our fellowship of soul is not earthly.

“*First day Morning.*—And may I not yield thee in the freshness of feeling the Sabbath morning tribute, the token that thou art remembered even while in the calmness and tranquillity which this still morning affords me, my spirit walks in the courts of devotion and there holds silent communion with its eternal Father? If there is anything which in this life should inspire the feeling of gratitude to the ‘Giver of every good and perfect gift,’ it is most certainly this blessed privilege of enjoying the sensible evidence of his divine presence, aiding the soul to lift its feeble aspirations unto him, to continue his goodness and mercy, to forget all our manifold transgressions and remember them against us no more,—to enable us to walk before him in the spirit of humility, and to triumph over all the temptations and trials connected with this visible world, in the conscious hope that our reward for well doing will be ‘peace of mind,’ while here, and the fruition of joy when time to

us shall be no more. While the morning orisons ascend from the altar of my heart, I love to meditate on all the works of the divine hand, to contemplate his goodness to the children of men; and while the reflection passes through my mind that I am but dust, and that the tabernacle of the spirit must go to decay, to feel the glorious conviction of the presence of God in my soul, filling its temple, like the outward edifice in the days of Solomon when there was no room for the priests to minister; to feel that He who 'dwelleth not in temples made with hands,' He whom 'the heaven of heavens can not contain,' is pleased to be with us in our journey through the wilderness of this world, as a 'pillar of cloud by day and a pillar of fire by night,' and that if we follow the teachings of his spirit it will lead us to the promised Canaan of rest, even to a land ever flowing with the milk of joy and with the sweets of peace, happiness, and prosperity. And although we may have to encounter dangers, though we may have to conquer giants like the sons of the Anakims, though we may have to

drive out the enemies of the Lord and of our own souls 'little by little,' before we can inhabit this goodly land, yet we shall most assuredly become the possessors thereof as we walk by the same rule and mind the same *Rock* that followed Israel of old, for that rock is Christ the 'wisdom of God and the power of God, to all them who believe.'

“ It remains to be an undeniable as well as an unchangeable truth to the present time, that 'all the Lord's children are taught of the Lord, and great is the peace of his children; in righteousness they come to be established; they are far from oppression and fear, because it doth not come near them;' and it is equally certain that as many as are 'led by the spirit of God they are the sons and daughters of God,' heirs of God and joint-heirs with Christ in his eternal kingdom. And all who become of this happy number must know all things to become new, and all things of God. Well, then, what might we not expect to take place before this great change could be effected in the soul? Need we marvel that,

the false heavens and the earth should be shaken and pass away—that a ‘new heaven and a new earth, wherein dwelleth righteousness,’ might become established, and the fruits of the spirit be converted into instruments by which we might cultivate a different soil, even to promote the growth of the tree of life, that we might be able to partake of the fruit thereof and live continually in the presence and enjoyment of our glorious Creator? Oh! what is tribulation, when it worketh out for us this ‘exceeding weight of glory;’ when it brings us to a deep sense of our dependence upon God our father, shows us the frailty of our nature and the uncertainty of all human prospects and delights, and teaches us to build the foundation of our hopes of happiness on something firmer than the transitory things of time. I sometimes think it is a message of love sent in disguise; hence we ought to be resigned to all the dispensations of affliction, and cultivate an acquiescence with all our Father’s will, for surely he would not afflict us without some good purpose.”

At the age of twenty-six, John Jackson entered into the marriage covenant with Rachel T. daughter of Isaac Tyson, of Baltimore. No where, perhaps, did the Christian virtues which adorned his character shine forth more conspicuously than in the domestic circle. His circumspect bearing, combined with a freedom and gentleness of manner, won for him not only the respect, but the affection of those with whom he was thus associated. The mutual interest which he and his wife felt in the welfare of the youth, induced them, in the year of 1837, to open a boarding school for girls. This was not commenced without due consideration. The following extract embraces some of his views on the subject of education, and expresses his conviction of success in their important undertaking.

“11th mo., 1837. The religious education of children has often been to my mind a subject of deep interest and concern. To direct the infant mind to the influences of those principles of action which should regulate the whole course of human conduct, is, in my view, one of the most

effectual and powerful means under the divine blessing of preserving them from the temptations of the world, and the improper indulgence of those feelings and propensities which are invariably followed by misery and unhappiness. The command that was given to the Israelites to teach diligently to their children the law which God had given them, is no doubt a perpetual obligation, binding upon all generations of men. But a religious education does not consist in teaching children those abstract opinions and speculations of men which have given rise to unprofitable disputations ; nor in directing them to creeds and confessions of faith which man has set up for a standard of religion, because such a course is calculated to darken the spiritual understanding and oppose the full development of the spiritual nature which Christianity is intended to produce. The minds of children should be directed to principles, not opinions ; to the heavenly operations of truth, and not to words and theories about them. The truths of religion are all plain and simple, easy to be understood,

as the soul by obedience advances in righteousness and is prepared to receive and obey new disclosures of the divine will. As the minds of children are directed to these important truths, they learn to cultivate an acquaintance with themselves, and understand their relation as accountable creatures to the Author of their being.

“The more I look upon the important concern in which we contemplate engaging, the more I am satisfied it is our calling, one in which we shall be able to succeed with satisfaction to ourselves, and at the same time be useful to others, by filling up our duty to them, the consequence of which must be the reward of peace.”

Thus under a feeling of religious concern for the promotion of truth in the guarded education of the youth, “Sharon Boarding School” was established, and the result proved our friend had not mistaken “his calling.” It was his aim not only to cultivate and expand the intellect, but also to imbue the tender minds of the children with the necessity of a life of daily self-denial, in order to enjoy that peace which the world can

neither give nor destroy. The relation which existed between the preceptor and pupils was interesting even to the casual beholder. Many who have shared his instructive counsel, date their awakened interest in their spiritual welfare from that time. One of the pupils who went there at the age of sixteen, and remained several years, was asked by a friend "how long has this been thy home?" She replied, "I began to live here." She spoke out in those few words the fullness of her spirit, realizing that the inner life is the true being. We will give an extract from a letter of another, which might seem too panegyric, were it not that it is as the voice of a multitude, so much is it in unison with the testimony of many, who felt that he possessed a peculiar influence in leading their young minds to love and admire virtue for virtue's sake.

"I can never tell what I owe to his instruction. A life chaste, earnest, humble, ever faithful to the admonitions of right, ever recognizing the divine law of progress, by which the soul approaches its Maker, manifesting in word and

deed, kindness and love to the great brotherhood of man—*such* a life might be somewhat of an acknowledgment of what the pupil owes to a teacher like him. How many and what pleasant memories come with his name! I remember one morning, when standing in the cabinet with one of my class-mates, looking at the fossil impressions which rain drops had made upon the fragment of one of the oldest geological formations, he came in, with that benign smile so characteristic of him, took one of the Bridgewater treatises, and read from it the scientific history of what we had been examining. We had wondered before; now we were filled with awe, not from terror, but from the sublimity of the truth, which his few words and the short extract which he read, revealed to us. I felt then it was no ordinary privilege thus to be taught. Yet so it was ever. I never went with a question without having it answered plainly, fully; there was always time, there was always a smile with which to satisfy every inquiry. And now I can not look at a pebble, or go in imagination to the farthest

extremity of the universe, but I feel that he has led the way, and I follow dimly and afar off where he has gone shedding light upon mystery. Truly can I say that I always felt in those Sharon days, that worship was exalted when he mingled in it; social life was purified when in his presence; and that as a teacher, he led and guided us by a measure of the same love and care with which the infinite Father guides and instructs his children."

It was his practice to have read aloud daily in his family a portion of the Scriptures or some other good book; and on First day evening all his household were gathered for the purpose of social worship. Not unfrequently the silence of these meetings remained unbroken; while at other times, exhortation and counsel were extended, or in humility of spirit, the knee was bent in vocal prayer for the preservation of his precious charge from the many evils which are in the world.

As he had been led by the love of his heavenly Father to adore his works and to investigate

those natural laws by which He ordained that matter should be governed, he pursued his scientific researches with a devotional spirit, and this doubtless had an effect to impress the minds of those under his tuition with a degree of the same reverence for that Almighty Being who had not only brought into existence our own, but myriads of similar globes, dispersed throughout the illimitable tracts of creation, all of which are sustained by the invisible hand of Him who sits on the throne of the universe, "whose kingdom ruleth over all, and before whom all nations are counted as less than nothing and vanity."

To use his own language, "every page of the great volume of nature is full of living and instructive truth. There is a beautiful relation between mind and matter, between the works of God, and our capacity to contemplate them. Our intellectual nature is as much a gift of God, as the gift of grace, and we are as responsible for the culture and improvement of the one, as of the other. I have no idea that so noble a talent is to be buried in the earth, that it is to be em-

ployed merely in procuring food and raiment for these frail temples, which are soon to moulder in the dust. Far otherwise! Placed in the midst of a beautiful creation, we are invited to meditate on the workmanship of its Author. Such an exercise of the intellect is profitable to us, for it leads to humility, and while it makes manifest the feebleness of man and our comparative nothingness amidst the immensity of creation, it exalts our views of the wisdom, goodness, and power of the Creator.”

His scholars were provided with numerous facilities for prosecuting their studies. An unusually rich cabinet was open to their inspection, and a well selected library was at their command. Great expense was also incurred in procuring the most approved apparatus for illustrating the lectures on scientific subjects, delivered by their preceptor. Their home was made more attractive by the care bestowed upon its grounds, which were beautified by both native and exotic plants. This may seem a trivial matter to notice, but we would query, whether to the youthful

mind this kind of care is not beneficial in refining the taste and exciting a love for the beautiful works so profusely spread out before us by Him who hath created nought in vain? The smallest flower that opens its petals to the morning light, or the humblest specimen of animated life, cannot be regarded with indifference by a mind which has been taught to "look through nature up to nature's God."

The hospitalities of his house were shared by both friends and strangers. His feelings went forth in love to all men. He felt an abiding concern for the oppressed everywhere, and he was often made the instrument of relief to these, even as the good Samaritan was to him who had fallen among thieves, and was found wounded by the way-side. Many a homeless fugitive from bondage was made glad and sent on his way rejoicing, because of the kind words and good cheer extended to him in the time of need, whether this was at the midnight hour or at noon day. Several times he visited the Indians in their forest home; and with other friends met them in

Council, and making their case his own, accompanied them to Washington, in order more effectually to plead their cause and present their grievances to our Government. The poor of his own neighborhood were not forgotten, but, irrespective of color, they partook alike of his friendly aid and assistance; and so unostentatious were his charities, that oft-times they were unknown to any but himself and the objects of them. For instance, one of his tenants was left a widow soon after our friend had been gathered to his eternal home. In a settlement of accounts with her, it was discovered that for the last two years the rent of her tenement had been given them; and when asked how she would get fuel, she replied, "Oh, Mr. Jackson had supplied us with enough to last through the coming winter." As incidents of this kind are brought to mind, we remember the scripture passages, "Even a child is known by his doings, whether his work be pure and whether it be right." "A tree is known by its fruit." "Men do not gather grapes of thorns, nor figs of thistles."

He became a member of the Delaware County Institute of Science, in 1834, a few months after its formation, and did much toward establishing it upon a firm basis. This Institute is still in a flourishing condition, and numbers among its members many of the most intelligent citizens of their Borough. In the 6th month last, a tribute to the memory of our departed friend, setting forth his Christian virtues and philanthropic spirit, as well as his scientific attainments, was read before the Society, and directed to be printed.

His gift in the ministry enlarged, and was acknowledged by his Monthly Meeting in 1837. It was remarkably clear, and unconnected with the "traditions of men." His manner was solemn and impressive, conveying to his hearers the evidence that he spoke to them of what he himself had seen, and what he had known of the good word of life. His mission appeared to be, to call his fellow beings from every outward dependence; to endeavor to prove to them that the Christian religion stands not in meats and

drinks, divers washings and carnal ordinances, but in righteousness, peace, and joy in a holy spirit; and to direct their attention to Christ within, as the means of redemption, and to that obedience to the teachings of the Spirit of Truth which constitutes, in every age, the uniform ground of acceptance with "the Father," of all those who fear him and work righteousness.

The following extract is expressive of his confidence in the Apostolic doctrine of the light within, the unction from the Holy One, to which George Fox felt called upon to admonish the people in his day to take heed, even as to a "light which shineth in a dark place."

"In proportion as I have been obedient to the teachings of this Divine light in my own soul, I have experienced the 'beauty of holiness' to be far more unspeakably joyous, than anything connected with this visible world. And as I do know what has produced this experience in my own mind, I believe it my duty to call the attention of others to the same light of Christ in themselves: believing this to be an 'unction from the

Holy One' spoken of by that experienced believer in the spirituality of the religion of Christ, the apostle John, 'Ye have an unction from the Holy One, 'and ye know all things,' and 'the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie.' Also believing this to be the ground taken by our early Friends when they were called out of the powerless forms and ceremonies of the religion of their day, to be an inward and spiritually-minded people, led and guided by this 'unction from the Holy One,' which they believed was given to every man to profit withal. Their fundamental doctrine was, that the light of Christ in the soul of man was the primary rule of faith and practice, the sure guide to salvation. Because this light enables man to see clearly everything that hinders him from the enjoyment of the presence of his merciful Creator, shows him that the consequence of his disobedience is the loss of the paradisaical state, a separation from the Divine harmony. And as

the manifestation of this light, that is, the certainty of it, is given to every man for the blessed purpose of enabling him to change the condition of his being, from the image of the earthly to the image of the heavenly nature, so as man becomes obedient to the inward monitor, it will lead him to forsake all iniquity, and walk in holiness, without which no man can see the Lord. This is that comforter and inward teacher to which Jesus alluded when he told his disciples that it was expedient his outward appearance as to that body of flesh and blood, which had been prepared for him, should pass away, that they might no longer be looking to the outward, but that their attention might be turned to an inward and spiritual Saviour. 'It is expedient that I go away, for if I go not away the comforter will not come unto you.' 'I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you.' 'The

comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.'

“Now as this spirit of truth is suffered to work in us to will and to do of the good pleasure of our heavenly Father, it will so sanctify our hearts, so regulate our actions, as to place us in the high condition of ‘heirs of God and joint heirs with Christ,’ in agreement with the declaration of the blessed Jesus, ‘Whosoever doeth the will of my Father which is in heaven, the same is my brother, my sister, and my mother.’ And do not the Scriptures abundantly confirm a belief in the sufficiency of this inward light, to lead us to a state of acceptance with the Father? For they declare that ‘as many as are led by the spirit of God, are the sons of God.’ And what is this ‘spirit of God’ which is to lead us to the high and acceptable state of the ‘Lord’s children who are taught of the Lord,’ but the light of Christ in the soul, the Divinity speaking in man? ‘For whatsoever is to be known of God is manifest in

man,' and there only can man look for the evidence that he stands approved in the Divine sight."

Extract of a letter to G. T.

11th mo. 1836.

"In my own experience of latter time, I have felt more closely bound to the law and to the testimony, feeling the precious truth dear to my best life, and the exaltation of the standard of righteousness the chief delight of my soul ; there are seasons when the depths of affliction await me, there are moments when my soul mourns over the desolate places of our Zion, yes and there are moments, too, when all the sympathies of my soul are enlisted on behalf of wandering prodigals, who have left the Father's house, and gone into a far country, to spend their substance in riotous living, to spend the energies of their souls upon things that will never add one solitary joy to the sum of human happiness. And now in the morning of life, when I have been snatched as a brand from the burning, and through the adorable

goodness of a gracious God been permitted to look beyond earth's transitory joys, to an inheritance in the kingdom of Christ, if I could be instrumental in awakening in any of these the conviction that in the Father's house there is bread enough and to spare, I could count neither baptism nor trial anything, did it tend to my sanctification and preparation for a work I desire may not exalt the creature, but honor the Creator, and exalt his name in the earth."

Beside frequent visits to neighboring meetings of Friends, where there were ever found many to welcome him, he was often engaged in laboring among the "highways and hedges," extending the invitation to "the marriage supper of the Lamb," to which all are bidden; and may not the silent wrapt attention with which the multitude listened to the call, be accepted as an earnest, that the seed thus sown would spring up and bear fruit, "some thirty, some sixty, and some a hundred fold"—in how many hearts is known only to Him who hath declared his

“word shall not return void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it!” But few extensive journeys were taken by our friend, though parts of several Yearly Meetings, were at different times visited in Gospel love. With the approbation of his friends at home, he, in company with George Truman and T. B. Longstreth, of Philadelphia, made a religious visit to some of the West India Islands, in the year 1840. They were absent several months. After their return, at the request of their friends, they published a brief account of their travels. As the work was designed more particularly for their personal friends, we believe its circulation was limited. It may therefore not be out of place to make some extracts from it, and embody them in this memoir. But a faint idea can be thus conveyed of the difficulties and trials through which they passed in the performance of their apprehended duty, nor of the secret enjoyments, as the reward of obedience, which at times flowed in upon the spirit, even as a river in which they could bathe.

and be refreshed. We subjoin a letter addressed to his father-in-law, I. Tyson, in reference to the prospect of this service.

Sharon, 4th mo. 21st, 1840.

Dear Father,—When sister Mary left here yesterday, for home, I expected to have written to thee on a subject which has for some time past occupied my mind, and I have no doubt at all, but it will be a matter of some surprise to thee, as it has been a subject of wonder to myself, that I should be called unto so wide a field of labor. The prospect of paying a religious visit to some of the West India Islands has been before me for more than nine months past. It has been the companion of my thoughts from time to time, and as often have I endeavored to put it by; silently have I borne the deep baptisms and exercise consequent upon the presentation of such a service, and often exclaimed in secret, ‘who is sufficient for these things?’ And like one formerly I have reasoned ‘my family is poor in Manassah, and I am the least

in my father's house.' I have looked on the one hand at the temporal and social sacrifices I should have to make, and on the other, to the weight of responsibility that attaches itself to a gospel mission among strangers in a strange land; these have been important and momentous considerations. But with a firm reliance on the protection and guidance of Divine Providence, I have felt that true prosperity and peace of mind can only be procured at the price of an entire surrender of the will to his requirements, that nothing short of leaving all for Christ's sake and the Gospel's, will answer when the solemn query shall be made to the believer, 'how much owest thou to thy Lord?' or how much hast thou done to promote the universal establishment of the Redeemer's kingdom in the earth? To some, it may seem strange that a field of labor is opened in the parts I have in view; but to me it has appeared that *there* the harvest is plentiful; and I have prayed that other laborers may also be sent into that part of the vineyard. The testimonies, and more especially the princi-

ples professed by the Society of Friends, are not to be 'hid under a bushel.' They are applicable to all classes and conditions of men, in every nation, and of every clime, and the reason why they are thus applicable, is because they teach men to 'fear God, and work righteousness as the only ground of salvation, and acceptance with him.' If, then, it be consistent with the Divine will to make use of 'the weak things of this world,' to bring about the period when the knowledge of God shall cover the earth, as the waters cover the sea; if it please him to make use of *any of his creatures* to publish the glad tidings of the Gospel of Christ, shall the creature say, wherefore doest thou? From all the rational views I entertain in relation to the great business of this life, I have been led into a clear and unshaken conviction, that man's highest, as well as temporal interest, is best promoted by his obedience to the Divine will. To *seek* daily for a spirit of discernment, to discover what is the Divine will concerning his individual creatures capable of spiritual illumination, is

certainly a duty of no small importance, inasmuch as there is a danger of 'erring in judgment and straying in vision.'

To-day was our Monthly meeting, and I found no other way for me, than to inform my friends of the prospect I had in view. It was unexpected, as not an individual of the meeting, (except my dear R.) had any previous intimation of it. The meeting took the subject into serious consideration, which resulted in the full expression of unity with me in the concern. A minute was accordingly made to that effect. The subject will necessarily be laid before our Quarterly Meeting, and the Yearly Meeting for ministers and elders; and it is not until the approbation of both of these meetings is obtained, that I can, in the order of our Society, be at liberty to enter further in the concern. I have now left it with my friends, and if they are not prepared to set me at liberty, the responsibility will rest upon them, and the work will not be required at my hands. Thou wilt know that my dear R. will feel a separation of several months, in no small degree, and I should not, at this time, have gone

so far as to have opened the subject in meeting, had she not paved the way, by a resignation to what appears to me to be a duty, which if not yielded to, would have marred mine, as well as her own peace; and I doubt not, but the same hand that was underneath to support her, when of late the prospect of a final separation* rested as a cloud upon her spirit, will still be extended, and like a guardian angel will protect and preserve her, should it be my lot to leave the endearments of home, in the service of the Divine Master. As regards our temporal prospects, I have confidence to believe that in these things we shall prosper; that the "cruse of oil" will not fail, but as we endeavor to live and walk worthy of the vocation, wherewith we are called, peace will still be found within our walls, and prosperity within our borders.

In near affection, I remain thy son,

JOHN JACKSON.

To I. Tyson, Baltimore.

* During an attack of severe illness, from which he had just recovered.

The following certificates were furnished him by the Monthly, Quarterly, and Yearly Meetings, of which he was a member.

“ To the Inhabitants of the West Indies, where these may come.

Our beloved friend John Jackson, a minister in unity with us, in a feeling manner opened in this meeting a concern which had for some time past rested with much weight upon his mind, to pay a religious visit in Gospel love to the inhabitants of some parts of the West Indies. This meeting being introduced into a deep feeling of sympathy and unity with him in his concern, leaves him at liberty to pursue his prospect as truth may open the way, with fervent desires that when his labors of love shall be accomplished, he may be favored to return to his family and friends with the reward of peace.

Extracted from the minutes of Darby Monthly Meeting of Friends, held at Darby, in the County of Delaware, and State of Pennsylvania,

in North America, the 21st day of 4th mo. A. D. 1840, and signed on behalf thereof, by

JOHN H. ANDREWS, } Clerks.
NAOMI PASSMORE, }

Signed also by 42 members of Darby Monthly Meeting.”

“ To the Inhabitants of the West Indies, where these may come.

Our beloved friend, John Jackson, a minister in unity with us, opened in this meeting a concern, which has caused much weight of exercise to his mind, to pay a religious visit in Gospel love to the inhabitants of some parts of the West Indies. And he producing a minute from Darby Monthly Meeting, expressive of their unity with him therein; this meeting being brought into a deep feeling of sympathy with him in the concern, it was on solid deliberation united with, to set him at liberty to pursue his prospect as truth may direct.

Extracted from the minutes of Concord Quarterly Meeting of Friends, held at Wilmington,

in the State of Delaware, the 28th of 4th mo.
A. D. 1840, and signed on behalf thereof, by

JOHN H. ANDREWS, } Clerks."
LYDIA PUSEY, }

“ To all to whom these may come:—

Our beloved friend, John Jackson, a minister of the Gospel, in full unity with us, laid before this meeting a concern, which had impressed his mind as a religious duty, to visit in Gospel love the inhabitants of some of the West India Islands.

The importance of the undertaking obtained our serious and deliberate consideration, and the sympathy and unity of the meeting were expressed with his prospect.

We therefore recommend him to the friendly notice of all to whom this certificate may come, desiring that he may be enabled to perform his religious visit under the Divine guidance, and to edification; and after having accomplished his mission of love, that he may return to his family and friends, with the reward of a peaceful mind.

Signed on behalf and by direction of the Yearly Meeting of Ministers and Elders of the Religious Society of Friends, held at Philadelphia, in the State of Pennsylvania, and United States of America, the 9th day of the 5th month, 1840. ISAAC TOWNSEND, Clerk.”

In relation to his feelings at this time, we find the following record :—“ In commencing a journal of my visit to the West Indies, it may not be improper to refer to the object for which the visit was undertaken. By a reference to the minutes which I have obtained from the Monthly, Quarterly, and Yearly Meetings, of which I am a member, it will be found to be from a conviction that religious duty requires me to visit in the love of the Gospel of Christ the inhabitants of some of the West India Islands. The deep exercises and baptisms of spirit into which I have been brought in having this service opened before me, while they have been such as no flesh could glory in, will, I humbly trust, tend to prepare me for the work which the Divine Master

may allot for me in this part of his vineyard. From a sense of my great weakness, I have been brought to see that, without his holy aid and assistance, I shall be incompetent to the service he may require at my hands, knowing that the servant of Christ must not depend upon human wisdom for direction, but on the teaching of the Holy Spirit, which will be mouth and wisdom, tongue and utterance to all his dedicated followers, who place their confidence in Him, and wait for the power which He will give them, to accomplish his work. To these, his command remains to be as formerly, 'Tarry at Jerusalem until ye are endued with power from on high.'

After having been brought into a willingness to resign myself to the work and service of my Divine Master, and having made the proper arrangement of my temporal affairs, I parted with my beloved wife and family, on the 14th of 11th mo. 1840, with a view to embark from New York.

In company with Thomas B. Longstreth, who had felt it his duty to engage with me in this

service, as companion, and George Truman, who had also felt himself called to make a similar visit to these Islands, I left Philadelphia for New York, on the evening of 7th day. A large number of our dear friends had called to witness our departure, whose farewell salutations manifested to us their sincere desires for our preservation and safe return. On 1st day we attended the meetings of Friends in New York, to our edification and comfort.

In consequence of unfavorable winds, and some other causes, we were detained in the City of New York till 5th day, the 19th of 11th mo. This detention was a disappointment which we did not expect. The kind attention of our friends while in New York, not only tended to lessen our disappointment, but it manifested an interest in our proposed visit, which furnished renewed encouragement to us to go on our way rejoicing."

Extracts from a "Visit to the West Indies."

"We embarked at New York, on board the ship Southerner, bound to Santa Cruz, St. Thomas and Jamaica, on the morning of 11mo. 19th, 1840. We had about twenty-five passengers in company, most of whom were invalids, seeking a climate where they might escape the severities of a North American winter. The parting of them from their friends and relatives produced some saddening sensations. On First day, the 22d, we had passed the Gulf Stream, the ocean became calm and the weather was mild and pleasant as a summer morning. At our request, a meeting for Divine worship was held, which was attended by all the passengers who had sufficiently recovered from sea-sickness. Isolated as we were upon the ocean, the occasion seemed to demand that we should forget those sectional prejudices and feelings which form the barriers between different professors of religion, and have a tendency to separate from the love of God, and endeavor to realize the truth of the Scripture

declaration, 'One is your master, even Christ, and all ye are brethren.' We were favored to enjoy a comfortable meeting together, and a word of encouragement was given to some, whose declining health warned them that the period of their dissolution was drawing nigh.

"On the 23d, we encountered a heavy gale. The waves rose high, occasionally sweeping over the deck of the vessel, thus rendering any position unsafe without a rope or something to which we could cling for security. The storm and tempest have their appointed office, and their bounds, in the economy of the universe: without the agitation they produce, the waters of the ocean would soon become stagnant, and rendered unfit for the habitation of myriads of living creatures which enjoy existence therein. A sufficient quantity of vapor would not be carried from the sea to refresh and fertilize the land, which, in consequence, would soon become barren and desolate, unfit for the abode of man, and the subordinate creatures over which he has dominion.

"While, therefore, we viewed the amazing

spectacle before us, with mingled feelings of pleasure and of awe, we were sensible that such sublime operations of the elements tend either directly or remotely to beautify the earth with vegetation, and to inspire the mind with a conviction that He who controls the winds and waves is 'wonderful in counsel and excellent in working.' Having adapted external nature to the constitution of the various creatures he has made for enjoyment, the elements become subservient to the most excellent ends; such reflections have a tendency to remove apprehensions of danger, and make the scene one of admiration and wonder.

“On Fourth day, the 25th, the storm had entirely abated. It was proposed by one of the passengers to hold a meeting for Divine worship according to our custom, in the middle of the week. This being responded to, preparations were made to hold it on the deck of the vessel. Nearly all the ship's crew and passengers seated themselves, and during the opportunity, we deemed it right to present to view some of the

testimonies and principles of truth as professed by our religious society.

“ On First day the 29th, it was again proposed to hold a meeting. The captain and passengers having manifested a desire for it, we collected together on the deck of the vessel, where, amidst the roaring of the ocean, and the sound of the wind among the rigging of the ship, we endeavored to draw near to Him whose voice may be heard even amidst the noise of many waters, and were permitted to realize the truth of the declaration, ‘ where two or three are met together in my name there am I in the midst of them.’

“ Early on the morning of 12th month 1st, the Captain told us if his reckoning was right we should see land by 9 o’clock. A man was sent to the mast head, and about a quarter past 9 we heard the cry ‘land to leeward.’ By ten o’clock we had neared sufficiently to make it visible from the deck of the ship. It proved to be the hills of Virgin Gorda. During the day we passed in sight of Tortola, St. Johns, and St. Thomas, and by 5 o’clock were in sight of Santa

Cruz. Owing to a heavy rain and the darkness of the evening, the Captain deemed it prudent to 'lay to' for the night, that we might have daylight to approach the Island. The next morning a gentle breeze wafted us along the north side of the Island, where we had a full view of its mountains, some of which are cultivated to their summits. The cane-fields, boiling houses, mansions of planters and the tenements of the slaves, clustered together, presenting the appearance of small villages, the lofty cocoa-nut, the banana, and other beautiful trees growing around the dwellings, all added to the novelty and interest of the scene. We arrived at West End by 6 o'clock, P. M., being 13 days 6 hours since we weighed anchor in the harbor of New York."

Santa Cruz.

12mo. 3d. "This morning we came on shore and found excellent accommodations. After partaking of some of the fine fruits our kind hostess had procured for us, we walked through the

town and its environs, our admiration being excited by many objects that were continually presented to our view. Visiting the tropics at this season is like going to a new world. When we left New York, the weather was very cold, the ground was covered with snow, and vegetation was taking its annual repose. Here, we are enjoying a climate as warm as the summers of Pennsylvania, and surrounded by the luxuriant products of the earth growing in the richest profusion. The lofty cocoa-nut and mountain cabbage, whose stately trunks appear like the pillars of a temple, the curious silk cotton tree, the orange with its blossoms, its green and ripe fruit, numerous flowers of great beauty, and mostly different from those well known to us, could not fail to be interesting to a stranger.

“It is highly gratifying to notice that under the despotic Danish government, the condition of the slaves is greatly in advance of the slave population of other countries. On this island, they have opportunities, by the cultivation of the grounds allowed them, and the raising of swine

and poultry, to acquire and possess sums of money, and when they consider themselves prepared and are desirous to obtain their liberty, they can demand an appraisement by disinterested persons of the value of their services, to which the master is obliged to submit, and sell them accordingly.

“They are further protected from the unbridled impulses of passion of the owner or his overseer, they not being permitted to use very harsh measures to enforce obedience.

“The government is preparing to introduce a system of school education for the children of both the free and the slave population. Stone houses of ample dimensions and neat construction are being erected throughout the Island, and properly furnished with apparatus, to carry out this benevolent design. The English language will be taught.

“It is expected these schools will go into operation in a short time, and that children from all the estates will be sent to them.” “The education of the children will be of great advan-

tage ; and we hope it will eventuate in the further melioration of the condition of the slave, and be the means of the final breaking of the odious bond that binds him to his fellow man as his property. Many proprietors appear ready to emancipate their slaves. They believe advantages will result to all parties by so doing ; but they ask remuneration, referring to the example of Great Britain towards her Colonies. The Danish government is said to be too poor to promote this view, and there is little probability such a plan will be carried into effect. It is looking, however, towards emancipation, and the school system now under arrangement is a preliminary step towards it.

“ It was our wish to hold some religious meetings with the people of the Island ; and for this purpose we called on several influential men, who seemed desirous to promote the object of our visit, but on making application to the Governor for his permission, he refused to grant it, in a formal note addressed to the Judge.

“ The fear of our making remarks upon the

subject of slavery, was supposed to have operated upon his mind to produce this order, so contrary to the principles of enlightened Christianity.

“Finding no opportunity to hold meetings with the people, we felt willing to leave, after circulating some books, and writing an address to the inhabitants, in which we explained the object of our visit, and expressed our conviction that the exercise of human authority over the consciences of men, is utterly at variance with the benign influence of the gospel and the spirit of the age in which we live. This was subsequently printed and circulated in the Danish Colonies.”

St. Thomas.

12mo. 9th. “We took passage yesterday from West End, at 10 o’clock, with the expectation of reaching this Island in seven or eight hours. But owing to contrary winds our little schooner did not land us till about 9 o’clock this morning, consequently we had to spend the night on board, with very poor accommodations

and scanty fare. We were kindly received by our friend Edward Simmons, who introduced us to several of the merchants, and also to the Governor, Oxholm, with whom we desired to have an interview, hoping it might open the way for holding some religious meetings on the Island. The Governor appeared disposed to grant us this liberty, but upon being informed that the Governor General of the Danish Colonies, at Santa Cruz, had prohibited the holding of such meetings there, he did not think he had sufficient authority to grant our request without first obtaining his consent. This we thought could not be procured, and we declined making the attempt. But a small portion of this Island is under cultivation. Most of the inhabitants are congregated in the principal sea-port, the town of St. Thomas. This town is handsomely situated on three hills, on the summits of which most of the finest dwellings are built, and many of them so situated as to command a view of the whole town and harbor. Being a free port, it is a place of great business. Commerce with many

nations is carried on there, and their language is heard in its streets, whilst in its excellent harbor many vessels from various parts of the world were then riding. Amidst the hurry and bustle which the extensive business of this place produces, it is to be feared that too little time is devoted to that rational and serious reflection, which redeems from the spirit of the world, and leads man to commune with his Maker. From observations we were able to make, we should judge the standard of morality was very low among the colored people, and we were sorry to find, upon inquiry, that but a small amount of care is bestowed by the religious sects tolerated by the government, towards elevating their condition, and it is probable but little pains will be taken in this respect, whilst they remain in the condition of slaves. The Moravians have an establishment near this town, and we understand that a degree of kindness was excited by these brethren towards the slave population. This we should naturally expect to find among a people noted for their general benevolence.

“Being ready to pursue our journey, we concluded to go first to Tortola, and engaged a colored man to take us to that island, in a small vessel not much larger than the long boat of a merchantman.

“Night came on as we approached Tortola, but it was a night of uncommon beauty. We were glad when the curtain was drawn between us and the scorching rays of a tropical sun; the air was exceedingly mild; Venus shone with sufficient brightness to cast a distinct shadow, and to illuminate our watery path, as we beat from shore to shore, in attempting to make progress between St. John’s and Tortola. About 9 o’clock, the full moon rose, and gave us an opportunity to witness the beautiful scenery of the neighboring hills.

“Just about the dawn of day, we landed at Roadstown, and were glad to relieve ourselves from the fatigue which a wearisome day and night in an uncomfortable open vessel had occasioned, by calling up the inmates of a hotel close by the sea side, and requesting a bed.

“The owner of the house, an old colored wo-

man, soon furnished us with the best accommodations she could afford, and after we had refreshed ourselves with an hour or two of sleep, and had time to look around the town, we found we had taken lodgings at the only public house in the place.”

Tortola.

12th mo. 12th. “Our letters procured for us a welcome reception from William R. Isaac and James D. Rogers, two of the principal proprietors and attorneys upon the Island. They expressed a willingness to afford us all the assistance in their power to further the object of our mission, and, accordingly, arrangements were made to hold several meetings with the people.

“We noticed upon this Island, as well as St. Thomas, many sad memorials of those violent tornadoes which so frequently visit these tropical regions. In 1819 and 1837, most of the buildings of Roadstown were demolished, the ruins of which are still left, showing they were once commodious and comfortable habitations. The de-

struction by these hurricanes is often so complete that the owners of property are unable to repair the desolation which they occasion.

“We had several meetings in and about Roadstown.

“The first we attended was held in a Methodist meeting-house, which had been kindly offered to us for the purpose; this was held on First-day morning. There were about eight hundred persons present; a larger number, we understood, frequently attended, but, owing to the heavy rains which occurred in the morning, many were prevented from coming.

“Here we had an opportunity of seeing a congregation of people, most of whom had but lately been released from slavery. All grades of complexion, from the fairest European to the darkest Negro skin, were indiscriminately mixed throughout the house.

“One thing we had not before witnessed, was very apparent here, it was the very neat appearance of the people assembled; their dress would have been considered an evidence of refinement

in an American city. When we entered, they were engaged in their usual devotions, in which we thought they manifested great sincerity. Although their form of worship was very different from ours, we could not doubt but many of their humble offerings were accepted of Him who looketh at the heart. Such were our feelings as we were led to declare among them our conviction of the truth of Peter's declaration at the house of Cornelius, 'I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him.' The whole company sat in great solemnity, being evidently interested.

“In the afternoon we had an appointment at Kingston, a settlement of colored people, mostly native Africans, liberated from the slave ships by British interference. The distance from Roadstown is about three miles across an arm of the sea. It being a pleasant day, we walked to the place of meeting by a circuitous path along the sea shore, making the distance nearly five

miles. When we reached there, we found about five hundred men, women and children, collected near the beach, who soon gathered around us, and we held a meeting under the dense foliage of a cluster of tamarind trees. We remembered the days when our fore-fathers first landed on these shores, and collected the long-neglected African slaves around them, not for the love of silver or gold, but because they felt them to be their brethren, to whom they were sent to publish the glad tidings of the gospel of peace. They seemed fully to appreciate our labors among them, and when we saw the tears flowing from the youth, and from the hoary headed, whose term of probation had nearly approached its close, we felt thankful that our lot had been cast among them, and that we had been able to give a word of encouragement to these poor but good-hearted people.

“As we were about closing the opportunity, an aged man collected three stools, and placing one before each of us, said, with the greatest apparent sincerity, ‘Now Massa, you all pray for

us before you go.' After explaining our views for not complying with his request, we gave them an assurance of our earnest desires for their present and future welfare, and encouraging them to live in a state of daily watchfulness against sin, which would secure to them the favor of heaven, we bid them farewell. When the meeting closed, they seemed unwilling to part until we had taken nearly every one by the hand; neither would they consent to our walking back, but launching one of their boats, two of their sturdy oarsmen soon landed us at Roadstown, in time to attend a meeting appointed for us there in the Methodist Chapel."

12th mo. 14th. "Being furnished with horses and accompanied by our friend W. R. Isaac, we visited his estate at Pleasant Valley, where he invited us to hold a meeting with the resident laborers. We walked into his cane-fields where both men and women were busily engaged preparing the soil for planting. We could not but remark how cheerfully and earnestly they performed their labors—very differently from the

slow motions of the slaves of Santa Cruz—the reason was obvious; here they were stimulated by a reward for their toils. The sound of the conch shell was a signal for all hands to quit their work and attend the meeting.

“ While the work-people were preparing themselves, we visited the plantation schools; 53 children were present, 60 being the number on their list. We were exceedingly gratified with the manner in which the children performed their various exercises. This school had only been opened about four months, and most of the scholars, at the commencement, knew nothing of letters; some of these now read to us with clearness and precision. The scholars furnished ample evidence of a capacity to receive instruction. Their teacher is a young colored man of intelligence. Several of the neighboring planters and their families joined us in the meeting; about one hundred and fifty laborers were present. The opportunity was satisfactory to us, and those present appeared to appreciate our labors among them.

“Desiring to make a visit to the President, Hay Drummond, whose residence was upon the opposite side of the Island, we left our kind friends at the plantation, accompanied by the manager as our guide. The road was difficult, being at first a zig-zag path up the steep side of a mountain, and in many places along the edge of great precipices, where we would have thought it dangerous to travel, had not our friends and guide assured us that our horses were sure footed. Soon after we had commenced the ascent, and while commanding a delightful view of the plantation, the little children we had just left broke forth in concert, singing one of their infantile hymns. The sweet sound rose upon the breeze as it fanned us in our upward journey, and looking down we could perceive these poor, hard working but affectionate people endeavoring to obtain a last look. We ascended about 1000 feet, and from one of the elevations nearly all the Virgin Islands could be distinctly seen.

“We were very kindly received by the President, and after opening to him the object of our

visit to these Islands, he said he would gladly offer us any assistance in his power to aid us in our mission. When we proposed going, the President ordered his horse, and said he would accompany us five or six miles on our way back to Roadstown. Passing a plantation where a large number of laborers were working near the road side, he remarked, that he did not suppose the condition of that company could be much bettered by emancipation, as many of them were old and infirm, and had always been kindly provided for by their former master, but now were under the necessity of providing for themselves, and proposed we should query of them how they liked freedom. To this query an aged man replied, 'O, very well, massa.' But, says the President, did not your former master give you plenty to eat and drink, and was he not always very kind to you; what more do you get now? The same person again replied, 'That is all true, our massa was kind enough to us, he always gave us plenty to eat; but then while we were in slavery we had to eat it with a sorry heart!'

We thought this declaration of the old man went to prove that liberty is dear to every man, and that wherever there is a ray of intellectual light, a desire is felt to enjoy this free gift of heaven."

12th mo. 15th. "Having been furnished with an excellent barge by our kind friend T. B——, the Methodist Missionary, we employed four athletic oarsmen, and left Roadstown early this morning for Spanish Town, or Virgin Gorda, an Island about twentymiles distant. The sea being calm we had a pleasant voyage, stopping for a short time upon one of the Keys. We had sent to invite the inhabitants to a meeting, and finding, upon our arrival, that it would not be held till evening, we walked over to Mine-hill, to view the preparations making to re-open a copper mine, which had been worked about a century ago.

"Charles O'Neal, a young colored man, and one of the head carpenters at the mine, gave us much information in respect to the condition of the people. During our stay upon the Island, he provided for us the best his house could afford

without reward, desiring no other than our prayers for his preservation. The remembrance of Charles and his careful attentions will remain with us when far separated from him.

“ We also visited a natural curiosity by the sea shore, called the ‘ Baths.’ It is a collection of immense boulders, piled upon each other in such a manner, that entering among them by narrow and precipitous places, we were introduced into large openings like rooms, surrounded by rude and rocky walls. In the interior are two places into which the water flows from the sea, which, being completely secured from the sun, furnish excellent and cool bathing places. In one of the apartments we entered, we found ourselves directly under a collection of smaller rocks, covered partly with earth, out of which trees of considerable size were growing, whose roots were hanging around us on every side, like ropes suspended from a ceiling.

“ In the evening we had a large meeting with the inhabitants. A great number of all classes of the people were present, and it has seldom

been our lot to see a more attentive audience. The distinction of sect, caste or complexion, seemed to be lost sight of. In the gospel relation these must ever vanish; man must recognize all as his fellows, before he can say, 'One is our Master, even Christ, and all we are brethren!' We were led to open to these people some of the simple truths of the Christian religion, showing them that it stood not in 'meats and drinks, divers washings, and carnal ordinances,' but in righteousness, peace and joy in a holy spirit.

"These views appeared to comfort many. A poor woman who had brought her sick infant to us, and implored us to perform the ceremony of baptism, saying, that as there was no resident clergyman on the Island, and the circuit preacher would not be among them for a fortnight, she feared the child would die, and without baptism she had been taught to believe it would not be saved—seemed greatly comforted on finding we considered water baptism of no importance.

"After the company had dispersed we partook

of some refreshments, and lying down on the floor of the house in which we held the meeting, we enjoyed a sweet rest from the fatigue occasioned by this day's journey and labor."

12th mo. 16th. "We rose before it was light and made our way to the beach, where we found our boatmen ready to take us back to Tortola. We were soon out of view of the singular and picturesque shore of Virgin Gorda, its rocky beach exhibiting from the distance the appearance of a ruined city, with its dilapidated towers and castles. In a few hours we reached Fathog Bay, an inlet on the S. E. side of Tortola, at which place we landed, and taking a little girl for a guide, we set off through a dense thicket to Long Look, the ancient home of Samuel and Mary Nottingham, Friends of Bristol, England. About 60 years ago, these enlightened and benevolent Friends, who owned and occupied this estate, returned to England after having manumitted their slaves, and made them a deed for the property as a compensation for their services. They also furnished them with a letter of advice suited to their

new condition, which we were glad to discover had been very carefully attended to. This letter is considered by the present occupants as one of their choicest treasures, and was handed to us soon after our arrival at the house of one of the oldest members of this little community.

“From what we could learn in relation to these people, they have never abused their freedom. Some of the oldest of them retain an affectionate remembrance of Friends; one aged man, now quite blind, informed us that he frequently had been with his master at Quaker meetings in New York and Philadelphia.

“We had a very interesting religious opportunity with them, and after bidding them farewell, some of their young men conducted us by a circuitous path through a dense thicket, about a mile distant, to the spot where Friends once had a meeting house, in which they assembled for social spiritual worship. This was a place of interest to us, for here are buried the remains of several of our valued ministers from Pennsylvania and New Jersey, who visited this Island about

a century ago, from a sense of gospel love. The stone foundation of the meeting house was still remaining; near it five tombs had been erected according to the ancient custom of the Island. They were built of brick about three feet above the ground, and covered over neatly with mortar. Time had made its ravages upon these mansions of the dead. The acacia spread thickly its thorny branches over them, and near them the century blooming aloe was luxuriantly growing. Although no eulogy was engraven upon them, yet the tradition of the place is, that they were erected to mark the resting place of strangers, who had visited the Island and died there. After taking a brief survey of these mansions of the dead, we returned to the beach, and in a few hours were safely landed at Roadstown.

“Our next visit was to Mount Healthy, a beautiful spot overlooking the sea, but is now no longer the residence of the proprietor. This is the case with many of the estates. Notice had been given that we intended to hold a meeting at this place; previous to its commencement, we

walked to an elevation near the house, which commanded a view of the hills and valleys that compose several adjacent estates; most of the laborers on which had quit their work and were coming to the meeting; groups of them could be seen in various directions, carrying on their heads their three legged stools, on which they were to sit, or a bench, which two or three might occupy, was occasionally borne along. When they had assembled, the simple truths of the gospel were spread before them, which they seemed to comprehend, and they were directed to the spirit of God within them, which would make wise in things pertaining to eternal life. The more we mingle and become acquainted with these poor, but hitherto neglected people, the more decided is the conviction that all they need is proper instruction and kind treatment, to elevate them to an equal rank with any other laboring class."

12th mo. 18th. "To-day we made an interesting visit to Albion, the estate of R. V. Shew, he having kindly invited us to make his people a visit, and hold a religious meeting with them

and others whom he had invited from the neighboring estates.”

“ We held our meeting beneath the shade of a large sand box tree, so called from the peculiar form of its seed vessel, which resembles, and is frequently used as a sand box.

“ We could not but notice how neatly these people were attired, and with what attention they appeared to listen to what we had to communicate among them, which being a word of encouragement, seemed like a proclamation of spiritual liberty to the captive, and the opening of the prison doors to them that are bound.”

St. Christophers.

“ We left Tortola on the morning of the 19th in a small sloop, and after a tedious beat to windward we landed at Basse-Terra about 4 o'clock P. M. on the 22d. A protracted voyage of nearly three and a half days, in an uncomfortable vessel, left us weak from fatigue. It was not, however, without some objects of interest.”

“ We had letters of introduction to several

persons of this place ; one of which procured us a welcome reception from T. S. Wigley, who kindly offered his assistance to promote the object of our visit. He introduced us to the Governor, Charles Cunningham, and obtained his permission for the use of the Court House, in which we desired to have a religious meeting. He also accompanied us on a visit to the jail, in which we found twenty-four men and five women were confined ; most of them for small offences : none were sentenced for a longer term than six months. The keeper of the jail informed us that crimes had very much diminished since the act of emancipation.”

12th mo. 27th. “ This morning being the first day of the week, we walked out to Stone’s Fort, an estate managed by R. Higgins. We were kindly received, and as a previous arrangement had been made for a meeting to be held in the mansion house, it was well attended by the resident laborers, and a number of others from the adjacent plantations. They were encouraged to observe the command of Jesus, ‘ seek first the

kingdom of God and his righteousness, and all these things shall be added unto you.' In the afternoon we had a meeting at the house of John Challenger, an officer of the customs in Basse Terra. John is a man of color, and has an interesting family. In the evening we walked home with Richard Challenger, a cousin of John's, whose residence is in the town of Old Road, and attended a large meeting in a Methodist Meeting House. We reached the house of our friend just as his family were preparing to go to their usual meeting, and it was proposed that we should accompany them; to this we had no objection. As we walked up the aisle and took our seats, the eyes of the minister and congregation were upon us. The customary exercises of the evening which had been commenced before we entered, were dispensed with, and the minister, after inquiring of our friend if the object of our visit was a religious one, kindly offered us the opportunity to hold a meeting after our manner of worship; and although the opportunity was unexpected to us,

we believed it was felt by many to be a season of divine favor ; and the simple truths we had to deliver among them were listened to with marked attention.”

Antigua.

12th mo. 30th. “After about thirty-six hours’ comfortless tossing, we were landed at St. Johns, the principal seaport and capital of Antigua. St. Johns is an ancient looking town, with a population of about 5000. The Episcopalians, Moravians and Methodists have large houses for worship, with numerous congregations. ‘The Moravians are about one-third of the whole population of the Island. This sect commenced their operations in Antigua in 1756, and entered on the instruction of the slaves in this and other West Indian settlements. Though forced to endure many difficulties and severe privations in the prosecution of their pious undertaking, yet by a quiet perseverance and conciliatory deportment, they were successful in effecting great good by disseminating knowledge among the slave

population. The management of the emancipated laborers is well understood upon this Island. Antigua and Bermuda stand nobly as the pioneers of freedom.’’

“The different sects appear to be exerting their benevolent efforts to elevate and train the youth for the improved station they must occupy in the world. Schools have been established, and parents are careful to send their children to them. The library and reading rooms of St. Johns is an institution of considerable importance, containing about five thousand volumes. The English, American and Colonial newspapers are to be seen upon their tables; an intelligent colored man acts as librarian.”

First month 3d. “To-day we held a religious meeting in St. Johns; for this purpose, we procured the use of a large room in our boarding house, which proved much too small to accommodate those who seemed desirous to attend. The minds of many of the different professors of religion in this place had been prejudiced against us, before our arrival; so much so, that we met

with great opposition in our attempts to obtain a house suitable for the purpose of a public religious meeting. A large number of the respectable inhabitants were present on the occasion to-day. The meeting proved to be one of divine favor; and although many came there with the expectation of hearing, as they said, 'the truths of Christianity controverted,' they were well satisfied with the opportunity, and acknowledged their unity with us and our labors among them. Their minds were disabused of the prejudices they had fostered against us; very many offered their services to assist in obtaining religious opportunities with the people, and from this time we found no difficulty in obtaining meetings in the town of St. Johns and other parts of the Island."

"Visited John Miller, the intelligent superintendent of the Mico Schools. He gave us some very interesting information relative to these establishments. A benevolent woman by the name of Mico, about two hundred years ago, left a large sum of money for the ransom of Algerine

captives. The money not being used for that purpose, the interest has since been appropriated to the establishment of schools in several of the British Colonies. The number of children on the different islands who are now receiving the benefit of this fund, is estimated at 10,000. The interest annually disbursed, is about \$70,000, this has been increased by additional funds from government. So far as we could learn, these schools are conducted very much as the public schools in Philadelphia.”

“We had an interesting meeting in the town of Falmouth about two and a half miles distance from English Harbor. The people of this place manifested at first an unwillingness to attend a meeting, which we could not account for. They finally told us that the demands of the clergy for money were so frequent, that they avoided religious opportunities on that account. On being informed that we were not of the class who ‘preach for hire or divine for money,’ they soon gave the necessary information, and in a few

hours a very large company assembled in a suitable house procured for the purpose."

"After a meeting which we held at the village of Parham, we had an interesting conversation with several intelligent young colored people on the subject of a hireling ministry and women's preaching. It was something new to them to hear of a people who bore a testimony against the practice of paying ministers for preaching, and who considered women could be equally qualified with men, for the work of the ministry. They had been taught to believe that a maintenance of the clergy was a duty which the gospel imposed upon their hearers, and that the exclusion of women from the exercise of the ministerial office was based upon the commands of the Apostle, when he cautioned some troublesome Corinthian women against asking questions in the churches. They appeared well satisfied, after an exposition of our views upon these subjects; one of the young women remarking, that she saw no good reason why their sex should not be permitted to preach, and

as an evidence that they did not lack the necessary qualification for the service, she informed us that one of their ministers was in the habit of employing a female friend of hers to prepare and write out his sermons."

First month 20th. "Having made arrangements to sail for Barbadoes, we bid farewell to our worthy landlady and her household, who loaded us with their kind wishes and blessings. Several of our friends took boat with us for the vessel, which lay at anchor some distance from the shore. Among the number was a little colored lad, a son of R. Higgins of Stone's Fort. He is nine years of age; the little fellow would not leave us till the last minute. We were quite surprised to find him in the boat. He had secured a seat without our perceiving it. He had a great deal of cautiousness, but his love appeared to have overcome it. The schooner lay more than a mile from the wharf, but the little boy concluded, although he had never been in a boat before, he would go now. We could scarcely account for this strong attachment of the lad,

every morning he came to see us, after he knew of our being in town, frequently took breakfast with us, and spent the time before school."

Barbadoes.

"Our voyage occupied nearly five and a half days from Antigua to Barbadoes; the Captain being an agreeable young man, made our tedious beating to the windward much more pleasant than it otherwise would have been."

"Bridgetown is a busy place, containing about 30,000 inhabitants; the streets are generally narrow and crooked, but kept remarkably clean. They are all macadamized, and covered with a kind of disintegrated coral rock, resembling a mortar cement, which, filling up the interstices between the stones, forms a smooth, compact surface. There are no side walks, the carriage ways, in most places, extending to the walls of the houses. The evidences of commercial business are much greater than in any town we have yet visited. This Island is about twenty-two

miles long by fourteen broad, and contains a population of one hundred and twenty thousand."

"The principal religious denominations are the Church of England, the Moravians, and the Methodists. The Moravians have attached to them in several congregations about six thousand members. We had several interesting meetings among them. From John Ellis, the Moravian missionary, and Elizabeth his wife, we received the kindest attention. Their large and commodious place of worship was freely offered to us during our stay here. The Methodists have about fifteen hundred members. They have been a persecuted people on account of their opposition to slavery. Some years previous to the emancipation, the popular feeling was so much against them, that their chapel was totally demolished by a mob, and their preachers driven from the Island. They have since erected several houses of worship, and all classes would be glad now to blot out of remembrance those shameful proceedings."

1st mo. 30th. "This afternoon we took pas-

sage in a large sail boat, used as a lighter for the conveyance of sugar, &c., for Speightstown, which is about twelve miles from Bridgetown. We were furnished with rooms by Richard Mapp, a very worthy young colored man, a provision dealer. The use of his parlor was subsequently offered for our holding a meeting, which we accepted, and had a large and satisfactory opportunity. We also had an interesting meeting on the evening of First day, in the Methodist chapel, at which most of the adult citizens were present.

“Some interesting relics of the Society of Friends exist near this town. They once had a meeting house here, but no traces are now to be seen. The ancient place of burial is still called ‘Quaker Meeting.’ It contains about three-fourths of an acre, and is enclosed by a substantial wall of coral rock, still in a good state of preservation. We walked out to this place, and spent an hour in endeavoring to decypher some of the memorials of the dead, being a number of simple stones, on which were en-

graved the names of the deceased, and a short eulogy in prose. On one of these ancient monuments, a very long epitaph was engraven, but time had so nearly effaced it, that we were only able to read the conclusion ; it was as follows : ‘ which he knew to be the guide, light, and truth, which leads to salvation. Died Ninth month 17th, 1673, aged 54 years.’ This was the only ancient date we could distinctly read. We were informed that the Lord Bishop was trying to get this ground and other burial places of Friends, on this Island, in his possession, that they might be *consecrated*, after which his ministers could perform funeral service in them.”

“ Friends formerly had five meeting houses on this Island ; the members attached to the Society were at one time very numerous. When George Fox visited this colony in 1681, he publicly and privately labored in the cause of suffering humanity ; and urged upon those who held slaves, that it was their duty to treat them with kindness and mercy, and to give them their freedom in due time, declaring that they were the common

objects of salvation, and should be treated as the offspring of one universal Father. With such considerations as these, he taught that moral and religious instruction should be equally extended to the slave, as to the master. His is the praise of having first attempted, amidst obloquy and suffering, to preach the gospel in this Island to the poor African slave. Instead of listening to these harmless suggestions, and permitting the operation of Christian principles to effect a cure for the increasing evils of slavery, the advocates of the system raised a torrent of opposition against him and his friends, charging them with exciting the slaves to insurrection, and sowing the seeds of dissatisfaction and distrust. In a letter addressed to the Governor of the Island, George Fox calls those charges a 'wicked slander' on the Society. Well satisfied that the inculcation of sound religious principles, with the restoration of legitimate rights, was not only a duty, but constituted the greatest safeguard of the peace and happiness of the colony, these early pioneers in the work of emancipation arduously labored

to meliorate the condition of their fellow men, who were suffering under cruel bondage. The opposition to their measures was so strong, that it led to repeated prohibitory laws, some of which possess the harshest features of persecution. By an examination of the Colonial Records, we discovered that, in 1676, a law was passed forbidding Friends taking the colored people to places of public worship; and in 1678, a law was passed making it a penal offence for a member of our Society to preach at a public meeting. The preambles to these enactments go to show, that the free spirit of Quakerism was inimical to the system of slavery, and that both could not be tolerated in the same community. Such was the current of opposition against which our unoffending forefathers had to contend. The efforts of the different sects, who attempted to prove that the African mind was susceptible of religious and moral refinement, were long and openly opposed, and their benevolent exertions were narrowed down to a very limited sphere until the act of emancipation in 1836. Happily, a better

day has dawned upon this people. Efforts are now being made to educate them, and to open a path for them to a higher rank and station among their fellow men."

Second mo. 5th. "Visited another of the Mico schools, in Bridgetown, at which one hundred and forty children were receiving the rudiments of an education."

"This evening we had a meeting at Green Park, where a large company of people assembled. It was held at an unfinished dwelling house which was offered for the purpose. The greater part of the congregation were obliged to remain outside, but within hearing. The more we mingle with the poor and illiterate people of these Islands, (and many of our meetings have been chiefly composed of them,) we are made thankful that our lot has been cast among them. The deep attention they manifest on all occasions, and their continual expressions of gratitude, that we had been led among them to labor in the love of the gospel, give evidence that our visit has been appreciated."

“ We had numerous meetings in and around Bridgetown, and one at Sharon, a Moravian settlement about five miles distant. With all these opportunities we felt well satisfied. Our reward was the reward of peace; the consciousness of having discharged our duty, and in so doing, to feel that our labors had the salutary effect to encourage the honest inquirer after truth, in the way of well-doing. Having concluded our services, we made an arrangement with the Captain of a small schooner to convey us to Trinidad. Went on board about 2 o'clock P. M., and having a pleasant breeze, were soon leaving Barbadoes.”

Trinidad.

“ On first day morning the 14th of Second month, we landed in Port of Spain. This is one of the finest towns in the West Indies, the streets are laid off at right angles, having good side-walks and many of them beautifully shaded with trees; a delightful avenue of large trees near the bay is fenced in and is used as a promenade by the

citizens. The town is nearly surrounded by very high hills covered with a wilderness of perpetual verdure. At a meeting we held in the evening, a large number of American emigrants were present; they had heard of our arrival, and seemed delighted to see us. The merchants and planters seem ready to promote the object of our visit."

"A ride to Savannah Grande, to the locations of American emigrants was peculiarly pleasant. The grandeur of a tropical forest is witnessed on this route. Trees of immense magnitude are seen with trunks covered with parasitic verdure; many of these singular plants shooting out clusters of beautiful flowers. Vines dropping from towering branches stand around these trunks, which appear like planted columns, without a branch, for 70 or 80 feet in height, and from ten to twelve inches in diameter. Palms of various kinds grow luxuriantly, and amidst the rich assemblage, the Bois Immortelle, with its clusters of orange colored blossoms, stands unrivalled. This is also called 'Les Marie Caco',—the

mother of the coaco. In all the coaco plantations, this beautiful tree is planted for its shade, as the coaco needs security from the strength of the sun's rays. The nest of the ingenious corn-bird hung pendant from many branches, secure from the marauding monkey which abounds in these forests. On some estates a hunter is almost constantly employed to protect the canes from the depredations of monkeys and other animals. The Lappo, a species of hare, are numerous, as also the Peccary or wild hog, which is taken in abundance. The Tiger-cat is a native, as is also the Boa Constrictor, which, with other serpents, is considered harmless. Parrots are numerous. The mountain cabbage, the prince among trees, it was a pleasure to perceive, had been generally spared by the wood-cutter. Many were seen raising their noble columnar trunks of feathery crowns in almost every field. One of immense height attracts attention on the approach to Phillipine, (an estate of Dr. St. Louis Philips, an educated and intelligent colored man, who had been taught in the best schools of Scotland,

and graduated at the Medical College of Edinburgh.) It may be seen at the distance of several miles. It rises near the mansion with a slender column to the height of one hundred and fifty feet; one hundred and thirty of which is a smooth surface."

Third mo. 1st. "On this Island as on others we have visited, our openings for meetings increase, the longer we tarry. The people are anxious for us to delay our departure, desiring other religious opportunities. We felt, however, that our services here were drawing to a close. We had a parting meeting in Port of Spain this evening, which was a season of divine favor, and in which we were enabled to encourage those assembled to individual faithfulness to the teachings of the Holy Spirit, that by love and good works they might show themselves believers in the gospel of Christ, for the love of which we have been constrained to visit them, and in which we could bid them an affectionate farewell."

Third mo. 2d. "Having closed our religious services upon this Island, we made arrangements

to sail to-day for St. Thomas. Many of our friends called to bid us farewell, whose parting salutations seemed to be the expression of a warm and affectionate interest in our welfare, and a sincere desire that we might, when our mission was completed, return in peace to our homes. Among others who came to see us this morning was a Mahometan priest, named Emir Samba Makumba, with whom we had an interesting interview, and obtained from him a brief history of himself and his people now resident upon this Island, where they continued to worship after the manner of their fathers according to the precepts of the Koran. He is about sixty-six years old, his hair and beard, which he has allowed to grow long, are white. He wore the habit of his order, a flowing white tunic. Samba could speak several languages; he addressed us in Arabic, pronouncing the benediction of the Mahometans on those they esteem as people of God. Afterwards he conversed in French, and our friend H. L. Jobity interpreted for us. His countenance was remarkably serene, and although

he had been a man of sorrow and acquainted with grief, yet his face was lighted with a smile. He was by descent a chief and a priest among the Mandingoes in Africa, but in early life he was taken captive in one of those intestine wars which are unhappily occasioned among the native tribes in Africa by the slave trade. He belonged to the tribe Fullah Tauro, which engaged in a war with six other tribes to prevent them, as he said, from carrying on the slave trade. The Mahometans are forbidden to make slaves of those of their own faith, and when any of their people are concerned in this traffic they believe their religion requires them to put a stop to it by force. It was for this purpose a war was commenced by the Fullahs against these others tribes, and in this war Samba was taken prisoner and sold as a slave. He was brought to this Island at the age of twenty-one years, and was purchased from a slave ship by a French planter, who gave him the name of Simon Boissere. Possessing a superior mind, he was soon placed by his master as superintendent of his planta-

tion. Laboring faithfully, and opportunities being afforded him, he soon earned a sufficient sum of money to purchase his freedom. Instigated by his example and advice, others of his countrymen also succeeded in securing their freedom. They then formed themselves into an association to maintain their religious profession, Samba acting as their priest. Their next effort was to purchase small tracts of land, upon which they erected habitations, and were thus enabled, by the produce of their gardens, &c., to support themselves respectably. Having secured comfortable homes, they turned their attention to their suffering brethren in captivity. Liberal subscriptions were made among them for this benevolent object, and when a slave ship arrived at the colony, Samba and his friends were the first on board to inquire for Mandingoes, and if there were any among the captives, they ransomed them immediately. Up to the time of the declaration of freedom, they had released from bondage upwards of five hundred in Trinidad alone. Their operations were also extended to other

islands. There are several hundreds of them at present on this island, and although they continue their form of faith and worship, they are noticed for their habits of temperance and exemplary deportment. In this respect they have been as lights to their professing Christian neighbors. The old man said he mourned over the condition of the Christian world ; he regretted that their youth were in danger of being drawn away by the evil practices of the Christians. He thought it safe to judge people by their actions, and when he saw the Christians holding those of their own faith in slavery, engaging in wars with members of their own church, and addicted to habits of intemperance, all of which the Koran forbids, he thought it was sufficient evidence that the religion of Mahomet was superior to the religion of *Anna Bissa*, (Jesus Christ.) We told him we understood the religion of Jesus as forbidding all these practices, but that the professors of the religion of Christ did not live up to his precepts. He inquired, ‘have you any slaves in your country?’ to which we replied,

nearly three millions. At this information he gave a look of astonishment and indignation. We asked him if he believed the great God who made all things had placed a witness of himself in the hearts of all men to teach them what is right and what is wrong; to which he replied, 'Yes, certainly; God has placed his spirit in man to show him good and evil, and man ought to obey it, for by so doing he would please his Maker, and be accepted of him.' He further remarked, 'It is by listening to evil suggestions that he becomes very wicked.' He thought the Christians degraded themselves by selling the Bible, which they consider a standard of religious faith. 'You ought not to sell your religion,' meaning the Bible, 'or take pay for expounding it,' meaning for preaching. We told him we did not do it; we came out of love and good will to see the people of these islands, that we might encourage them to love and good works. 'Then,' said he, 'you are men of God, and I hope the Lord will bless your labors, and make you useful

in spreading his truth in the world.’* It was a pleasure to be with this benevolent individual, who may be looked upon as one of the brightest philanthropists of the age. When we consider the humble sphere in which he has moved, and the limited means at his command for accomplishing a benevolent scheme which had for its object the emancipation of all his countrymen in captivity, (the Mandingo slaves,) and contemplate the success which has attended the labors of Samba and his co-adjutors, this brief account of him will be esteemed worthy of record.”

St. Thomas.

Third mo. 7th. “A voyage of more than five hundred miles across the Caribbean Sea brought

* We have been told by a person who was present at this interview, that when Samba was interrogated respecting his idea of the grace of God or ‘light within,’ he gave this simple figure in illustration. That God created man good and upright, and covered his heart with a paste, which, while he is obedient, remains soft and receives readily the impressions of the divine finger, but when he becomes disobedient it grows hard and cannot be so easily written upon.

us again to this Island. No way opened for us to hold religious meetings here, in consequence of the Governor General of the Danish Islands having issued his proclamation against us. We found, however, that the general sentiment of the inhabitants, to whom the object of our visit became known, was in our favor; they expressing a wish that we might have religious opportunities with the people. Although such privileges were not allowed us, we have reason to believe that our visit to the Danish Islands was attended with some good, and the very circumstance of our having been denied this liberty, led many into an inquiry on the subject of religious toleration, which will no doubt lead to beneficial results, and may possibly hasten the period, when every gospel messenger will be welcomed to their shores, and permitted 'freely' to declare that which they have 'freely received.' The kind attentions of our friend E. Simmons contributed to make our visit at this time a pleasant one. We remained here several days waiting for the steamer to Jamaica, which

enabled us to recruit from the sea sickness and fatigue occasioned by our voyage from Trinidad in an uncomfortable vessel. We have cause to feel thankful that our health has been preserved through all the exposures to which we have been subjected, and acknowledging the hand of the Heavenly Shepherd in preserving us from many dangers, we are encouraged to go forward trusting in Him.”

Jamaica.

“ We had letters to several persons in Kingston, who received us kindly, with offers to promote the object of our visit. Kingston is an old fashioned town, hot and dusty. The number of inhabitants is supposed to be about 40,000. It covers a large area, very many of the finer houses being surrounded by gardens.

“ We held a meeting in the suburbs of the city, which was large and satisfactory; great solemnity and order prevailed.

Believing our religious labors were about drawing to a close in these parts, and a vessel being in

port about to sail for New York, we felt at liberty to engage our passage home. Previous to our departure, we held a meeting in the Scotch Presbyterian meeting house, which had been freely offered us to hold meetings in while in Kingston. This meeting was held on the afternoon of First day, and was attended by a large concourse of people. We were enabled to declare our belief in the practical operation of the 'gospel of Christ' as the 'power of God,' in changing the condition of man from the image of the earthly to the image of the heavenly nature, even to the establishment of a glorious kingdom in the hearts of men. In which the angelic anthem can be proclaimed, 'Glory to God in the highest, on earth peace and good will to men.' This was our last religious meeting in the West Indies. Our stay in this Island was but of short duration, yet we were kindly received. Those among whom our lot was cast, manifested a deep interest in the object of our visit, and we felt when the time arrived for us to separate, that we could part

with them under the influence of mutual brotherly affection and regard."

Third mo. 22d. "After bidding farewell to a number of our friends, who called to see us, we went on board the vessel, and arranged ourselves for the voyage. We dropped down to Port Royal before night, where we were obliged to remain till next morning, it being considered unsafe to go out of the harbor at night. About fifty years ago a portion of this town was sunk by an earthquake, parts of the houses and the walls of the fort are yet to be seen in about fifteen or twenty feet of water. Early in the morning of the 23d we were visited by the officer on duty, from whom we received a clearance, when we weighed anchor and stood out to sea under a light breeze. Our voyage was somewhat tedious occupying twenty-five days, and part of the time it was exceedingly boisterous. During the fore part of it we suffered much from the excessive heat of the sun, as we were becalmed frequently before we passed the Gulf. As we reached a higher latitude and neared the

coast of America, the cold became very intense. But we made land in safety and arrived in New York on the evening of Fourth month 17th, 1841, and reached our homes on the following day, to the consolation and joy of ourselves and families."

If there be those who think the foregoing extracts too extended, our apology to such must be, our own interest in them. We did not suppose in the commencement, they would be half their present length, but it appeared difficult to find a stopping place without omitting matter well worthy of note. In the reperusal of the little book from which they were taken, living desires were kindled upon the altar of holy affection that the labor bestowed upon these isles of the sea might not be lost; and that there might still be found faithful workmen who would be willing to leave the endearments and comforts of home, if it should please the great Husbandman that this part of his vineyard, should be again visited by his servants, with a renewed call to a pure and holy life.

From J. Jackson's unpublished notes of this journey we make some selections.

Among their fellow passengers from New York to Santa Cruz were several invalids, who had left their friends for the recovery of that invaluable blessing, health, but whose wasted forms and feeble footsteps gave but little promise that their hopes would be realized. Their situation appears to have enlisted the sympathy of J. J. and induced the following reflections.

“While I have entered truly into sympathy with these afflicted ones, from whom the bloom of health has so early departed, who have little to hope for as regards length of days, I have been led to indulge in reflections upon some of the causes which are annually bringing thousands in my native land to an untimely grave. I am well satisfied that the corrupt customs, and absurd fashions of society, are the *main causes* which are operating so powerfully in this vast destruction of health, happiness, and human life.

“Many lovely and promising females, blinded by the follies of the age, have become the votaries

of fashion, which will suffer nothing by a comparison to the barbarous customs of the ignorant heathens. Not satisfied with the form which the Creator has given them, they attempted to alter or mend his workmanship; and in this foolish attempt, they have prevented the free operations of the animal economy so beautifully and wonderfully made for the enjoyment of health, have prostrated the energies of their physical constitutions, and brought themselves prematurely to the 'house appointed for the living.' I am astonished when I contemplate the prevalence of this and other customs of society, contributing as they do, to the destruction of human life, and wonder why they should be tolerated by any people having the least pretensions to intelligence, civilization, or refinement. If such practices were prevalent among heathens they would receive the merited condemnation of every sensible mind. But, the voice of fashion is louder than the dictates of reason, its votaries despise the 'reproofs of instruction,' they trample under foot the teachings of philosophy, and reck-

less of the consequences, even attempt to alter what God has made perfect, and thus frustrate his purposes in furnishing them with a temporary habitation for the immortal soul. If my young female friends esteem health a blessing, let them not trifle with the wise provisions of their Creator, by conforming to absurd and ridiculous customs which at best can only show them to be the votaries of fashion, and can in no point of view be an indication of a dignified and intelligent mind. Let parents beware how in early life they suffer their offspring to take the 'wings of the morning,' and become ranked among the followers of fashions so injurious, by which they early lay the foundation for premature decline; and the instances, I fully believe, would be much fewer, wherein they would have to mourn the loss of a lovely daughter just as she was beginning to be the support and consolation of their declining years. I know not that these remarks may ever come under the notice of any to whom they are applicable; but if they should, I sincerely desire they may look upon them as the 'reproofs of in-

struction,' and not cast an unfriendly censure upon me for venturing so boldly to condemn that which none can be in the practice of without putting their health and lives in jeopardy. And if in the face of reason and the teachings of philosophy, they will continue in a custom so fraught with danger, and thereby lay the foundation of disease, let them not charge to God's account that which they have brought upon themselves, by torturing existence with abuse and folly."

Extract from memoranda dated "2d mo 7th, 1841. 'Day unto day uttereth speech and night unto night showeth knowledge.' This language of the inspired writer has been brought into remembrance as I have looked back upon the experience of the past, since I have been engaged in this visit to the inhabitants of these Islands; how often a way has been made for me when there appeared to be no way, how often the work to be done has been opened before me, and how often strength has been given, even in *weakness*, when I have been ready to exclaim my

weakness, my weakness! 'I am pained at my very heart because thou hast heard, O my soul, the sound of the trumpet, the alarm of war!' These things have renewedly inspired my mind with confidence, and taught me not to be faithless, but believing. The follower of Christ should not be dismayed because to human vision the path of duty may be hid for a season; he should not be faithless, because there may be, at times, discouragements on the right hand and on the left; for God who worketh by means that human eyes see not, will ever go before his faithful and dependent children; he will be to them 'strength in weakness, riches in poverty, and a present help in every needful time.' Retire then, O my soul, within thy spirit's chamber—there be thou abstracted from the world, turn to Jerusalem, the quiet habitation, the city of the saints' solemnity, and thou shalt not only behold the King in his beauty, but he will shew unto thee the way in which thou should go. Then thou shalt know the coming of the gospel day, in which shall be fulfilled the declaration of the Lord's prophet

‘The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended.’”

“A qualification for the gospel ministry cannot be purchased with gold or silver; it cannot be received from men or the teachings of men; but it must be ‘taught by the revelation of Jesus Christ,’ as the apostle received it, who, when he had received it, said, ‘I did not go up to Jerusalem to them that were apostles before me:’ but he went on the gospel mission to which he had been called, ‘to testify the gospel of the grace of God.’ The nature of the gospel ministry has not changed; the servant of Christ, even now, must wait for the anointing of the Lord’s spirit to rest upon him; he cannot pray or preach when he pleases, or in his own will or time; for if his prayers be performed in his own will, he knows not what to pray for; hence the apostles waited till the spirit helped their infirmities ‘with groanings that could not be uttered.’ And in

relation to the ministry, if we were to preach in our own will or time, we might preach our own gospel and not the saving truths of the gospel of Christ. A living ministry that is accompanied with power to baptize the soul, does not consist in preaching the experience of other men, but in testifying to those things which our eyes have seen and our hands have handled of the good word of life and of the powers of the world to come.

“In the exercise of the ministerial gift I think there is often more danger of saying too much than too little, and I find it very needful for me to be careful in this respect, lest I might encompass myself about with sparks of my own kindling and thereby dishonor Christ. But I believe as the eye is kept single to Him, he will open with clearness what he requires his servants and handmaids to do, and what they shall leave undone. O that I may ever seek for this spirit of true discernment with a prayerful spirit and a willing mind.”

“I can set my testimony to the truth of the

declaration, 'my yoke is easy and my burden is light.' But to attain this experience, the Christian believer must cast down 'every crown' and walk in the paths of humility and self-denial; because humility is the proper station of man, and Christ will only be the leader of such as are willing to follow him in this path, for he is 'meek and lowly of heart.' Come then, my soul, and be conformed to the image of thy Redeemer. He hath called thee by the gentle extendings of his love, 'Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lion's den, from the mountains of the leopards.' Then will Christ continue to give thee light. He will be thy Alpha and Omega, and all the various probations and baptisms through which thou may have to pass, shall be for thy sanctification and refinement. The Christian's journey is one of continual progression; we must advance daily step by step, adding to our faith, virtue, which is the resistance of temptation; to virtue the increase of di-

vine knowledge, which is the bread of life; to knowledge, patience, which is abundantly needful to the believer, who is not to live by bread alone but by every word that proceedeth out of the mouth of God; to patience, temperance; to temperance, godliness; to godliness, brotherly kindness, and to brotherly kindness, charity, which is the love of God. Thus by a continual progression of the 'truth as it is in Jesus,' the soul rises from one degree of perfection to another, until it attains to a foretaste of the joys of that kingdom, 'of the increase, government and peace of which there shall never be an end.'

Gambling a prominent evil at St. Thomas.

"Gambling, which is one of the most detestable vices, and a snare in which the feet of many an inexperienced youth becomes entangled, is, unhappily, too fashionable in this place; and strangers visiting here from different parts of the world, unless they are established against such practices, are in great danger of losing not only their money, but their character also. Gambling

has many concomitant vices, and he who becomes a victim to them may rest assured that he is on the downward road to ruin. He may begin by thinking himself secure, but he gradually loses his integrity, and step by step he recedes from the path of virtue, till he loses all sense of moral and religious refinement and drowns his wretchedness in the labyrinths of despair. An instance was related to me here, of a young man who came to St. Thomas, with a large amount of funds to conduct a mercantile business; but instead of resisting the temptations which the gambling table presented, was captivated by the prospect of amassing sudden wealth; and entered into this school of fraud and villainy with a reputable character and a very large sum of money at his control; but alas! his money was very soon placed beyond the reach of recovery; he acquired habits of intemperance by commingling with those who made themselves his friends, until by their superior skill they had rendered him penniless; when he was left friendless, and abandoned himself to the forlorn hope of drown-

ing his sorrows by a resort to other vices, which soon terminated his existence in despair. This little history, I have no doubt, is only one of thousands similar to it that occur among gamblers, and ought to be a lesson and a warning to all those who suffer themselves to be captivated by the alluring prospects of gain held out before them ; but who unhappily look not at the rock upon which they will inevitably be wrecked, until it is too late for them to escape the danger to which they have exposed themselves. If men would only acquaint themselves more fully with human nature, they would find that man loses his innocency by gradual steps ; and by looking at the termination instead of the beginning of a career of vice, they would learn the absolute necessity of guarding the avenues of their minds against the *first* presentation of evil. Then, when temptation presents dangers which it promises its votaries shall shun, but never aids them to avoid, it would be resisted. The cunning of the serpent would be detected, and man would not be beguiled by its evil suggestions.”

Of Cuba and the slave trade there is the following brief record: "For two days we were in sight of the island of Cuba; but the dangerous navigation along its coast, and a wreck on its shoals, warned us to keep at a respectful distance from the shore, and the wind being in our favor, we took a northward course that we might sooner get into the Gulf Stream. A deep sense of the unutterable horrors of slavery filled my mind as I reflected upon the wretched condition of the inhabitants of this large island. Subjected by the strong arm of oppression to innumerable tortures, their physical condition is miserable in the extreme. Their moral condition is also proportionably degraded; neither is there a prospect to human vision of a mitigation of the evils arising out of this cruel and barbarous traffic in human flesh. The demand and high prices given for slaves, is such as to offer inducements to unprincipled men to import human cargoes from the coast of Africa; and it is believed that more are annually imported into Cuba now, and under more cruel circumstances, than at any former pe-

riod. About 60,000 are annually brought from the coast of Africa to this island alone. The amount of human misery occasioned by this cruel traffic can scarcely be imagined."

Extracts from Letters.

"In our spiritual journey, there is great need that we gird ourselves about with the mantle of patience and put on the shield of faith. With truth's weapons, which are 'mighty through God' to accomplish the work of our warfare, we shall assuredly gain the victory and an establishment in that state of righteousness which consists of peace and quietness here, with the full assurance that these shall continue, even when time to us shall be veiled in eternity. Although we may sometimes feel we are far separated from this happy condition, and have been carried away by doubts and discouragements, yet, even in this state, we may be instructed; for such is the goodness of our heavenly Father that he will not leave nor forsake us here. See how it was with the prophet when he sat among the captives by

the river of Chebar; it was there the heavens were opened and he beheld the visions of God. Our confidence must be firmly fixed upon Him who knoweth our frame, and who is ever willing to teach his dependant and dedicated children, in order that they may be established upon that foundation which can never be moved. We shall know as we are willing to trust to his holy aid, that as certainly as He nerved the arm of David to smite the champion of the Philistine host, He will as certainly strengthen us by his power to put to flight all the enemies of our soul's peace. We have no cause then to be discouraged, for while we rely upon Him, we shall know a continual advance in the light, because His heavenly illuminations will become brighter and brighter, until the meridian splendor of the Lord's day bursts forth upon the soul; and whatever may be our situation in life, if patience be allowed to have its perfect work, nothing shall be able to deprive us of this enjoyment. Though John was an exile upon Patmos, yet, he was permitted to be in the spirit on the Lord's day, and there

to enjoy those glorious revelations concerning which he was commanded, 'write these things in a book,' that a memorial might be kept of them. Well, the same things may be experienced by us, and often are realized ; and could we ever bear them in remembrance as the mercies of God, as the overshadowings of his goodness, we would often be willing to erect a little Bethel in commemoration thereof."

"It has been my desire for thee my dear friend, that thy experience may become perfected in the light by thy obedience and dedication to all its manifestations. I am persuaded it has shone in thy mind with a heavenly lustre, and in its brightness thou hast desired to make thy covenant with the God of thy life, and hast been ready to say with the patriarch formerly, 'Surely the Lord was in this place and I knew it not.' Mayest thou ever remember that 'in Him there is no darkness at all,' and as thy confidence is centered here, and thy spirit's chamber dedicated to his holy name, thou shalt become clothed with that spirit of discernment which will enable thee

to behold the workings of the divine hand, in those baptisms through which thou mayest have to pass in thy journey towards Mount Zion, the city of the saints' solemnities.

“ It is good for us to feel the turnings and overturnings of the hand of a merciful Father, to contemplate the workings of his power in bringing us out of darkness into his marvellous light ; therefore, however deep our provings, they should be endured with this sentiment ever before us, ‘ Though he slay me, yet will I trust in him.’ Such an entire confidence would enable us to pass through the depths of Jordan, to stand as with our feet in the bottom thereof, and bring up stones of memorial, precious in the sight of our heavenly Father. When we contemplate our want of qualification to advance the Lord’s cause, do we not feel the necessity of washing seven times in that river which has healing virtues ? And yet, we may be secretly looking towards Abana and Pharpar, rivers of Damascus, with desires to wash in them and be clean ; we would rather choose for ourselves the medium of res-

toration. But, my dear friend, thou knowest this will not do, thou knowest our own wills must be slain, and all brought into obedience to Christ. Do not shun this cross, but rather be willing to take it upon thee, and thou will find in thy own experience the truth of the declaration, 'my yoke is easy and my burden is light.' Such is the experience of all who become the followers of Him who is meek and lowly of heart."

"Could the conviction that we are born for a higher destiny and more glorious inheritance than that which we now realize, arouse every dormant energy of the mind in the morning of life, how many dangers might we shun, how might we be enabled to baffle temptation, and guard against the snares in which the feet of the inexperienced traveller often become entangled! Mayest thou place a proper estimate upon an early sacrifice. The cross of Christ is the armor of the child of God; thou wilt find it an all-sufficient shield in every approach of the enemy of thy soul's peace and happiness. In this day there is need of valiants in Christ's army, that

the aliens may be put to flight which have defied the armies of the living God. Thou art no doubt sensible of this, for I believe thou hast felt many testimonies dear to thy best life."

"In the journey thou took with thy valued parents, to the southern part of our country, thou had an opportunity of witnessing the desolation of moral principle and violation of human rights, which are sanctioned by the laws of the land, regardless of the laws of Him who made of one blood all nations of men that dwell upon the earth. With all our boasted claims to the name of a benevolent and upright nation, the declaration of the prophet is applicable to us, 'Justice is trampled under foot, mercy is slain in the streets, and equity cannot enter.' When I contemplate this state of things among a people professing to be the followers of Jesus Christ, my soul has often to go mourning on its way, because there are so few who are willing to be mouth for the dumb.

"We as a religious Society have placed ourselves before the world in the attitude of the

friends of the oppressed, and it is the prayer of my heart that as a Society and as individuals we may embrace every right opening to plead their cause.

“ I believe, as faithfulness is abode in, on the part of those upon whom the Lord has been pleased to place the ark of this testimony, the day will come when the bonds of the oppressed shall be loosed, and Ethiopia shall availingly stretch forth her hands unto God.”

The following letter is in reply to one received from S. M., not a member of our Society, who was concerned on account of J. J. considering water-baptism and the ordinance of bread and wine non-essential. This person and her husband both became interested in Truth's testimonies as held by Friends, and the latter regularly attends Friend's meetings.

“ *Sharon, 2d. mo. 1838.*

“ *Dear Friend,*—I received thy letter, and after giving it a careful perusal, could not question the sincerity with which it was written, believing it to proceed from the kindest feelings

of gospel love, under the influence of which we can speak to each other, and desire for one another an establishment on the true foundation, Christ Jesus, the spiritual head of the Church. The substance of thy concern for my advancement in the knowledge of divine things appears to be, that I should be found in the observance of some of these outward ceremonies which *thou* believest are very essential, and by so doing put on the 'whole armor of God.' Although thou art a stranger to me, the expression of thy kind concern for my welfare is grateful to my feelings; and in answer to the query, 'why tarriest thou?' I am willing to give thee my views upon the subjects to which thou hast alluded.

“ While I do not desire in any way to interfere with the religious opinions of others, or call in question the sincerity with which they adhere to their peculiar forms of worship or views of 'faith in Jesus,' yet I have not so learned Christ as to be unable to give a reason for the hope that is in me, and of that faith in him which I desire to hold fast unto the end without wavering.

As regards myself, I have never felt the necessity of turning to the 'weak and beggarly elements' to witness that cleansing of heart which is necessary to sanctification, and that redemption from sin, which is followed by a communion of the soul with its Divine Author, believing that Christ has not called us to these, but to 'glory and to virtue.' The apostle has declared that as we give 'all diligence, to add to faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness, charity,' that 'an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' This kingdom I believe to be a state of *inward spiritual communion* with God; it cometh not by observation; 'neither shall they say, lo here! or lo there! for behold the kingdom of God is within you.'

"I have an unshaken confidence in the all-sufficiency of the spirit of Christ, as it becomes in us 'the resurrection and the life,' to effect our

redemption from all iniquity, and the suffering consequent upon a separation from the divine harmony, to put us in possession of the joys of holiness in this life, and a well-grounded hope of a blessed immortality. And in order to accomplish this great work, I believe it is essential to be *baptized*. But there is no evidence to my mind, either from the convictions of truth or the testimony of scripture, that the baptism of water is the one saving baptism enjoined by our blessed Master, or enforced by his apostles. John the Baptist, in the comparison he made of his mission, which was distinguished by the observance of this ordinance, with the mission of Christ, declared, 'He must *increase*, but I must decrease. He that cometh from above is above all. He that is of the earth is earthly, and speaketh of the earth.' 'I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.' The baptism of John was but an outward ceremony of a decreasing nature,

which, like the ceremonies of the law, was typical of a more spiritual dispensation, but made not the comers thereunto perfect, as ‘pertaining to the conscience.’ Whereas, the baptism of Jesus Christ is of a spiritual, increasing and heavenly nature, and does not consist in the putting away of the filth of the flesh, but the ‘answer of a good conscience toward God by the resurrection of Jesus Christ.’

“This I believe was the baptism which Jesus embraced in his great commission to his disciples, ‘Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo! I am with you always even unto the end of the world.’ He did not say baptize them *with water*, but in ‘the name of the Father and of the Son and of the Holy Ghost.’ It is this spiritual baptism that is essential to wash away the sins of the soul, and it was no doubt this that was alluded to in the command given to Saul. ‘Arise and be baptized and wash away

thy sins, calling upon the name of the Lord.' For he declared in his epistle to Titus, 'It is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewings of the Holy Ghost.' Thus plainly setting forth the insufficiency of carnal ordinances, the performance of which constituted the righteousness of the law, and placing their hope of salvation upon the 'mercy of God, the washing of regeneration and the renewings of the Holy Ghost.' As the apostles witnessed this effectual baptism, they could declare, 'as many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so, also, we should walk in newness of life.' 'For as many as have been baptized into Christ, have put on Christ.'

"The apostle Paul has also declared, there is unto us but 'one Lord, one faith and one baptism.' This one baptism, then, is not an *outward ordi-*

nance, but an inward spiritual cleansing, effected by the 'washing of regeneration and the renewings of the Holy Ghost.'

"I am satisfied that I have not followed cunningly devised fables, in placing my hope of sanctification here, believing this to be the baptism of Christ, and the ground taken by the primitive believers. And am also well satisfied that were I to turn from the 'cloud of witnesses' which have surrounded my mind, of the sufficiency of this baptism, to the observance of an outward ceremony, I should justly deserve the reproof given by Paul to a people formerly, 'O foolish Galatians, who hath bewitched you,' &c., (see the Epistle to the Galatians.)

"It was, no doubt, the baptism of the Holy Spirit that the three thousand souls were baptized with, by which they were introduced into membership with the church of Christ, on the memorable day of Pentecost, when the powerful appeals of the apostle Peter awakened in them the inquiry, 'men and brethren what shall we do to be saved.' We may remember the apostle

exhorted them to 'repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' On another occasion, the same apostle declares, that whosoever 'believeth in Christ,' shall receive 'remission of sins,' thus shewing that this saving baptism is one and the same thing with a belief in Christ. I think it evident from the testimony of scripture that in the latter periods of the apostolic age, the use of water decreased, because they had experienced its inefficacy, and were made living witnesses of the powerful baptism of Christ, under the influence of which they could say, 'By one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one spirit.' It is also evident that water baptism became a fruitful source of contention, as will be seen by Paul's first epistle to the Corinthians, where he speaks of it in such a way as to give reason to believe, he was prepared to lay it aside, for he thanked God that he had baptized so few, saying,

‘Christ sent me not to baptize, but to preach the gospel.’

“As regards that ordinance called the sacrament of the Lord’s Supper, as it is observed by modern professors, it appears to me to be a continuation of a Jewish ceremony under a new name. For I think the testimony of all the Evangelists informs us, that it is not an institution of Christ, when they tell us that Jesus kept it as the ‘passover.’ ‘The feast of the passover’ and ‘The feast of unleavened bread.’”

“It was not consistent with the nature of the spiritual dispensation which Jesus Christ came to introduce, that any outward rite could be essential to divine communion. It was the object of his mission to put an end to sin, by laying the axe at the root of every corrupt desire and inclination of the heart, and to bring in everlasting righteousness, a work too momentous to be effected by any outward forms. Hence it became necessary that he should ‘blot out the hand-writing of ordinances, nailing them to the cross,’ and instruct them in the knowledge of

the kingdom of God within them, where his appearance should be known by an inward and spiritual communion, a participation in which is the only true supper of the Lord. 'Behold I stand at the door and knock, if any man will hear my voice and open unto me, I will come in and sup with him and he shall sup with me.'

"The blessed Jesus frequently instructed his disciples in the knowledge of divine truths, by the aid of figures, well knowing they were unable to comprehend the fulness of the gospel day at once; and we find on the last occasion when he kept the ceremony of the 'Passover,' in which he took bread and blessed, and broke it, and gave it to them, saying, 'take eat this is my body,' he wished to impress their minds through the medium of this interesting figure, that as this ceremony had been kept in commemoration of the deliverance of that people from Egyptian bondage, so it was a type or figure of the deliverance of the soul from the bondage or thralldom of sin, which was to be kept in commemoration of its redemption through

Christ, 'the wisdom and the power of God.' He further told them, 'verily I say unto you, I will drink no more of the fruit of the vine until that day when I drink it new with you in the kingdom of God.' Thus showing them that the observance of the type was to end, that it was expedient he should go away, but giving them the blessed promise that he would appear a second time without sin unto salvation, and be with his faithful followers and disciples 'always even unto the end of the world.' Jesus commanded his disciples and the people not to 'labor for that meat which perisheth, but for that meat which endureth unto everlasting life.' 'I am that bread of life.' 'Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me and I live by the Father, so he that eateth me, even

he shall live by me. This is that bread which came down from heaven : not as your fathers did eat manna and are dead : he that eateth of this bread shall live forever.'

“The disciples did not perceive the mystical meaning of these sayings, but the blessed Jesus did not leave them to conjecture ; for when he found they were offended at what they had heard, he told them, ‘It is the spirit that quickeneth, the flesh profiteth nothing ; the words that I speak unto you they are spirit and they are life.’ Thus shewing them that under the figure of his flesh and blood, he was speaking of his spiritual manifestation, in which he will become ‘Christ in us, the hope of glory,’ ‘the resurrection and the life.’ As we are made witnesses of this resurrection we can in truth say, ‘I know that my Redeemer liveth, and because he lives I shall live also. Then shall we know that it is his *life* and not his death, that becomes a propitiation for our sins, agreeably to his own promise. ‘I will give my life a ransom for many.’ And as we are clothed upon with the life of Christ,

we come to put on the 'new man, which after God is created in righteousness and true holiness,' and are raised above carnal performances and dead works, to serve the living God in newness of life."

"The apostle Paul assures the believers that 'meats and drinks, and divers washings, and carnal ordinances,' were only to continue till the 'time of reformation,' and this 'time of reformation,' he says, was the coming of Christ by the establishment of a 'greater and more perfect tabernacle not made with hands,' an inward and spiritual temple, where the true worshipper might worship God, not in form and ceremony, but 'in spirit and in truth.' However this kind of worship may be overlooked or neglected, it remains to be the blessed medium through which the soul finds access to the throne of grace, and knows its communion to be with God in the 'silence of all flesh.'

"As every reformation is gradual, and as many of the early converts to Christianity had been taught from their infancy to reverence the

ceremonies of the law, we cannot suppose they would at once abandon them; but as they took heed unto that light, or 'manifestation of the spirit, which is given to every one to profit withal,' their views of divine truths became clearer and clearer, till at length they considered that righteousness which stood in the observance of the ceremonies of the law as 'filthy rags.'

"Whatever may have been the practice of the apostle Paul in the beginning of his ministry, we find, thirty years after his conversion, in the maturity of his religious experience, he drew a boundary line between the dispensation of the law, and the spiritual dispensation of the new covenant, (of which the other was only as a schoolmaster to lead unto;) and in view of the sufficiency of the grace of God to bring salvation, he cautioned the Hebrews after this manner: 'Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.'"

“Happy would it have been for the human family had this admonition of Paul been attended to ; but how soon after the days of the apostles was the sufficiency of this grace of God to effect salvation questioned, the church turned again to the weak and beggarly elements, and brought in bondage to a mercenary priesthood. The civil and ecclesiastical powers were blended ; men became the advocates of Christianity, more from the pecuniary interest with which it endowed its possessor, than that love of souls which distinguished the labors of the primitive followers of Jesus. In consequence of this unhallowed union, the church lost her purity. Mystery Babylon bewitched her with the love of ‘filthy lucre.’ The use of many carnal ordinances increased, every effort was made to cloud the simplicity of Christianity, and to render that obscure and difficult to be understood, which was easily comprehended by the illiterate fisherman of Galilee, and which was seen in prophetic vision to be so plain, that the ‘way-faring man though a fool cannot err therein.’ And had not God in his mercy

preserved a little remnant, who, like the seven thousand in the days of Elijah, could not bow the knee to Baal nor worship his image, the church would have become an utter desolation. But truth triumphed over error, the light of the gospel has been shining with increasing brightness, opening to the obedient soul the simplicity and purity of the religion of Jesus. Should we not then desire, that the church may come still more fully out of the wilderness, and that she may indeed be clothed with the sun of righteousness, Christ Jesus? That the fulness of the gospel day may be witnessed, in which the declaration of the prophet shall be fulfilled, 'They shall teach no more every man his neighbor, and every man his brother, saying know the Lord, for all shall know me from the least to the greatest of them.' When there shall be no need to depend upon the arm of flesh, the cry of lo, here is Christ ! and lo, he is there ! will cease ; for the Lord's children, being all taught of the Lord, will speak the same language, and mind the same thing. Then may we not hope for the coming

of that day in which all the disputes and contentions which have so long distracted Christendom, and divided it into sects and parties, will be at an end, and the professors of religion be able to labor harmoniously together for the universal establishment of the Redeemer's kingdom ?

“ With sincere desires for thy advancement in the knowledge of the truth as it is in Jesus,

“ I am thy friend,

JOHN JACKSON.”

To S—— M——.

Dear Friend :—“ When I read thy letter in which thou mentioned some of the conflicts of spirit which thou hast had to witness, there came to my remembrance a scripture declaration which I am willing to mention for thy encouragement ; ‘ It is not in man that walketh to direct his steps, but the good man's steps are ordered of the Lord.’ Being a firm believer in the truth of the testimony that ‘ the manifestation of the spirit is given to every man to profit withal,’ and that it will, as we are obedient to its unfoldings,

direct our steps in the path of divine appointment, I commend thee to the teachings of this divine gift, with sincere desires that thou mayest be so guided by it, as to give daily demonstration of thy love for the truth as it is in Jesus, and thus become an humble follower of Him who is meek and lowly of heart. I have no doubt but thou lovest Christ, and desires with an honest zeal to follow him, because thou hast found by so doing thou canst only have a peaceful mind; therefore keep thine eye single unto him, that thy 'whole body may be full of light.' Then thou will see clearly the path of *duty*, and be able to distinguish between the voice of the 'true shepherd' and the voice of the 'stranger.' Thou wilt find that the voice of the former is an *inward*, spiritual voice, which, like the 'still small voice' that spoke to Elijah, the prophet, speaks to our souls as we continue to dwell in our own tents, enwrapped in the mantle of fervent prayer, until the earthquake, the whirlwind, and the fire have passed by. And as we are willing to wait in quietude and in confidence

for the teachings of the Holy Spirit, we shall know this 'still small voice' to 'teach us as never man taught.'

Whatever may be the conflicts and trials of our spirits, in which we may have to feel the necessity of a spiritual baptism, if our desires are sincere, these will work together for our good, and lead us to contemplate the testimony and promise of the blessed Master, 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world;' and 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.'

Thou sayest it was a great trial to go to some meetings where thou apprehended thy duty called thee, in consequence of meeting with some opposing brethren. Perhaps as thou wert made willing to do what thou thought required of thee, thou wilt not feel bound to visit them again. We do not serve a hard Master, but one 'whose yoke is easy and whose burden is light.' All who are qualified by the Divine Master to go forth

as the messengers of his truth, must be 'wise as serpents and harmless as doves,' and bear in mind the command which he gave to his disciples when he sent them to proclaim the glorious doctrine, that the 'kingdom of God is come nigh unto you:' 'Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.'

If thou believest it to be thy duty to speak a word of encouragement in season to the travellers Zion-ward, or to testify unto others of those things which 'thine eyes have seen and thine hands have handled' of the goodness and mercy of the great Shepherd of Israel, either among thy own people or among others, I would say, 'mind thy calling,' and I believe if thou art faithful and obedient to the light that is in thee, thou mayest become instrumental in the divine hand in calling sinners from darkness to light, and from the bondage of transgression to the blessed liberty of the children of God. But in order to labor successfully in this great work, (the object

of which is to call men to the kingdom of God within them, or 'the kingdom of God nigh unto you,' as Jesus instructed his disciples) we must experience the same overshadowing of the Holy Ghost, or baptism of the Holy Spirit, which enabled the apostles and primitive believers to preach repentance and amendment of life as the medium of salvation, and to return in peace, with this language, 'Lord even the devils are subject unto us through thy name,' and also to receive from him their reward, which was the blessed assurance, that they might rejoice because their names were written in heaven. Now as this qualification to preach the gospel is not to be acquired in the will and wisdom of man, but by the overshadowing of the Holy Spirit, so neither can a gift or commission of it be exercised in our own will or wisdom, or even in our own time. We must wait in all humility until the 'spirit giveth utterance,' whereby we may speak understandingly or baptizingly unto others. This kind of ministry is calculated to gather souls to Christ; convert sinners unto righteousness. Not to make

proselytes to any sect, but to the Church of Christ. Because if we once get hold of the substance of religion, which is practical righteousness, we shall worship 'the Father' by the holiness of our lives. We shall find that he is no respecter of persons, but that all of every sect of professing Christians 'who fear him and work righteousness are accepted with him,' and constitute the members of the true church.

If we examine the ground on which we stand, and believe we have received the command with the necessary qualification, we have nothing to fear. Conflicts of spirit may be necessary to deepen us in the truth; we must endure them patiently, calmly, quietly; for was not the captain of our salvation made perfect through suffering? And can the servant expect to fare better than his Lord? No! We must be willing to follow in his footsteps, and then we shall receive our reward, not from man, because anything that man can give is but a poor compensation for a servant of Christ, whether it be praise or censure, or gifts of silver or gold. 'Thy money perish

with thee,' was the sharp rebuke given by the apostle Peter to one Simon, who thought he could purchase the gift of God with silver or gold. Peter knew that this gift was a free gift of Christ, and he may have remembered the command, 'Freely ye have received, freely give.' In obedience to this injunction the disciples went forth faithfully discharging their duties as good stewards of the household of faith. We should strive to follow them as they followed Christ, that by a life of continual obedience we may happily reap the rich reward of knowing that our names are written 'in the Lamb's book of life.'

May our steps be so directed in this state of probation and trial as to secure to us permanent and eternal joys, is the prayer of thy friend and well wisher.

JOHN JACKSON.*

*Letter to P—— E——.**

Dear Friend:—"Although some time has elapsed since I received thy acceptable letter containing an invitation to visit your country, yet

* Of Illinois; not a member of the Religious Society of Friends.

owing to absence from home on account of my health, and my numerous duties and cares, I have not replied to it at an earlier period ; nevertheless I appreciate thy kind offer, and if it should ever be my lot to visit the Western States, and should any labor be assigned me in your part of the vineyard, I hope I shall be prepared for it and engage in it with a willing mind. While I do not claim to be a sectarian in my views and feelings, but fully believe that 'in every nation he that feareth God and worketh righteousness is accepted with him,' yet I cannot help believing that the principles and testimonies of the Society of Friends, constitute the testimonies and principles of every good man, let his name to religion be what it may. As a Society we do not consider that religion consists so much in opinions or forms of worship, as on those divine instructions relating to man's duty and happiness, which are revealed within by the law of God written on the heart, and which are intended to be obeyed and carried out in practice. We hold that religion consists in being good and doing good. Its plainest injunctions are 'love to God and love to man.'

Its effects are everywhere the same, producing 'peace on earth and good will to men.' We have never attempted to bind the human mind by *creeds*, made up of the opinions and doctrines of men, because we maintain that it is perfectly consistent with the economy of divine Providence gradually to unfold to the understandings of his intelligent creatures, more and more in its fullness, the beauty, sublimity and eternal excellence of that kingdom, of which it was said in prophetic vision, 'of the increase thereof, there shall never be an end.' We therefore commend all men to that inward manifestation of light and truth alluded to by the apostle when he said, 'ye have an unction from the Holy One,' and 'ye need not that any man teach you, save as this anointing teacheth you of all things and is truth,' that they may obey its teachings and by it be led in the way of life and salvation, from one degree of experience to another in the things which 'the eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive,' even the good things God hath in store for them that love him.

It seems to me, my dear friend, that human experience fully accords with and amply confirms the testimonies of the righteous of every age, concerning the nature of pure and undefiled religion; and that from our own experience we learn that whenever we have felt its salutary influences, it has been the result of obedience to the manifold dictates of divine truth in our own souls; and that it is not produced by our name to religion, or the form under which we have been led, either from education or conviction, to worship the Almighty. Under these views and feelings I can give the right hand of fellowship to every one, who, from inward conviction, is endeavoring to fear God and work righteousness, let their name to religion be what it may. But I can see with thee, that in the midst of the high profession to religion which so much abounds, there is often the absence of practical righteousness, and the observance of that gospel injunction, 'Whatsoever ye would that men should do unto you, do ye even so unto them.' The gospel of Christ is of heavenly origin, and its tendency is

to produce a heavenly state. If men would embrace it in its purity how soon would it convert the moral wilderness of this world into an Eden, and cause the desert places thereof to smile and 'blossom as the rose, joy and gladness would be found therein, thanksgiving and the voice of melody.'

What a scene of moral beauty would take the place of the present state of anarchy and confusion; human wretchedness would be unknown; the 'sword would be beaten into a ploughshare, and the spear into a pruning hook, nation would no longer lift up sword against nation, neither would men learn war any more.' How much more delightful would it be, to behold righteousness, order and peace springing up among the nations of the earth, than to have the pages of human history filled with the recitals of war and bloodshed. How much better to hear of the subjugation of depraved and angry passions, than the conquest of states and empires. How much better to hear of deeds of charity and works of benevolence and love, than of the crimes and

cruelties which are the legitimate consequences of 'man's inhumanity to man.' I contend for nothing more than that the professors of religion should carry out in their lives and practice the principles and precepts of the gospel, and I am sure that the desolating scourge of war, with all its accumulated miseries, would be banished from the world forever. Men would see that every system of war and oppression is at variance with the precepts of Jesus, the attributes of God, and the best interests of man.

In the moral government of the Ruler of the universe, no such inconsistencies or irregularities can ever be sanctioned.

It is for this reason that we have a testimony against wars and fightings; but it is far from being new or peculiar to us; it is as old as the gospel, and the gospel was preached to our first parents in Eden. So it will be found of all the other testimonies which we profess to bear; they are not ours, but the testimonies of truth; and I cannot but believe that the spreading of them will tend to enlarge Christ's kingdom in the

earth, and thus promote the best interests of the human family. It is but little that we can do of ourselves towards the furtherance of these great objects, but if we are faithful in our day to the light and knowledge with which Divine Goodness is pleased to furnish us, our feeble efforts, like the widow's mite cast into the treasury, gain for us, when called upon to give an account of our stewardship, this reward, 'Well done, good and faithful servant, thou hast been faithful in a few things, I will make the ruler over many things, enter thou into the joy of thy Lord.'

That this may be our experience, is the sincere desire of thy friend,

JOHN JACKSON."

We might have properly mentioned ere this that the constitution of our friend, which had never been robust, seemed undermined by a severe illness of several weeks previously to his leaving home for the West Indies. During his sickness, his friends were apprehensive that he would not get well, but he felt impressed with

the belief that he would accomplish the religious visit he had in prospect, and return in safety to his family. With the increase of physical debility there were no marks of wasted mental energy, or a disposition to seek rest from continuous labor. He appeared ever mindful of the apostle's injunction to his brethren, "To be diligent in business, fervent in spirit, serving the Lord." The influence which he possessed in his neighborhood, was an evidence of the good effects resulting from a mind habitually clothed with the heavenly attributes of justice, mercy, and humility. Persons, of both low and high degree, acknowledged its power, and he was thus enabled at times, by a seasonable word of caution and counsel, to prevent the chords of harmony being broken, and in cases where they had been destroyed, to act the part of a peace-maker.

Among the many means which he employed to benefit himself and others, was the use of the compass. In this way he was particularly useful, by settling disputed claims in property. The confidence reposed in his judgment and integrity

by all parties, generally enabled him to effect a satisfactory decision. We have said he was diligent in business; he seemed to act upon his early conviction, that with a rightly balanced mind there is time for the fulfilment of every duty. First, towards Him unto whom we owe all things; and secondly, unto our neighbors and ourselves.

We cannot but hope that the vast amount of labor upon scientific subjects which he has left in manuscript, will be placed in a form by which it may benefit others. Astronomy was his favorite study. A love for it was engendered in early youth, no doubt, from his reverence for the great Creator of the starry hosts, by whose wisdom and power they are sustained and made to revolve in their respective orbits in perpetual grandeur and harmony. To his contemplative mind this opened a wide field of enjoyment, in which new wonders and beauties were continually presented to his view. At the silent hour of midnight, after having disposed of the duties of the day, as well as at early morn ere the beauties of the

night were eclipsed by the beams of the rising sun, he was often to be found in the observatory. His astronomical observations are interspersed with reflections which prove that his mind was wont to soar above the heavens, and dwell upon the Supreme Intelligence by which they were framed. The last of these, made but a short period before his decease, is here appended.

“ What scope of the imagination can embrace the extent of the universe, when so many worlds are seen to exist within the narrow limits of apparent vision. In contemplating thy works, Illimitable Creator, I learn at every step some lesson of thy unmeasured greatness, some additional conviction of thy unbounded beneficence, and some striking illustration of the littleness and frailty of man. How humbling to human pride is the thought that the globe on which I dwell, on which so many millions are striving and contending for dominion, as though the possession of its atoms of dust were the whole aim and object of existence, is but itself an atom of thy material empire, and is almost lost

sight of amidst the contemplation of creation's immensity as it is here revealed before me."

In his concern for the advancement of truth and righteousness in the earth, he labored not only orally, but with his pen. An address to the members of his own Quarterly Meeting on subject of "Divine Spiritual Worship," was issued in 1837. And a pamphlet containing "Considerations on the impropriety of Friends participating in the administration of political government," was printed and circulated among our members in 1840. So thoroughly was his spirit imbued with the peaceable nature of the Christian religion, that it may be said that, "in season and out of season," he was prepared to bear an uncompromising testimony against war and bloodshed, believing it to be one of the greatest evils in the world. A little work entitled "Peace and War," was an exposition of his serious convictions on the subject. Unpleasant, as it ever is, to dwell upon or even allude to differences among brethren, we feel that we would not be doing justice to the duty we have undertaken, if we did not here

notice the fact, that this production gave uneasiness to some Friends, because of expressions contained in it which they thought undervalued the Scriptures. It is not our business nor our aim to enter upon the point of controversy, further than to say, that our personal knowledge of the writer forbids us to believe that he was wanting in respect for this volume, which he highly prized, and had so frequently read in his family. It was his sincere belief that those parts of it upon which some professors of Christianity are wont to found their arguments in favor of war and slavery, being simply of a historical character, were likely to exhibit the peculiar or educational views of those who penned them. The respect with which he treated those who differed from him in opinion is worthy imitation. He considered liberty of conscience as one of the choicest boons of Heaven, and was ever willing to grant to *all*, what he asked for himself, a freedom to exercise it. This enabled him to extend the hand of friendship even to those who were disposed to look upon him with coldness and distrust.

In Friends' Intelligencer of 7th mo. 2d and 9th, 1853, there appeared Essays on the Death Penalty, which were written by him at the suggestion of our beloved friend, H. J. Moore. The interest which they both felt in this subject is well known to many, and we would that their faithfulness in the advocacy of the blessed principle of love to God and good will to men, might act as a stimulus to those who are continued a little longer on this stage of action, to work "while it is day;" that when the closing period of this life shall draw nigh, like our departed friends they may be able to adopt the language, "I have glorified thee on the earth. I have finished the work which thou gavest me to do."

A few months before his death, he published his views on "The Christian Ministry,—A free ministry—Objections to a theological education for the ministry, &c." Our testimony to a free gospel ministry is strongly advocated therein, and the simplicity of the religion promulgated by Jesus, is contrasted with that which is exhibited by many of its pro-

fessors at the present day. In this work, as in the one before alluded to, there are some sentiments with which all Friends do not unite. But from the calm serenity of our friend's latter days, and the joy with which he anticipated the period when his spirit should be freed from the frail tenement that connected him with this transitory scene, we may infer, that whatever may have been his views, they militated not against him in the near approach of his dissolution. He felt an assurance of acceptance with his heavenly Father, whom he had endeavored to serve with singleness of heart, by acting out the law of the spirit, which "sets free from the law of sin and death." It was his often expressed belief, that opinions were as nothing, in comparison with that faith which leads to a perfect fulfilment of the commandments upon which the blessed Jesus declares "hang the law and the prophets," which would lead into the exercise of those virtues, that are acquired by keeping the eye single and the heart pure, by which the selfishness of human nature is overcome, and we are enabled to say,

“do with me Lord, as seemeth good in thy sight.”

“He is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God.”

The health of our friend continued to decline, and although it sometimes cost him considerable effort he was faithful in the attendance of meetings both for worship and discipline. His gospel labors for the welfare of the body, when thus assembled, were often accompanied by an energy which his friends would have deemed his frail tenement incapable of exhibiting; but the spirit rose in dominion, and proved “strength in weakness and a present help in the needful time.” Thus labored till the close of the day the subject of this feeble tribute, whom we have followed in part from his infancy to the period when his work being accomplished, “the mortal” was about “to put on immortality,” and “death was to be swallowed up in victory.” In tracing the leading characteristics which embellished his life,

we have been far from desiring to exalt the creature, but rather, to offer the homage due to the great Creator, that in having constituted man a twofold being, He has rendered him capable, through obedience to the manifestations of the divine will, of maintaining the dominion “over the beasts of the field, the fowls of the air, and the fishes of the sea,” by which the spiritual life is exalted, and he retains the noble and dignified position designed for him by his Creator. The scripture testimony is, that he who is thus found governing his own house, ruling his own spirit, “is better than he that taketh a city.”

He was confined but a short time to his chamber, during which he appeared to have nothing to do, but to bear with patience and resignation the sufferings consequent upon disease and dissolution. The bonds to earth were broken, and his spirit seemed enwrapped with joy ineffable; the bright visions of which he had had a foretaste, were about to be opened more fully unto him, and in his parting salutations to his beloved and stricken family, he could point them

to the happy flight that spirit takes, whose treasures are garnered in heaven.

On the 14th of 4th mo. 1855, the immortal part was released from its house of clay, which on the 17th was followed to the place of its interment in Friends' burial ground at Darby, by a great concourse of his friends, over whom the feeling of solemnity appeared to prevail in a remarkable manner.

Thus passed into the eternal world, one whose chief concern had been faithfully to fulfil his mission on earth, that he might be prepared for a higher and more exalted state of being; who, even in childhood, watched the dawning of that light, which in the obedient soul shines "brighter and brighter unto the perfect day," and who continued to testify to the end, of the universality of the Father's love, and of the joys of His kingdom inwardly revealed to the dedicated mind.

The following address is the one alluded to in the Memoir of John Jackson, as having been printed and circulated in the Danish Colonies.

AN ADDRESS TO THE INHABITANTS OF ST. CROIX.

We, the undersigned, members of the Religious Society of Friends, commonly called Quakers, from Pennsylvania in America, now engaged in a mission of Gospel love to the West India Islands, with the approbation and unity of our brethren and sisters in profession with us, having requested of the Governor permission to hold religious meetings on this Island, and having by his note, bearing date "Dec. 5th, 1840," been forbidden to appoint such meetings, deem it respectful to explain more fully the object of our visit than we have been permitted to do by personal intercourse amongst you.

The Society of Friends have, from their earliest rise, maintained as a fundamental point of doctrine, that a measure or manifestation of the spirit of Christ, the true light that lighteth every man that cometh into the world, is given to all

men, to lead and guide them in the path of duty. That this is the appearing of "Christ within," which the Apostle declared to be the "hope of glory," Col. i. 27, and the same Divine Power which the blessed Jesus alluded to, when he gave this command to his disciples, "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Mat. 28: 19, 20.

This Divine principle or light of Christ within, is that to which our worthy predecessor, George Fox, called the attention of the people, as an efficacious teacher and spiritual guide to salvation, and all the consequent joys connected with the soul's redemption; that they might, by their obedience to its blessed teachings, conform their lives to the example and precepts of Jesus Christ, and thus find peace with God their Creator. Hence it is declared by Wm. Penn, one of the most distinguished writers in our Society, in

his account of this rise and progress, that a belief in "the light of Christ within, as God's gift for man's salvation," is their characteristic or main distinguishing point or principle of doctrine. And in relation to those whom it pleased the great Head of the Church to call to the work of the ministry under our name, the same writer asserts, "These experimental preachers of glad tidings of God's truth and kingdom, could not run when they list, or preach, or pray, but as Christ their Redeemer prepared and moved them by his blessed spirit, for which they waited in their services or meetings, and spoke as that gave them utterance." "They went not forth in their own will nor time, but in the will of God, and spake not their own studied matter, but as they were opened and moved of his spirit, with which they were well acquainted in their own conversion. They directed people to a principle in themselves, though not of themselves, by which all they asserted, preached or exhorted others to, might be known in them through experience to be true."—*Rise and Progress, &c.*

Although many of the wise builders of systems of religion have rejected this revelation of Christ, or manifestation of his spirit in man, for a foundation, our forefathers professed to build upon it,—as a rock immovable—as “the corner stone, the tried stone, elect and precious,” which the Lord’s prophet declared should “be laid in Zion.” Isa. 28 : 16. They doubtless were sincere in their convictions of the duties of religion, when under the influence of the Holy Spirit, they went forth as the servants of Jesus Christ, visiting the nations of the earth, to call men from darkness to light, and from under the dominion and power of transgression into the glorious liberty of the children of God; for they manifested their attachment to the principles thus professed, and the various testimonies to practical righteousness which these principles taught them to maintain, by a willingness to suffer persecutions for Christ’s sake and the Gospel’s. Fines, imprisonments, the deprivation of many earthly comforts, and even the loss of life itself, were inflicted upon them, because they

could say with the apostle, when he was arraigned for his faith before Felix, to answer the charges brought against him by his accusers:—
“This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. Acts 24: 14.
The spirit of persecution drove many of them from the shores of Great Britain to seek a refuge and a shelter among strangers in a strange land. In the wilderness of America they found an asylum, where among the aborigines of the forest, they could enjoy that religious liberty and toleration which had been denied them by the more enlightened professors of their native land. The Indian opened to them his lonely wigwam, and in some instances they consecrated the caves and holes of the earth to the worship of the Almighty. There the enlightened Penn founded a colony which still retains his name, where the privilege of worshipping God according to the dictates of conscience was granted to all. There the tree of religious liberty was planted, under

the shade of which, the persecuted of all nations were permitted to repose with safety, and many generations have already partaken of the fruits that grow upon its goodly branches.

We are unshaken in the religion of our fathers; like them we believe in the light of Christ within, as God's gift for man's salvation—like them, we believe that the Head of the Church is as able now as formerly, to make use of the weak things of this world, to advance his cause. He set us the example by choosing some of the illiterate fishermen of Galilee, to be among the first promulgators of his Gospel. And we believe that the learning and wisdom of man, are not an essential qualification for a minister of Christ; neither do they receive a true qualification from the ordinations of man, or by virtue of an appointment from royal authority, or the consent of human governments, for they are the servants of Christ only, whom he, by his Holy Spirit, calls to the labor he hath assigned them, and they only are truly qualified to testify the gospel of the grace of God, who can say with

the apostle, "I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ"—and whose preaching is, not as Paul said, "in words which man's wisdom teacheth, but as the Holy Ghost teacheth."

Without assuming to ourselves any thing more than belongs to the very least of the family of Christ, we unhesitatingly assert, that we believe that our Divine Master, whom we desire to serve, hath required at our hand the religious service in which we are engaged. It is not our mission to teach for doctrines the commandments of men, or to call them to absurd opinions and speculative theology; but it is to invite them to embrace those principles of practical righteousness, which will lead them to a knowledge of pure and undefiled religion. We dare not preach nor pray in our own wills, nor in our own time, only as Christ, our heavenly Shepherd, is pleased to enable us, poor instruments, to proclaim the glad tidings of the gospel. We covet no man's silver

or gold—we are not in pursuit of any earthly treasure—we seek not the praise of men. But the love of Christ constraineth us, and for the spreading of that religion which breathes “glory to God in the highest, on earth peace and good will to men,” we have left the endearments of home, to encounter the many trials and responsibilities connected with a gospel mission among strangers in a strange land. Whatever may be the opinions of men concerning us, God is a witness, that it is the religion of Jesus, which embraces the present and eternal welfare of our fellow heirs of immortality, we desire only to promote. We have nothing but love for all men. Our request to mingle with you in religious fellowship, was, because this benevolent feeling in our hearts extended towards you, and we are conscious of having acted consistent therewith, in making the attempt we did, to discharge a duty we feel we owe to you, and to Him who is the Searcher of Hearts. We desire not to pay any disrespect whatever to the powers that be, remembering the Divine Master not only com-

manded his disciples to be "wise as serpents," but "harmless as doves." Therefore we are willing patiently to bear our burden—hoping that the day may speedily arrive, when the feet of those who are commissioned to publish the glad tidings of salvation, may be permitted to tread upon all the high places of the earth, to proclaim unto Zion, "Thy God reigneth." And while we are willing patiently to suffer in spirit with the seed of the Church, we do not hesitate to express our conviction that the exercise of human authority on the consciences of men, is utterly at variance with the benign religion of Jesus Christ. We are well aware that nations have not unfrequently assumed the right to exercise this authority, by establishing what is called the religion of the country, over which such authority has sway, and which is either directly or remotely supported by the sword. The subjects of such governments are required, in a greater or less degree, to conform their views of worshipping their Creator to the standard thus set up for them, and they who may honestly and con-

scientifically dissent therefrom, are subjected to a spiritual bondage. We believe this has ever been detrimental to the interests of Christ's kingdom.

This religion can never be forced upon men. They can only be induced to embrace it, as the effectual working of the Holy Spirit leads them to see the exceeding sinfulness of sin, and as they behold the excellence of a life of holiness before God, exhibited in the daily walk of its professors.

Nor are the ministers of Christ's church exclusively confined to any particular sect, nation, or part of the great family of man. For it is emphatically declared that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him."

If in the exercise of worldly power, men presume to deny to even the least of Christ's messengers the liberty wherewith he hath made them free, upon them must devolve the awful responsibility of rejecting Christ himself, according to

his own declaration:—"He that receiveth whomsoever I send, receiveth me." And again:—"Inasmuch as ye did it not to one of the least of these, ye did it not to me." We speak these things plainly, without any desire to offend those who bear rule over you, because they are our conscientious convictions. We secretly hope the cause of religious liberty and toleration may advance, and the professors of the Christian name everywhere unite in pulling down the high walls of sectional prejudice, which have been built up between them in the will and wisdom of man, that professing to worship the same common Father, and aiming for the same heavenly inheritance in the world to come, they may strive to know that unity of spirit upon earth, which is to bind the redeemed of all generations together in "the everlasting kingdom of our Lord and Saviour, Jesus Christ."

Then might we hope that the day will come when the declaration of the Prophet will be fulfilled: "The mountain of the Lord's house shall be established upon the top of the mountains,

and exalted above all the hills, and all nations shall flow unto it." Isaiah 2 : 2.

In conclusion, we take leave of you in the language of Paul to his brethren, "Commending you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

GEORGE TRUMAN.

JOHN JACKSON.

THOMAS B. LONGSTRETH.

St. Croix, 12th mo. 7th, 1840.

Allusion having been made in the foregoing pages to J. J.'s connection with the "Delaware County Institute of Science," this tribute from that Association is here appended.

A MEMOIR OF JOHN JACKSON.

BY JAMES ANDREWS.

Read before the Delaware County Institute of Science,
1856.

The announcement of the close of the mortal career of JOHN JACKSON, on the fourteenth of Fourth month, 1855, awakened a feeling in the community which demands a tribute to his memory—an acknowledgment of his claim upon the respect, the confidence and the affections of his cotemporaries. In his widely extended public and social relations, his benevolent spirit was ever actively seeking to promote the public good, the individual happiness and highest interests of the *whole* people. These efforts were gratefully appreciated by *us*, among whom he was born, lived and finished his work on earth; and in holding up his life of practical usefulness

as an example to others, we evidence that he was not only esteemed, but “honored in his own country.”

His parents, HALLIDAY and JANE JACKSON, settled near the village of Darby, in 1800.—There, on the 25th of the Ninth month, 1809, the subject of our memoir was born. The home of his birth ever continued to be the home of his life. He was one of the ten children who arrived at an age to “arise up and call their parents blessed,” in commemoration of the wisdom with which they guarded their childhood, and of their counsels, which proved a light to his pathway in the journey of life. To his early intellectual and moral training, he ever recurred with filial gratitude.

Whether we regard him as a man of science and of literature, a philanthropist, an humble Christian, an eminent minister of the Gospel of the Society of Friends, illustrating and adorning the principles he professed by his upright and exemplary walking among men—the conclusion is irresistible, that he was what he was by self-

culture—most emphatically was he a self-made man. In tracing back his career to the simple life of an active boy, we remember him, *not* as one gifted above his playmates with remarkable talents. We remember him but as a sportive, kind, industrious child, loved by the young and the old, ever seeking to promote the pleasure and happiness of those with whom he mingled. His opportunities for acquiring a scholastic education, were very limited, compared with his extensive acquirements in science and literature. From an early age he was a pupil in the village school until his seventeenth year, which he spent at West Town Boarding School. During that year he was earnest in study, and devoted his hours of relaxation chiefly to the reading of history and biography. The impetus to cultivate his mind by reading and scientific research, led him to the utmost industry in all his agricultural pursuits, that he might have time for intellectual culture. The necessity for him to “earn his bread by the sweat of his brow,” he *accepted as a blessing of greater value to him, than a larger*

patrimonial inheritance. In winter, he was found lighting his lamp long before the dawn of day, for uninterrupted study; while in summer he spent his seasons of recreation in pedestrian excursions among our hills and streams, led thither by his love of the natural sciences, of Botany and Mineralogy. These, so peculiarly fitting for an agricultural life, were pursued with an interest that only gave way to his ardent aspirings for astronomical knowledge. The powers of his intellect, thus expanding by vigorous cultivation, he continually sought new accessions of knowledge by tracing out that exquisite connection of the physical sciences, which prove that

“All are but parts of one stupendous whole,
Whose body nature is, and God the soul.”

In his own language, “Every page of the great volume of nature is full of living and instructive truth. There is a beautiful relation between mind and matter, between the works of God, and our capacity to contemplate them. Our intellectual nature is as much a gift of God, as the gift of Grace, and we are as responsible for the

culture and improvement of the one, as of the other. I have *no* idea that so noble a talent is to be buried in the earth, that it is to be employed merely in procuring food and raiment for these frail temples, which are soon to moulder in the dust. Far otherwise! Placed in the midst of a beautiful creation, we are invited to meditate on the workmanship of its Author. Such an exercise of the intellect is profitable to us, for it leads to humility, and while it makes manifest the feebleness of man and our comparative nothingness, amidst the immensity of creation, it exalts our views of the wisdom, goodness and power of the Creator." With religious enthusiasm, then, he continued through life, to cultivate his love of the study of nature, as compatible with true devotion to God.

He became a member of this Institution in 1834, a few months after its establishment; and although his multifarious duties, and delicate health, for many years prevented his regular attendance of our meetings, yet his presence had always a cheering effect, towards inspiring us in

the cause in which we are engaged. In the same year he became a minister of the Gospel. At the age of twenty-five, he was united in marriage with Rachel T., daughter of Isaac Tyson, of the city of Baltimore, whose education and taste favored his scientific and literary pursuits. Two years after this period, they apprehended that an institution was needed in this county, wherein females might have an opportunity of acquiring extensive instruction in various departments of science and literature; and the establishment of Sharon Female Seminary was the result of this conviction. The cause of *universal* education was dear to his heart, and he urged its claims through the press; for the advancement of it, he labored earnestly, not only in the institution that he founded, but he sought to diffuse knowledge by courses of popular lectures on Philosophy, Chemistry, Geology and Astronomy. His extensive cabinet of minerals and fossils, his astronomical observatory were alike open to all, who desired to visit them and to be instructed thereby. At the time he imported his large

equatorial telescope from Munich, he was the only *individual* in the United States who had so large and expensive a refracting telescope. These facts are here related, as evidences of that largeness and liberality of soul that influenced him through life. He grasped after intellectual treasure, not for the happiness that it would bring to himself alone, but that he might obtain the means for diffusing blessings around him.

In his intercourse with the world, his ear was ever open to the cries of the poor and the needy ; he lifted his voice for the oppressed ; he was most emphatically the peace-maker wherever he saw the elements of strife were at work. Especially in his profession of Land Surveyor, he often reconciled contending parties, and prevented litigation by prevailing on them to submit their mutual claims to his compass and judgment.

Since the landing of William Penn on our shores, the Society of Friends have probably never known one among their number, who more resembled their illustrious predecessor, in his

enlarged philanthropy, without regard to sect, in his advocacy of the rights of conscience, restricting religious liberty only by obedience to the teachings of the Holy Spirit in every soul. Again and again did he visit the wigwam of the Indian in the forest, did he meet them in council, and go with them to plead their cause and present their grievances to our Government. All the endearments of home he left, and braved the perils of the ocean, in a Gospel mission to the inhabitants of the West India Islands, encountering many hardships and privations that he might discharge what he considered his duty to master and slave in the Spanish Islands, and to the emancipated and the emancipator in the British. Except in the political arena, from which he ever kept aloof, he was associated in all the varied interests of the community in which he lived.

The indomitable energy and industrious perseverance which marked his career in early life, characterized his entire course. He had for years regularly contributed his astronomical observations to the Smithsonian Institute at Wash-

ington, and received on behalf of the astronomer of the Coast Survey, an acknowledgment of the aid derived from the list of transits he had furnished to the department. Six weeks before his transition from earth, is the date of the last use of his Transit Telescope—he was at the time so feeble as to need assistance in ascending to the Observatory. About this time he finished reading the proof sheets of his last literary effort, a work on the “Christian Ministry,” and had the satisfaction of receiving from the publisher the first edition, and expressing his joy that the work was finished. So long as the world continues to be divided into sects, it is not possible that a uniformity of opinion shall prevail; hence, whatever may be our individual bias on the subject, on which the author treats, none can lay down the volume without admiring the beautiful chaste diction, or being impressed with the earnest, gentle and loving spirit that pervades its pages. During the last fourteen years of his life, his physical strength gradually gave way, without acute suffering, yet all the while his in-

tellectual and his spiritual being seemed to acquire new energy of purpose and action. This freshness and vigor of spirit gave beauty to his life of love and truth, until at the age of forty-five, the worn out *working garment* was laid aside.

Thus lived and passed onward, our excellent friend and lamented fellow-member of the Institute. He needs not the meed of praise from the living, he needs not this brief tribute to his worth from us, but we owe to posterity the duty of perpetuating the example, the history and beauty of his life, that it may be as a beacon and incentive to the young "to go and do likewise," and to awaken among us the inquiry whether we too are fulfilling our mission.





